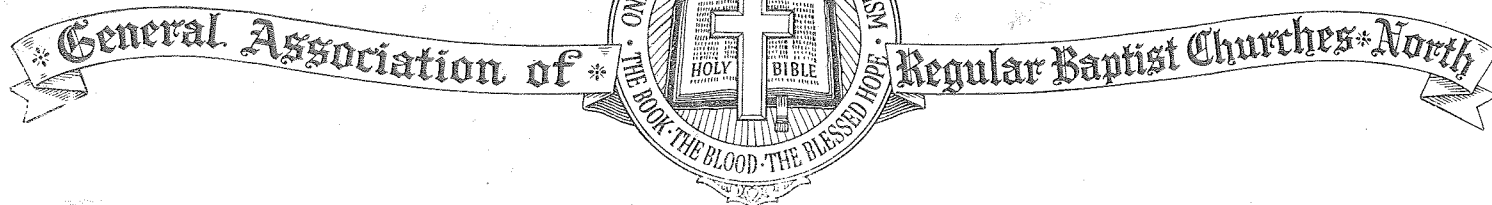


The Baptist Bulletin



ACCEPTANCE WITH GOD

By R. L. POWELL, D. D.

As I talk with people from every walk of life, I am made to realize that the confusion which came upon the language of the people at Babel has fallen now upon the thinking of the multitudes in regard to religion. In a very special sense, this is true with regard to the grounds of acceptance with God. There are literally scores of theories about why God looks with favor upon man.

It is the purpose of this article to seek to clarify some of these things by a brief study of one passage of Scripture, Gal. 3:7-14: "Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

In this passage we have the conclusions arrived at after a careful study of an outstanding case in point, Abraham, the man who pleased God. The principle is stated, the results of the application are tabulated and the opposition arguments refuted.

1. Abraham was justified by faith, and because he was thus justified he becomes a continuous example to men of all generations. The coming of the Holy Spirit into the heart of the believer was and ever is the result of belief rather than by any works of

the law. It is the principle of faith put into clear contrast to works of righteousness.

2. Abraham not only becomes the outstanding example, but he also becomes the progenitor of the new race upon the earth. The Jews were not the sons of Abraham because they were Hebrews, but the true sons of Abraham were those who believed after the pattern of Abraham. It was their faith, not their race, which made them the spiritual descendants of Abraham. Now since it is faith on the pattern of Abraham's faith that distinguishes this line, the Gentile may become a son of Abraham as well as a Jew. "In thee shall all nations be blessed."

3. Since Abraham was justified by faith—the simple act of believing what God had said to him—it then becomes a pattern and example of how God justifies all men. This is shown by the fact that God blessed him for believing, and will, therefore, bless all who thus believe: "So then they which be of faith with faithful Abraham."

4. In contrast to this basic principle, the "Judaizers" of Paul's day followed up his missionary work in an effort to corrupt the pure Gospel of grace by the introduction of doctrine of "law-obedience." They said in effect, "It may be alright to begin by faith but you are not on a sound footing until you obey the law of Moses." They claimed to have come directly from the church at Jerusalem and from the original apostles. They thus bolstered up their claims of authority. As we know from the Jerusalem council, that was a false report in order to support a false doctrine. We find this in the 15th chapter of Acts. But they seemed persistent, just like all false teachers and corrupters of the truth are until this present time. In this portion of Scripture (Gal. 3:7-14) the Holy Spirit answers this delusive doctrine. He states some great truths here a little more simply and positively than they are stated at any other place.

(1) The basis of all justifying faith is the Gospel of Christ. The preaching of that
(Continued on page 9)

EXPOSITIONS IN THE SONGS OF SOLOMON

By REV. H. E. KETCHAM

FRUIT BEARING CHRISTIANS—S. of S. 6:11; 7:13.

In these verses we have the beautiful maiden, the fairest among women, picturing the church bearing fruit for Christ. The only way the church, or any member of the church, can glorify God is to bear much fruit. "Herein is my father glorified, that ye bear much fruit." (Jno. 15:8). There is a difference of opinion as to who is speaking in verse 11, but taking the context into consideration we believe it is the maiden who is talking and who is going down into the garden to see about the fruit. She is concerned about the fruits of the valley. That is as it should be on the part of Christians; they should be more concerned about fruit bearing in the valley in which they serve, between the mountain peaks of His first and second comings. She says: "I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded." The garden here reminds us of a place of labor and service. We serve the living and true God with a labor of love. Christians can be compared to nuts in many ways. The meat of the nut is hidden out of sight in the shell. Just so the Christian's life is hid with Christ in God. The nut has to be broken before the meat can be used. Just so, the Christian is of much more value to God after having been broken by passing through trials and tribulations. "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." "But the God of all grace, who hath called us unto this eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." (1 Pet. 1:6-7, 1 Pet. 4:12, 1 Pet. 5:10). Notice all these verses speak of the Christian being broken, and suffering, all to the end that God may be glorified.

The 23rd Psalm shows us the wonderful provision God has made for us as we go down into the valley in fruit bearing.

She went to see whether the vine flourished. The vine is another picture of our union with him; "I am the vine ye are the branches." The vine cannot bear fruit of itself. Are we abiding in the vine and are we concerned enough about Christ and his things to take the trouble to go out into the highways and hedges of the valley to see if the vine is flourishing?

Pomegranates in this verse speak to us of resurrection. The root meaning of the word which is translated pomegranate is to "rise, exalt, or lift up" (Strong). We know that all fruit comes by resurrection power, and we have that kind of power in us. (Eph. 3:20). Therefore it is possible to bear fruit with and for him. God is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. That power is resurrection power.

In verse 12 she had an experience that logically follows consecration and service for Him. She says: "Or ever I was aware, my soul made me like the chariots of Ammi-nadib." The word "Ammi-nadib" means "my willing people" (Strong). She has gone down into the garden in the interest of fruit bearing, and before she knew it she was in the midst of blessings innumerable. If you want to experience the thrills of the Christian's life you do as Psalm 126:6 tells you to do and you will experience them: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Notice that it is necessary to "go forth." She went down into the garden to see the fruits of the valley. Jesus said: "Go ye into all the world and preach the gospel to every creature." In the early days they went everywhere preaching the word. The church as a whole has ceased to go forth. Thank God for the exceptions among churches and individuals who have obeyed the command to go. They are the ones who have found them-

selves in the midst of blessings that made them even more willing to go and keep on going. What a thrill it is to listen to returned missionaries and hear them express their longing to be back in the garden looking after the fruits of the valley.

Notice also that we are to go forth "with weeping." A man said to me one day. "It is so hard to get people saved in this day." I said, "Why." He said: "Because they are so hard hearted." I said: "Let us not lay the blame on the poor sinner, he is no harder and no more dead than he ever was; it is you and I that have become hard. We have lost OUR tears." O so many of us have even quit going forth to the sinner, much less weeping over him. We need to get a passion for souls like Paul had, who said: "He could wish himself accursed from God for Israel's sake." Many who have gone forth after a fashion have ceased to take the "precious seed," as well as to weep. There really is no place for tears in modernistic preaching, unless they be worked up by some story that has a touch of human pathos to it. Certainly modernism could never shed any tears over the sufferings of our blessed Lord. If I had to live on modernistic preaching and go forth on the basis of their philosophy I am afraid I would never find myself very willing. But when I am serving the Lord Christ and looking after His interests I find myself becoming more willing everyday. The more fruit you bear the more you are willing to bear.

Again in verse 13 it is rather difficult to determine who is speaking, but we believe it is the "daughters of Jerusalem," who in the first verse of this chapter wanted to know where her beloved had gone that they might seek him with her. She told them that He had gone down into HIS garden, which we set forth as the believer's heart and life. She has had such a testimony among them that now they desire her to return unto them that they may look upon her. Isn't it always true of the one who is filled with the Spirit and the love of God, that you generally want them around. You like to be around them. This

beautiful maiden's name means "peaceful," and the one who is bearing fruit for the Lord has the "peace of God" keeping his mind and heart, and that is the one you like to be near. So they ask her to return that they may look upon her. Is this your experience? Do you ever have the thrill of some one coming to you and asking you for spiritual advice and help? The Shulamite asks: "What will ye see in the Shulmite? This bespeaks humility, a virtue which the truly spirit filled one will generally have, because if you are walking after the Spirit you are not walking after the flesh, and therefore you will be humble.

In answer to her question as to what they would see in her, they answer back: "As it were the company of two armies." She sees no good thing in herself, but they see in her a heavenly character as well as an earthly one. They recognize her as being different. Brethren, if there is any institution on earth that should be different it is the church! If there is any person on earth that should be different it is the Christian! But you know what a lack of that "difference" there is today. The Christian has a double citizenship. "Our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." But it goes without saying that we have also an earthly citizenship. And that citizenship should be lived in the light and power of the heavenly citizenship. If it is, others will recognize both citizenships. They will see in us, as it were, a company of two armies. Christians busy bearing fruit for the Lord will be glorifying Him who is in heaven, and will be looked upon by the world as being different. The world will no doubt be mad at us but, nevertheless, will have to recognize the miracle.

Now in the first nine verses of the 7th chapter the daughters of Jerusalem continue to exalt and praise her, whom they term as the Prince's daughter. All the features of her body speak to them of grace and beauty. That is as it should be with the church or the individual Christian. Our very actions and appearance should always be speaking to the world of our wonderful Lord. And actions always speak louder than words. In verse 10 she gives another testimony concerning Him, and their relationship and fellowship. "I am my beloved's, and his desire is toward me." In the

joy and strength of this relationship and fellowship she seeks to walk with her beloved in the fields and villages. She seeks to go up early into the vineyards, to see if the vine is flourishing; to see if the tender grape is appearing; to see if the pomegranates are budding, and incidentally to see if there are any "little foxes" running around. There, she says: "I will give thee my loves." Ah! friend, what a picture of a profitable Christian life! Walking with Him, in the highways and hedges, seeking the lost, rejoicing in His love. That is the way to have peace and joy in a time when there is no peace and joy. Tell me, friend, where would you go today to find peace and joy, if you had no other source but the world to draw from. Where would you go? O, it is in such an experience as that pictured above, that He would give you his loves, and you can give Him your loves.

In verse 13 she is leading him toward a place where she seems to have laid up for him all manner of fruits, new and old. I see, in this, a day in the future when we are going to be able to do something I have been anticipating for a long time. I am thinking of the Judgment-seat of Christ. That is the place toward which we and our Lord are travelling. "For we must all appear before the Judgment-seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." At that place, my friend, the fruit that we are bearing now is being laid up. But for whom are we laying it up? You don't expect to walk around heaven throughout eternity wearing a lot of crowns that you have received for fruit-bearing, do you? No, I think that would be the wrong motive back of our service, and instead of getting any crowns, it would be burned up as wood, hay, stubble. I want to get all the crowns and rewards that I possibly can, but I am not laying them up, or working for them, for myself; I am laying them up for him. Do you remember what the four and twenty elders did with their crowns as they stood before the throne? They cast them at HIS feet, saying, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." Yes, fellow Christians, that is what I want to do with mine when He gives them to me at that

day; I want to turn and lay them at HIS feet, telling him that I have laid these up for thee, my beloved. Fruit borne with that motive back of it will be as gold, silver and precious stones. It will abide the test of fire in that day.

MISS GRACE BENNETT BACK IN VENEZUELA

(Editor's Note: Readers of the *Baptist Bulletin* will remember that in the summer of 1941 this paper carried a news account of the serious illness of Miss Grace Bennett, home on furlough from Venezuela. The news which this editor received from her sick bed was to the effect that she could possibly live only a few days or perhaps hours. We ran an editorial expressing our sympathy for the family and stating that doubtless before the paper was off the press Miss Bennett would be with the Lord. That's how much this editor knew about it. God's plans were otherwise. He has visited this dear servant with renewed strength and a well body, and today she is back in Venezuela on the old mission firing line for God and souls. This editor has an especially tender spot in his heart for Miss Bennett, as she is one of the many missionaries on the foreign field who went out under our ministry. We covet continued faithful prayer on her behalf).

Upata, Venezuela
December 2nd, 1942

Dear Loved Ones:

Well, praise the Lord, here I am in my own little room in Upata. And I have my own typewriter before me, even if the black ribbon is completely worn out and I must use the red. I'll come out of the red one of these days I hope.

I surely had a wonderful trip. I left Miami on Tuesday morning. I never slept a wink the night before . . . left the hotel for the airport at a quarter of three. We began our flight at 5 a. m. I am telling you it was wonderful. It was almost a dream come true, but so far as an interesting trip, I can't say that it was that, for the plane was closed by shades so that one could see nothing until we were above the clouds. Then the shades were lifted and we could look down upon the billowy clouds, then im-

agine that we were sailing along on the ocean. It was thrilling. I felt as safe as though I were in my own arm chair at home. Underneath were the Everlasting Arms.

I reached Balboa at 12 noon. Stayed there all afternoon and until 5 a. m. the following morning. Reached LaGuaira a few minutes after 1 on Wednesday. In Balboa I met a Mr. and Mrs. Mosby and Miss Josephson. Miss Josephson I had met before, twice, once in 1937 and then again at Founders Week Conference at Moody in 1942. They are under the Scandanavian Alliance Mission and were on their way back to Maracaibo, Venezuela. We had a lovely visit together. From Miami to Balboa I was the only woman on the plane, a queen for sure. The men were most courteous to me, and very friendly. God does take care of His own.

I went to the Presbyterian Home in Caracas and there had a fine visit with their missionaries. I had Thanksgiving dinner with the Presbyterians—Cranberry sauce, chicken, salad, pumpkin pie, and all the trimmings of a real American Thanksgiving dinner. It was sure nice. I took care of all my business in Caracas . . . registering with American Consulate, etc. However, I did not do any buying of needed things. My suit case was already overweight (and so was I), so I bought my plane ticket for Guasipati and on I went on Saturday for the interior.

I was met at the plane by Mr. and Mrs. Hausser, Steve Green, Brother Antonio, and Jonah and his two little sisters and a brother. They had a praise meeting right there. Antonio cried and everyone wept for joy. They then went to Hermana Theresa's home, the first home where I preached the Gospel in Guasipati back in 1931, and there had another season of rejoicing. They then drove in the station wagon to the home of Hermano Antonio where his wife and the others were waiting for me. Sister Petrica wept so for joy that Jonah began to cry and such a crying time as we all had.

We then — Hausser, Mr. Green and I—went on to El Callao, and there the Christians begin immediately to flock in. They kept up until late that night. Sunday there was a welcome service in the morning service—the congregation singing, and then I had to speak and Steve Green had to give a farewell message, for he was to leave for the

States in the same car which would take me to Upata. I sang a solo for the evening service in El Callao, and there were many wet eyes as the Lord used the song.

Monday morning around 3:30 o'clock Steve and I started for Upata. We reached Upata around 10:30 and from that moment until this I have hardly had a free moment. Everyone is happy but I think I am the happiest. Last night I had the surprise of my life—Dolores Finley, Carmeta, Jonah and I went to call on the Russells for "a few minutes," but as we entered the door we saw the house was full of people, and how they did yell "Surprise!!" Well, praise the Lord for His sustaining power. I didn't shake. I was as cool as a cucumber, though completely surprised. Everybody patted and hugged me and there was grand confusion. Finally we all settled down. I was placed in the very front of everybody in what I

thought was one of Jimmie Russell's favorite easy chairs. Well, there were hymns of welcome and speeches of welcome, and then Jimmie Russell in the name of the church in Upata presented me with the very chair in which I sat. I then looked over on the table and spied a great big cake, American baked by Darleen Russell, with the words, "Welcome, Grace," written in Spanish across the top. At the close of the service we were called out to the back yard where gasoline lanterns were hung up and there in reality was a barbecued calf, casabe (bread), 'n everything that goes to make for one grand time. Oh, how everyone must have worked, and it was all so completely a surprise. Best of all, at the close of the service one little girl between 12 and 13 made known her desire to be saved. Hallelujah! I shall never forget it. Everyone thinks I look grand.

Grace Bennett.

STUDIES IN GENESIS

By J. IRVING REESE

Lesson IX—UNFALLEN MAN

Chapter 2:4-25

I. MAN THE CROWN OF CREATION, vs. 3-7.

These verses are a summation and restatement of the record of chapter 1. Read Psalms 8 and 139.

II. UNFALLEN MAN AT HOME, vs. 8-20:

A. His God—Jehovah God.*

In the first chapter when God is active as the mighty Creator His

* "The sacred divine name was probably pronounced 'Yahweh.' In later times the word was considered to be too sacred to be uttered; the title Adonia (i. e. My Lord) was substituted in reading, and thus the pronunciation was lost. Hebrew was originally written without vowel-signs; when these were added to the MS text, the vowels of the name as read (Adonai) were attached to the consonants JHVH, and thus the artificial form 'Jehovah' was produced, which has come into common Christian use." —The One Volume Bible Commentary.

name is "Elohim," but when He begins to deal with man he is known by His covenant name, "Jehovah Elohim." "He first prepares the beauteous world in which man is to dwell and then creates man, and, as Jehovah, enters into covenant with him. These two titles of Christ are distinguished throughout the Bible, and finally appear in the closing chapters, which treat of redeemed man and a new earth. If, therefore, the first two chapters are the work of two editors, as some suppose, by a parity of reasoning, so are the last two!"—The Student's Commentary. These chapters are not the work of "two editors" but of one (see introductory statement of Lesson VI); that which causes the critic to scoff brings rejoicing to the heart of the reverent Believer as he sees the exactness of the divine Author, the blessed Holy Spirit. (See Scofield Bible, page 6, note 2).

B. *His home—Eden.***

1. "Eastward" speaks of promise and hope. It was the morning hour of the race and the whole creation was bright with promise. In the eastward-facing garden God placed the man and gave him every opportunity that perfect environment and fellowship with Himself provided, but these only served to make the disaster of the Fall the more tragic.

2. "The tree of life." At the beginning of the Bible the tree of life became the tree of death for Adam (man), in the center of the Bible the tree of death (cross) became the tree of life so that at the close of the Book the former may once more become the tree of life indeed for all eternity (Revelation 22:2).

3. "A river went out of Eden to water the garden." The "trees" were good for food, the "river" for refreshment, compare Isaiah 55:1, 2. (An interesting and profitable study is furnished in the rivers of the Bible). "The river" is seen in Psalm 1:3; 36:8; 46:4; 65:9; Isaiah 32:2 with 33:21; Isaiah 43:2; 48:18; 66:12; John 7:38 and Revelation 22:1, 2.

4. "A river . . . became into four heads." "Four" is the redemption number: Four cherubim surround the altar, Ezekiel 1:4, 5; four Gospels tell the story; four living creatures represent the redeemed Church, Revelation 4:6-8; four names tell the story of redemption—our Lord Jesus Christ, the Saviour.

B. *His conditions of life—Edenic Covenant*, vs. 15-17 with 1:28-30.

This is the first of the *seven covenants* found in the Bible, the others are Noahic, Genesis 9:1; Abrahamic, Genesis 15:18; Mosaic, Exodus 19:25; Palistinian, Deuteronomy 30:3; Davidic, II Samuel 7:16; New, Hebrews 8:8.

NOTE:—None of these covenants

** A garden. The Septuagint renders it "by 'Paradeisos' (a Persian word meaning 'a park'), hence the English word 'Paradise.' . . . The Hebrew word *eden* means 'delight,' but there is a Babylonian word *edinu*, meaning 'plain,' and there may be a reference to the great plain in Babylonia between the Tigris and the Euphrates. In the southern portion of this plain an ancient hymn placed a garden of the gods wherein 'a dark vine grew . . . its appearance as lapis lazuli.'"—*ibid.*

have to do with the Church, she enjoys the blessings of the New Covenant because of her relationship to the Lord of the covenant, but her people are not a covenant people but a people of personal redemption and regeneration. "It is most important to realize that nowhere are we told of a covenant made with the Church. In Romans 9:4 we learn that 'the covenants' pertain to Israel. . . . On the basis of that precious blood all who now believe in Him who shed it, enter into the spiritual blessings of the new covenant, even though Gentiles after the flesh, and therefore by nature, 'strangers to the covenants of promise.' But in the fullness of times, when the day of Israel's blessing shall arrive, the new covenant will be confirmed to them and they will be born of God—'a nation shall be born in a day'—and He will own them as His covenant people."—H. A. Ironside, D. D.

1. Adam was to *replenish* the earth. This word "replenish" may suggest that the earth had been previously full of inhabitants. There is a strong probability that it was occupied by some type of beings before the judgment befell it. It may be that that judgment came largely because of their sin. Under a later chapter we shall discuss this more fully.

2. He was to *subdue* the earth to human use. That is bring it into controlled production. Man still exercises this prerogative.

3. "And have *dominion*." Adam was in reality king of the renewed creation,—animal and vegetable life were subject unto him. Man, even in his fallen state, still exercises this kingship. How sad that his sway has been so often used for sin and rebellion against the great creator!

4. "I have given you (*herbs and fruit*) for *meat*,"—1:29. Man did not eat animal food, but was a vegetarian, until after the flood. Climatic conditions may have been very different in that pre-deluge day than afterward, requiring a distinction in diet.

5. "Put him in the garden of Eden to *dress it and to keep it*." Man's first employment was agriculture and this is still the most necessary occupation.

6. *Obedience* was required for continued blessing. Only one restriction was placed upon the first humans,—"But of the tree of the knowledge of good and evil, thou

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shalt not eat of it." Only one prohibition and that was violated; forbidden but one thing Adam and Eve coveted that, how like are we, always wanting the thing that is withheld no matter how much else we have. Obedience to and content with the will of God is still the way of blessing.

"When we walk with the Lord In
the light of His Word

What a glory He sheds on our
way!

While we do His good will, He
abides with us still,
And with all who will trust and
obey.

"Trust and obey, For there's no
other way

To be happy in Jesus, But to
trust and obey."

7. The result of disobedience was death, "for in the day that thou eatest thereof thou shalt surely die." Read in the light of this, Romans 6:23 and 8:6. Adam did die, spiritually, the very day he sinned; death in the scriptures is separation, and Adam separated from God and plunged into broken fellowship the moment he sinned. He died physically within the thousand year day of his sin.

III. UNFALLEN MAN GETS A WIFE; vs. 18-25 with 3:30.

A. The *highest beast was too low* to co-habit with man.

The Bible recognizes no relationship between the animal world and the human. Compare Leviticus 18:23.

B. *Man and woman truly one.*

God never intended that husband and wife should break the marriage contract, the promise is "as long as ye both shall live." The present day prevalence of divorce is only another evidence of the drift from God. See Matthew 19:9-12.

C. *Eve is a beautiful type of the Church.*

1. Adam is the representative man, in I Corinthians 15:45-49 we learn that "as is the earthly (Adam), such are they also that are earthly," but, thanks be to God, in the same Scripture we also learn that, "as is the heavenly (Christ), such are they also that are heavenly."

2. Eve was in Adam before she was created. Unseen and unknown his future bride was at Adam's side from the moment his being began. How like the Church and Christ, "According as He hath chosen us

in Him before the foundation of the world,"—Ephesians 1:4.

3. Adam fell asleep alone that Eve might be born. Read again Isaiah 63:3 with Matthew 14:23; John 16:32, and Ephesians 5:25.

4. He was wounded that she might live. Need we enlarge upon this? How dear to the heart of every Believer is the fact that, "He was wounded for our transgressions."

5. Adam separated himself unto Eve. "Separation" is emphasized so much as the duty of the Christian that we sometimes forget that Christ separated Himself for us, in John 17:19 we hear Him saying, "And for their sakes I sanctify (separate) myself." Read also Philippians 2:6-8.

6. Eve became one with Adam, "they shall be one flesh." You will note a beautiful symbolism in the fact that it is stated, verse 24, that the *man* shall "leave his father and mother, and shall cleave unto his

wife." Sometimes we foolishly talk about what we have left for Christ forgetting that He left everything for us, "though he was rich yet for your sakes He became poor." He left His Father's presence that He might "cleave" unto the Church, and He has made her one with Himself, 1 Corinthians 6:14-17; Ephesians 5:30-32.

7. Eve shared dominion with Adam,—1:28. So shall the Church reign with her Lord, II Timothy 2:12; Revelation 3:21.

CONCLUSION: How our hearts should thrill with divine joy as we study the precious truth wrapped up in this historic account of the origin of Eve. Attention should also be called to the fact that the births of both Adam and Eve were miraculous: Adam came into being with neither a human father nor mother; Eve, with only a human father, Christ was born with but a human mother. God was the active instrument in each case.

STUDIES IN THE REVELATION

By DR. H. O. VAN GILDER

STUDY VIII

The Temple and the Two Witnesses

Text: Revelation 11

We turn, this month, to the eleventh chapter of the Revelation to see the description given us here of God's Temple and God's witnesses of the Tribulation days.

God's Temple, vv. 1, 2

John is given "a reed like a rod." We are not to think of a frail reed, for the word here used denotes not a species of grass, but a unit of measurement (about 10 feet). Its resemblance to a rod suggests judgment, for such is the significance of a rod: "A rod is for the back of him that is void of understanding." (Prov. 10:13; see also Job 9:34; Ps. 2:9; 89:32; Prov. 22:15; Isa. 11:4; Ezek. 20:37).

"And the angel stood, saying, Rise and measure—" Hitherto John has been only a witness of events, now he becomes a participant in them. The last thing recorded of him in the tenth chapter was his eating of the little book. And so of every raptured saint: We shall assimilate God's redemptive purpose for the earth, and, having done so, shall become active agents in the closing judgments of the age (1 Cor. 6:2). "Rise and MEASURE—" For God

to measure a thing, or have it measured, signifies His sanctification and appropriation of it, as will appear from Jeremiah 31:38-40, and Zechariah 2:1-5. To measure with a reed like a rod, then, signifies to sanctify or appropriate through judgmental operations.

"Measure the temple of God, and the altar, and them that worship therein." This is not the spiritual temple, the church, but the literal temple in Jerusalem. Its identity is established by the following facts: (1) God has always owned the spiritual temple, and no special act of appropriation is called for with regard to it; (2) the spiritual temple has nothing which remotely corresponds to the court of the Gentiles, for in that temple racial distinctions have been abolished (Col. 3:10); and (3) the temple which is here measured is associated with "the holy city," and it in turn is identified as the earthly Jerusalem, since the latter is never to be trodden under foot by the Gentiles, and this one is. This "tribulation temple" in Jerusalem is to be profaned by "the abomination of desolation" (see Matt. 24:15; 2 Thess. 2:3, 4).

A thing cannot be desecrated which has not first been consecrated, nor profaned which has not first been made holy. Here, then, we have God sanctifying the rebuilt temple just three and one-half years before the end of the times "of the Gentiles." (With v. 2, cf. Luke 21:24).

God's Witnesses, vv. 3-6

In this study we shall concern ourselves only with *The Identity of the Witnesses*, reserving a consideration of their Ministry, Martyrdom and Victory for the next study.

There can be no doubt that one of these is Elijah. The Day of the Lord is about to dawn. (Isa. 2:12-21; 13:9-11, etc.; see also 2 Thess 2:1-4 in R. V.), and God has promised the Jews: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord," (Mal. 4:5). Here in our chapter is the glimpse of that promise fulfilled.

That promise was NOT fulfilled in John the Baptist. He himself declared that he was not Elijah (John 1:21), and after John's ministry was ended, Christ said: "Elijah truly *shall* first come, and restore all things" (Matt. 17:11). His reference in the very next verse to John must be read in the light of His statement in Matthew 11:14: "And if *ye will receive*, this is Elias, which was for to come." John ministered in the spirit and power of Elijah (Luke 1:17), and if the Jews had received his message all would have been well. But the Jews did not receive, he did not restore anything, and Malachi 4:5 is yet to be fulfilled.

As further evidence that one of these witnesses is Elijah, compare with v. 5, 2 Kings 1:9-16, and with the first part of v. 6 compare 1 Kings 17:1.

As to the identity of the other witness, there is a difference of opinion. Some believe it is Enoch, who like Elijah, was translated without experiencing death. Certainly, it would seem eminently fitting that Enoch, who was the first great prophet of the Second Coming of Christ (Jude 14, 15), should join with Elijah in heralding the advent of the King of Kings. A further fitness, too, is seen in the fact that Enoch preached to the Gentiles (for of course the nation of Israel had not begun when Enoch was on earth), while Elijah was a minister of the circumcision. Per-

haps in these two God will have a witness to both Jews and Gentiles in the coming day.

On the other hand, it would seem that Hebrews 11:5 is against the idea that Enoch may be the other witness, inasmuch as it says that he "was translated that he should NOT see death"—not that he *should* see it later. And it is unsound to argue that Enoch *must* die sometime, since "it is appointed unto men once to die." Certainly the saints who are raptured at the coming of the Lord will not be required to die at some later date!

There are many who believe that Moses is the companion of Elijah, and certainly the last part of the sixth verse sounds like it might be

the work of Moses. Some, accordingly, believe that Michael, the archangel, the great prince that standeth for the people of Israel (Dan. 12:1) recovered the body of Moses from its secret burial place (Jude 9), and that God has preserved Moses alive, without, however, giving him immortality, that he might have a further ministry to Israel. Moses freed the Jews from Gentile bondage, while Elijah recalled the people from idolatry to the worship of Jehovah, and both such ministries will be needed in the time of the Two Witnesses. It must be remembered, too, that it was Moses rather than Enoch who appeared with Christ on the Mount of Transfiguration (Matt. 17:3).

ARRID-ZONA SUNSHINE

By Leonardo S. Mercado, Dir. Mexican Gospel Mission, Inc.

"A SHINING LIGHT THAT HAS BEEN PLACED HIGHER"

She was just a young girl when the first Baptist missionaries went in to Mexico. These missionaries had two babies and they could not find anyone to help them take care of them for the city priests had immediately upon their arrival, warned everybody not to have anything to do with the Protestant devils from the North. But the young girl was rather independent; her mother had died a few years before and she felt old enough now at seventeen, to leave her stepmother and go to the city and take care of these babies. This she did, and found herself mothering these foreign children whose mother was busy with the Lord's work in its primitive stage in the Southern Republic.

There came a famine upon the land and these missionaries set up soup kitchens where they could feed the poor with help from the States but even then, the food was despised later for fear of the threats of the priests that all those who ate it would lose their souls in hell. The father of the young woman, upon hearing that his daughter was working in the city, went down to see her. Finding some friends about half way to the city they said, "Do you know that your daughter is working for the Protestant devils?" When he had confirmed this truth, the old man threw a fit and died, not reaching his destination. The friends picked him up and took him

back home. This was Mexican Catholic fanaticism and this also was the first episode in the life of my mother.

Once alone she gave herself to the Lord Jesus Christ definitely and was one of the first to be baptized in the famous river Lerma where after the baptism, while having a fellowship dinner a large mob of fanatical Catholics would have massacred the small band of Christians and sympathizers had it not been that a young boy warned them just about five minutes before the mob came down the road. They were in a canyon and a cove where the river turned but the boy who warned them also brought with him a large rope and after he had scaled the cliff through the aid of the rope the little band, one by one reached safety as the fanatical mob searched for them along the river a mile from where they had escaped.

Mother was later married and although father was a Catholic he could not help but be sympathetic to the Gospel for he saw what God had done to his wife. There were six of us boys and I am happy to say that mother not only taught us by word of mouth, the truths of the Gospel since our childhood but also by her example inspired us to do the will of God regardless of consequences.

When in northern Arizona after we had crossed from Old Mexico, I first heard a preacher of the Gospel of Christ who was a Methodist missionary. Mother was very happy to see us grow in Grace and in the

knowledge of Christ. After my conversion, she had always prayed that God would use me as a servant of His and when the Lord finally put me in the ministry and later in the Independent Faith work for His glory, she became one of our staunchest prayer warriors and was always willing to part with whatever money she had every time we visited her, assured that the Lord would give her more. This was always true.

She held a dear place in the hearts of all of our people here in Phoenix who knew her; Christians, Catholics and indifferent people. All to whom she always testified in no uncertain terms regarding her faith in the Lord Jesus Christ. Three years ago she was stricken with dropsy and had suffered a great deal because she could not have her friends at the house and cook for them and enjoy Christian fellowship around a table. A week before Thanksgiving, after having been with us nearly all summer, she went to the Los Angeles Hospital and Sanatorium where they vainly tried to operate to help her. But on Saturday when I saw her she said, "I have no more pain. I just feel tired. Please pray that the Lord will give me my rest." So I did and left her thinking that she would be better but when I arrived in Phoenix, I was called Monday night to be told that while talking to her roommates, two other old ladies, she just laid her hand on her cheek and went to sleep and never woke up. My oldest brother was buried two years and eleven days ago before Thanksgiving and mother had expressed her desire to be buried next to him so on Thanksgiving day her five remaining sons, I being the oldest, and the oldest of my nephews, a young man twenty years of age; the six of us acted as pallbearers and a great host of friends amidst flowers, songs and tears complied with her last wish. We all knew that for her it was far better for her light shines now from a higher place than this old earth.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Revelation 14:13.

"ORDINATION OF OUR FIRST PASTOR"

It was with great joy that our people at the mission and our independent minded friends both Bap-

tist and non-Baptists united with us for a special service on Sunday November 8. Messengers from three sister churches, two in Phoenix and one in Glendale which are Independent and also the Mexican Baptist Church in Glendale which is a very friendly church although small, met with us in council to examine our Brother Librado Romero as a candidate to the Gospel ministry. Being the first meeting of its kind in our church and having so many English-speaking visitors we had a bi-lingual service—everything was translated. Rev. Clifford Peterson, who is the secretary of our local board was chosen as moderator of the council. Rev. Roy Bancroft, Dean of the Phoenix Bible Institute, Rev. Arthur Woods, pastor of the Bible Baptist Tabernacle and a teacher at the Institute, Rev. L. Chaviz of Glendale, Paul Green, a local radio preacher, Charles Olney, a missionary on furlough, and the messengers from the four churches together with our own people examined the candidate thoroughly.

After more than an hour of questioning the council unanimously voted to recommend to the church that Brother Librado Romero be ordained to the Baptist ministry. Immediately after this recommendation was put before the church, the church proceeded with the ordination, calling the candidate to the front and listening first to Rev. Roy Bancroft who gave an excellent charge to the church. Rev. Arthur Woods gave the charge to the candidate and later the ordination prayer was made by the pastor and director of the Mexican Gospel Mission. After this we were dismissed by the Rev. Librado Romero. The Lord in a very definite way spoke to the heart of Brother Peterson that afternoon and led him to give an invitation for full time service for anyone in the audience who felt led of the Spirit to make this decision known. We saw with joy one of our fine young women and a young girl, an older man and Brother Romero's second son accept that invitation. With tears they came up to the front to make this decision known before their brethren. It was a wonderful service and one that will not be easily forgotten for also in the audience was Brother Ramon Carrillo, who is the man whom the Lord used to bring Brother Romero to Christ.

Tears of joy flowed freely as Brother Romero and Brother Car-

rallo embraced after the ordination; father and son in the Lord and being able to look into the future with an eye only to God's glory.

Brother and Sister Romero have six children; three boys and three girls. The oldest boy is fifteen and the youngest girl, five. We commend all of them for your prayers and trust you will remember them as they labour with us for the salvation of souls in this valley.

"HOLIDAYS IN PHOENIX"

Beginning with Thanksgiving, the Holidays have certainly been different for our people this year. For the first time in the history of our work, the directors were not present at the Thanksgiving service which also marks the anniversary of the founding of the mission but we praise God that the program that had been arranged for that date with a very small variation was carried out as if we had been here. The work of our Lord goes on in all its power and with God's might in spite of war and all its implications upon our work. We praise God that we have a Gospel of power which can make the heart sing even through tears so that even as we write this, we are looking forward to a great time Christmas eve. We know that it will be entirely different in the homes of our people for we have sixteen boys in the service of their country and several more who will be going in the near future.

"REACHING THE UNREACHED"

The Gospel of Christ continues to be preached over the radio to our Mexican and Spanish-speaking people all over the state. It was my privilege to be in northern California for a few days in a missionary conference last month and even while there the radio work continued even though I had to preach by transcription. I was glad to hear how the program sounded over one thousand miles away. There was a feeling of gratitude to God that truly literally thousands of our people were also listening and many villages and small towns which we would never otherwise reach are being reached through this modern means and miracle of our age and to think that not one cent of the Lord's money is placed into this work because God touched the owner of this station over five years ago to give us this time. Pray that govern-

ment regulations may be relaxed both here and in Old Mexico in order that the Gospel may be preached especially in Mexico for we believe that this means must be used to the fullest extent if we are to reach the thousands who have not as yet heard the Good News. "Give the winds a mighty voice—Jesus saves, Jesus saves."

"WHAT A WORD!"

Luke 4:36

By V. C. OLTROGGE

This was the worshipful exclamation of those who heard the Savior cast out a demon with the authority of the spoken Word. It is a fitting exclamation of praise applicable to the Bible as the Word of God, and it is with such intent of purpose that we employ the phrase in these lines. A university professor in literature once offered the following criteria wherewith to adjudge a good book:

1. It must appeal to the intellectual—it must be true.
2. It must appeal to the ethical—it must be noble.
3. It must appeal to the esthetic—it must be beautiful.

Immediately we ask, what book meets this threefold requirement more perfectly than the Bible?

The Bible is true. It meets the requirement of intellectuality. Philosophically its perspective of life (*weltanschauung*), is that of greatest clarity at one and the same time perfectly balanced idealism and realism. It knows the source of true life. It knows the solutions of life's problems, for time and eternity, reside in the matter of a correct relationship to that source—the fountain Head—the personal deity, God.

While it is not a textbook on science, yet where it touches that subject it stands the acid test. Its opening statement contains the three fundamentals of all true science—time, energy, and space. "In the beginning"—time; "God created"—energy; "the heavens and the earth"—space. And if one wishes to include the other disputed two, motion and matter, they too are there. The heavens and the earth are functioning bodies—motion; they are also substance—matter.

Bible history is true, and in spite

of repeated assaults against its authenticity and integrity, it remains unscathed to the present hour. The Hittites, of whom it frequently speaks, were for a time unknown to secular history. Because of this discrepancy Sir. Wm. Ramsey once wrote a number of books 'disproving the Bible.' Under the providence of God, during archaeological research, he discovered the evidences of the Hittite people. He was converted, discarded his former writings, and has since devoted his time to writing of volumes earnestly contending for the inspiration of the sacred Canon.

The theology of the Bible is true. There is within it no distortion of God. Majestic, glorious, holy, almighty God is He. He is seen as loving His creation and providing for fallen man a salvation perfect and eternal. His blessings are promised unto His own not only in the hereafter, but in the here; and that fellowship might be enjoyed between them it is written, "Sanctify them through thy truth; thy Word is truth."

The Bible is ethical. It challenges to and produces nobility of soul. Its legal system is unsurpassable. Its social standards are superior. Its personal demands are the highest and holiest. Its records of sins committed are not for the approbation of them, but rather condemnation; and are written for our instruction and warning that we might not be found guilty of the same. In the recognition of moral responsibility and subsequent benefits it challengingly invites, "If ye know these things, happy are ye if ye do them."

The Bible is beautiful. It appeals to the esthetic in man. It abounds in those rhetorical tropes that make literature, literature. We find simile; "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever." *Psa.* 125:2. And metaphor; "I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." *Jno.* 15:5.

Also allegory—such as recorded at length in *Judges* 9:7-21 concerning the conversation among the trees—the olive tree, fig tree, the vine and the bramble.

There is hyperbole; "The mountains skipped like rams; and the little hills like lambs." *Psa.* 114:4.

And apostrophe; "What ailed thee, O thou sea, that thou fled-

dest? Thou Jordan, that thou wast driven back?" *Psa.* 114:5.

Anthropomorphisms abound; "Behold, the Lord's hand is not shortened that it cannot save; neither his ear heavy that he cannot hear." *Isa.* 59:1.

Yea, "What a word is this!" It is the word of truth. It is the word of nobility. It is the word of beauty. But more than all these, it is the word of power. The amazement of the worshippers who thus exclaimed their admiration over His word went on to say, "—for with authority and power, he commandeth the unclean spirits, and they come out." It is no less so with the Word of God in its entirety. Hear Him further;—"the words that I speak unto you, they are spirit, and they are life." By inspiration *Isaiah* writes, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Sorrowfully *Paul* writes, "For the preaching of the Word of the Cross is to them that are perishing, foolishness;" joyfully he exclaims, "but unto us who are being saved, it is the power of God." Hence his further testimony, "I am not ashamed of the gospel of Christ, for it is the power of God unto everyone that believeth; to the Jew first, and also to the Gentile."

Reader, have you experienced the power of this Word in your heart? You will know it to be such in verity and truth if you will trust the Lord Jesus Christ as your personal Saviour. Do it now and you too will exclaim, "What a word is this."

ACCEPTANCE WITH GOD

(Continued from page 1)

Gospel was the revelation to Abraham. The preaching of that very same Gospel—"Jesus Christ * * * set forth among you"—that formed the grounds of faith among the Galatians.

(2) Believing the Gospel not only justifies but also produces a blessing. *All the blessings from God come on grounds of faith*, since all forms of true obedience flow from what one believes. The blessing to Abraham went beyond justification, because he continued to believe.

(3) All who are under the law, or who are in any way depending

upon the law for justification and blessing, are under the curse involved in the judgments resulting from broken law. Note verse 10, "All who are depending upon their own obedience to the law are under a curse, for it is written, 'Cursed is every one who does not remain faithful to all the precepts of the law, and practice them'" (Weymouth's translation). This then turns the whole principle over and looks at it negatively. A curse is the direct contrast to a blessing. Faith brings a blessing while law brings a curse when not completely obeyed.

(4) Acceptance with God is never grounded upon obeying the law, because of the ever-present principle in God's revealed plan which is stated in Hab. 2:4: "The just (righteously justified) shall live by faith." "And the law is not of faith (has nothing to do with faith): but the man that doeth them, shall live by them" (he who does things shall live by doing them). But let us keep in mind that there is a curse connected with the law because no man except Jesus has ever kept the whole law, and the only way we can avoid being visited by this curse is to be purchased out of law-bondage through the ransom price paid by Christ for us. "Christ has redeemed us from the curse of the law, being made a curse for us." We can see that there is here revealed a complete transition from the realm of law to the realm of grace through faith. "Our freedom has been thus purchased in order that in Christ Jesus the blessing belonging to Abraham may come upon the nations, so that through faith we may receive the promised Spirit" (Weymouth).

(5) The concluding argument is the grounds of the entrance of the Holy Spirit into any life is faith in the Gospel of Christ. "Receive ye the Spirit by the works of the law or by the hearing of faith" Paul asked them. If the entrance of the Holy Spirit is by faith, is not His continuous operation by faith? The promise of the Spirit was based upon faith instead of law-works.

Thus we see that justification and all of its consequent blessings come from faith and never from law-works.

Join The
BULLETIN FAMILY

THE EXPERIENCE OF THE AMERICAN COUNCIL WITH THE FEDERAL COUNCIL IN CLEVELAND

By REV. CARL McINTIRE

The Federal Council of the Churches of Christ in America, meeting in its biennial session in Cleveland, Ohio, December 8 to 11, elected the Right Reverend Henry St. George Tucker, presiding bishop of the Protestant Episcopal Church, as its president for the next two years. Dr. J. McDowell Richards, president of Columbia Theological Seminary and a leader in the Southern Presbyterian Church, was elected vice-president.

The Federal Council met in joint session with seven other interdenominational agencies to consider a proposed plan for a North American Council of Churches of Christ.

The tragic events of these days have emphasized for us our own responsibility to the world in which we live. Events in North Africa determine the kind of meat or lack of meat we have on our tables. Circumstances in the Solomons determine the sugar we put in our cups. The conquest of the Japanese in the East has affected the rubber on our cars and shoes. We are inextricably involved and affected. We see this clearly in world affairs. We should also see it in the affairs of the church of Jesus Christ. The condition of the Protestant church in the United States affects each individual Christian in as direct, and yet perhaps a more intangible manner. For this reason we fail to realize our responsibility as we should as a Christian to the testimony of the church of Christ on this earth. The modernism and the indifference seen in the church today are affecting, whether we are aware of it or not, our lives and the lives of others.

The United States is a Protestant country. This land of ours has a great and mighty heritage, grounded in the Protestant Reformation, and we must remember that it is *our* land and that this *our* heritage, and that we must do all in our power to maintain it.

In 1908 there was organized in this country what is known as the Federal Council of the Churches of Christ in America. The idea behind the establishment of the Council was good—that the Protestant

churches should co-operate, so far as possible, in matters of mutual concern. As the Council grew and as modernism increased in the larger Protestant denominations of this country, the Federal Council became the mouthpiece for what is known properly as modernism. Had the Federal Council maintained a consistent and true witness to the historic Christian faith in all its acts and pronouncements, its influence in the land would have been untold. But equally harmful has been its influence upon our present-day church life.

Because those who cherish the old Gospel did nothing about it, simply by default the Federal Council came to be recognized as the only spokesman for American Protestantism. This body now consists of twenty-four of the larger denominations and has in it men of varying degrees and shades of belief—conservative, liberal, and modern. It is an inclusive body.

However, action did come to meet this situation. It came late—but it came, and it has been possible because of our religious liberty. In September, 1941, there was established the American Council of Christian Churches. This Council now consists of nine constituent or denominational bodies, and has associate and consultative members in twenty-three other denominations.

The Federal Council has in its preamble the following statement of doctrine, and the same words are used in the preamble of the new proposed North American Council:

"Whereas, In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service, and co-operation among them, the delegates to the Interchurch Conference on Federation assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval."

The American Council, on the other hand, has the following in its preamble, which is a concise sum-

mary of the great evangelical doctrines in such terms that the modernists will not agree with them. These doctrines must be stated not vaguely but so specifically that the modernists cannot approve of them, as they do with the Federal Council's single sentence. The American Council's preamble follows:

"Whereas, it is the duty of Christian believers to make common testimony to their glorious faith, especially in darkening days of apostasy, the bodies forming this Council do now establish it as an agency unreservedly dedicated without compromise or evasion as a witness to the glory of God and the historic faith of the Church universal, including adherence to these truths among others equally precious: the full truthfulness, inerrancy, and authority of the Bible, which is the Word of God; the holiness and love of the one sovereign God, Father, Son and Holy Spirit; the true deity and sinless humanity of our Lord Jesus Christ, His virgin birth, His atoning death, 'the just for the unjust,' His bodily resurrection, His glorious coming again; salvation by grace through faith alone; the oneness in Christ of those He has redeemed with His own precious blood; and the maintenance in the visible church of purity of life and doctrine."

These two Councils are now in the field in the United States. They are the only two such councils claiming to represent bodies of Christian churches. One represents the liberal element of American Protestantism; and the other the conservative element and the position of what is popularly called the fundamentalists.

Two years ago, meeting in Atlantic City, the Federal Council, together with seven other interdenominational agencies, including the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference, the Missionary Education Movement, the United Council of Church Women, the United Stewardship Council Boards of Education, appointed a committee, known as the committee on the Closer Relationship of General Interdenominational Agencies, to bring in a plan for a proposed merger of all these bodies into one great Council. These eight bodies met in Cleveland, Ohio, last week, to receive the report of their committee, to act upon it, and to send their action down to their representative bodies, the missionary

agencies down to their mission boards, and from their mission boards down to the denominations, the Federal Council sending it down to the twenty-four denominations which it represents. By a strange movement of God's mysterious providence the name which was selected for this reorganized Council is North American Council of the Churches of Christ. The name "Federal Council" is to be abandoned. This basic reorganization, which in effect means little more than the assimilation of these seven interdenominational agencies under the power of those operating the Federal Council, has far-reaching ramifications.

The one point which concerned us particularly last week was the name which was proposed. The American Council of Christian Churches and the North American Council of the Churches of Christ will be spoken of and are spoken of constantly as the American Council and the North American Council. Because of this striking similarity and the potential confusion, Dr. H. McAllister Griffiths, General Secretary of the American Council, and myself, the President, were instructed to go to Cleveland this week and to object to the Federal Council and these seven groups using a name so similar.

The experience of the American Council with the Federal Council this past week has been so salutary that I want to tell you about it. Every Protestant listening to me tonight should be interested in what I have to say. Many of you are in the denominations which are members of the Federal Council, and others of you are in the denominations represented by the American Council. The two Councils are not standing for the same thing. Both groups recognize this. If the name proposed should be retained for the new organization, many of you will be in the North American Council, and many of us will be in the American Council. So it comes home finally to us all.

We had written to these eight agencies, sending a formal objection and we had also announced our plan to go to Cleveland in person. The public press in Cleveland had carried full reports of our coming.

We went first to the press room where Dr. Walter W. Van Kirk told us that arrangements would be made, he understood, for us to present our objection. We had a conference with the secretary of

the Federal Council, the Rev. Samuel McCrea Cavert. He told us also that he understood that we would be given an opportunity to present our objections to the name.

On Wednesday evening the eight bodies planning to merge were to meet in joint session to receive the report of their committee with the proposed plan of merger in which the name was given. It was to these eight bodies sitting together that we desired to present our objection. When I spoke to Dr. Luther Weigle, President of the Federal Council, he said that no one would be allowed more than five minutes, and that he would be glad to let me have at least five minutes to speak before the body. The full report was read by Dr. Herman N. Morse, and when it was formally presented, Dr. Weigle explained that this report could not be added to or taken from, but that each separate group would have to take it to their conferences and approve it there and send it on down to their constituency. However, he said, opportunity would be given to ask questions concerning it. A number of very interesting questions were raised, one being, for instance, that the committee had forgotten to make provisions in the constitution, for a quorum for the new body, but since it was explained that the constitution could not be added to or taken from, that could not be done.

At the close of the discussion Dr. Weigle called upon me. The providences of God are mysterious and yet glorious, and I shall always be thankful so long as I live for the opportunity I had of bearing testimony to that group of men. Before me were representatives of the eight interdenominational agencies, representatives from the twenty-four denominations, and also there sat the leaders of the Presbyterian Church in the U. S. A., who had actually prepared the mandate of 1934 and had prosecuted the thing through the church, which led to our deposition and expulsion from the denomination and their command that we should not take the Communion. Here I was, a little, expelled, deposed preacher before the august body of churchmen, objecting to a name they were going to take!

I realized that I had the opportunity of a lifetime to speak for my Saviour. I asked Him to put the words into my mouth—the right words. I thanked them genuinely for the courtesy extended to me,

since I had no right to the floor in that convention. I came in the name of the American Council and of religious liberty. I explained that we believed in the unity of God's people of like precious faith within the bounds of the commands of God's Word, that had we been able conscientiously to support the Federal Council we would have been a member of it; but that, since we could not support the program and the position it maintained, we were also free in this land of ours to raise up a council which would stand for the things we believed were essential to the Christian testimony. I told them of the size of our Council, its organization, and explained that when we selected our name, we endeavored to get a name which would be different from the Federal Council, so there would be no confusion. There would be confusion, I said, in practical ways; for instance, with the Government officials. The hard-headed Congressmen would not take time to make a distinction between North American Council and the American Council in our dealings with the authorities in Washington. As to the radio, I explained, that those who know anything about radio broadcasting and the receiving of mail know that letters come with all manner of addresses. It would be tremendously confusing to have radio broadcasts through this country in the name of the American Council and in the name of the North American Council. I suggested that in the returns through the mails we would get some of their money and they might get some of our letters. This brought a hearty laugh throughout the entire assembly.

I explained that we did not want confusion because of the testimony which God had given to the American Council, and I was sure that they did not want any confusion with the things for which they were standing. The American Council stood for an infallible, inerrant Bible, as God's Holy Word, I told them, as opposed to varying views and opinions concerning its inspiration. I asked them not to get excited, but we believed in the profit motive and in private enterprise, and in Christian stewardship.

May I add just here that there had been considerable discussion in the sessions of the Council against the profit motive. One prominent leader even said that the time had come when we should urge upon

the Government to take over our steel industries and our railroads and all of our large enterprises and socialize them. Of course, he said, it should not take over a tooth-pick factory or a clothespin factory but other major things should be put in the hands of the Government, and we should do away with such private enterprise.

I told them that we believe the church should go all out in the support of the war and that our young men should be told that they not only may fight at times, but that now it is their duty to fight.

I told them that we could not go along with their plan for a new social order, that we believed that the emphasis of God's Word and the remedy for the world was not a new social order but a new man, and that this new man came only through the new birth as Jesus proclaimed it and a belief in the precious blood of the Son of God which could cleanse white as snow. We are not ashamed to be known as the fundamentalists, and I declared that what I believe the old world needed was another great revival, like that which came under the preaching of D. L. Moody.

As I closed I thanked them again, and reminded them that we had come as a neighbor. We have to live together in the same country. We differ in our views, but one neighbor goes over and knocks on the door of another neighbor and says, "My friend, you are about to do something which is going to hurt us. Consider it, please." Finally, I told them that if there ever was an hour when the American Council was going to do anything or did anything which they felt jeopardized them or their rights, we would appreciate it if they would come and knock on our door and we would gladly grant a hearing to any of their spokesmen to say anything he wanted to say to us. I sat down. There was applause. The meeting was closed by a devotional period led by Dr. Mackay, President of Princeton Theology Seminary.

Thursday morning the Federal Council met to consider the proposed plan. The Council was informed by the President that no changes could be made in the plan, but that comments could be made upon it, that it had been presented to the group the night before, and that since the plan was going to all the other seven groups, if they made changes in it, there would be

untold changes and difficulty, and that all they could do would be to discuss it and make comments upon it. They were simply to approve it as it was and send it down to the churches for their consideration. This did not seem to satisfy some of the men. They thought they ought to be able to make some changes rather than accept it without any alterations as it came from the hands of the Committee. The chairman insisted that the ruling had to stand.

This committee on closer relations with the general agencies, which had prepared the constitutions, had certain recommendations, and these were found on pages 8 and 9 of their printed report. The first two of these recommendations had to do with the name of the Council and with the offering of the constitution as the one for new Council. There was some discussion as to how to consider these recommendations, and then they were divided. The question of the name arose immediately. One brother got up and said that the names were similar and that something should be done about it. He was told nothing could be done about it because they could not change the proposed constitution. A brother then asked if the committee had considered the complications of the similarity of names as it had been pointed out. Thereupon the president said, "We are not at all sure the general public will know much about the other body." He said that this closed the matter of the name, but it kept popping up again and again.

The question of the quorum arose again to plague the committee whose constitution could not be added to or changed. Then a very basic question concerning the relationship of the Canadian churches to the Council and whether they would have a Canadian Council of Churches arose. The ramifications of this were aired. When noon came, all that had been done was the adoption of the first two recommendations, and the points of the constitution had not been considered at all for comment.

The evening session was set for further discussion, all the time the chairman maintaining that no additional changes could be made in the constitution; and yet men insisted that changes be made. It was decided that these suggestions could be referred back to the committee for their consideration and that the

committee had power to do anything necessary.

The evening meeting opened, and to our amazement, the president of the Federal Council announced that it seemed to him that there were two or three matters that did definitely need to be changed, the first one being the name. He declared he had been out to dinner with Dr. Morrison, editor of the *Christian Century*. Dr. Morrison was against the name. Then a motion was made that they reconsider the action of the morning, and the whole matter was again opened for discussion. Here it was that the name was discussed. The editor of the Methodist official journal, the *Christian Advocate*, Dr. Roy L. Smith, arose, and told the assembly that the names were too similar, that there would be confusion and complications, and that another name should be sought. He said that, no matter what men might think about the American Council, it exists, and it has certain rights in this free country.

The second matter that the chairman said needed to be reconsidered was the Canadian problem, and then the quorum. It was during this period that there were motions, countermotions, rulings, and substitute motions and there developed a confusion such as I have never seen in any deliberative assembly. The sentiment seemed to be to change the name, to refer it back to the committee, and then, with other complications, they moved that the whole plan simply be approved in substance and that it be postponed for a year for a special meeting. Then they argued for a two-year postponement, and then they said that the final plan should go into effect not in 1945 as they had planned, but they would have to wait until 1947. This would complicate the activities of the other agencies which were considering the same constitution, which thought that they had to pass it on without any changes. When the final motion was passed to postpone action for two years and the whole matter be referred back to this special committee which had prepared it, the moderator ruled that this did not affect the previous action which had been taken, and the body adjourned. We did not know where they were or what had been accomplished.

As I left the meeting I asked a reporter for a religious news agency what the assembly had done. He said that he wished he knew. Later

the men in the press room put their heads together and sent out a story the best they could.

As I witnessed this confusion in amazement, there was a very precious verse of Scripture, "In thee, O Lord, do I put my trust: let me never be put to confusion." The Lord had sent confusion into the Federal Council. It seemed apparent to us that the whole plan was all slated to go through, but in the strange providence of God the name question arose, and with it others.

The meeting adjourned. The next morning, Friday, several men declared they had not slept during the night. They were not satisfied with postponing the action. Some who had been for the postponing and had taken part in debate were not about. The matter was reconsidered, and a new motion passed that

they adopt the plan with the name, and send it down, and that any suggestions as to possible changes could be referred to the executive committee of the Federal Council, which in turn would transmit it to the general committee for its consideration; and further that a special conference be arranged between representatives of the Canadian churches and American churches to consider the Canadian problem, the end of the matter now being, that the additional confusion as to the name has been transmitted down into the denominations and the various constituent bodies. Thus they first approved the name, then voted to postpone the whole matter, then they changed their minds again and adopted the plan with the name. The Lord has more confusion ahead for them!

AMERICAN COUNCIL SPEAKS ON VICTORY TAX COLLECTION

The following resolution was prepared and released by the American Council of Christian Churches Jan. 13, in its executive meeting held in Philadelphia.

The American Council of Christian Churches wishes respectfully to protest the action of the United Congress and Government authorities whereby the churches of the land are made tax collecting agencies of the Government. The plan now in operation for the collection of the Victory tax makes every church an agent of the United States Government and subjects them to penalties for their failure to comply. Ministers and those employed by religious agencies can pay their Victory tax in ways similar to other professional men and other classes and certain special classes stipulated in the act without making the church a direct servant of the Government, further our ministers are happy to pay the Victory Tax.

The principle of separation of Church and State is vital to the very existence of our democratic way of life. To compel the churches to serve as agencies collecting United States revenues and forwarding the same to the Government puts the church in the position in relationship to the Government which is contrary to the basic nature and function of the church and inimical to our American liberties.

This present encroachment in the time of emergency could easily be made the entering wedge of other attacks upon the independence and liberty of the church.

The American Council of Christian Churches in entering this protest does so by calling to the attention of our Government authorities that our Council and churches are behind the Government in its effort to win the war and that we have gone on record testifying to the right and duty of Christians to fight and die for the cause of the United Nations; and, further, that we have opposed pacifism in the church and that to our knowledge there is not a single pacifist church or minister connected with the American Council's testimony. Because of the American Council's clear, unquestionable stand in regard to these vital issues of the hour when others in the Christian world are hesitating and dubious in regard to war and pacifism, we feel that this protest should be given ample consideration and that measures should be taken by the United States Congress to relieve the churches of this un-American yoke. If the Government can use the churches for a tax collecting agency and forwarding agency, penalizing them by statute, making them subject to fine and imprisonment, it has power to take other measures which will subtly and gradually bring the church into a state of subjection.

THE AMERICAN COUNCIL CALLS FOR DAY OF PRAYER

The Commission on Army and Navy Chaplains of the American Council of Christian Churches issued today a call to all fundamental Protestant churches to set aside the first Sunday in March, 1943, as a Day of Prayer for the chaplains in the armed forces. Emphasis was placed upon the need for chaplains who would declare the simple Gospel as the only way of salvation for lost sinners. With many of the American boys not yet in the thick of the fight, the opportunities to see that they are saved and ready to meet their Maker are increasingly valuable. God's people are asked to pray for the salvation of our men in the armed forces and for a revival.

The American Council's Commission on Chaplains, recognized by the Army and Navy officials in Washington for the certifying of chaplains from the denominations affiliated with the American Council and from those desiring to cooperate through the American Council's Commission, is already represented by seven or more chaplains. The American Council's Commission was established in order to challenge the monopoly on the appointment of Protestant chaplains maintained by the General Commission on Army

and Navy Chaplains of the Federal Council. With the exception of the Lutheran and Southern Baptist quotas, the Federal Council has monopolistic control and direction of the chaplaincy quotas assigned to all so-called Protestant evangelicals. Whereas Army regulations simply require that a candidate for the chaplaincy shall present "evidence of being accredited by and of good standing in some religious denomination or organization," actually the Federal Council has a quota monopoly on the presentation of such evidence. This situation has given grave concern to large numbers of God's people throughout the land, the more so since the official platform of the Federal Council is modernistic, collectivistic, and pacifistic.

God's people are asked to pray that more chaplains may be admitted to the services who are not connected with a pacifistic organization, but with one which believes in the war effort, and men who are on fire for the salvation of lost souls; also that the strangle hold which the Federal Council's Commission has had upon the larger quotas of the Protestant churches may be broken. At the present time quotas allotted the large denominations in the Federal Council

are not filled, and constant appeals are made to men in these denominations to sign up for the chaplaincy; while just as able and qualified men are standing in line anxiously waiting for the opportunity to go out and preach Jesus Christ to the boys of our armed forces.

Pray that the quota subdivisions within the so-called Protestant evangelical group may be abolished, so that well qualified men may be appointed in the order of their application. This is only the truly American principle of "first come, first served."

The chairman of the American Council's Commission is Dr. Arthur F. Williams, pastor of the first Baptist Church, New York, and the secretary is Dr. J. Oliver Buswell, Jr., president of The National Bible Institute. The president of the American Council is Rev. Carl McIntire, of Collingswood, New Jersey.

The Commission also emphasized in its appeal for prayer that all of God's people who truly delight in the evangelical doctrines should be willing to cooperate more with each other, for in doing so the opportunities for service through the armed forces can be greatly increased.

FLASHES FROM FOREIGN FIELDS

TORPEDOED ONCE MISS FLORENCE ALMEN SAILED AGAIN FOR AFRICA DEC. 16

Dec. 14, 1942
340 W. 55th St.,
New York, New York

Dear friends in Him:

As I am on my way the surety of God's Word holds me. His Word can be depended upon even as Himself. His peace reigns in my heart tonight on what may be the eve of my departure.

God hath wondrously undertaken for me. When the Halls sailed a few weeks ago, I cried before the Lord for I felt that I had failed Him by not being in New York instead of Chicago. There on my

knees I made my decision before Him to come on to New York the next week—the 12th. According to this, I said farewell at the Center on Sunday night, but on Monday morning, the 7th, I received a letter (airmail) from the Steamship line offering me passage in a few days time provided I were a practical nurse. I just took it to the Lord, and in one-half hour my decision was made. I would go that same night!

Often I'd say, "I'd go today, if I could," and that showed me here was my opportunity to prove it. I packed and ran errands and phone call after phone call was made! At 11:30 p. m. some fifty or more friends were down at the track singing me off. Oh, how I praise the Lord for that! One song after another and then "God be with you 'till we meet again!"

The first day in New York my passport came but I didn't know it until the following morning. Again God had worked, for D. C. had even sent it to the Steamship line as I had requested in my wire. Passport and passage in hand—God-given, He'll surely take care of the visas.

How I praise Him that as I go, friends in Him will be upholding me in prayer. Without those prayers I wouldn't be here. Without them I wouldn't want to proceed on His chosen way for me, but, praise God, I'm convinced this is all in answer to prayer and "by faith they pass through."

A phone call came for me while I was out, and it seems to me it's the order to go on board—probably tomorrow. Do I go alone. No, not alone, for He has promised, "I will never leave thee nor forsake thee."

Counting on His faithfulness, I am

Yours in His love,
Florence Almen.

HALLS SAIL FOR AFRICA

New York City, N. Y.
Dec. 2nd, 1942

Dear Prayer-Helpers:

Isa. 45:2-3; "I will go before thee, and make the crooked places straight,—and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

Praise God; for He has heard and answered the prayers of His saints. As you will be reading this, we will be on our way to the land of His choice for us. How our hearts rejoice because of His love and faithfulness unto His own. We praise Him for each one who has had a part in making our return possible. We can just imagine how the faces of His own in Africa will light up when they hear we are coming. They have continued to pray earnestly that He would undertake in making it possible.

We ask you to send your gifts for our support to our mission office, Mid-Missions, Box 369, Mishawake, Ind. Make all checks and money-orders payable to them, and informing them either on the check or in a letter that the money is for our support. This is the only way money can reach us on the field at this time. We should also like to say that if you do not receive acknowledgement from us of your gifts as quickly as you think you should, you will please remember that conditions are such now that the receipts may possibly be delayed for from 4 to 6 months after you have sent it to Mishawaka. However you will receive a receipt from Mishawaka as soon as they receive your gift for us, and in due time you will receive one from us providing it is not lost.

We will appreciate letters from any who would care to write. In fact we would urge that you do so. Inturn we will keep you posted as to how His work is progressing, etc. You may address us: Koumra par Fort Archambault-Tchad, French Equatorial Africa. Should we be stationed somewhere else we will get the letters just the same.

Again we thank all of you for the love and kindness shown to

us in so many different ways, and we pray he will bless you richly in His own way.

Yours on the way to Africa,
Delbert and Lorene Hall.

FINE GROUP OF NATIVES ENTER TRAINING SCHOOL

Fort Crampel
French Equatorial Africa
June 24, 1942

Dear Friends at Home:

The mail has been slow of late but although we haven't heard from you for some time we shall break the long silence and send you a note, telling you a little about our work. There are usually so many things to write about that one wonders where to begin and what would be of interest to you. We get so accustomed to things out here, sometimes we are apt to feel that it is nothing to write about, still those things may be the very things you wish to hear.

Everything is calm here. If it were not for the news we get once in a great while we would never know that we are at war. We are permitted to carry on our work daily without any interference whatsoever and God is blessing the seed that is being sown, with salvation of souls. We baptized 22 native Christians two weeks ago. We usually baptize down by the main road where there is always a goodly number of people who come, perhaps for curiosity as much as anything else. For some years now we have made it a ruling that the converts must know how to read before we baptize them. Among those to be baptized was a woman who did not know how to read, so I told her she would have to wait until she had learned to read, so I told her she would have to wait until she had learned. She went outside of the church, weeping so loudly that she disturbed our meeting. One of the deacons left to talk with her and she said to him, "I've been in the baptismal class for four years and I simply cannot learn to read." Well, we baptized her. There are those who cannot learn to read.

This month we shall go up north to examine and baptize about 20 more. There are others also, ready to be baptized but we have not found time to examine them and right now is not the best time be-

cause they are all busy with the food gardens.

I do not believe we told you that we sent out five new workers some time ago. We are so happy about this, praying that God will use them mightily for the salvation of precious souls who are yet in heathen darkness though longing for the light to come. Dear friends, pray for these Evangelists as well as for us, that God may be able to reach them through His instruments. At present we have nine organized churches (native) with a membership of 169 members. Some of the deacons are very active Christian workers for which we are glad. Many from these churches are being sent here for Bible School training. Not less than 26 young men entered the Bible School last month. Out of that number, seven were from Crampel.

You are in our thoughts these days, particularly those of you whose boys have had to leave for service for their country. May God bless them and make them real witnesses for Him wherever they are stationed. According to the Englewood Church Bulletin (which comes regularly for which we thank you) quite a number have gone.

We are living in the bush and get world news very seldom. We heard however, through a merchant of the big sea battle between U. S. and Japan. It may sound terrible to rejoice over the outcome, but they started it and we are convinced that Uncle Sam will finish it with VICTORY.

Some months ago we sent our Englewood friends a map that we made of our field, thinking it would be of interest to you to see where our work is being carried on. Did you receive it?

Sincerely yours and His,
Gust Pearson.

WORD AT LAST FROM PHILIPPINE MIS- SIONARIES

Philadelphia, Pa.
January 6, 1943

Dear Friends:

The last general news letter which we sent out was dated July 31, 1942. We have not sent emergency news bulletins since that time because there has not been sufficient news to warrant the expense. We have published through our regular channels of "The Mes-

sage" and the "Prayer Leaflet" such items of information as have come to us.

We have, however, just received some definite information which we want to share, and so I am sending out this special letter to keep you posted on the exact situation and to ask your continued prayer.

We are just in receipt of the following from the American Red Cross:

"Dear Sirs:

"We have received a communication from our National Headquarters in Washington which states that the State Department sent them a copy of a cable received from the Swiss Legation in Tokyo giving information that has been supplied by the Japanese Ministry of Foreign Affairs regarding missionaries of the Southern Baptist Convention.

"The cable states that the following missionaries are interned in Baguio and are well: Edna Hotchkiss; Mr. and Mrs. Harold Palmer and their infant; Mr. and Mrs. Earle Roberts, son and daughter; Esther Yerger.

"We are glad to be able to send you this information.

Very sincerely yours,

(Signed) Terese Chambers.
Supt. Information Service."

While this news is not particularly encouraging, it is at least a satisfaction to have some definite information and not be simply guessing. It is also barely possible that these missionaries may be better off in an organized internment camp than they might be on the outside with no funds. A news item from the Seventh Day Adventist Board states that one of their missionaries interned at Baguio sent them a message through round-about channels last September to the effect that the people in the internment camp were generously supplied with necessities. Let us hope that this is the case, and let us pray earnestly for these six missionaries and three children who are now definitely known to be in the hands of the Japanese.

As reported in "The Message" we have received definite news that Miss Howell is safe and well somewhere in the Philippines. We have no recent information concerning the Iloilo or Mindanao missionaries, but we believe that they are still at liberty in the unoccupied interior

of their respective Islands. To the best of our knowledge, Mr. Bomm is still in the Sto. Tomas Internment Camp at Manila, while Mrs. Bomm, Misses Congleton, Kemery, Woodworth and Mr. Smallwood are in Manila with a measure of freedom. We have heard nothing concerning the Naylor family since last March. No funds can as yet be sent to the Philippines, but we are holding all gifts designated for our Philippines missionaries in their individual accounts for immediate transmission at the first opportunity. As we go into this year let us redouble our intercession on behalf of these faithful servants, and let us hope and pray that 1943 will see the liberation of the Philippines and the restoration of missionary activity.

Ever faithfully yours,

Harold T. Commons.

P. S. Just as we were about to mail the letter on the previous page our hearts were overjoyed to receive some additional first-hand news concerning our Manila missionaries, and we hasten to share it with you. It comes to us from the Headquarters of the China Inland Mission and consists of letters from one of their missionaries, Miss Nina Gemmell, written from the C. I. M. Headquarters in Shanghai on October 8, 1942, and received at the Philadelphia Headquarters of the C. I. M. on January 6, 1943, having been sent through their emergency headquarters in Chungking, China.

The letters are too lengthy to reproduce in full here. We shall plan to print them in the February issue of "The Message" and suggest that if you are not now receiving this paper you send us twenty-five cents for a year's subscription and then you will have the complete story. We herewith summarize the important facts contained in the letters.

Miss Gemmell together with Miss Brittain of the C. I. M. left Shanghai on December 5, 1941 to return to this country on furlough. The steamer arrived in Manila on De-

cember 7th, the very morning of the Japanese attack on Pearl Harbor. Manila was attacked later the same day. Miss Gemmell says: "Miraculously we were led to the Compound belonging to the Association of Baptists after being refused board and lodging at other places. But we were taken in here and lived with two of the ladies until a month ago yesterday. These two ladies, Miss Ruth Woodworth and Miss Evelyn Congleton edged over and gave us comfy places in their home. . . . After two and one-half weeks of bombings the city changed hands." The Japanese began rounding up all Allied Nationals and interned them at Sto. Tomas University. It was not until January 13th that our missionaries were taken and all except Mr. Bomm were released again after only two days.

Miss Gemmell's detailed description is most interesting. She also describes how Captain Skolfield brought over the supplies of food from Cavite Naval Base, and how the Filipino and Chinese Christians in Manila were continually bringing articles of food to the missionaries.

Quoting again from Miss Gemmell's letter:—"Please advise Mr. Commons of the Association of Baptists of our sincere gratitude to those dear ladies at 404 Pennsylvania Avenue, Manila, for their generous and loving hospitality. We left them on September 12 and all were well, but beginning to show the long strain of the war and the continuous heat. But they are happy in the Lord and are living in their own home and are going about freely and have plenty to eat. Mr. Bomm is still interned though Mrs. Bomm takes food daily to him. They are well, and Miss Kemery stays with Mrs. Bomm. At Miss Woodworth's home is Miss Congleton and Mr. Smallwood eats there. The Baguio friends are well but still interned. . . Mr. Cyril Brooks and the Brethren Group are still there in Manila and all well."

Miss Gemmell intimates that the work of the Manila Evangelistic Institute is still being carried on, and she refers to the fact that she herself taught a class in Bible Study and in Teaching Methods with a class of fourteen students. She added, however, "The classes extended all the time we were there and when we were restricted from having classes I taught them singly, which took up all my time."

**DON'T LET YOUR
SUBSCRIPTION
EXPIRE**

CENTRAL AMERICAN LETTERS NO. 5 AND 6

Pancho had an especially large ration of corn the morning of my departure for there was a long hard road ahead and we wouldn't be held back by pack animals. A boy from the mission was going with me on Mona's mule to show me the road to Siguatepeque, on the way to the Capitol and where other missionaries were located. We travelled at a fast pace on the level road out of La Esperanza for an hour and then the path turned off into the mountains again. We climbed steadily for four hours and it was three in the afternoon before we went through the pass and could see the valley way below us and on the other side of it the small group of white houses where we were to spend the night. It didn't look far but I knew from experience that it would take hours to reach it. It got dark at six o'clock and for two hours we jogged along by the use of flashlights. Pancho went to his knees a couple of times but never fell down. The mule went down once but the boy was unhurt. Pancho is a five gaited horse and on the level his pace is like a rocking chair. Your shoulders never rise and fall more than an inch. He can keep this up all day and covers lots of ground. We were both all in and stiff when we got to the town called Jesus de Oro. It was a wretched little place in a baked, dust dry valley. Riding out to the edge of town we came to the house of the boy with me. As I slid off the horse I would have fallen to the ground if someone had not caught me. It took an hour to get the cramps out of my legs. The family, a large one, lived in one room. They gave me undrinkable coffee and tortillas for supper. But I was too tired to eat and soon everyone piled into that one room to go to bed. I was given the place of honor on the string bed and the others slept on hammocks and on the floor. There were nine in the family from a grown daughter to a baby in arms in the room besides myself. First all the openings into the room were carefully sealed as the Central Americans in general are fully convinced that night air is very unhealthy. Then pine splinters were set afire for light and soon the air was thick with smoke. There was about as much privacy as at times in India as they all calmly undressed by the

light of the fire and got ready for bed. I went to bed fully clothed but it was so suffocatingly hot that I got up later in the dark and took off my outer clothes. As all became quiet, small pinpoints of fire attacked my body until it was unbearable and I sat up and with the flashlight discovered my bed full of bedbugs and fleas. As I wondered there in the thick darkness what on earth I would do, something crawled upon my legs and stayed there. Out came the flashlight again, wonderful little item, and outlined on top of my legs was a huge rat. There was a food shelf over the bed and he was trying to get up there via my anatomy. Reaching down under the bed I threw my boot at him in a surprise attack but his ducking was faster than my throwing and I admitted defeat and got up and dressed. It was still dark but I got the boy up and went out and saddled the beasts and started on our way again. We arrived in Siguatepeque just twenty-four hours after leaving La Esperanza, having covered sixty miles of mountain road with a few hours stop over that furnished neither rest or sleep. Mr. and Mrs. Melbourne, Independent Baptist missionaries, working for the time being with the Central American Mission and Miss Thomas of that Mission, met us and were very kind indeed. I went right to bed after a bath but sleep was still to be denied me as very shortly I became ill and vomited for two hours. The Doctor gave sedatives and finally I went off into a deep sleep. Thus does God teach us to take care of the temple of His Spirit.

After two days in bed I took a bus for Tegucigalpa, for here in this place we came into contact with the first motor road thus far seen. In the Capitol was located Miss Gertrude Clark, a missionary from the North Baptist Church in Flint, Michigan. This is the Church in which I was raised so it was like meeting old friends. We left at eight in the A. M. and by three that afternoon pulled up in front of the mission in the Capitol of the Central American Mission. It is situated out on the edge of town in a very poor district with unpaved streets. No one could ever accuse the missionaries in Central America of looking out for their own comfort. They very often do not have the essentials for good health and when they do have, have often sacrificed them for the needs in the

work. This house was a busy place now for in a few days the annual conference of the Central American Missionaries in Honduras was to meet here. What a grand opportunity for us to meet them all and to learn of their fields in all parts of the republic.

In the meantime, we had wired to Mona and now she was on her way over to Siguatepeque with the cargo and then a few days later came on to the Capitol to be with me during the Conference. We obtained our visa here for Nicaragua, gathered the other inevitable papers needed for traveling during war time. You not only have to have permission to enter the country but also permission to leave it. Then there are local passports, health papers, police papers, etc. My brief case weighs as much as a suit case with all the papers one has to carry. But it was eventually all done and we fellowshiped with the missionaries. I preached on Sunday night at the Church, downtown in the Capitol and they asked for a series of meetings. So we held four meetings, all with a full church. Gertrude Clark has not been too well and is snowed under with work. It would be nice if some of you would write a letter of encouragement. Write to Gertrude Clark, Central American Mission, Comayaguela, Honduras. This is a twin city to Tegucigalpa and together with it now forms the Capitol.

Have I told you that neither Mona nor I can use our first names down here. Delos means nothing at all in Spanish but my middle name Joseph, is widely used and so I am known and introduced as Don Jose. Still less can Mona use her name because unfortunately it means in Spanish, monkey. We have had lots of fun over it. One day in the Capitol Gertrude forgot and called out to my wife who was in another seat in a bus "Mona." Everyone in the bus started to crane their necks around to see where the monkey was. So she is known by her second name, Vivian and is called Dona Viviana. So if I come home calling her Viviana, don't be surprised.

But, as always, it came time to leave only too soon and we took the bus back to Siguatepeque to get the beasts and head for Juticalpa, the last large town on the eastern side of Honduras before coming to the little known area back on the coast. We followed a car road for a few hours and then

cut off on a trail into the mountains. The trail got steadily worse and soon we were in Indian country and were pushing the beasts up the steep paths. There were very few people and those didn't know where the places were where we wanted to go. So we wandered on and on, getting deeper and deeper into mountains. The scenery changed and instead of pine forests we were traveling through dense jungle. This was because we were now far up in the sky and these towering peaks caught the rainfall. It got colder and colder and then started to rain. We soon had on heavy sweaters, leather jackets, raincoats and still were about frozen. We came to one pass at about nine thousand feet altitude where the wind was so strong that the beasts could hardly make headway against it. It went through even our raincoats and the poor mozos were shivering in spite of the wool blankets we gave them to wrap in. The Indians we came across had the exact physical features of our beloved Abors in India. They knew little or no Spanish and we got no satisfaction out of them about the road. At night there was no place clear enough to pitch the tent and finally we just set our cots out in the open on the only clear spot we could find. That was a place where the cattle congregated for the night near a group of bamboo huts. Thus we slept right on top of a flourishing manure pile. Not pleasant but there was no alternative.

I must say right here how wonderful it is to have a wife who can put up with the sort of thing I am describing, without a murmur. Not only put up with it but get good meals morning and evening and pack a lunch for noontime. Our gasoline stove has been indispensable. In letter No. 6 we will tell you how we got out of this place and on to the coast. The north coast of Honduras. Until then, God be with you.

Delos and Mona Prior.

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As we closed letter No. 5 we were lost in the Comayagua range and the going was getting rough. Soon after we started the next morning after spending the night on the manure pile, the footpath ran straight up a cliff. The mozos and myself scrambled up on hand and knees to look things over and it was evident that it would be impossible to get the beasts up

here. It seemed as though we were at the end of the trail. It seemed almost as impossible to retrace our tracks for two days as the path had branched so many times that we never could find our way back to where we had entered this bad country. So we just sat down and prayed. Isn't that a simple statement? Are there any of you who as you read this have to say that you can never avail yourself of this super-human power and must always rely on your own strength and wisdom or what you call luck? How many times you must admit your helplessness and wish that something else could be done. It can! All that you have to do is to get into the proper relationship with God through accepting His Son, Jesus Christ, as your personal Savior, and at once God makes available to you His Power and His Wisdom. It is mightily worth having at all times and especially in these times that try men's souls. And yes, even before we tried to go on, two Indians came along from a nearby house and after talking to them in Spanish we discovered that they were the first ones we had met who knew where the town was we were trying to find. They didn't try to follow the path but took off across the mountain side through real tropical jungle. Occasionally the trees were so close together that the mules became trapped and another way had to be found for them. All day long we climbed until altitude sickness bothered us a little. Then on the top of the ridge we straightened out and followed the ridge for miles and at last, far below us we could see El Hortal, the place we were seeking. When we finally reached the valley we paid off the Indian guide and made camp. How happy the mules were to be relieved of their heavy packs. They had had tough sledding and the steep trails had worn the pack saddles into their backs and they all had to have medicine rubbed into the sores before we could rest for the night. In the morning we bought corn and gave the beasts a good feed. Perhaps we had better explain why we call the mules and horse, beasts. That is because in the Spanish the term always used in referring to them is bestia or beast. The term, animals, is applied to wild beasts and to everything down to and including fleas. Here at El Hortal, we found a well traveled trail and set out in better spirits for Juticalpa. A day later we hit the auto road that runs from

the Capitol to Juticalpa and decided to take a bus with the cargo and to send the boys on ahead with the unloaded beasts. This we did and we sat at the office of the commandante and saw them disappear down the road in a cloud of dust, kicking up their heels at leaving their loads behind. Soon the truck came along. That is another term you get used to down here. There are few busses. They are just trucks with a few seats fastened in front of the cargo space. Our hearts sank when we saw it for it was loaded to the top plank. The commandante then said that he would take care of our cargo for me and send it on in the first available truck. So we wedged our way in and started on the dirtiest ride imaginable. We rolled along over an abominable road in a constant cloud of dust that settled in layers all over you and got in your ears, eyes and nose. Everyone had big handkerchiefs tied over nose and mouth and we looked like a load of pirates. One of the men on the bus was a big rancher and when we came to his ranch the driver drove off the road and through a hole in the fence, over to the ranch house. It was some distance from the road and when he started back promptly got lost. It was laughable. We knew we weren't far from the road but just where it was nobody knew. A cowboy came riding along and with a laugh led the way back to the hole in the fence. The character of the country was changing now and the high mountains were giving away to vast plains, interspersed by small rolling hills. As the altitude was low the heat increased also. It was long after dark when we rolled through the streets of Juticalpa to a Pension, where we were to spend the night. There is a young lady of the Friends mission in this place but she had left for the Capitol the day before to spend her vacation with her Mother. These pensions are usually nothing but large houses with rooms for rent and a common dining room. Our room was just a cubicle, separated from the rooms on either side by a cloth partition that reaches part way to the ceiling. The beds are canvas cots and sometimes they furnish bedding and sometimes not. The basic foods are black beans, rice and tortillas and eggs. One gets tired of this diet in a big hurry as it is nearly all starch. The price of this particular place was a dollar and a half for the two of us for room and board

and that was more than it was worth. As they believe that it is unhealthy to take a bath in the late afternoon or evening, even in the hottest places, we couldn't get water for a bath that night and went to bed dirty and tired. In the A. M. we got our bath and were much refreshed. We then wrote to the missionary at San Pedro Sula who was supposed to know how we could find our way to the Atwoods. Robert Atwood and his wife, who were in Moody while we were there, had gone into the Mosquitia. We were much interested in that area and felt that the best way to get information about it would be to get to the Atwoods. He wrote back and said that the only way to get to them was to go to La Ceiba and then take a small boat down the coast. The only way to get to La Ceiba from Juticalpa was by plane. The transition from mule back to plane seems strange to you at home but is a common thing in this country of two roads and long distances. TACA airlines runs a local plane service in all these out of the way places and especially to those places not served by roads. It was an hour's ride by small plane to La Ceiba and we were the only passengers in a four seated plane. We did have two live chickens in the hole back of our seats though. TACA carries all sorts of cargo and balks at nothing. Their service to passengers is very poor, due perhaps to the fact that freight pays higher and also that they have a monopoly.

We were thrilled when we sailed over the last high mountain and there below us was the green and blue Atlantic ocean, breaking in long lines of white surf on the sandy shore, which was fringed in turn by coconut palms. On the narrow coastal plain the luxurious green vegetation was in such contrast to the brown dryness of the country through which we had been travelling for the last two months that it looked inviting in spite of the heat which made itself felt as we circled lower and lower to the airport on the edge of town. A car came and took us to a hotel but we didn't commit ourselves until we scouted around. We first went over and met the American Consul, who was a friendly young man. He gave us the names of several other places to stay which he said were cheaper but said he didn't think we would want to stay in them. However, he didn't know missionaries very well and soon we had

found a third rate hotel over in the negro section which looked clean enough to be bearable and at half the rate of the other hotel. So we went over after our baggage and settled in. This Hotel was run by a Jewish refugee from Nazi brutality from Vienna. Then came the task of finding out when the next schooner was leaving for Caratasca Lagun, our destination way down the coast near the Nicaraguan border. La Ceiba seems like a different country from Honduras. The houses are of frame construction instead of abode and there is a very large negro population which has been brought in from the West Indies for labor on the banana plantations. Most of the Negroes came from the English island of Jamaica and therefore speak English instead of Spanish. Almost at

every turn you hear a southern accent saying "yea man." I could never understand the difference between the southern accent and the Negro accent. (If that doesn't bring us some mail nothing else will). We heard that a boat was leaving the dock in an hour for the Bay Islands. At a time like this decisions have to be made quickly and soon we were rushing around packing, getting passports, etc. The boat was waiting for us as we rushed to the dock and we jumped into her and were off. It was a twenty ton boat with a five knot speed and we gained sight of the Islands six hours later. Our experiences there and how God led will have to be in another letter. So until then, God be with you all in every effort for Him.

Delos and Mona Prior.

GLEANNINGS

Edited by R. F. HAMILTON

CALIFORNIA

LOS ANGELES. In answer to a special call, Regular Baptist pastors of California met for a four-day session of prayer and council with the Tabernacle Baptist Church. Much blessing attended the meeting. While the brethren were gathered together, four men were examined and ordained to the gospel ministry. One was H. Carroll Agard, who is now the pastor of the Graham Baptist Church in Los Angeles. Brother Agard had come into the fellowship of the Tabernacle Church from the Walnut Street Baptist Church of Waterloo some time ago.

Also ordained was Lawrence Rogers Kelly, who had been ordained into the Episcopalian ministry at Phoenix, Arizona twenty-five years ago. He pastored for fifteen years before he and his wife were saved through the ministry of Dr. Donald Barnhouse, who was speaking on the subject, "The New Birth" in a Dutch Reformed Church in New York. They were baptized at the Calvary Baptist Church of New York, and coming to California, they united with the Calvary Baptist Tabernacle.

Likewise ordained was Henry E. Ziemer. Mr. Ziemer came into the Baptist fellowship from the Christian and Missionary Alliance, with

whom he had pastored the largest work in Los Angeles. At his examination he gave a very positive Baptist testimony. Brother Ziemer is in charge of the Calvary Baptist Tabernacle Mission at Compton.

The church was crowded for the occasion, which will long be remembered by those present.

Dan Gilbert recently conducted another week of services at the Tabernacle, which proved a great blessing to the people.

Pastor Carl M. Sweazy is now conducting a thirty minute broadcast daily over station KGFJ, the twenty-four hour station in Los Angeles, broadcasting on 1230 kc.

The young people of the church have also signed up for a "Back Home Hour" over the same station at ten o'clock Sunday evening.

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WILMINGTON. Pastor G. Sherman Lemmon and his people have done a fine piece of reconstruction work at the First Baptist Church, which has given them a much larger auditorium. They recently purchased two homes beside their church, one for a parsonage and the other to provide room for expansion.

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HEMMET. The First Baptist Church recently called to the pastorate Walter S. Risor, formerly of

Richmond, California. Rev. Lawrence Rogers Kelley from the Tabernacle has been supplying the pulpit at Hemmet until the new pastor arrived on the field.

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IOWA



B. G. HAM

WATERLOO. The Hagerman Baptist Church extended a unanimous call last October to Rev. Burchard G. Ham of Bunker Hill, Illinois. Pastor Ham has accepted, and began his ministry on January 10th. Pastor Ham received his education in Minnesota, and was ordained to the ministry at the First Baptist Church in Austin in 1933. Since then he has served pastorates in Minnesota, Indiana, and Illinois.

During his ministry of approximately four and a half years in Bunker Hill, the work of the church prospered. A new parsonage was built, the church remodeled, a new heating plant installed, and a new organ purchased and paid for. The missionary giving of the church increased from approximately \$750 to nearly \$1,500 per year. There were also sixty-six additions to the church membership, and five young people consecrated their lives for full time service.

Pastor Ham has also been active in the Work of Regular Baptists throughout the state, having served as chairman of the executive council of the Illinois Association of Regular Baptist Churches. Mrs. Ham's musical ability is well known to Regular Baptists across country. The Hagerman Church is indeed

fortunate to secure two such talented workers.

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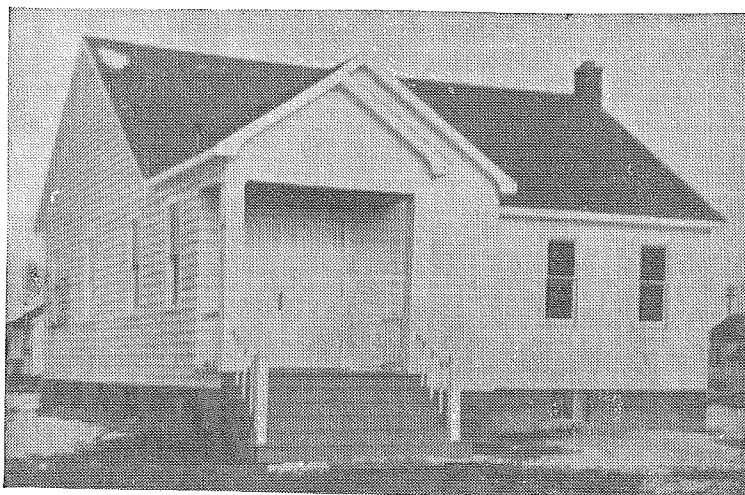
ILLINOIS

REGULAR BAPTIST CHURCHES in the St. Louis area have begun a "Regular Baptist Broadcast" over station WTMV of East St. Louis. They have a half hour on Monday, Wednesday and Friday at 3:15 in the afternoon. So far, five Baptist groups in that area have participated in the programs: the First Baptist Church of Roxana, the Jameson Baptist Church of Alton, the Troy Baptist Church of Troy, the Jennings Baptist Church of St. Louis, and the Hebrew Baptist Mission of St. Louis.

time the meetings were planned, the matter of calling a full time pastor was considered. Mr. Fred Lemmert of Kansas candidated the chapel on November 22nd, and was extended a call immediately. On January 3rd the chapel was organized as the Silvis Heights Baptist Church, with a membership of approximately forty-five. They plan to seek fellowship with the G. A. R. B. soon.

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CHICAGO. The Founder's Week Conference at the Moody Bible Institute is an annual conference that attracts more Christian people than perhaps any other conference in America. As usual, it is held the



Above is the Silvis Heights Baptist chapel located in Silvis Heights, south of Silvis.

(Courtesy Moline Dispatch)

REV. ROBERT COOK of LaSalle conducted special meetings for Pastor John Rader and the Baptist Church in Silvis, Illinois in the first part of December.

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SILVIS. On January 3rd, special dedication services were held for the Silvis Heights Baptist Church. This work is an outgrowth of the First Baptist Church. It began with Child Evangelism classes held in the home of one of the church members about three years ago. The work grew until it became imperative for a suitable building to be obtained. Ground was broken for such, on May 3, 1940. On December 5th of that year the building was dedicated with special services at which Rev. Howard A. Keithley of Grand Rapids was the principle speaker. The work has grown splendidly during the past two years. In the fall of 1942 an evangelistic campaign was conducted in the building by Rev. Marion Beene. At the

first week in February, which makes it February 1st through 8th of this year. The speakers are orthodox teachers and preachers of outstanding ability. Included on the program this year are two of our "Regulars"; namely, Dr. Robert T. Ketcham of Waterloo, Iowa, and Rev. Robert Cook of LaSalle, Illinois. At this writing we do not know the exact place they have on the program, but we are sure that those who attend will be greatly blessed by their ministry.

The executive council of the Illinois Association of Regular Baptist Churches were making plans to hold their council meeting at Chicago at this same time, in order that they might receive the blessing of the Founder's Week program and double traveling, inasmuch as most of them were planning to attend these meetings.

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REV. JOHN JESS, who for several years has been carrying on the

radio gospel broadcast known as "The Chapel of the Air" from various Illinois stations has recently enlarged his ministry by including WTAD, 930 kc., of Quincy, Illinois, a 5,000 watt station. Station KHMO at Hannibal, over which he had been broadcasting for several months, was dropped in order to take on the Quincy station which would blanket this entire area. Thus, since the first of the year, the program has been broadcasting from WSOY of Decatur, WTAD of Quincy, and WLDS of Jacksonville, Illinois, from which the program originates. John Jess is assisted in the program by his brother-in-law, Douglas Mains, who is an excellent vocalist and pianist. We heartily recommend this program to any of our people who can be reached by any of these stations. It may be heard daily except Monday from 8:30 to 9 o'clock from WSOY and WLDS, and from 9 to 9:30 from WTAD.

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INDIANA

HAMMOND. On Tuesday, November 17th, Robert Johnson, pastor of the Hessville Baptist Church, was examined by a council of Regular Baptist Churches in that vicinity, and was ordained to the gospel ministry at special services that evening. Brother Johnson has been pastoring the Hessville church for approximately four years, during which time the church has grown remarkably, necessitating a new building to house their rapidly growing congregation, which church was built several years ago.

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CROWN POINT. In the December issue of The Baptist Bulletin, the Calvary Baptist Church of Crown Point was inadvertently listed under the city of Hammond. Pastor Earl William Green lives in Hammond at the present, but his church is in Crown Point.

The Crown Point church has recently secured a site for a new church building. For some time they have been meeting in the library building. The new building plans call for a stone structure, but construction cannot begin until the war is ended.

The church recently purchased a Sunday school bus, which has been used to a great advantage for building up attendance at Sunday school and church. Although organized only a little more than a month ago, the church members number about sixty.

WISCONSIN

MILWAUKEE. The Garfield Avenue Baptist Church, under the leadership of Pastor Kuhnle, has been conducting a Young People's Night on Friday evening, beginning with a class in Scripture memorizing for successful soul winning. They follow that with another class in gospel song leading. The serious part of the evening is then followed by a time of recreation. The results have been most gratifying, for the young people have taken to the word of God, and also greatly improved the music in their young people's organizations.

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RACINE. The Grove Avenue Baptist Church enjoyed the blessed leadership of Rev. C. E. Shaer, pastor of the First Baptist Church of Monroe, Iowa, in special meetings December 6th through the 13th. The church reports a great time of refreshing. On December 20th and 21st Rev. George Bloomgreen, Bible teacher and foreign news correspondent, spoke at the church.

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MICHIGAN

GRAND RAPIDS. On December 27th, the Wealthy Street Baptist Church began broadcasting the morning church services from 11 to 12 o'clock over station WOOD, with a new high power of 5,000 watts. This gives much greater coverage than formerly. May the Lord reach many souls through this new broadcast.

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FROM GRAND RAPIDS there has started a new broadcast called "The Children's Bible Hour," heard every Saturday morning from 11 to 12 o'clock over WLAV. The sponsors of this program are seeking for a nation-wide hook-up, in an effort to reach the children with the gospel. Already in addition to the Grand Rapids station from which the program originates, a number of other Michigan stations have been added. Letters sent out by the sponsoring committee are calling upon Christians everywhere to pray for enlarged ministry by the addition of many more stations.

Dr. David Otis Fuller, pastor of the Wealthy Street Baptist Temple, is chairman of the sponsoring committee. Those taking part on this children's broadcast include Merle W. Johnson of the Mel Trotter Rescue Mission, Donald G. Hescott of Calvary Gospel Center, Gylford Cosselman of the First United Brethren

Church, Malcolm R. Cronk of the Calvary Church, Miss Dorothy Boli of the Junior Bible School, Detroit, Michigan, and Mrs. Ted Engstrom of the Swedish Covenant Church. The pianist is Mrs. Donald Hescott, and the organist is Mrs. Claude Harris. The secretary-treasurer of the committee is Mrs. H. R. Heetderks, 1011 Callfield Avenue, SW, Grand Rapids.

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BAY CITY. The executive council of the G. A. R. B. C. was scheduled to meet with the First Baptist Church of which Richard A. Elve is the pastor, on January 26, 27, and 28. Public services were to be held every evening at which various members of the executive council were to speak. The day time was to be spent in executive sessions.

A preliminary meeting with members of the executive council participating was scheduled for January 25th and 26th with the Alpha Baptist Church of Detroit, of which David E. Gillespie is pastor.

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ROMEO. Pastor Ralph D. Rhodes of the First Baptist Church reports a great blessing from their fall missionary conference. The church has been greatly stimulated in missionary interest, and recently they assumed full responsibility for Miss Cora Pardon, who graduated from Moody Bible Institute in December, and has taken up work under the Migrant Gospel Fellowship.

Mrs. Evelyn Saunders, another missionary whom the church helps, together with her husband, has returned from India, and is now having a time of rest and recuperation. They are available for ministry among the churches.

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NEW JERSEY

ATLANTIC CITY. Due to the problem of securing sufficient fuel oil to heat their building, the Chelsea Baptist Church have moved their main services into the church basement. The church basement is quite commodious, and already people are enjoying the very homey atmosphere of the basement auditorium. From newspaper reports it is possible that all the churches along the eastern seaboard may be deprived of oil for heating their buildings.

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LASALLE. The Rev. Vance Havner, noted Bible teacher and evan-

gelist, is scheduled to be with the First Baptist Church of LaSalle the last eight days of January.

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WE ONCE HEARD A PREACHER SAY:

"It is better to keep one's mouth shut and be **THOUGHT** A fool, than to open one's mouth and **REMOVE ALL DOUBT OF IT**," and these words come to mind again and again, as we read and listen to some of the insane speeches made about this and that. For instance, when the subject of **LIQUOR** is under discussion, those interested in **BOOZE**, and fearful that there will be a return of national prohibition, start their defense of its **REPEAL** under the "New Deal" by loudly asserting that it: "Was a **FAILURE**" . . . "that conditions were worse **THEN** than **NOW**," etc. Such talk would be too senseless to answer, were it not for the fact that so large a proportion of the people seem ready to accept such a philosophy. In the first place, conditions were not only **NOT** worse then than now, they were **INFINITELY** better. There wasn't a saloon on every corner belching its foul breath into the air . . . girls and boys and soldiers and sailors weren't standing with feet on brass rails, drinking till they became too silly to know the difference between right and wrong . . . one's children did not have to hear over every radio, nor see upon every bill-board and in every newspaper and magazine, **LIQUOR ADS** which **GLORIFY** the taste for booze as though it was the greatest attainment in life, and from this stand point alone it was **NOT** a **FAILURE**. But if it **WASN'T** as successful as it might have been, why wasn't it? Not because it **COULD NOT** be enforced, but because there wasn't enough **ATTENTION AND TIME** given to such enforcement. **SUGAR** rationing, and **TIRE** and **GAS** rationing are being enforced . . . but **WHY**? Because **ENOUGH MEN** are being used to guarantee such enforcement. And so for the old: "So many bootleggers" gag, well . . . there are gas, tire and sugar "bootleggers" too. Shall we **BECAUSE OF THEM** stop the rationing program?—**NO** . . . all these are but **EMPTY EXCUSES** . . . to cover the fact that men "**LOVE DARKNESS** rather than light." But . . . let not intelligent people be duped by such arguments.

—Kenneth R. Kinney.

CONTRADICTORY POLICIES

There are occasions when some policy or program emanating from Washington gives great encouragement to our hearts, such as the call for national days of prayer; also when the Bible is lauded by our president and recommended to all our boys in the armed services. Also there has been manifested a growing concern on the part of government officials over the rapid rise of juvenile delinquency, which has increased nearly 20 per cent in the past two years. It is gradually growing upon the minds of some of our government officials that the church of Jesus Christ must come to the rescue or our civilization may destroy itself.

With all of these tendencies, however, to seek for the cooperation of the church in providing a spiritual program that will lift our people out of the pit of moral decadence, there is the equal encouragement apparently given by our government to the very forces that are destroying our nation from within. The recent report given by one of the committees from one of our government agencies investigating the liquor problem in our army camps was an insult to the intelligence of spiritually minded people. Any one of us who has had much of an observation of the liquor business and also has had contact with our Christian boys in the armed service knows that such a report does not represent the facts. The mere quoting of the number of arrests in and near army camps or the testimonies of drinking army officers and compromising chaplains does not constitute a clear presentation of the situation.

It might also jolt the complacency of some people considerably if they were made to realize that our national capital, from which many of these reports come, is the most drunken city in the United States. From the January 2nd issue of "The Pathfinder" we learn from figures which came direct from the Distilled Spirits Institute "that Washington, D. C. has a current per capita consumption of liquor about four times the average of the country as a whole": 5.02 gallons for 1941, as against 1.33 gallons per person as a national average. "Arkansas has the lowest per capita consumption, of .57 gallons, and Tennessee and Texas are in a tie for the second lowest total, with .66 gallons each. The runner-up for top guzzling honors to Washington,

D. C., is the wide-open state of Nevada, with an average of 3.8 gallons per person." The Pathfinder editor suggests that "perhaps Washington needs 'A' cards for alcohol as well as gasoline."

How it grieves the hearts of Christian people who sincerely desire God's blessing upon our nation to see our government condoning such demoralizing practices. If better fighting men are desired, if juvenile delinquency is to be checked, if crime is to be conquered at its source, let us see official Washington about the liquor business.

—R. F. Hamilton.

Walter Carvin's Corner

CUCKOO THEOLOGY

I am told the Cuckoo is a very clever little bird. When mamma has a few eggs to be hatched, she finds some other kind of bird with a nest and secretly places her eggs in the nest and goes her way. The sad thing is that birds have not the intelligence to count and so in the process of time she finds strange little Cuckoos at the hatching.

This is a parable of modernism in our denomination life. The liberal theologians have deposited their Cuckoo teachings in our seminaries and churches and our orthodox money and influence have taken care of hatching the young. If only the modernist would start their own work and support it with their own money it would not be so bad, but the Cuckoo has found a less expensive way of hatching the young.

Walter Lippmann in his book entitled **PREFACE TO MORALS** writes "Nine out of ten dollars which go through denominational work for universities, colleges, seminaries, and hospitals were given by fundamentalists and used by modernists. It took hundreds of years to construct these enterprises. It took only a quarter of a century for the liberal **BANDITS** to capture them."

Mr. William Jennings Bryan used to tell the story of a ranchman riding on a train and sitting before him was a bald headed man scratching his head. The gentleman would scratch above one ear and then circle around the bald spot and

scratch above the other ear and then back again. The ranchman stood it for a while and then leaning over the seat said in a quiet voice, "if you chase 'em out in the clearing, you'll get 'em." That is all well and true with cattle but altogether different with Cuckoo birds. You can't chase them. We tried to chase them out of our Baptist group and we were told that mamma Cuckoo had a perfect right to place her eggs any where she pleased and besides, the Cuckoo is a very helpful bird to our denomination. Since then, much water has flowed under the bridge and several years have elapsed. We

question how much good the Cuckoo has done. Just give the Cuckoo theologian three words, "allegorical-poetical-symbolical" and they can and have sucked the meaning out of every vital doctrine and every true meaning of the Bible. This they have done until some of our seminaries have produced something worse than birds. I am told there is a certain species of tree that can produce nuts in seven years. We know of some Bible denying seminaries that can produce them in three years.

We once heard of a man who paid \$1.00 for a set of Ingersol's lectures and stood up and said to his fam-

ily, "there goes your God." Some years afterward, we heard of a Cuckoo theological student who stood up before his ordination committee and said, "I do not worship the God of the Old Testament." What this theological student paid several thousand of dollars and three years of hard work to get, could be had for \$1.00 and one day's effort.

Perhaps it is futile to try and get rid of the Cuckoo, I think so, for it is here to stay. Our Lord said something about "letting both grow together until the harvest," but if we cannot exterminate the birds, we can refuse to hatch the eggs.

What I Heard at the Jewish Temple, 51st and Grand Ave., Des Moines On the Evening of December 18, 1942.

By PASTOR A. D. MOHR

Having been invited, by a Jewish friend, to attend a service at the Jewish Temple, to hear the Rabbi speak on "A Jewish View of Jesus," I accepted the invitation, and with two of my men went to the temple to hear the Rabbi.

After the regular Jewish sabbath service, the Rabbi gave a beautiful eulogy of Jesus, quoting from both, Old and New Testaments. He said that Jesus must be accepted by the Jews as one of their great prophets, but he believed that Jesus went far beyond the Old Testament prophets in his teaching in that he was more real and put more life into his teaching. He also showed how that Jesus agreed with the Old Testament prophets and gave interpretation to their teaching. However, said the Rabbi, the Jews could never accept him as their Messiah, for it was unthinkable for a Jew to believe that Jesus was God. He tried to show how the disciples were so enamored with him that they believed him to be the Messiah and that finally Jesus himself finally believed that he was the Jewish Messiah and was perfectly sincere in it.

The Rabbi's lecture was followed by an open forum and we had hoped that we might be given an opportunity to speak, which I believe would have been granted, had the Rabbi known that we were there. Several questions were asked by Jewish people. Among the questions asked was this one: "If Jesus was such a wonderful man, why do we not teach our children more

about him in our Sunday schools?" (Remember, that this was a reformed group who have Sunday schools). Another question was "How do you explain the miracles Jesus performed?" The Rabbi's answer to this one interested us, as he said that they must be accepted by faith as all other miracles. Finally, the Rabbi said, "We have with us a 'Reverend Gentleman,' who we believe may be able to answer some of your questions better than I." Whereupon he called upon Dr. Warren C. Taylor, Pastor of the Forest Ave. Baptist Church, who had come by invitation of the Rabbi. (I did not know that he was there and do not believe that he knew that I was there until after the meeting). Dr. Taylor arose, every eye being fixed upon him, as these people were anxious to hear a Baptist's preacher's view on Jesus and seemed actually hungry for more information. With some witty remarks which put the audience in a jovial mood, Dr. Taylor spoke of his great Baptist heritage. He said the reason for his being a Baptist was that his grandfather and his father had been such. Undoubtedly, he said that was the reason the Jews were Jews and the Rabbi was a Rabbi. He said to the Rabbi, "If I were you I would never be anything else." He also said, "Rabbi, I agree with you on practically everything you have said." He emphasized that he agreed with the Rabbi on his view about the deity of Jesus. Said Dr. Taylor, "I agree with you that God does not

need any competition." He said that he held Dr. Fosdick's view that Jesus was merely a lense through which the disciples saw God, and that the idea of his deity was all a mistake. He admitted frankly that it would not do for him to make these statements in some Christian assemblies. He also stated that the apostle Paul did much damage to the Christian religion, particularly in his apocalyptic teaching. The meeting was closed after Dr. Taylor had finished speaking and we did not get an opportunity to speak. Had the Rabbi known that we were there, we believe he would have called on us.

DR. MOYER SUCCEEDS DR. RILEY

Dr. Robert Moyer who for many years has been associated with Dr. W. B. Riley, as Assistant Pastor of the First Baptist Church of Minneapolis, and also Dean of Men of the Northwestern Bible School, has been called to the pastorate of the Minneapolis Church to succeed Dr. Riley who resigned some time ago. Under Dr. Moyer's leadership the great testimony of the First Baptist Church of Minneapolis will certainly be continued.

NEW CHURCHES ENTER FELLOWSHIP

Several churches have declared themselves in fellowship with the

General Association of Regular Baptist Churches since the annual meeting in Waterloo last May. The two latest to thus declare themselves in fellowship with the Association are the Broadalbin Baptist Church of

Broadalbin, N. Y., and the West Somerset Baptist Church of Appleton, N. Y. Rev. F. Dean Banta is pastor of the Broadalbin Baptist Church and Rev. R. Standley of the Appleton Church. We do not have

the statistics of the Appleton Church, but the Broadalbin Church has a membership of 394 and is located in a strategic spot in New York State and its pastor directs the Broadalbin Summer Bible Conference.

A GLIMPSE INTO THE EDITOR'S MAIL BAG

The Editor has received many letters concerning many articles which he has written for the Baptist Bulletin, ninety-nine per cent of them are letters of commendation and expressions of appreciation. Once in a while we get one of the other kind, just enough to keep us humble.

A few days ago we received a letter from a middle West pastor which has been such a source of joy and comfort to us that we want to share it with our readers. This letter shows an insight into things which the public does not usually notice and goes straight to the heart of things as they are.

Those of us who through the years have been called upon by our Lord to carry the banner in connection with the controversy which has raged with the Northern Baptist Convention have been usually dubbed "Fighting Fundamentalists." The general impression seems to be that we fight because we love to and that if there isn't something to fight about we are rather lonesome and ill at ease.

Few people know the heartache that has been ours through these some twenty years of conflict as for Christ and conscience sake we have had to stand on certain issues when we knew full well that it would cost us the friendship of men whose love and respect we deeply coveted. There has hardly been a phase of this quarter century old conflict but what has cost us the fellowship of

life long friends. Furthermore we knew before each phase of the conflict was started that it would cost us friends and in most instances we are pretty sure who those friends would be. While engaged in the actual conflict we had no time to weep, but those of our immediate family and the good Lord above us can bear witness to the long sleepless nights when we have actually wept because of another friend lost in the conflict.

In the last issue of the Bulletin we ran some correspondence between Dr. William Ward Ayer and ourselves. We know when we ran it that it would cost us some more friends and possibly the friendship of Dr. Ayer himself. This was one of the reasons why we wrote him and suggested as plainly as we knew how that he release us from the obligation of printing his letter, because we realized we could not print his letter without printing the answer to it in the interests of facts.

The following letter is therefore deeply appreciated because someone recognized the fact that the publication of this correspondence was not at all to our liking, but that in the interests of a clear cut testimony it had to be done:

January 7, 1943

Rev. R. T. Ketcham, D. D.
Pastor, Walnut Street Baptist
Church
Waterloo, Iowa.

Dear Dr. Ketcham:

"I have just read the letter of Dr. William Ward Ayer and your reply in the current issue of The Baptist Bulletin, and feel constrained to write you this letter which I hope may bring to your heart a measure of comfort.

"If you are the man I think you are then the necessity of writing that answer to Mr. Ayer caused you real pain of heart, and meant for you the loss of another friend, the breaking of another tie, and was a heavy burden to your soul. From information that I have received from vari-

ous sources, Mr. Ayer is not the first of the "big boys" who have found it convenient to forget your first name and the fellowship of past days. It may be that some of the "little fellows" do not have the privilege of calling you "Bob," but let me assure you that there are a host of us who count it a genuine pleasure to address you as "Doctor," and to know that you have not risen so far above us but what we may still find you approachable and above all, trustworthy.

"I think so often of that message which you brought to us at the conference this year at Britt on "The Gift of Suffering." It was perfectly evident to all of us that you had been allotted a greater share of that gift than most of us there, but it had this effect upon me—to pray knowingly with Paul in Phil. 3:10 "That I may know Him and the power of His resurrection, and the fellowship of His sufferings." What I'm trying to say is that it seems that when we are fellowshiping in His sufferings then we share the trials of one another, and this new burden for you has become a new burden for me. God bless you and continue to give you strength.

"With the weight of duties upon you answering this letter will mean an added load, so you need not do so."

Sincerely yours in Christ,

.....

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