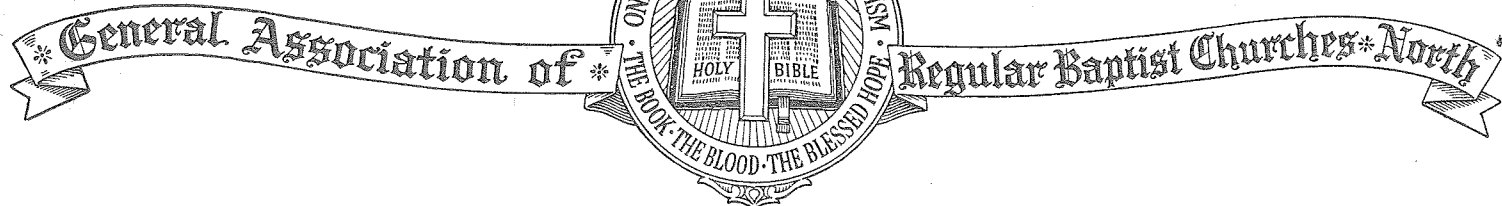


The Baptist Bulletin



BAPTISTS AWAKE

"COOPERATE WITH US OR GO TO COURT"

Says State Secretary

It is almost inconceivable that "Cooperate or go to court" would be the "threat" from a state secretary, held over the head of a pastor before his own congregation, in the presence of the state president and state convention attorney, in a BAPTIST CHURCH ONLY TWO DAYS AFTER THE CHURCH HELD THE RECEPTION FOR THE PASTOR; but so it was in Petoskey, Michigan at the Parr Memorial Baptist Church on October 12, 1944. Such action and subsequent actions are even beyond the expectations of Baptists whether in or out of the convention.

It was in July that Rev. R. L. Matthews, pastor of the Calvary Baptist Church of Norwich, New York was invited to conduct a four day meeting at the Parr Memorial Church of Petoskey, Michigan. The invitation was received by telegram from the associate pastor, Rev. Paul Gelatt. It was confirmed in writing by the secretary of the pulpit committee who also asked that pastor Matthews consider himself a candidate if led of the Lord to do so. Subsequent events involved the calling of Mr. Matthews to the pulpit, which invitation, after more than two weeks consideration, was accepted. After the letter had been forwarded to the church accepting the call which had been sent by the associate pastor via telegram, the church clerk via letter and confirmed by the church treasurer; a letter was received from one individual in the church, which was an apparent effort at intimidation and attempt to keep the pastor from accepting the call.

The Parr Memorial Baptist Church extended the call with the full knowledge that Pastor Matthews was an Independent Baptist and did not cooperate with the Northern Baptist Convention and its auxiliaries. This was made clear on Friday night and Sunday morning in August and reaffirmed before the board of deacons, who constituted the pulpit committee. The acceptance of the call took place August 25th, and the ministry began the first Sunday of October.

The second Sunday of October the pastor was presented a petition signed by 14 members of the church, calling for a special business meeting for Thursday, October 12 (two days after the reception) and involving the fact that State Convention officials would be present. Inasmuch as the petition was constitutionally correct, the pastor read it, but then five of the fourteen people volunteered the information that they did not understand it and did not want the pastor to think they favored the convention.

The meeting was held. The pastor, being moderator in the local church, took full charge and placed the question before the church that the State Convention representatives be permitted to sit in and state anything they had to say. The church voted favorably.

After a short reference to the "comforting fourteenth chapter of John" Rev. Ralph Taylor Andem, Executive Secretary of the Michigan State Convention introduced President H. C. Carnell and the convention lawyer, Judge Haight. The Pastor and people were tempted to believe in the sincerity of Mr. Carnell, and still hold a respect for the manner in which he conducted himself.

It is true that about a quarter of a century ago the convention assisted the local church but the records show that there has been no financial obligation for nearly a quarter of a century. During the days of obligation there were certain agreements and covenants which about a quarter of a century ago were terminated. It is highly doubtful whether under any circumstances ANY CONVENTION HAS THE RIGHT TO DEMAND BOARD APPROVAL OF A PASTOR OR A PLEDGE TO SUPPORT ITS MISSIONARY PROGRAM. IF THIS WERE ETHICAL AND ACCORDING TO BAPTIST PRINCIPLES THE MORMONS MIGHT TAKE OUT A MORTGAGE ON A BAPTIST PROPERTY AND DEMAND ITS MISSIONARY FUNDS GO TO SALT LAKE CITY. ONE THING IS CERTAIN, TO TRY TO IMPOSE THOSE RESTRICTIONS ON A CHURCH 25 YEARS AFTER THE MORTGAGE IS DISCHARGED IS THE HEIGHT OF ECCLESIASTICAL DESPOTISM AND THE BLOOD OF EVERY TRUE BAPTIST BOILS WITH RESENTMENT AGAINST IT. The Parr Memorial Church was told plainly that they had been guilty of the grievance of calling a pastor without the approval of the state board. WHAT A SIN! The threats of that evening were confirmed by telephone and the conversation was listened to by a witness. The pastor and those with him were told to get out of the building by November 18 or go to court. They were told everything was ready to put the case in the hands of the law. And that everything would move ahead "on the time table."

The pastor and people were in the church where they still hold forth the Word of God, and November 19th witnessed a public confession of Christ and 4 young people dedicated themselves to full time Christian service. Prayer meetings which had been about 30 reached 78. Sunday School ran much higher

(Continued on page 2)

FEBRUARY

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than a year ago. The very night the church was threatened there were about 60 voting members of the church present and right then and there all but 7 stood expressing themselves that they would stand on Baptist independency and Bible procedure at all cost. Their position has been strengthened mightily in conviction and in number. All voting on related issues, runs about 90 per cent or better in accord with historic Baptist independency and the present pastor's position.

There is a splendid group of consecrated Christians in this church. The vast majority are to be commended for the way in which they have met the situation. Had there been any love for the Convention before October 12th, it was utterly lost that night and lost forever.

The pastor was told over the 'phone by the state secretary that there would be only one thing that would change their planned course . . . "cooperation in spirit as well as in word." Those who know the pastor best know that neither would be possible. The deceitful tactics of liberalism have no place in practices of those sound in the faith. The actions and attitudes of convention officials such as here expressed should turn the hearts of even the closest Convention adherents away from it.

Evidences are overwhelming that modernism obtains in the convention. Why another board for missionary cooperation within if the old were sound or if the controlling power of the old were in orthodox hands?

The State Convention has as its purpose promoting the missionary work of the Northern Baptist Convention, which in turn supports the Federal Council of Churches. Is it conceivable that Baptists are told to support on the air and on the foreign mission field and in the seminary that which denies the message propagated from their pulpit, under threat of court? It is time for Baptists to awake and follow the **BIBLICAL PROCEDURE GIVEN IN II CORINTHIANS' "COME YE OUT FROM AMONG THEM AND BE YE SEPARATE . . . FOR WHAT FELLOWSHIP HATH CHRIST WITH BELIAL?"**

Has it not always been a Baptist principle to fellowship with whomsoever the church desires by majority vote? Has it not always been a Baptist principle to support those missionary projects and personalities who are adherents of the faith of the local Baptist Church and in whom the church has confidence? Has it not always been a Baptist principle that **THE BIBLE IS THE ONLY STANDARD OF FAITH AND PRACTICE AND CHRIST IS ITS ONLY LORD?** Has it not been a Baptist principle that the local church is sovereign and no one can interfere with its autonomy? Papal and dictatorial methods have no place among **BIBLE BELIEVING BAPTISTS.**

To top it off, read a bit further. The pastor and deacons have made official calls on the small minority of the church who have not agreed with the majority.

The minority were given an opportunity to meet with the joint board of deacons and trustees but no one appeared to state any grievance.

The pastor had been on the field but twelve days when the public threat was made, and so knew very little of the church business. So he asked Mr. Andem if he would submit to the church in writing whatever he had against it, and in the presence of 60 members was told that they would not do that until they got to court. In a later telephone conversation, the pastor asked if he could bring a committee to the Lansing office to see in writing the charges they had. This again was denied. Then a letter was sent registered, signed by every trustee asking for the same information, and though that letter was received by the convention office before the middle of November it has not been answered to date as of January 3rd. Better ethics would be expected from men of the world. In justice to the convention officials it must be stated that at the October meeting, the pastor and people were told at least three times and in flowery language how much the officials "loved them."

Brethren we have fallen upon desperate days. Not only is the rationalism of unbelief propagated in the name of Christianity, but believers are threatened to support what in conviction they oppose at the expense of going to court. Thank God that in such a time there are those of His children who will stand true to their Lord no matter how great the pressure becomes. This is the case at Petoskey, and the believers there are commended to you for your prayers.

LIBERALS ORGANIZE

The Liberals of the Northern Baptist Convention have at last been driven into the open. They have organized. The organization is known as the Roger Williams Fellowship. The Liberals have their own publication which is known as "Baptist Freedom," published at Galesburg, Illinois.

Just why the Liberals felt the need for a separate organization is not clear to us, since they might very justly lay claim to the Northern Baptist Convention as their organization. The list of names of those identified with the new organization in various capacities, state and national, makes very interesting reading, especially in connection with the Northern Baptist Convention Annual. An analysis of the 1944 Annual shows that these Liberals occupy places of influence in virtually every board, committee, and department of the Convention. Such an analysis in diagrammatic form is on file in our office.

Another analysis, less detailed but including some comments, has been made by one of the Convention pastors active in conservative circles, Rev. C. E. Tulga, pastor of the Norwood Park Baptist Church, Chicago. This analysis we are publishing in this issue.

We believe it was a tactical error for the Liberals to take the steps they have

taken in the formation of a separate organization within the Convention, and the publication of their official organ. Hitherto, it has not always been easy to pin the label of "modernist" on those entitled to wear it. They have preferred to carry on their work under the cloak of anonymity, and except for those who published books or who otherwise put themselves in print, it was difficult to prove a charge of radicalism. Now, however, *they are identifying themselves.* We say again that we believe this is a tactical error and another instance in which the devil has overplayed his hand, but we welcome it.

AND IS SO MODEST

The December 15th issue of Baptist Freedom contains an answer to the question, "Who Are the Liberals?" (Remember that this magazine is the official organ of the Liberals of the Convention). The answer to the question is the following gem which appeared in bold face: "The true spirit of Liberalism is gracious, tender, reconciling, adaptable, forbearing, appreciative, constructive, and ready to admit error, welcome difference, and embrace newness."

DR. FULLER GRANTED LEAVE OF ABSENCE

As we prepare to go to press, word reaches us that Dr. David Otis Fuller, pastor of the Wealthy Street Baptist Church, Grand Rapids, Michigan, and secretary of the Council of Fourteen, has been granted a leave of absence from his church in order to serve as Chaplain in the U. S. Navy. Dr. Fuller has passed his examinations, but several weeks may be required for processing his application.

It was with reluctance that the church granted the leave of absence, realizing that the ministry of this beloved pastor will be greatly missed and his place difficult to fill.

Dr. Fuller will also be greatly missed by the General Association where his services as secretary and a member of the Council have been of inestimable value. In addition to his duties as secretary, Dr. Fuller served for some time as chairman of our committee on Chaplains, and since relinquishing the chairmanship to Dr. Mason, has continued on the committee. This has brought him into direct contact with the work of our chaplains, and with the pressing need for more qualified men who have a salvation message, and Dr. Fuller's response to this need has been given in obedience to what he feels is very definite leading of the Lord. He is splendidly qualified educationally and spiritually for an effective ministry to the men of the armed forces. Pray for him as he engages in this new ministry and pray for the Wealthy Street Church that it may suffer no adverse effects from this loss of Dr. Fuller's leadership, but may continue to prosper until his return from the service.

STUDIES IN FIRST CORINTHIANS

By KENNETH R. KINNEY

Pastor, 1st Baptist Church, Johnson City, N. Y.

Lesson XV—I Corinthians 9:1-18

SLAVES OF COMPULSION

INTRODUCTION: In the light of these first eighteen verses of the ninth chapter of I Corinthians, it appears to the writer that the key verse is the sixteenth, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe unto me, if I preach not the gospel!"

It not only seems to me that this is the key to this particular portion of the Word of God, but also must have been the key to the whole of the ministry of the Apostle Paul. No other explanation will suffice, when we consider all of the indignities to which the Apostle became subject, despite which, he continued on in the work of the Lord.

In this ninth chapter the Apostle is answering the third of the questions that were addressed him by the Corinthian Christians, the first of which, as we have already seen, is contained in chapter seven relative to marriage and divorce, the second of which, as we have seen, is in chapter eight relative to the matter of Christian liberty in the matter of the eating of meats offered to idols. Now when we come to this chapter the Apostle is evidently answering the question, as we gather from the argument of these verses, as to whether or not he was actually an Apostle of the Lord Jesus Christ. You see, wherever he went, there were those who dogged his footsteps, taking issue with him on the great doctrines of grace. And it happened to Paul then, as it has happened to many since, that he had to deal with those who could not disagree with him, without being disagreeable. Hence they, like many today, did their utmost to disparage his labor and to throw doubts into the minds of his friends with regard to his sincerity and truthfulness. Thus it became necessary for him to write in the tone that is to be found in this ninth chapter, as in certain other portions of the Word of God, the book of Galatians in particular, to advance those arguments that proved his own apostolicity and authority, and in the doing of it to lay down certain eternal principles relative to the life of the one who labors in the cause of Christ in any age.

Consider first.

I. PAUL'S TEACHING CONCERNING HIS PROGRAM.

vs. 1:6, "Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. Mine answer to them that do

examine me is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working?" It has been the writer's contention these many years, that in many cases, the relationship between the Pastor and his people would radically change for the better, if it were but possible for the members of a given church to each in his turn, spend a week or perhaps two weeks with the Pastor, in the round of his daily and weekly duties. The reason I cite this, is because there is always a minority of the people in any church who set up their own little standards of pastoral conduct, having had no experience whatever in the field, and then become critical of their spiritual leader and advisor because he perhaps does not conform to their own ideas of what should constitute the program of the minister. It was so in Corinth. They would set up their tests, and require that Paul should subscribe to them, and the apostle handled their objection with his usual ability. Like a well-trained boxer in the ring who knows not only how to land punch after punch, but where to land them, the apostle threw his verbal barrage at his inquisitors. Am I not an Apostle, says he, am I not free, have I not seen Jesus Christ our Lord, are not ye my work in the Lord? Then says he, "You are the seal of mine apostleship in the Lord." If it is true, and it is, that a tree is known by the fruit it bears, then the Corinthians had every right to know the Apostle Paul was a tree of divine planting, for they themselves had been led out into the light, and made partakers of the divine nature, through the instrumentality of the Apostle Paul, in his preaching of the gospel concerning the Son of God. And yet, says the Apostle in effect, you turn round upon your very master and teacher and say, "Thou art NOT an Apostle."

Is this not enough to discourage any minister? Is this not perhaps, the reason for the dispirited ministry of many these days? Is this not the reason, perhaps, for so many "resignations"? We should like to suggest to "lay" readers of this article, that whether or not you come under the category of those who are critical of the labors of your own pastor, that you rethink your relationship to the program of your particular church as instituted and executed by your pastor. By doing so the writer feels sure you will be able to see where you can improve your relationship to



the program, to the advantage of yourself, as well as to the glory of God.

On the other hand, let the Pastor who reads these lines, remember that the Apostle Paul, who is the immediate object of the criticism of our text, did not permit such criticism to discourage him in the work of the Lord. He did not resign his work in Corinth. It doesn't take a great person to hand in a resignation, but it does take a great soul to stick to the task when the going is tough. Paul was one who would say, "my work testifies for itself. God is evidently pleased, so I shall not worry what man may think to do unto me."

Consider secondly

II. PAUL'S TEACHING CONCERNING HIS PAY.

vs 7:15, "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? Or saith the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void." The argument of these

verses is so clear, that little comment is needed. The whole argument centers around what was very evidently a source of dispute amongst the Corinthian Christians, namely, the matter of the preacher's pay. The Apostle Paul uses the soldier, the dairyman and the farmer, together with the beasts of burden, as an argument for the fact that he who sows in spiritual things should reap the carnal things of those to whom he ministers. It is reasonable, right, and in line with divine revelation, that the man who labors in the Gospel, should live of the Gospel.

However, in the Apostle's case, he would not take any money from the Corinthians because they did not know how to give it. They begrudged everything. They professed to be followers of God, but they were not willing that their purses should follow them in their faith. And in them we see the type of many a Christian in this present day. Such penury on the part of Christians is the answer to all of the ill-conceived ideas as to how to finance the work of a church or the gospel ministry, without the people having to give of their own gain. Every church supper, every bazaar, every bake sale, every matter of such nature resorted to by churches or church organizations in an effort to finance the work, smells to high heaven of the penury of those who profess to be followers of Jesus Christ. How unlike the spirit of God, Who, as it is written, "so loved the world that He gave His ONLY BEGOTTEN SON."

What rich blessing God's people miss because they do not give more largely to the cause of Christ, many of them will never know, until they reach that land that is "fairer than day." The writer would like to appeal to all Christians who read these lines, pastors, as well as people to whom they minister, to be more liberal this New Year in giving to the cause of Christ, than ever before. It yet remains true, that "where your treasure is, there will your heart be also," and it is not surprising to the writer, that there are not more people who have more "heart" for the things of God, if for no other reason, than that they are too careful to practice economy in the matter of giving to the work of the Lord.

Too, it has not been unknown that the cause of Christ and the reputation of Ministers have suffered, not because the Pastor was careless in matters of finance, not because he had intentions of allowing his bills to run overly long, but because his people had kept him in a state of continual financial embarrassment. No more than another, can the Minister do his best in the duties that are his, if he is continually burdened with financial worries. Yet it commonly happens, and I say this advisedly, that the Pastor's pay is less than that of the average member of his congregation. It needs to be remembered by the overly pious, that it is all right to talk about one's Pastor living BY FAITH, but the

Pastor cannot more than any other, live ON FAITH.

Happily, the writer of this article ministers to a people of real vision, a people of liberal spirit, so that he does not write from any personal consideration. Only, that these remarks are pertinent to this portion of the Word of God and that in the forceful words of verses thirteen and fourteen, the Apostle reminds us, "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Such is Paul's teaching concerning the Preacher's pay. Finally note

III. PAUL'S TEACHING CONCERNING HIS PURPOSE.

vs. 16-18, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel." Here we have the Preacher's side of the picture. Why did Paul not leave the ministry all together and go forward with his tent making? He gives the answer here, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" Theodore Parker, that great contemporary of Spurgeon, has written upon this remark of the Apostle Paul, in words upon which, at least this writer, could not improve, when he said, "A man like that does not wait until the church is filled, he preaches at the street corner; when he is tied by chains to some custodian, he preaches the gospel to the one bearer, and thus sows the seed of truth even in Rome itself. When men have to lash themselves up to their work, they can never do it, whatever the work be. A man who has to scourge himself to poetry will never write poetry. The man who has to prick and puncture himself, in order that he may begin to paint something, will never paint anything the world will care to see. When Victor Hugo was asked whether making epic poetry was not difficult, he said, "No: easy or impossible." So it is with all great elections, to business, to literature, to statesmanship, to preaching, to every degree of status and every zone of vocation in life. If the necessity, the pressure, the touch eternal is not felt, then all your labor is a beating of the air. When someone told Melancthon the ministry was the art of arts, the science of sciences, the sweet-souled Philip said, "If he had added the misery of miseries, he would have struck the nail upon the head." The very misery is the beginning of the joy. Only a Man of

Sorrows and acquainted with grief could reveal the joy of God: only on Golgotha do men get the right visions of the Holy One. A preacher who has not had his whole heart plowed up, ripped up, as by hot plow-shares, cannot talk to men to their edification. He may be a maker of sentences, but he cannot preach with the might of tenderest love to the wounds, the sorrows, and the necessities of the soul. This is the reason the Apostle Paul did not resign. He could not resign; he was the happy slave of a blessed compulsion, and this went through the whole line of his conduct. He could not be ignoble. If the Apostle Paul had tried to do a mean thing, he would have failed; if the Apostle had ever made up his mind to write an anonymous letter he never would have posted it, he would have broken down in the attempt to be a coward and a poltroon; he would have erected himself and said, "No, it is better for me to die than to try the trick of meanness." He said, yea, and meant yea; he said, Nay, and meant, nay. He had not learned the art of diplomacy, the art of courtly lying, the art of saying what you do not mean, the Talleyrand morality that says, "Language was given to a man to conceal his thoughts"; that was not the school in which the Apostle was trained."

This, then, is Paul's teaching concerning the man who has been called of God to the ministry of the Word of Life. He vindicates his program, he reveals God's Word concerning his pay, and expresses unashamed, the purpose behind his ministry.

THE NATIONAL REPRESENTATIVE

The next three months' schedule will carry your Representative from coast to coast, as meetings are now scheduled in Massachusetts for February, and in Colorado and California for March. The New England field presents a definite challenge because of the strangle-hold which modern religious Liberalism has so long held upon that area. Several requests have come for meetings in churches that are with us, and Convention churches that are looking our way.

All over the territory of the Northern Baptist Convention today things are in a state of flux. More and more pastors and churches are coming to look upon the General Association of Regular Baptist Churches as affording the only place for Bible-believing Baptists to find fellowship consistent with their convictions.

As this is being written, we are preparing to leave for Flint, Michigan, where we have meetings scheduled in four Baptist churches—Grace, Emmanuel, South Baptist, and Riverdale. This series will be followed by a week of meetings with the Orthodox Baptist Church of Ionia, Michigan. "Brethren, pray for us!"

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1).

EDITORIAL COMMENT

GREETINGS

It is with a humbling sense of our own inability, apart from the Lord's enabling, that we greet you in this issue as the new editor. We shall endeavor to maintain the same high standards which have been established by our predecessor, Dr. R. T. Ketcham. This will be difficult to do. Dr. Ketcham has accomplished much, has rendered a splendid service to our Association, and has made the influence of this publication widely felt. For his long years of service, his unselfish expenditure of time and energy and money, he is deserving of the warmest tribute we can pay, and of the deepest gratitude of all pastors and churches.

As explained in last month's issue, the burden of other duties involved in the Presidency of the American Council of Christian Churches, has made it necessary for Dr. Ketcham to discontinue the work of editorship. However, he will continue in close association with the present editor, and will be responsible for the missionary letters and for editorials dealing from time to time with national issues. We have been associated with Dr. Ketcham in the closest Christian fellowship and warmest personal friendship for upwards of twenty years. During that time he has always shown himself to be a Christian brother, tender of heart, keen of mind, strong in faith, and unswervingly steadfast in his devotion to the cause of Christ. We welcome, therefore, this opportunity for further association in the editorship of this paper.

The work of editorship is one to which little time is left from the busy schedule of Bible conferences and evangelistic meetings which must be maintained as National Representative. We solicit your help through (1) Prayer—remember the work of your National Representative daily before the Throne of Grace. (2) By sending in subscriptions to the Bulletin, encouraging your friends to subscribe, and by encouraging your church to put the work of the Association on the budget, if that has not already been done. (3) By being prompt in submitting articles and material by the first of each month so that the editor can handle this work in the time set aside for it.

With regard to material, it should be noted that Rev. Ray Hamilton of Pana, Illinois, will continue, in the capacity of associate editor, to handle news items for our churches. See that your church bulletin goes to him regularly, and see that he is supplied with any additional news items which may not appear in your local bulletin which would be of general interest to the readers of this magazine.

"OUR AMMO DIVISION"

We in the General Association dislike controversy and deprecate the need for conflict over religious issues. Many of us have come through days of battle in old Convention relationships, and wel-

come the opportunity which is afforded us in this Fellowship of devoting our time and energy to constructive interests and activities free from the turmoil of that strife in which we once were compelled, for conscience sake, to engaged.

In our present happy circumstances we are in danger of forgetting, on the one hand, those among us of the younger generation who know nothing "of those old days and ancient wars," or of the reason for our maintaining a position of separation from the Northern Baptist Convention. The people of Israel were instructed to see to it that their children were informed as to the reasons for their exodus from Egypt, and we do an injustice to our children and imperil our own position if we fail to do likewise.

On the other hand, we are also in danger of forgetting that there are still men on the firing line who are in need of ammunition. Many times they are told that conditions have improved in the Convention, and that the circumstances which once prompted churches to withdraw no longer exist. It is of little value to them to cite incidents and quote leaders of 15 or 20 years ago. They need up-to-date information — "live" ammunition.

It is, therefore, our intention to include in each issue some material which can be so classified and so used. In the army that branch of service of supply which is engaged in the handling of ammunition is, we believe, referred to as Ammo. We recently heard a young woman, whose husband is serving in France, say jokingly that she was somewhat perturbed when her husband had informed her in a letter that he had been transferred to the Ammo Division, as the only word resembling that with which she was familiar was the Latin word which high school freshmen always learn first. What the Ammo Division of the army might be, she could only conjecture.

We have asked Rev. George A. Bates of the Nottingham Baptist Church, Cleveland, Ohio, to head this department and to scan various publications for items which may have value to those who are on the firing line. Such items as are in themselves explicit and self-evident, factual material, will be run as they are. Others which seem to need editorial elaboration and are of sufficient importance to warrant, will be sent to Dr. Ketcham for the treatment which he has shown himself to be so well qualified to give.

ORDINATIONS

A council of 16 Pastors and 22 messengers from 17 Churches met December 11, at the Baptist Church, Thompson, Pennsylvania, for the purpose of considering the propriety of setting aside for the Gospel Ministry Pastor Walter J. Bridges. After careful examination the council recommended his ordination to the local Church. The ordination proper took place the same evening.

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211 N. Rosboro Ave.,
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WHO'S WHO IN NORTHERN BAPTIST CONVENTION LIBERALISM

CHESTER E. TULGA, Pastor Norwood Park Baptist Church, Chicago, Illinois

The Roger Williams Fellowship of the Northern Baptist Convention has begun the publication of a new paper, "Baptist Freedom." Its avowed purpose is to represent the liberals of the Northern Baptist Convention. The first issue is dated August 15, 1944. It is published at Galesburg, Illinois by R. Claibourne Johnson, Pastor of the First Baptist Church of Galesburg. Rev. Sidney Mead of the Divinity School, University of Chicago, is the editor.

The Editorial Board of "Baptist Freedom" consists of the following members:

Sidney E. Mead, the Divinity School of the University of Chicago, Chairman.

Edwin E. Aubrey, President, Crozer Theological Seminary, Chester, Pa.

Edgar Johnson Goodspeed, Los Angeles, California.

Harold V. Jensen, Pastor, First Baptist Church, Seattle, Washington.

Albert L. Scott, 10 Rockefeller Plaza, New York, New York.

Doros R. Sharpe, Cleveland, Ohio.

J. Melvin Prior, Pastor, Central Baptist Church, Hartford, Conn.

Edwin McNeill Poteat, President Colgate - Rochester Divinity School, Rochester, New York.

Everett C. Herrick, President Andover-Newton Theological Seminary, Newton Center, Massachusetts.

David Smith, Midwestern Investment Company, Peoria, Illinois.

NOTES

Mr. Mead is a professor in an institution which is still classed as a Baptist school in the denominational year books, although recently the Divinity School, the Disciples Divinity House, Meadville Theological Seminary (Unitarian) and the Chicago Theological Seminary (Congregational) federated their faculties. He would hardly object to the same inclusive policy in the denomination.

Mr. Aubrey, recently of the University of Chicago, now of Crozer, is well known as the author of liberal theological books. His theological liberalism is not questioned.

Mr. Goodspeed is a well known liberal Bible scholar, formerly of the University of Chicago.

Mr. Jensen, pastor of the First Church, Seattle, Washington, is listed as a member of the board of managers of the American Baptist Home Missionary Society. He is also a member of the General Council Committee to consider the advisability of establishing a denominational journal.

Mr. Sharpe is the secretary of the Cleveland Baptist Association. He is also a member of the Council on Finance and

Promotion and a member of the Council on Christian Social Progress.

Mr. Prior is a member of the Board of Education and Publication of the Northern Baptist Convention. He is a member of the Committee on Conference with the Disciples of Christ in America. He is an alternate Baptist member of the Federal Council of Churches. His wife is a member of the Woman's American Baptist Foreign Mission Society.

Mr. Poteat is the new President of Colgate-Rochester Divinity School, formerly pastor of the Euclid Avenue Baptist Church, Ohio. He is the author of many books, some of them of the social gospel type. He is a member of the Federal Council of Churches and a member of the Committee on Co-Operative Unity (Committee of Nine). His liberalism is unquestioned.

Mr. Herrick is the president of Andover-Newton Theological Seminary, a school notorious for its liberalism. He is a member of the Board of Education and Publication and the Committee on Baptist Higher Education.

David Smith is a past president of the Illinois Baptist State Convention and influential in its affairs.

Roger Williams Fellowship Officers

The officers of this fellowship as named in the August issue of "Baptist Freedom" are as follows:

President: The Rev. Charles H. Heim-sath, First Baptist Church, Evanston, Illinois.

Vice-President: The Rev. Charles L. Seasholes, First Baptist Church, Dayton, Ohio.

Secretary: The Rev. R. Claibourne Johnson, First Baptist Church, Galesburg, Illinois.

Treasurer: The Rev. Wayland Zwyer, Emmanuel Baptist Church, Brooklyn, New York.

Assistant Treasurer: The Rev. R. L. Spoerri, Warren, Rhode Island.

NOTES

Mr. Heimsath is active in the affairs of the Chicago Baptist Association. He is a member of the board of Managers of the American Baptist Home Missionary Society and a member of the Committee on Relations with Other Religious Bodies, of the Northern Baptist Convention.

Mr. Seasholes is a member of the Federal Council of Churches. He is also a member of the American Baptist Foreign Mission Society.

Mr. Johnson is the business manager of "Baptist Freedom" and a member of the Program Committee of the Northern Baptist Convention.

Mr. Zwyer is a member of the Board

of Managers of the American Baptist Home Mission Society and a member of the Chaplains Committee, Army and Navy, of the Northern Baptist Convention.

Mr. Spoerri is a member of the Council on Finance and Promotion of the Northern Baptist Convention. His wife is an associate member of the Woman's American Baptist Home Mission Society.

The Executive Committee

The members of the Executive Committee as listed in "Baptist Freedom" are as follows:

The Rev. Ronald V. Wells, First Baptist Church, Bridgeport, Conn.

The Rev. Paul L. Sturgis, First Baptist Church, Redlands, Calif.

Professor Charles T. Holman, Divinity School, Chicago, Illinois.

The Rev. John H. Skeen, First Baptist Church, Colorado Springs, Colo.

The Rev. D. R. Sharpe, Cleveland, Ohio.

The Rev. H. Otheman Smith, Yonkers, New York.

The Rev. J. Melvin Prior, Central Baptist Church, Hartford, Conn.

The Rev. Edwin McNeill Poteat, Rochester, New York.

The Rev. Norris L. Tibbetts, Riverside Church, New York, New York.

NOTES

Mr. Wells is the chairman of the Committee on Bilingual Conferences of the Northern Baptist Convention. He is also a member of the Board of Managers of the Connecticut Baptist State Convention.

Mr. Sturgis is a member of the Ministers and Missionaries Benefit Board. He is the pastor of the First Baptist Church, Redlands, California, the seat of Redlands Baptist College.

Mr. Holman is connected with the Divinity School, University of Chicago. He is active in the affairs of the Chicago Baptist Association and the Illinois Baptist State Convention. His liberalism is unquestioned.

Mr. Smith is a member of the Finance Committee, Northern Baptist Convention and a member of the Federal Council of Churches.

Mr. Tibbetts, associate pastor of Riverside Church, New York, New York (Harry Emerson Fosdick) is a member of the Council on Christian Social Progress by appointment of the Board of Education. He is also a member of the Board of Education and Publication (NBC).

State Key Men

"Baptist Freedom" lists the following state key men:

Arizona—H. D. Worthy, member First Baptist Church, Phoenix, Arizona.

California, N.—The Rev. U. S. Mitchell,

a field man for the Round Table of Christians and Jews, notoriously liberal organization. He is also a member of the general Council of the Northern Baptist Convention.

Colorado—The Rev. Clarence W. Kemper, Pastor First Baptist Church, Denver, Colorado. He is an alternate member of the Federal Council of Churches.

Connecticut—The Rev. Frank M. Swaffield, New Haven, Connecticut. He is a member of the Council on Finance and Promotion (NBC) and a member of the Executive Committee of the Minister's Council.

Idaho—The Rev. I. J. Brame, Nampa, Idaho. He is a member of the Board of Managers of the Idaho State Convention.

Illinois—The Rev. Ralph G. Carson, Pastor First Baptist Church, Bloomington, Illinois.

Iowa—The Rev. J. Harold Gamble, Baptist college pastor at Ames, Iowa, the seat of Iowa State College. He is a member of the Board of Managers of the Iowa State Convention.

Indiana—The Rev. Elbert J. Smith, First Baptist Church, Anderson, Indiana.

Kansas—Dr. Ernest Snodgrass, Lawrence, Kansas. Member of the First Church, Lawrence. The University of Kansas is located at Lawrence.

Maine—The Rev. Herman L. Noyes, Saco, Maine. He is a member of the Maine State Board.

Massachusetts—The Rev. Evan J. Shearman, Springfield, Massachusetts. A member of the Program Committee, Northern Baptist Convention.

Michigan—The Rev. Martin Storgaard, Northwest Baptist Church, Detroit, Michigan.

Minnesota—The Rev. George H. Tolley, Calvary Baptist Church, Minneapolis, Minnesota. Member state board, term ending 1944.

Missouri—The Rev. Eugene Bartlett, Columbia, Missouri. College pastor for the University of Missouri and Stephens College (Baptist).

Montana—The Rev. B. Mills, Great Falls, Montana. Member of the state board of managers, term ending 1947.

In the August issue of "Baptist Freedom" a second key man for Montana is listed—the Rev. R. H. Moorman, Billings, Montana. He is a member of the board of managers, American Baptist Home Mission Board. His name does not appear on the letterheads of the Roger Williams Fellowship as a key man.

Nebraska—The Rev. J. Lee Lewis, Pastor Trinity Baptist Church, Omaha, Nebraska. Formerly pastor at Mason City, Iowa, and former missionary to Burma.

New Hampshire—The Rev. Harold W. Buker, New London, New Hampshire. He is a member of the state board of managers.

New Jersey—The Rev. Harold R. Husted, First Baptist Church, East Orange, New Jersey, Chairman of the Editorial Committee which prepares the devotional booklet, "Secret Place." He is also a member of the Federal Council of Churches, and a member of the Executive

Committee of the General Council. He is also the Chairman of the Committee on Commissioning of Missionaries. He was given the honorary title of Doctor of Divinity a few years ago by Sioux Falls Baptist College.

New York—The Rev. T. Valentine Parker, Binghamton, N. Y. An alternate member of the Federal Council of Churches.

In the August issue of "Baptist Freedom" an additional key man for New York is named, the Rev. Quentin T. Lightner, Brooklyn, N. Y. His name does not appear on the letterhead of the Fellowship as a key man. Mr. Lightner is an alternate member of the Federal Council of Churches.

North Dakota—Mr. Paul B. Griffith, the Ontario Store, Grand Forks, N. Dak. Mr. Griffith is the vice president of the North Dakota State Convention.

Ohio—The Rev. R. Lloyd Pobst, associate secretary Cleveland Baptist Association. He is a former president of Rio Grand (Baptist) College. He is an alternate member of the Federal Council of Churches.

Oregon—The Rev. Ambrose M. Bailey, Pastor First Baptist Church, McMinnville, Oregon. This is the seat of Linfield (Baptist) College. His wife is a member of the state board of managers.

Pennsylvania—The Rev. Ivan M. Rose, First Baptist Church, Philadelphia, Pa. A member of the General Council and a Baptist representative on the Federal Council of Churches.

Rhode Island—The Rev. M. Parker Burroughs, First Baptist Church, East Greenwich, Rhode Island.

South Dakota—The Rev. R. A. Kline, Pastor, Baptist Church, Corona, S. Dak.

Utah—The Rev. A. W. Lyons, Salt Lake City, Utah. He is a member of the state board and also a member of the General Council of the Northern Baptist Convention. Why should an advocate of the inclusive policy try to make Baptists of Mormons?

Vermont—The Rev. O. H. Sisson, Burlington, Vermont. A member of the state board.

Washington—The Rev. O. W. Macoskey, First Baptist Church, Tacoma, Washington. A member of the Committee on Resolutions (NBC) to report in 1945. A member of the General Council. A member of the state board.

Washington, D. C.—The Rev. W. C. Cranford, Calvary Baptist Church, Washington, D. C. Member of the General Council. Also a member of the board of managers, American Baptist Home Mission Society.

West Virginia—The Rev. David Gustafson, Holliday's Cove, W. Va.

Wisconsin—The Rev. C. R. McBride, Honey Creek, Wisconsin. Member of the board of managers, American Baptist Home Mission Society.

OTHER NAMES

The following names were published by "Baptist Freedom" as state key men, but whose names do not appear on the Fellowship letterhead.

California—The Rev. George M. Derbyshire, Oakland, California. He is a member of the American Baptist Foreign Mission Society, term ending 1945.

The Rev. Charles A. Carman, First Baptist Church, Sacramento, Calif.

New Jersey—The Rev. L. F. Kirlin, First Baptist Church, Pittman, N. J.

Wisconsin—The Rev. L. B. Mosley, First Baptist Church, Madison, Wis., now pastor First Baptist Church, Pittsburgh, Pa.

NOTES

The Rev. A. C. Thomas, First Baptist Church, Providence, Rhode Island.

Concerning this pastor and his church, the "Watchman-Examiner" carried the following news item (June 29, 1944):

"The First Church, Providence, will be the place of meeting for summer union services of First and Central Baptist, Beneficent Congregational, First Universalist, Westminster Unitarian, First Congregational, Central Congregational, and Universalist Church of America."

Mrs. Leslie E. Swain, wife of a Brown University professor, and President of the Northern Baptist Convention, is a member of this church. Mr. Thomas was a chairman of the 1944 Program Committee of the Northern Baptist Convention. He was also the Chairman of the Committee on Order of Business. He is a member of the American Baptist Foreign Mission Society. He is an alternate member of the Federal Council of Churches.

Every Board of the Northern Baptist Convention is dominated by the liberals and those who consistently vote with them. The Council on Christian Social Progress is overwhelmingly liberal, without one outstanding conservative on the council. This council that speaks the mind of the Baptists on social, economic, and international questions, is not elected by the Convention or appointed by the President. The Nominating Committee has no jurisdiction over it. Membership on it is determined by the various boards of the Convention. The fact that it does not have a single outstanding conservative in its membership, reflects the viewpoint of the boards who appoint to it. By the manner of its selection it is protected as far as possible from the discipline of the rank and file of the people.

W. C. Coleman, Wichita, Kansas

"Baptist Freedom," the organ of the Roger Williams Fellowship, has this interesting item:

"At the regional conference of the Roger Williams Fellowship, held in Chicago, August 1, R. Claibourne Johnson led a discussion on 'The Inclusive Policy.' In the course of his instructive statement he commended the article of Mr. W. C. Coleman, 'Confessions of Faith—Use and Misuse.' . . . Those present at the conference were unanimous in their approval of Mr. Coleman's statement." (August 15, 1944).

Hillyer H. Straton

Mr. Straton, the son of Dr. John Roach
(Continued on page 12)

AMERICAN COUNCIL WINS VICTORY

DR. R. T. KETCHAM, President

As at present constituted, the Naval Chaplain's Department is a branch of the Personnel Department and is under the supervision of Vice-Admiral Jacobs. Recently a bill was presented to the Naval Affairs Committee of the U. S. Senate raising Captain Workman, Head of Naval Chaplains, to the rank of Rear Admiral, making his Department entirely separate, and with Mr. Workman in complete control.

This bill not only had the full support of the Federal Council of Churches of Christ in America, but was undoubtedly created and proposed by the leaders of that Council. They were present at the hearing, armed with all of their arguments for the adoption of the bill. The American Council opposed the creation of such a Chaplain's Department with Dr. Workman in control, on the ground of his manifest unfairness and prejudice toward chaplains of fundamental convictions recommended by the American Council's Commission on Chaplains. The American Council representative presented our side of the case, and the bill was utterly rejected by the Naval Affairs Committee. The Federal Council men were enraged at the outcome, but we are thanking God for the victory. Herewith is the full text of the brief presented by the American Council.

THE AMERICAN COUNCIL OF CHRISTIAN CHURCHES, REPRESENTING FOURTEEN PROTESTANT DENOMINATIONS, IS OPPOSED TO THE PROPOSED BILL S. 300 and H. R. 1023 FOR THE FOLLOWING REASONS:

I. It would destroy the present effective and historic principles upon which the establishment of the chaplaincy rests.

We justify the chaplaincy in both the Army and Navy of the United States on the ground that the naval and military powers of the State endeavor to provide the men in the services with the privilege and benefits of their own religious institutions in so far as possible. To this end the Navy impartially engages ministers of the different religious groups to conduct religious services for the Navy personnel. The Navy does not prescribe any type of religion or project in any way into varying religious opinions, doctrines, or controversies. The Navy endeavors to maintain the principle of freedom of conscience, religious liberty, and equal opportunity.

To this end the administrative officer in command of chaplains' affairs arranges that religious services of various types shall be available. This is done on the ground that the religious functions as such are simply the affair of the Church and not of the State. The administrative handling therefore of the affairs which relate to making possible the services of clergymen is the function of the State, and as such should have over it a non-

cleric. The actual performance of religious duties is the prerogative of the Church and should have the services of a clergyman.

In this relationship, the State through its spokesman does not project itself into the religious issues, but concerns itself with a fair and impartial administration of the functional problems relating to making available the services of the Church through the clergymen. The realities of this proposed bill are that a non-cleric, Admiral Randall Jacobs, who now is responsible for the administration of these matters, will be replaced by a cleric who shall have the responsibilities which are now Admiral Jacobs' over the chaplaincy.

The present arrangement is in accordance with the principle set down in Article I of the Bill of Rights, which reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This proposed bill would be a step in the establishment of religion, giving it an official recognition and establishment in the Navy, which the principles of liberty and equality in the United States do not justify.

II. It would infringe upon the principle of separation of Church and State which has been zealously guarded and deeply respected in the United States.

This bill would definitely clothe a minister with powers of the State. The practical administration and authority would be in the hands of a clergyman, as a spokesman for the Church. In a country such as ours the Government must be in the hands of laymen, not ecclesiastical authorities.

Those who have promoted this proposed bill have used as one of their main arguments that the Church and spiritual activities of the Navy should be honored and recognized by such a promotion. In such an appeal the essential breakdown and violation of this principle of separation of Church and State is obscured.

The greatest honor the Church can bring upon itself is to perform faithfully its spiritual services for the Navy. The Church, in conformity with its historic place and purpose, should not be given State authority. The Lord said, "And whosoever of you will be the chiefest, shall be servant of all." Let the Church be the Church. Do not let it encroach itself upon the power of the State. In the history of the world, whenever the Church has made such encroachments, it has inevitably suffered at the hands of the people and the State.

The occupant of such an office in the United States Navy would be a member of some particular denomination or church body, and that particular denomination of which he was a member would naturally receive recognition and honor above the others at the hands of the Govern-

ment. The denomination or church body itself would pride itself in the fact that its member was in such a place of honor and power in the Government. Avenues of approach and influences upon such a man through his particular church and associations could be used to advantage by those particularly friendly with such a group. This inevitably is preferment to a particular church, a condition and situation which is inimical to the basic American principle of separation of Church and State, the refusal of the Government to aid or help any particular church in its establishment.

III. It would put an individual cleric in State power and give him authority which no clergyman should have.

There are deep religious issues in this nation and the world today. Clergyman are aware of these issues and have their opinions concerning them. A clergyman in such a position could not be depended upon to handle the administrative affairs as *impartially* as a non-ecclesiastical man who would be unfamiliar with the far-reaching implications of religious issues one way or another. Present religious controversies in a free country should not be projected in the slightest one way or another into the Navy situation. It is humanly impossible for these matters not to play a part in the *subjective elements of decisions*, and this is a substantial reason why administrative matters should be decided by a non-cleric.

The acts of this cleric would be the deeds and the decisions of the United States Navy, subject only to the review of the Secretary of the Navy. Opposition to the decisions might be listed upon the authority of the United States Navy as sabotage. It would be more difficult and embarrassing for clergymen who were on opposing sides of great issues to redress grievances at the hands of a man who in his own position was a party of the opposite side.

Illustrations of this matter are given to us in the present activity of the present Chief of Chaplains:

1. When he declined to give any quota or representation to groups in the American Council of Christian Churches, appeal was made to Admiral Jacobs, and this matter has been corrected by the Admiral. In the first conference the representatives of the American Council had with Captain Workman, he told the Rev. Arthur F. Williams, pastor of the First Baptist Church, New York, the Rev. J. Oliver Buswell, Jr., president of the National Bible Institute, New York, and the Rev. Carl McIntire, pastor of the Bible Presbyterian Church, Collingswood, N. J., in his office that he did not want "any of your kind of chaplains in the Navy."

Chaplains of the American Council denominations are now serving in the Navy acceptably and with liberty are

preaching the Gospel. For this fact the American Council is indeed grateful.

When Chaplain L. G. Gatlin, Southern Baptist clergyman, was dismissed from active duty because "of his extremely zealous evangelistic inclinations" and because "he devotes himself to such activity to the exclusion of other important duties and services customarily performed by chaplains and rightfully expected of them," exposure was made of the condition and an appeal was made to Admiral Jacobs. Chaplain Gatlin was recalled and has been given full liberty and fair treatment. The above quotations are from the Navy's official release of Chaplain Gatlin. These conditions were remedied at the hands of a non-ecclesiastical man, while they were produced under the direction of an ecclesiastical man.

2. When an affidavit was made by the Rev. Norbert G. Talbott, Methodist minister of Huntingburg, Indiana, of his experiences with a three-man survey board appointed by Captain Workman, Captain Workman in endeavoring to explain the situation tried to minimize the significance of the church on the ground of the character of the men who exposed the condition in an article which he wrote for "The Presbyterian of the South," a document in evidence from the hearing on March 15, 1944. He said, "Please examine into the character, attitudes and past record of those who have prepared this material for publication and given it to the public and the value of their testimony will be made clear."

3. When Dr. David M. Donnan, of Rolla, Missouri, wrote to Captain Workman concerning the affidavit of Dr. Talbott, Dr. Workman wrote a seven-page longhand letter on Navy stationery on February 12, 1944, in which he asked Mr. Donnan if the activities of Mr. McIntire were not in the nature of sabotage.

4. When Mr. John Finlayson, of Philadelphia, wrote to Captain Workman concerning the Gatlin case, Captain Workman replied in a two-page letter as follows: "I can assure you, from what I have observed in the way of statements appearing in the 'Christian Beacon,' that the editor and some of his associates hate me with such a violent hatred that they will stop at nothing in so far as I am concerned, even if they destroy the faith of the fathers and mothers of America, who have sons and daughters in the service, in the ministry which the Navy is providing to the personnel of this branch of the armed forces."

This is evidence from the present situation in the Navy Department as to how a cleric in power will deal with another cleric with whom he does not agree and who, as the American Council representatives were endeavoring to do, were trying to correct the situation which they believed was unfair and partial, and which situation Admiral Jacobs has corrected.

For these reasons a clergyman should not be given such power in the United States Navy. Inevitable religious bias mitigates against an impartial administra-

tion of matters which may involve preference, advancement, advantage, opportunity, and many other things.

IV. It would place in jeopardy the rights of minorities.

One purpose of constitutional government is to protect the rights of the minority. The groups which are the first to suffer by any inequality or unfairness are the minority groups. It has been the smaller religious groups that have banded together in the American Council of Christian Churches that had been penalized in the present Navy situation. They were denied chaplains at the hands of Captain Workman, but at the hand of Admiral Jacobs equality and fairness have been recognized in the giving to these men of liberty in their preaching and ministry.

An attempt to draw a parallel between the chaplaincy and the medical corps is without foundation because of the nature of the spiritual ministry of religion, and the diversity of religious views involved. A medical man could properly be placed at the head of a medical department, but an ecclesiastical man should not be placed at the head of a department in a land where there is religious liberty among varying differences of religious conviction.

It is also argued that the chaplaincy of the United States Army is presently organized along lines to be established by the proposed bill. That fact furnishes the best evidence why this should not be put into practice in the Navy. It is not working out satisfactorily there. Illustrations of the violation of each of the four above mentioned principles are available. It is because of the Army condition in this matter that the American Council so vigorously opposes the Navy's entering into the same situation. There are many splendid features about the Army's administration, but the overall picture of a representative of a particular religious group having the final say in making the crucial decisions is not satisfactory. It has not contributed to the proper attitude among religious groups toward that particular group which is in power in the Army chaplaincy, and the group in power has advantages it should not have at the hands of the State. This is not the result of the views of a particular group itself (for there is tolerance and mutual respect by all groups concerned), but it is the natural outgrowth of the placing of such power in the hands of any minister representing a group. Where minorities are involved, great care should be exercised to see that their rights are preserved.

An example of the application of this principle of the impartiality toward minorities is furnished in the November issue of "The Chaplain," Volume 1, Number 2, published by the General Commission on Army and Navy Chaplains and the National Council of the Service Men's Christian League. On pages 20 to 23 is an article entitled, "The Facts in the Talbott Case," by Jacob Simpson Payton, as-

sociate editor. In referring to a statement of one of the ministers representing the American Council of Churches who spoke before this committee last March 15, Mr. Payton says: "A minister of a small independent, hostile *personally* (Italics ours) to Chaplain Robert D. Workman and to the Federal Council of Churches, had repeated the questions alleged to have been asked of Dr. Talbott." At the close of the article, referring to Dr. Talbott's affidavit, he declares: "He seems rather to have put his case in the hands of a few men who fished all their techniques at unfair procedure out of combatting denominations that dis-inherited them, and now are primarily concerned in stuffing thorns into the pillow of Chaplain Robert D. Workman, the navy's Chief Chaplain."

Mr. Payton then proceeds to place the responsibility for the present condition in the Navy upon the American Council of Christian Churches.

These charges which blame the American Council for the very conditions that the American Council group has sought to expose and correct are now circulated in the name of the *majority* Protestant group *officially* in the publication representing the General Commission on Army and Navy Chaplains and made available to every chaplain in the Navy and the Army. There is nothing in the activity of the American Council group or on the part of any individual who has had a part in the efforts to correct the conditions of a personal nature or ill will toward any person whatsoever. When attitudes of this nature are taken toward those who disagree with them, we have incontrovertible evidence to support the position that the chief administrative officer should be a non-clerical man, and evidence which reveals the difficulties which minority groups are heir to. This is evidence why the chief should not be made a rear admiral and final decisions placed in his hands as advocated by this bill.

Minority groups in religious movements do suffer. The State must not become a party to this and should guard itself from any possibility of its becoming a part directly or indirectly.

Several of the conditions which the American Council of Christian Churches has objected to in the Navy chaplaincy have been remedied. For this we are indeed deeply grateful and believe that it is because of the non-cleric at the head of the administration that these corrections were made possible. However, there are two matters raised by the American Council which have not been settled.

1. Young men belonging to denominations in the American Council of Christian Churches have thus far been excluded, though they have been recommended by their local officials, on the ground that they had to go to a theological institution approved by the American Association of Theological Schools. Institutions affiliated with the denominations con-

(Continued on page 12)

CHAPLAINCY COMMITTEE'S CORNER

DR. CLARENCE E. MASON, Jr., Sec'y.
211 N. Rosboro Avenue, Atlantic City, N. J.

CONCERNING OUR CHAPLAINS

Name	Last Address
Fremont L. Blackman	France
Vernon R. Bliss	Drew Field, Tampa, Fla.
Roy H. Boldt	Ft. Riley, Kans.
C. Douglas Burt	England
Alfred P. Conant	Camp Gruber, Okla.
Milton L. Dowden	South Pacific
William V. Goldie	France
Arlin M. Halvorsen	France
Clarence R. Nida	South Pacific
Karl B. Smith	Strother Field
C. Allen Taff	Camp Gruber, Okla.
Frank L. Waaser	England

PRAY REGULARLY FOR EACH MAN!

We are happy to report the Lord's good hand in remarkable improvement of Chaplain Alfred Conant. As we reported last month, he improved enough to be moved from Terre Haute to the Billings General Hospital, Fort Benjamin Harrison, Indianapolis, Indiana. A much appreciated shower of Christmas cards was sent him by one of my women's organizations. He writes:

"Dear Clare:

"May the peace of God fill your heart. Thank you for the cards from the Bible Class. Before long I'll be up! The doctors are very pleased with my heart. Yours in Him, Al."

This is the Lord's doing and marvelous in our eyes. Amen! Keep praying. Next, we have an encouraging letter from Chaplain Goldie:

Headquarters—350th Ord Bn
Office of the Chaplain
Com Z, ETO
APO 562, c/o PM., NYC
2 December 1944

Dear Dr. Mason:

Enclosed please find a report of the highlights of my activities during the past five months. I should have sent this to you the end of September, but to tell you the truth it entirely slipped my mind until after the first of last month.

First of all please note my new APO address. We are not with the same outfit that we came over to France under, but have been left behind to run a depot. The exact location, of course, I cannot give you, except to say we are still in Normandy. For the past two months our companies have been gradually leaving us, and soon we will be moving ourselves, but not very far away from here. I believe the present APO will be permanent for quite a while.

The work of ministering to the various companies has indeed been fascinating. I have marvelled at the work of the Lord through His Word as many have come to a knowledge of Christ. I have always tried to make my Sunday morning messages as evangelistic as possible for there are many who come to church out of habit or who attended churches in civilian life where the Gospel was not preached. Quite often I have given an invitation and seen as many as a dozen decide for Christ. The surprising thing is that most of these were either already members of churches or else they attended some church where they were brought up but had never become members. A fine Christian sergeant of one of the companies that I served and which has moved away, wrote me the other day and here is one thing that he mentioned, "Some of the fellows have said that they have come to know the Lord and to know more about His Word in the few months over here, than they have in all the other years of their lives. This is a great testimony to the working of the Lord in our lives."

And that brings me to the other thing that I want to add. The midweek services are usually small, running from 10 up to 60, but these men who gather for prayer and a hymn sing and a short devotional are sincere, genuine believers. It is a joy to my heart to watch them grow in grace from week to week, and to hear the simple testimonies they give of the Lord's working in their lives. These men are, in my opinion, the chief reason for the presence of the Protestant Chaplain in the army—to continue to shepherd his flock in the midst of a world in darkness in the army as well as in civilian life. So, while I thank God for the wider evangelistic opportunities among men we could never reach in civilian life, still I also praise God for the privilege of being used of the Lord to keep these Christian men in contact with the Word and our Blessed Saviour.

Our attendance in general has fallen off from what it was during the summer. One reason for this is the old story of indifference when there is no danger, and since the front is several hundred miles from us now, many have ceased their interest in God. The other reason, of course, is because of the loss of most of our strength with companies moving to other locations. I am hoping that soon we will be moved and set up at full strength once more. Then I can resume a full schedule. Just now we are getting a breathing spell, and I for one am catching up on all my back correspondence.

Perhaps you knew that Mrs. Goldie and I were blessed with an addition to our family by the birth of Richard Charles



FREMONT L. BLACKMAN

on September 7th. From all accounts both the baby and his mother are in the best of health—all of which is an added incentive to get this war over with and return to the good old U. S. A. However, we won't stay too long, for we still have our heart set on the Islands under the Association of Baptists, but at least this time we'll be together.

The mud here in France is just about as the papers describe it, sticky, thick, deep, and plentiful. Many a time I have waded through mud and water halfway to my knees to get to a service where even a jeep wouldn't pull through. And still it rains! Our food is C rations, but because we have field kitchens set up, the cooks try to doctor it up with seasoning and other additions. At least it is hot, and we get plenty of it. Our men are living in winter tents with cots, so compared to the troops in the front lines, we are not bad off at all. We've been in France five months now and I expect we'll be here for more than five months before Germany is whipped completely. It saddens your heart to realize that thousands of fine American young men are going to die before this thing is finished. I've held many a committal service at the cemeteries as bodies were laid to rest, and I've thought many times that people ought to see these rows and rows of crosses and then understand what a price the world is paying for rejecting God's salvation through Jesus Christ on Calvary's tree. I saw one grave the other day which sent a thrill through my very soul. The buddies of the soldier whose body was buried there had evidently taken the picture of Christ from his billfold, wrapped it in the cellophane paper from a K ration and fastened it to the head of the cross. But underneath the picture was fastened a little plastic tag which the soldier had worn around his neck with his "dogtags" on which were the words "In Fellowship With Jesus." The thought struck me that here was the remains of a man who was more in fellowship with

Him now than he ever could be in life. In the midst of the signs of death, here was a positive testimony to all who pass by, that death only liberates the one who has eternal life. And I bowed my head, and thanked the Lord once more that He has saved me and given me a task of telling others about this wonderful truth.

With the assurance that my thoughts are continually in the direction of home and the progress of the GARB and the American Council, I am

As ever in Christ,
William Goldie.

* * * *

Here are reports from Chaplain Blackman and Chaplain Goldie, which give some idea of the diversified work a chaplain is called upon to do:

9 December 1944

Chaplain's Report from May to December 1944.

73	Preaching Services	1955
4	Communion Services	68
3	Participating Preaching services	191
9	Bedside Devotions	13
11	American Red Cross Cases	11
59	Hospital visits—contacts	187
89	New Testaments given out	89
8	Memorial Services	140

35	Conferences with Battalion Commanders	35
69	Conferences with Company Officers	69
17	Conferences with Medical Officers	17
56	Conferences with Chaplains	56
90	Personal Problems	90
89	Spiritual Problems	89
66	Special Services Rendered	66
1	Read Articles Of War	23
4	Song Services	91
79	Visits to Companies—contacts ...	163
15	Visits to Barracks—contacts	130
3	Sex Lectures	268
6	Investigation, location of Mil. personnel	6
3	Invocations, Arrival and Departure	313

Fremont L. Blackman.
* * * *

Chaplain's Report
from July—November 1944, Incl.

70	Sunday Services held	6347
28	Midweek Services held	781
6	Communion Services held	395
113	Professed Conversions.	
32	Visits to Field and General Hospitals; 548 Patients.	
830	Personal Interviews.	
265	Testaments personally distributed.	
8892	Pieces of Protestant literature distributed. These included Good	

News Tracts, Gospels, and Booklets published by Moody Press, Scripture Gift Mission, etc. Practically all of these were sent to me by Evangelist John Ferguson of Detroit.

William V. Goldie
Chaplain (Capt.) USA.
* * * *

Finally, here is a thought-provoking letter from Chaplain Smith, which calls for urgent prayer:

Headquarters Strother Field
Office of the Chaplain
Winfield, Kansas
30 November 1944

Dear Brother Mason:

I have forgotten the dates that you mentioned for reports, but since it is nearing the first of the year, I am sure one will be acceptable now.

The news of your illness came late to me. We trust God has fully restored you.

In spite of the Army policy of constant change, I am still at Strother Field. That might seem to indicate that I have a nice settled place, comparable to a civilian pastorate. Let me relieve you on that score. You have often stood on the bank of a stream and watched its turbul-



Acme picture published through courtesy of Chicago Sun

PRAYER IS OFFERED BEFORE BOMBING MISSION

Just before taking off for a bombing raid over Palau Islands, crew of "The Early Bird"—a 7th Air Force Liberator—is led in prayer by Chaplain Milton Dowden (left). Chaplain Dowden is a member of the Walnut Street Baptist Church, of Waterloo, Iowa, and received his accreditation through the American Council of Christian Churches.

ent, swiftly moving waters. That is my position here. The flow of men to and from our base is certainly a high speed affair. About the only way I get to really know any of our men is when they get jostled and jammed in the rapids.

How would you like a church whose membership changed completely every few weeks? How would you like to go down on the main corner of Atlantic City to find your special music for Sunday morning? That's my problem.

We hear a lot about revivals overseas, and the great numbers of men seeking God. After talking with quite a number of men who have returned from overseas, I have yet to find evidences of any mass revival. The cases cited must be isolated ones, the rarity rather than the rule. Our men here certainly do not seem to have changed very much in their attitude toward spiritual things. The ratio of attendance overseas, according to our veterans, seems to be in direct proportion to the pressure of battle.

Some time ago, I conducted a sample survey of 400 men on our base. Out of that number, nearly 300 attended church before entering the Army, while only 47 attend now. Over 200 stated their firm intentions to resume attendance after the war. But here is the catch to that. On Thanksgiving we had a holiday. Nearly every man on that Base was free to attend Church. Work did not interfere. We prepared for a good sized crowd. Who came? No, not the men who are blaming the work hours of the Army, but the faithful few Christian men who always come.

I am very much concerned over this attitude of our parents at home that "such things may happen to other boys, but they will never happen to MY boy." So many Christian fathers and mothers are floating along on a false bubble of security that their boy's background in the home and church is going to hold them through the storm. If those same parents could only know their boys as I get to know them, I believe their attitude toward the Church, and especially the prayer meetings, would undergo a rapid and revolutionary change. The home bases, our Churches, need to get going for God if they are ever going to.

The bright spots in our ministry are the hand-picked fruit. Some time ago we contacted a young man who was really down and out. It finally came out that he was contemplating suicide. I put Christ to him as simply as I knew how. He professed to accept. A few days later I contacted him again to see what had happened. I said, "Are you still saved?" When he gave an affirmative answer I pressed again, "What makes you think so?" He replied, "The moment I accepted Christ my burdens rolled away. I've been happy and even singing all day long. Never in my life have I ever done that before."

Another man came to me with bad feet, asking for help. I couldn't help his feet, but the Lord surely did. He was saved a few days later and when I was eating at

his mess hall with him a few days ago, I said, "How about those feet? I haven't heard you say a word lately." He grinned and said, "They still hurt but I'm so happy I don't have time to think about it now."

Still another big fellow came to me with a complex problem. During the conversation, I explained how Christ could solve it all. He sat very quietly for a moment, and then said, "It just sounds too simple."

Several months ago a man came to me and wanted to be baptized and join the Church. I finally found out that pressure was being poured on by "in-laws." He refused Christ so went away an unhappy man. Just a few days ago he bobbed up again but this time in a REAL jam. This time he has apparently accepted Christ. When I asked him why he had not done it before, he told me how he had visited a minister while at another base and had been told that he would have to take a course of instruction before he could be saved. He said, "I didn't need a course of instruction. I knew I was lost and wanted to be saved. That was enough."

I could ramble on for hours with stories of personal dealings with these men. I wouldn't have missed this opportunity for anything.

When I face our little congregation (20-70 men) on Sunday morning, instead of thinking, "What's the use," I think, "Thank God I'm here and not some modernist."

Be much in prayer for us.

In Him,

Karl B. Smith
Base Chaplain.

AMERICAN COUNCIL

(Continued from page 9)

nected with the American Council of Christian Churches have just as high academic standing as any in the American Association of Theological Schools, but they will not join that group because of religious and doctrinal reasons. The American Council feels that it is arbitrary and discriminatory for the Navy to set up the requirement that an institution has to be long to a certain accrediting agency which excludes other institutions who will not join that accrediting agency for doctrinal reasons. The effect of this policy is that a young man desiring to enter the Navy chaplaincy may wear a United States Navy uniform if he goes to an institution affiliated with an organization of a particular doctrinal viewpoint and complexion, while if he desires to go to an institution of other doctrinal views he cannot wear the Navy uniform.

2. The basic issue of the overall Navy policy of relieving the minister of correlative and secular duties and giving him only spiritual and religious duties has not been decided. It is the position and contention of the American Council of Christian Churches that the spiritual welfare of the Navy will be greatly strength-

ened and helped if chaplains would be free to perform only religious and spiritual functions for Navy personnel.

It is the feeling of the American Council that these questions can be more fairly and equitably considered and adjusted in the Navy Department as it is now constituted, with Vice Admiral Jacobs at its head, rather than placing a minister in charge who in his position may be identified directly with the institutions involved in the V-12.

For these reasons we urge the Naval Affairs Committee of the United States Senate not to report this bill on the floor of the Senate and not to project these questions at this time before the country. Speaking on behalf of minority groups, we earnestly appeal for the Committee to take no action.

WHO'S WHO

(Continued from page 7)

Straton, is the pastor of the First Baptist Church Detroit, Michigan. He is a member of the Federal Council of Churches and a member of the Committee of Nine.

All information in this paper has been gathered from issues of "Baptist Freedom," the Year Book of the Northern Baptist Convention, 1944, and published statements in periodicals.

BAPTIST BIBLE SEMINARY



Many of the students have returned to their homes, not altogether for a time of holiday vacation, but for useful service in their home churches and elsewhere. Many good reports will be heard when we reunite for study on Jan. 3rd.

Recent visitors at the school were Rev. and Mrs. Robert Smith of the class of '43. Expecting soon to fly to their mission work in Siberia, we wish them God speed. Also a visit from Rev. and Mrs. Heber Van Gilder, Jr., who have taken over the pastorate at the Jameson Baptist Church, Alton, Illinois. We pray God's blessing upon them in their new endeavor.

We have been made happy by Dr. Griffith's presence with us during December. Usually he is busy elsewhere in the interest of the Seminary. However, he is speaking at the Southside Baptist Church of Bradenton, Florida from December 28th through January 8th. Then he journeys to Atlanta, Georgia to be with Dr. Paul James for the period, January 9-14.

(Continued on page 16)

STUDIES IN GALATIANS

By DR. R. L. POWELL

Pastor, Temple Baptist Church, Tacoma, Wash.

LESSON XI

GALATIANS—AN EXPOSITION OF GOD'S GRACE

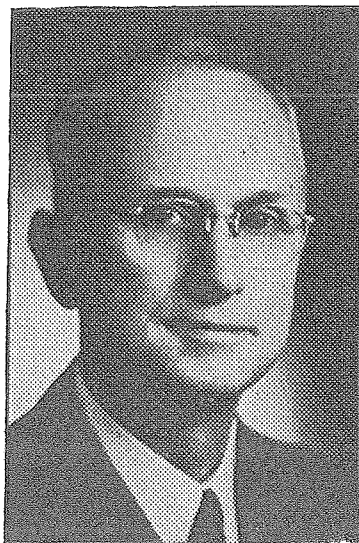
INTRODUCTION: We closed the last study by calling attention to the great contrast with which we are confronted in Gal. 5:17, namely, the contrast between the work of the flesh and the fruit of the Spirit within the life of the believer. These two things are incompatible and never agree in their claims upon us. It seems best now to spend most of our time in this study, dealing with the ministry of the Spirit, since the next verse tells us, "But if ye be led of the Spirit, ye are not under law," and verse 25 tells us, "If we live in the Spirit, let us also walk in the Spirit." It is clearly the emphasis here that the man of God is not under law, nor is he under the dominion of the flesh, hence the urge is to study the manifestations of the Holy Spirit as a means of victory over the flesh.

There is no other subject, unless possibly it is the subject of salvation, about which there have been more error and un-Scriptural preaching and teaching than on the ministry and work of the Holy Spirit. We are therefore taking the opportunity in connection with this passage in Gal. 5:22 and 23 to enlarge our discussion beyond the borders of this book.

I. The Fruit of the Spirit.

All nine of the graces here enumerated stem from the one basic and fundamental relationship of the Christian life to God in salvation, provided the Holy Spirit is permitted to exercise His will and power in and through such a life. The source is surely found in Rom. 5:5, "Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." This one experience is the ground work for all of the further developments. When it is remembered that the primary ministry of the Holy Spirit is to take the things of Christ and show them unto the believer (John 16:14), and to consistently bear testimony concerning Christ rather than Himself (John 15:26; 16:13), it will be easily understood that these graces mentioned as the fruit of the Spirit have to do with the *believer's experiences in Christ*.

Some one has given an outline on the fruit of the Spirit about as follows (we are not attempting to quote): It is all love—Joy is love exulting in Him, Peace is love at rest in Him, Longsuffering is love enduring for Him, Gentleness is love on trial for Him, Goodness is love at work for Him, Faith is love trusting in Him, Meekness is love in school with Him, Temperance is love in the control of Him. (We regret that we do not know who is the author.)



It would be well in this connection to say that the fruit of the Spirit is far better evidence of being filled with the Spirit than to roll on the floor and jabber in some jargon that no one ever has been able to interpret. So far as this writer is able to understand the Word, the evidence of being filled with the Holy Ghost finds its supreme test in the showing of these graces. If they are lacking, no amount of frothing at the mouth, yelling "under the power" or speaking in some unintelligible language will evidence any sign of the actual Presence of the HOLY Spirit. If the fruit of the Spirit is manifest in the life, regardless of all other considerations, the believer possessing such fruit is filled with the Holy Ghost, and it is not very important that one seek further evidences of His Presence.

II. What the Holy Spirit Does in Every Saved Life.

There are certain things which the Scriptures teach concerning the work of the Holy Spirit in every one who enters the Kingdom of God, and these things are the heritage of ALL believers. There is no distinction here. Every child of God, regardless of any subsequent experience in his growth in grace, receives the work of the Holy Spirit in the following things:

1. *ALL Christians are born of the Spirit.* "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." (John 3:5).

2. *ALL Christians have the indwelling Presence of the Holy Spirit.* "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ,

he is none of his." (Rom. 8:9). It is apparent to any student of the Word that the Spirit of God, the Spirit of Christ, the Spirit of Truth, and the Holy Ghost are different terms to designate the Holy Spirit. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Cor. 6:19).

3. *ALL Christians are adopted into the Divine family through the power and the appointed work of the Holy Spirit.* "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit, that we are the children of God" (Rom. 8:14, 15, 16). "But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then heir of God through Christ." (Gal. 4:4-7).

4. *ALL Christians receive the Holy Spirit as a gift.* "Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ for (or because of) the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39). There is a clear distinction to be made between the gift of the Holy Ghost and the special gifts which He bestows. The gifts are described in I Cor. 12:4-12, while the gift of the Holy Ghost Himself is shown in the above quoted passage and the following: "And we are His witnesses of these things; and so is also the Holy Ghost, Whom God hath given to them that obey Him" (Acts 5:32). (The word *obey* has direct reference to obedience to the faith of the Gospel). "Forasmuch then as God gave them the like gift as He did unto us, who believe on the Lord Jesus Christ; what was I that I could withstand God?" (Acts 11:17). The gifts in themselves may not be a sign of true spirituality, as will be evidenced by the fact that the Corinthians are said to "come behind in no gift" (I Cor. 1:7), but the very same people are said to be yet carnal and unable to bear strong meat (I Cor. 3:1-3). It will be easily evident that the gift is applicable to all, but that the gifts of the Spirit vary.

5. *ALL Christians receive the baptism of the Holy Spirit.* "For by one Spirit are we all baptized into one body" (I Cor. 12:13). Much could be said here about the baptism of the Holy Ghost as a second work of grace, for there are many who teach this as a doctrine, claiming that one must receive a second work of grace and speak in tongues as an evidence before one is truly saved. There are varying

shades of doctrinal distinctions in this connection, but it seems that whatever is in view in the above passage, it is clear that all believers receive it. We are not unmindful of a supposed difference between the baptism of the Spirit and the baptism performed by the Lord Jesus in the Spirit, but it is a distinction with which we need have no trouble. Let it be settled that *ALL believers* have the baptism of the Spirit into one body. We do not have time nor space here to discuss the relationship between this Scripture and water baptism, perhaps at another time.

6. *ALL Christians are sealed.* "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). No distinction is made between classes of believers here, hence it is inevitable that this word indicates that *all* the believers were sealed.

7. *ALL Christians have the earnest of the Spirit.* "In Whom ye also trusted after that ye heard the Word of truth, the Gospel of your salvation: in Whom also after that ye believed, ye were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory" (Eph. 1:13, 14). This does not tell us the order in which things happened, but rather it is the recognition that it did happen: the words, "after that ye believed," could have been translated, "having believed." The earnest of the Spirit is one of the associated experiences with salvation, and is the birthright of all. *Earnest* is a word to tell us that we have received the first evidence of the final and completed blessing—a partial payment to guarantee the completion of the transaction, is the business meaning of the same word.

8. *ALL Christians are anointed of the Spirit.* The anointing, like salvation, is a once-for-all experience, "But the anointing which ye have received of Him abideth in you" (1 John 2:27a). Many times we hear some one pray for a fresh anointing of the Spirit, and doubtless it is meant for good, but it is contrary to correct Scriptural phraseology. We are anointed just one time. All who are saved are anointed of the Spirit. (We are indebted to Legters, "The Simplicity of the Spirit-filled Life" for some of the above material.)

But not *ALL* Christians have been consistently *FILLED* with the Holy Spirit. "And be not drunk with wine wherein is excess (riot); but be filled with the Spirit" (Eph. 5:18). If there were no need for the average Christian to be filled with the Spirit, there would have been no need for this word of clear instruction and command. While all Christians have the Holy Spirit as a gift from God, it is too true that God does not always have *all* of the average Christian's heart. Until our hearts are *FILLED* completely with the Holy Spirit, they must of necessity have something else in them, hence there is the need for all of us to be constantly being filled with the Spirit. There is one transla-

tion of this verse that runs something like this, "Be ye filled with the Spirit"—a continuous process, but at the same time a fully realizable experience.

III. The Primary Ministries of the Holy Spirit.

There have been so many fanatical claims regarding the various phases of the Holy Spirit's work that it is difficult to teach the Bible's true message without being misunderstood by extremists on both ends of the line. If a teacher goes the full length of the New Testament revelation regarding the Spirit's ministry, he is dubbed with unsavory names and accused of going over into the camp of some of the fanatics on this subject; while on the other hand, if he bluntly unmasks the false doctrines along this line, he is accused of denying "the deeper things of the truth." (Of course, it must also be remembered that Satan has his deep things too: Rev. 2:24, read it in the Weymouth translation). But regardless of what any one may think or say about our teachings, we must be true to the Word and its teachings in regard to this revelation. What does the Bible teach about the special ministries of the Holy Spirit?

1. The first and most important ministry of the Holy Spirit in this age is to bear witness to the Lord Jesus Christ. In the first part of this discussion we mentioned this phase of His ministry, but now it seems to be wise to give it consideration again. "Howbeit when He, the Spirit of truth is come, He will guide you into all truth: FOR HE SHALL NOT SPEAK OF HIMSELF; but whatsoever He shall hear, that shall He speak: and He will show you things to come. HE SHALL GLORIFY ME: FOR HE SHALL RECEIVE OF MINE, AND SHALL SHOW IT UNTO YOU" (John 16:13, 14). We have used caps here for emphasis, to show the thing which we want to bring out. Another passage, "But when the Comforter is come, Whom I will send unto you from the Father even the Spirit of truth, which proceedeth from the Father, HE SHALL TESTIFY OF ME" (John 15:26). (There is a special sense in which these passages apply to New Testament inspiration, but they mean more than that).

These passages make it very clear that the first and primary ministry of the Holy Spirit has to do with the Lord Jesus Christ. We have long felt that much of the so-called preaching on the Holy Spirit was without warrant. It is evidently necessary to teach Christians what God's Word has to tell them about the work of the Spirit, but as far as the unsaved world is concerned, they can see and understand *all spiritual truths* better in the light of the crucifixion of Christ, than by preaching on the various phases of the ministry of the Holy Spirit. It is when a servant of God is proclaiming Christ as crucified, buried and raised again that the Holy Ghost pictures Him before the eyes of lost men as the one and only remedy for sin and

sinners (cp Gal. 3:1). We have more of "the power" on us and in us when preaching about Christ than at any other time. The Holy Spirit joins the clean-hearted Gospel preacher when he proclaims the pure Gospel of Christ, witnessing with him in power. It is also a ministry of the Holy Spirit to take the words of revelation concerning the sinner and show how Christ is in all of them to meet his heart's deepest need.

2. In clear connection with the above, it is the ministry of the Holy Spirit to convict the world of sin, and of righteousness, and of judgment. "And when He (The Comforter) is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged" (John 16:8-11). This is also in conformity with what the Lord Jesus Christ told His disciples just before this, "For without Me ye can do nothing" (John 15:5). The suggestion comes to us here that our ministry in behalf of Christ and toward a lost world is wholly dependent upon the accompanying power of the Holy Spirit in convicting the world.

3. The Holy Spirit makes our sonship and all other accompanying blessings real to our consciousness. "The Spirit Himself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). In the mouth of two or three witnesses shall every word be established" (II Cor. 13:1). Thus God would have our great experiences assured to our hearts, and in doing so, He is meeting all the human requirements for an exalted faith, just as in the case of Abraham, He came to the human level to make the truth sure to the heart. By the witnessing work of the Holy Spirit and the corroborating witnessing of the redeemed man within, we are doubly assured of the spiritual realities of what Christ has done for us: "That He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inner man" (Eph. 3:16). The two witnesses are the Spirit of God and our own redeemed spirit.

What we would like to bring out here, is that one of the gracious works of the Holy Spirit within us is to make the grand accomplishments of the Saviour, in His atoning work and priestly ministry, consciously real to us in our living experiences. He makes our *sonship* real. He makes our *forgiveness* real. He makes our *power in Him* real. He makes our *peace* real. He makes our *joy* real. He makes our *love* real. He makes our *victory over sin* real. *ALL OF THE REALITY OF SALVATION AND CONSEQUENT EXPERIENCES MUST COME THROUGH HIS MINISTRY.* It is true that all assurance grows out of Word-inspired faith, quickened by the Spirit. One of the chief reasons why many Christians have no joy, no

peace and no victory in their lives is that they have spurned the fullness of the Holy Spirit in their lives. There are so few who have completely surrendered their lives in faith to God to be filled with the Holy Spirit. We recall many meetings in which the minister called for people to surrender their lives to the Lord. That is doubtless good as far as it goes, but it is deceiving in its effects in the lives of those who volunteer because they have no active principle of faith in their surrender. They do not know for what purpose they are surrendering themselves. It is a dangerous thing to surrender the soul unless we know to whom and to what purpose it is being surrendered. On the other hand, it is a glorious thing to offer the entire life to the Lord to fill it with the Holy Spirit, and by faith claim that blessing.

Filled With the Spirit

In addition to salvation, there are three absolutely essential things prerequisite to being filled with the Holy Spirit:

(1). Faith to believe that such a blessing may be ours, not as a second work of grace, but as the unfolding manifestation of grace operating through faith in our lives. "Now on the last day, the great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto Me and drink (drinking and believing are terms for the same experience). He that believeth on Me as the Scripture hath said, from within Him shall flow rivers of living water" (John 7:37). This has its primary application to the giving of the Holy Spirit without any distinction as to fullness, but the faith element is brought out here. "Received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. 3:2). It is readily granted that, "He giveth not the Spirit by measure," but we receive by the measure of the faith in us. Christ is given not by measure but we must receive Him by faith. Faith in the revealed plan and purpose of God, as shown in the work accomplished in the early churches and in the simplest teachings of the Scriptures, is absolutely essential to the experiencing of fullness of the Holy Spirit.

(2) Complete yieldedness of the life for the Spirit to fill is another essential. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies (all of your faculties) a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2). It is obvious to all of us that the Lord would not work through a life that has rebellion in it, for rebellion is as the sin of witchcraft (I Sam. 15:23), therefore it is certain that a basic condition for being filled with the Holy Spirit is a complete yieldedness of the WHOLE life to living in HOLINESS and YIELDEDNESS TO HIS WILL.

(3) Obedience to the known will of God in our lives is another clear condition for being filled. While sanctification is a definite part of the foundation work of Christ in us, "Who of God is made unto us wisdom, and righteousness, and SANCTIFICATION, and redemption," yet there is a practical outworking of this sanctification in our experiences, which effects a consistency between our standing and our state. We are not forgetting that the fruit of the Spirit is a consequence of the fullness of His indwelling, but we are sure from the general tenor of the Word that God would not consent to come into a putrid life in all of His holiness.

Any Christian who will believe in the power and purposes of God as shown in the ministry of the Spirit, yield His whole life for that ministry and utterly break with all known sin, praying it out of his life, may with confidence expect to begin to walk in the fullness of the Spirit.

Some one has offered this suggestive method of being filled with the Spirit:

1. Read the word regularly, devotionally, believably and systematically.
2. Pray regularly with faith that God will hear and answer.
3. Do not tolerate sin in any form, at any time.
4. Always obey the known will of God without delay.
5. Be careful to keep up the worship life.
6. Always confess at once any sin that comes into the life.
7. Believe that God will give you His Presence according to His Word.

IV. Is it Possible to Sin Against the Holy Spirit?

Four ways are revealed in the Word:

1. The unpardonable sin revealed by our Lord in Matthew, 12th chapter, is a sin against the known ministry of the Holy Spirit, called blasphemy.
2. Quenching the Holy Spirit is a sin, because it violates a very clear command of the Lord: "Quench not the Spirit" (I Thess. 5:19).
3. Grieving the Holy Spirit is another sin, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4:30).
4. Resisting the Holy Spirit is a grave and disastrous sin. Stephen said to the impenitent Jews of his day, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye" (Acts 7:51). Then he goes on to show that they resisted the Holy Ghost by persecuting the prophets and rejecting the revealed light of God to them. Sinning against revealed light is one of the darkest of all sins and is clearly resisting the Holy Spirit in our lives.

Nothing frightens this writer more than the thought that he may come to the place where there is lacking an immediate response to the clear will of God made known to his heart. This is a tragic sin in any life.

V. The Fruit of the Spirit.

We would like very much to give a fuller exposition of this marvelous passage right in our Galatian text, but the space allowed forbids us. But let us again bring out the fact that being filled with the Holy Spirit is not merely a state of ecstasy, by means of which one gets happy and shouts, or rolls and chatters, or weeps and laughs alternately, but it is a very practical thing of fruit-bearing; and the fruit that will come of it is shown in love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. These are qualities of the soul which can come from no other source than the inner working of the Spirit of God. They are the contrary things to the work of the flesh. The two things are incompatible. One can not have the fruit of the Spirit and the works of the flesh in full measure at the same time in any life.

VI. Is There a Second, Subsequent and Distinctly Separate Work of Grace After Salvation Which We May Know as Being Filled With the Spirit, and Which Comes Through a Crisis of Faith in the Life?

It is not a second work of grace. It is the continuous operation of grace, the logical unfolding of the power of God in answer to the purpose for which we have been saved; and comes as a result of an enlarged faith in the Person and Power of Christ; its full realization may come at a subsequent crisis of faith in the life, at which time we meet the conditions for complete surrender to the Lord for such a purpose. Some one has said that our experience in salvation is a crisis with a view to a process, rather than a process with a view to a crisis. That seems logical. The lives of many great and godly servants of all the years of the Christian era seem to point to some crisis hour in which they made the supreme decision for the Lord in their lives, and thus came into a consciousness of His indwelling Presence and power in a way never before realized. It is certain that if there is a controversy of any kind with the Lord in our hearts, it will be a major faith crisis when we surrender all to Him. But the Lord is willing to fill any life, especially any life that is consistently surrendered to Him, even when there is no great battle in order to give all to Him.

However, it MUST be kept in mind that all—Yes, ALL of the ministry, power and fullness of the Holy Spirit in our lives comes about because of our relationship to Christ. Our faith is in HIM. Our devotion is to HIM. We are never told to exercise faith in the Holy Spirit. We are filled with the Holy Spirit, if and when our faith in Jesus Christ our Lord is all set up in the right way. There is grave danger of growing a "Spirit cult," contrary to the mind of the Spirit. All of the work of the Holy Spirit is directly and immediately re-

lated to the life, death, resurrection, exaltation and glory of the Lord Jesus Christ. His ministry comes as a result of the exaltation of Christ in HIS rightful place (John 7:39).

VII. Is the Experience of Being Filled a Once-for-all Experience?

Yes, but in a strictly limited sense. One who has been filled with the Holy Ghost will never be able to get away from the reality of such a blessing, but it is revealed in the Scriptures that those who were filled in New Testament times needed to be filled again and again. There is no reason to feel that one great experience in the ministry of the Holy Spirit will suffice for all the needs of the future, unless the Word makes it clear to us that such an experience is final, such as salvation. However, one time of complete and unconditional possession of the Spirit of God will do much for any of us, and doubtless color all the future events in our connection with Him, and with each other. This writer believes that many of us have been afraid to let the Holy Spirit so fill us as to completely revolutionize us in all of our thoughts and deeds. It is the very earnest wish of any devout soul that he may receive ALL that the Lord has for him, regardless of any sort of theory about the plan and method of the Spirit's operation. Let us all seek for complete fulness of the Holy Spirit, and then so yield our lives to Him that He can become manifest in us through the fruit which is borne by us in all of our earthly relationships, thus showing that we are filled with the Spirit.

SEMINARY NEWS

(Continued from page 12)

We continue our request for prayer in the selection of a successor to Dr. Bancroft. We have had fine substitutions in the persons of Dr. Wright of Binghamton, N. Y., Rev. Joseph Stowell of Ithaca, N. Y., and Rev. Thomas G. Thomas of Caldwell, N. J.

NOTICE TO ALL ALUMNI AND FRIENDS OF THE SEMINARY. The Seminarion (school year book) staff has been chosen and is made up of the following: Editor-in-chief, Paul Bustrum; Assistant Editor, George Norton; Catherine Klitch, Elisabeth Norton, Margaret Mallory, William Pederson, Warren Birdsell, Jack Nightingale, William Bromley, Dorthea Allen, Don Ziemer, Helen Hart, Ed Nearing, Meade Armstrong, Walter Mayor and Mildred Deacon. They request that you place your order for a copy as soon as possible. This is a copy you will not want to miss. It is to be dedicated to the memory of Dr. Emory Bancroft, who for years had been the Dean of the Seminary, as well as professor of Theology. The price is estimated at \$1.00. Send all orders to the Seminarion Staff, Baptist Bible Seminary, Johnson City, New York.

CLEANINGS

Edited by R. F. HAMILTON

NEW JERSEY

ATLANTIC CITY: The Chelsea Baptist Church celebrated two important anniversaries during the first quarter of the year. The first Sunday of January marked the 10th anniversary of the pastorate of Dr. Clarence E. Mason, Jr. During the last half of his pastorate the mortgage has been reduced by \$10,000. A drive has been carried on to reduce the mortgage by the purchase of war bonds. A grand climax in the campaign was reached on January 7th, and the committee reported a total of \$5,150 in war bonds, plus \$1,000 in cash. On that day the \$1,000 in cash came in and \$1,700 in war bonds.

This quarter also marked the 45th anniversary of the organization of the church, which was started as a Sunday School in 1892 by the Rev. Thomas J. Cross, who was the Pastor of First Baptist. The church was officially organized January 9, 1900 with seventeen members. The original name was Bethany Baptist Church, the present name being adopted in 1909. The Cornerstone of the first unit of the building, facing Atlantic Avenue, was laid June 11, 1911, with William Jennings Bryan as chief speaker. The first service in this unit was held November 25, 1911 with Dr. Cross as Pastor-elect. The first service in the second unit, which houses the present auditorium, was held June 24, 1917. The second section was designed and built by two members, Vivian B. Smith and Frank J. Pedrick.

Nine young people have gone from the church into full time Christian service. At the present time there are seventy service men and women in the Armed Forces from Church and Bible School.

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ATLANTIC CITY: The First Baptist Church at their last quarterly business meeting invited the Edward Vander Jagt evangelistic party to conduct a campaign in the church April 11th through the 22nd. The summer conference program has been completed and speakers selected. It will run from July 14th to August 9th.

Pastor Coulson Shepherd conducts his unique radio ministry now in its ninth year. "The Message to Israel" program is heard weekly on twelve stations and costs about \$1,000 a month.

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NEW YORK

BUFFALO: The annual meeting of the Grace Baptist Church in December revealed that a total of \$17,244.85 was received during the year, \$4,688 of which was given to missions. \$3,800 was given to make the final payment on the mortgage, so that the church is now free of all debt. Pastor Milton Arnold was also given an increase in salary. A public address system has been installed in the church which makes it possible for

mothers with small children to hear the entire service in the downstairs auditorium.

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BINGHAMTON: On Saturday, December 30th, a fire of undetermined origin completely destroyed the West Colesville Baptist Church, Binghamton, N. Y., R. D. 3. The Rev. Louis Falk, pastor of the Harpursville Church, is the pastor of this church, also. Before the fire company could get to the scene of the blaze, the fire had gained such headway that it was impossible to save the building or any of the contents. The loss was only partly covered by insurance. However, the congregation of a loyal group of praying people are already making plans for the rebuilding of the church as soon as possible. They covet the prayers of the churches of the G. A. R. B.

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JOHNSON CITY: The bi-monthly meeting of the Regular Baptists of Binghamton and vicinity, met January 8th with the First Baptist Church. Guest speakers for the day included: Rev. William Danielson of Susquehanna, Pa., and Rev. Thomas Lawrence of Yonkers, New York. Twenty-two churches are now fellowshiping in this Association.

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OHIO

PORTSMOUTH: On December 17th, Rev. E. V. Howell, of Clewdenin, West Virginia, accepted the call to the Temple Baptist Church where Dr. H. O. Van Gilder was formerly pastor. He planned to move his family to Portsmouth sometime in January. Rev. Howell has been very active in evangelistic and Bible conference work, and was the first president of the West Virginia Independent Baptist Association, and of the West Virginia Fundamental Baptist Home Mission Board. We extend to Pastor Howell and the people of the Temple Baptist Church our sincere prayers for a most successful ministry.

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MICHIGAN

FLINT: Rev. J. W. Anderson, for the past 16 or 17 months pastor of the Emmanuel Baptist Church, has accepted a call to become Associate Pastor of the North Baptist Church in the same city. Rev. H. P. Warren is pastor of the North Baptist Church. Rev. Anderson will assist with the special radio broadcast, direct all the music of the church and assist with the young people's work.

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ROCHESTER: Thirteen persons were immersed by Rev. O. F. Scott of the First Baptist Church on Sunday, December 3rd.

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ROMEO: Rev. Ralph D. Rhodes announced that special evangelistic services would be held in the First Baptist Church,

January 7-21, with Rev. Richard A. Elvee of Bay City as the evangelist.

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FLINT: The South Baptist Church was greatly blessed by the recent revival services conducted by the Phil Ward evangelistic party early in December. Eight persons were baptized recently by Pastor Ewing Walters, and twelve have been received into the membership of the church.

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FLINT: Rev. J. W. Bowen, for the past several years pastor of the First Baptist Church at Vassar, has been called as pastor of the Emmanuel Baptist Church in Flint.

He will assume his new pastoral responsibilities the first of February. He succeeds Rev. James W. Anderson, who resigned to become associated with Rev. H. P. Warren in the work of the North Baptist Church in the same city.

Rev. Bowen's work at Vassar has been marked by the construction of a new house of worship, replacing the structure which was destroyed by fire three years ago. The building utilized a small portion of the brick walls of the old building left standing by the fire.

During the building program, the Vassar Church worshipped in the Seventh Day Adventist Church.

The new house of worship was put into service free of all debt, the building program having been carried forward on a cash basis.

A recent event of Rev. Bowen's Vassar ministry was a revival campaign under the leadership of Evangelist Phil Ward, which resulted in a considerable number of conversions and reconsecrations.

Rev. Anderson concluded his ministry with the Emmanuel Church on December 31, and the pulpit is being supplied by guest speakers during the month of January.

—"Fundamental Fellowship"

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PORT HURON: The Gospel Tabernacle of Port Huron has become a Baptist body, it has been announced by Rev. David T. Jordan, Port Huron, pastor.

The action of the Church was taken at the annual meeting of the congregation on the night of January 3, and voted by the Church without a dissenting vote, following a unanimous recommendation by the official board.

The name, "Griswold Street Baptist Church," was adopted.

It is understood that the action of the Church was taken among other things, to more properly identify the doctrinal position of the Church in the public mind, both in Port Huron and surrounding communities.

Reports submitted at the annual meeting showed that missionary giving for the past year had amounted to \$4,671.90, an increase of \$1,500 over the preceding year.

"During the past year, the Church took on the partial support of a missionary, Rev. Robert Burns, in South America, and recently voted the full

support of Rev. Samuel Fisk, who expects to return to the Philippines as soon as possible," said Rev. Jordan.

One hundred persons made public acceptance of Christ during the year just closed and a goal of one hundred and fifty similar acceptances has been set before the Church for the year of 1945.

Rev. Jordan assumed the pastorate of the Tabernacle in the spring of 1943, succeeding Rev. A. M. Veltman, who resigned to become pastor of the Bible Baptist Tabernacle in Saginaw.

Rev. Jordan was formerly pastor of the Emmanuel Baptist Church of Flint.

—"Fundamental Fellowship"

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ALASKA: The Alaska Baptist Church recently celebrated the clearing of their property debt by a "mortgage burning" service. Pastor George M. Adams reports that more than \$2,000 has been spent on the church property in the last three years. Rev. Clinton E. Garvin, former pastor of the church and now Dean of the Grand Rapids Bible Institute, was guest speaker.

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ST. CLAIR: On Friday night December 15th, the auditorium of the First Baptist Church was reopened with a special service following extensive redecorating costing approximately \$1,000. Rev. Ralph Rhodes of Romeo was guest speaker. C. D. Doebler is the pastor.

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INDIANA

GARY: A Fundamental Ministerial Association has been organized in the city of Gary, of which Rev. William Headley of Central Baptist Church was named the chairman. Aside from a ministerial doctrinal basis, they are promoting a Saturday night youth rally for which they have secured one of the local High School auditoriums.

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HOBART: The First Baptist Church closed their church year on December 31st with some excellent reports of the work done in 1944. Their present membership of 119 are practically all active. Thirty-five of these were added during the past year. The Sunday school has grown from an average of 87 last year to 160 this year. The morning service averages an attendance of 99 and the evening service 89. Total receipts were \$9,000. Gifts to missions amounted to \$1,700, which is an average of about \$14.50 for each member, or \$48 for each wage earner in the church. Plans are drawn and a beginning is hoped for a \$50,000 building this year. Robert C. Johnson is the aggressive pastor of this fine congregation.

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MICHIGAN CITY: The building fund of the Missionary Baptist Church has reached approximately \$2,800. This is still about \$1,000 less than the present need of improvements. Under the leadership of Pastor Carl Brown, extensive repairs have been made in a building purchased from the Methodists a year or so ago.

BOONVILLE: Pastor Forrest R. Morningstar reports that extra lights and a cellotex ceiling have been put in the church basement of the Calvary Baptist Church, recently. In addition to a very beautifully printed church calendar, Pastor Morningstar has launched a publication entitled, "The Calvary Bible Baptist Church of the Mail," a ministry which is designed to reach the many who do not attend or have a church home, and to bring spiritual hope and help to all who desire it.

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ILLINOIS

DECATUR: The Baptist Bible Institute of Decatur got off to a good start in spite of bad weather. The first two Monday night classes in January checked off an attendance of approximately 85 each evening. Pastors Duddelston of Latham and Hamilton of Pana are teaching the two courses now offered. Rev. J. M. Carlson of Decatur is the dean.

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AURORA: The annual report of the Central Baptist Church shows the current receipts for 1944 amounting to \$4,474. Total missionay receipts were \$888, which is an increase of 100% over the previous year. A building fund was started the first of December with gifts amounting to \$59. There are 600 members on the roll, 40 of whom are resident members. The church voted to send the Baptist Bulletin to every resident church family for the year of 1945. O. L. Masemore is the pastor.

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PONTIAC: W. J. Richardson, formerly of Alton and recently appointed state missionary under the West Virginia Fundamental Baptist Home Mission Society, conducted two weeks of evangelistic services in the Tabernacle Baptist Church, January 7-21. Rev. Robert Sumner is pastor of the church. A number of life dedications were recorded the first few days of the meeting. Rev. Richardson held one-night speaking engagements in several of the Illinois churches before leaving for West Virginia to officially take up his new work.

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CHICAGO: An unusual event took place when two Regular Baptist Churches of this city voted to merge into one. The Portage Park Baptist Church where Merle T. Huffmaster is pastor and the Riis Park Baptist Church where Elmer Walker is pastor have voted so to do. Many details were being worked out between the two groups such as: a new name, a new charter, a new constitution and new officers. Rev. Huffmaster reported that when the merger was completed that the building occupied by the Riis Park Church at 6338 Diversey Avenue would be used for worship services, and the Tabernacle now being used by Portage Park at 4839 Dakin St. would be used for social activities and the like. They hope to secure a church bus to care for the church transportation problem. If we're not mistaken the churches are five miles apart. Both

pastors are to remain and serve the new church until the Lord leads otherwise. Remember this new work in your prayers. It will be known as the Maranatha Baptist Church.

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COTTAGE HILLS: Cline Z. Barkey, the new pastor of the Cottage Hills Baptist Church moved out to a good start in the month of December. There were six decisions for salvation. The church licensed Francis Andrew Duty to preach the Gospel. Missionary Kenneth Oglesby was with the church on December 27th and plans to return in April for a missionary conference. \$250 was pledged on the church debt during the month. February has been chosen as "prove me" month in which every member has been urged to tithe.

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IOWA

WATERLOO: The annual business meeting of the Hagerman Baptist Church was held Wednesday evening, January 10th, 1945. It was a real demonstration of Christian courtesy and unity, as well as an occasion of rejoicing at the rehearsal of God's blessing throughout the past year. This church was organized seven years ago, and is still constantly under the burden of a heavy building program. In spite of this fact, the missionary giving of the church this year increased 55½ per cent, with a total of close to \$2,500 for missions. The average attendances for the year all showed an increase over the preceding twelve months, as follows: the morning worship service gained an average of 5½ per cent the evening service showed a gain of 15 per cent, while the Sunday School showed a gain of 21 per cent. This year the church added two persons to its staff of workers. Miss Olive Jacobi became the church secretary and visitor, and the responsibility of Mrs. Margaret Camp's personal support in Africa was taken on. While the final figures are not available at the moment, the total income of the church will approximate, if not exceed, \$10,000.

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WATERLOO: The Burton Avenue Baptist Church enjoyed the ministry of the former pastor, Anton Cedarholm, the latter part of November in two weeks of special meetings. The annual missionary conference of the church is scheduled for January 21-23 with the South American Indian Mission. The Pastor, Harvey Taylor, has been released by the church for the month of February. He will spend two weeks in evangelistic meetings with the First Baptist Church of Winifred, Kansas. The balance of the time will be spent on two day conferences throughout the state of South Dakota, in behalf of the young people's summer camp of Byron, South Dakota, where Brother Taylor ministered for two weeks last summer. The church has experienced one of the greatest years for missions in its history.

CALIFORNIA

CERES: The First Baptist Church, where Paul R. Jackson is pastor, closed a three weeks' evangelistic meeting in November with Orville Yeager as the evangelist. A number of fine conversions resulted and the church was strengthened. In December, Roy L. Brown conducted a week of Bible Conference ministry with much blessing to large audiences.

Two couples from the church are to leave for the mission field during this year. Pastor and Mrs. Harry Buerer, now pastoring the First Baptist Church in Polson, Montana, will leave for Africa in the spring under the Congo Gospel Mission. Pastor and Mrs. LaVerne Olson are to leave for Africa in the fall under Mid-Missions. They have been doing effective work in migrant camps here in California during the last several years. About forty-five of these young people are now in the Lord's work full-time, or are definitely committed to that upon completion of their training.

A building program is awaiting priorities from the Government. Plans for a new and larger auditorium and increased Sunday School space have been drawn.

Annual reports showed \$19,000 received in all departments of the church, a little less than half of which was for Missions. Forty-two members were received during the year, bringing the total membership to three hundred seventy-five.

"IT IS FINISHED"

John 19:30

Nothing to *pay*?—no, not a whit;
Nothing to *do*?—no, not a bit;
All that was needed to do or to pay,
Jesus has done in His own blessed way.

Nothing to *do*?—no, not a stroke;
Gone is the captor, gone is the yoke;
Jesus at Calvary severed the chain,
And none can imprison His freeman again.

Nothing to *fear*?—no, not a jot;
Nothing unclean?—no, not a spot:
Christ is my peace, and I've nothing at stake,
Satan can that neither harass nor shake.

Nothing to *settle*?—all has been paid:
Nothing of *anger*?—Peace has been made:
Jesus alone is the sinner's resource,
Peace He has made by the blood on His cross.

What about *judgment*?—I'm thankful to say,
Jesus has met it and borne it away:
Drunk it all up, when He hung on the tree,
Leaving a cup full of blessing for me.

What about *terror*?—it hasn't a place
In a heart that is filled with a sense of His grace;
My peace is divine, and it never can cloy,
And that makes my heart overbubble with joy.

Nothing of *guilt*?—no, not a stain,
How could the blood let any remain?
My conscience is purged, and my spirit is free—
Precious that blood is to God and to me!

What of the *law*?—ah, there I rejoice,
Christ answered its claims and silenced its voice:
The law was fulfilled when the work was all done,
And it never can speak to a justified one.

What about *death*?—it hasn't a sting;
The grave, to a Christian, no terror can bring,
For death has been conquered, the grave has been spoiled,
And every foeman and enemy foiled.

What about *feelings*?—ah! trust not to them;
What of my standing?—"Who shall condemn?"
Since God is for me, there is nothing so clear,
From Satan and man, I have nothing to fear.

What of my *body*?—ah, that I may bring
To God as a holy, acceptable thing,
For that is the temple where Jesus abides,
The temple where God by His Spirit resides.

Nothing to *pay*?—no, thanks be to God,
The matter is settled, the price was the blood,
The blood of the Victim, a ransom divine—
Believe it, poor sinner, and peace shall be thine.

What am I *waiting for*?—Jesus, my Lord,
He's coming to take me, so says the Word,
To be with Himself in the mansions above,
Enjoying forever His infinite love.
—Selected.

Ere yet another morning
My spirit may be free,
As absent from the body
At home, O Lord, with Thee.
O sleep! O rest! how precious,
As guarded by Thy care,
I'm waiting for Thy promise
To meet Thee in the air.

The Lord Himself, e'en Jesus,
Amid the ransom'd throng,
Its glory, joy, and beauty,
Its never-ending song.
One day of wondrous promise!
The Bridegroom and the bride
Are seen in glory ever;
O God! how satisfied.
—Selected.

**DON'T LET YOUR
SUBSCRIPTION
EXPIRE**

FLASHES FROM FOREIGN FIELDS

WEDDINGS IN AFRICA ARE DIFFERENT

Fort Crampel
French Equatorial Africa
November 8, 1944

Dear Prayer-Helpers:

My last letter was written to you from Guerepende's village telling you a bit of God's working there. Twice since then the evangelists have been here to the Station, and we have been able to meet with the four who felt the burden for this village to the extent that they were meeting each Wednesday to pray for the village. We praised the Lord together as they told us of various ways the Lord was continuing to work. The Chief is allowing meetings and has even gone so far as to force some witch doctors to leave the village. There is yet "much more land to be possessed," so continue to pray with us and with those four faithful evangelists for the entrance of light in that dark village!

One of the missionaries, while walking across the Mission the other day, came to a man digging a hole in the ground. By the way of a friendly word she asked him what he was doing. He replied, "I am working." "Yes, but why?"—meaning to ask the purpose of the digging. Very quickly came the response, "I am working for God." To a passerby he was digging a hole but to him he was working for God. What a lesson these natives can teach us in their simple lives. To many of them God is real. He has changed their darkness into light.

Just recently I sat in the hut of a fine couple who had just lost a baby. Sad, yes, but the peace which only God Himself can give when a loved one is taken, prevailed. Today as I sat here in my home I heard heart-rending cries. Looking out the window I saw a man carrying a lifeless body of a child. Following him were the sorrowing women. My heart went out to them in their need. These, too, had been near the Mission for many years, yet in their sorrow Christ was not a reality.

After months of planning, hoping and waiting, our house boy and a nurse from the dispensary drew sighs of relief! Their wedding "week" had come at last. The two boys had quite a time getting enough money to pay the fathers of their wives. Last Monday the civil ceremony took place before the government official, one paying \$16 and the other \$13 to the fathers. This week the girls stayed in the homes of the relatives of their husbands serving them as their own children. Yesterday the religious ceremony took place during the church service. Today the wives have left

their husbands and have gone back to their own homes! Custom holds that they go back to their own parents for a week or so after which time the husband will send for his wife and she will bring her belongings and remain with her husband.

One more week will bring the School for the Missionaries' children to a close. Jackie and Evelyn Metzler have been in school all year. Patsy Nimmo has been with us this last term and Frances Pearson since her return from the Belgian Congo in August. Donald Hamman left us in September to go to the States. How thrilled the children were over the thought of Donald's flying home. We are grateful to God for His care over these children during the year.

Due to the fact that children are now allowed to come out with their parents, it seems that there will again be quite a number of children on the field. During the four years the School has been here at Crampel, the children have had to stay in the various homes on the Station. For many reasons this is not very satisfactory, so with the possibility of now getting building materials at Bangui the Crampel Station has felt that the time has come to start the Dormitory for the school children, which has been anticipated for the last six years. The foundation is being laid, bricks are in the making and timbers are being sawed. The estimated cost is around \$1500. It is a big undertaking in many ways. It is no easy task to build out here with no skilled labor. Yet if it is the Lord's will, as we believe it is, He will supply every need. Pray especially for Mr. Pearson as he spends many hours out in the hot sun directing the work. It is necessary to build in the dry season and at that time the African sun is all you imagine it to be. The building will be put up by gifts of those interested in the work here. If the Lord puts it upon your heart to have a part in the dormitory you may send your gifts to the Home Office, so designating.

Just as surely as the Lord lead me out and has bid me stay on these six years in Africa, so He seems to be showing me His time for coming back to the States. It seems now that Mary Kneeland, Frances Pearson and I will be leaving here around the first of March. Frances will go to the Westervelt Home where sixteen of our children are now staying.

We have written to the Home Office asking that they book us by the best route at the time of booking. Air service has opened up and several of our missionaries are availing themselves of it both in going to and coming from the States. We are hoping that we may come by air in place of going by Lisbon by boat. Pray for Mr. Barrett, our

fine consecrated secretary, that God will show him very definitely the arrangements He would have him make for us. Pray also that every need may be supplied including many papers, passports, visas and reentry papers. What assurance to know that "my times are in His hand." When I look back to the time three years ago when the Lord put it in my heart to go to Cape Town in place of coming home and consider all that has taken place since then, one thing is preeminent in my thoughts—the faithfulness of God! Every word of the promise He gave me has been fulfilled: "For the Lord God will help me therefore shall I not be confounded, therefore have I set my face like a flint, and I know that I shall not be ashamed." Isaiah 50:7.

What a joy it will be to soon be talking to you rather than writing, God willing. Especially will it be good to be able to thank you for your faithfulness in praying for me and in helping to provide my material needs.

Yours in His service,

Catherine Ayers.

CROOMS HAPPY IN AFRICA

Bangui
Afrique Equatoriale Francaise
October 14, 1944

Dear Friends and Prayer Helpers:

GREETINGS IN THE NAME OF OUR PRECIOUS SAVIOUR:

To write you individually is impossible; and so we hope that each of you will accept this letter as directed to you personally—and that you will write to us anyway:

In our letters from Lisbon and Brazzaville we told some details of our two Atlantic voyages. Would you like now to know something of our trip inland, and of our new life?

It was indeed a thrill to put our feet on African soil, and then a greater thrill to make the last lap of our journey up the Congo and Oubangui rivers to this capital city of the Oubangui-Chari district. Although our boat accommodations were a bit out of the class of ocean travel, we were comfortable, and enjoyed the trip—in spite of a few roaches, ants, spiders, and thousands of flying ants, who ate dinner with us on many evenings. In addition to these "fellow passengers" there were about one hundred native soldiers and several other native passengers, and a few chickens, ducks, goats, and sheep below us on the boat. You see, we did not lack company or entertainment.

Nor did we lack sweet Christian fellowship. There were eleven in our

party—a young couple to the nearby Brethren Mission and nine Mid-Mission missionaries.

Every day and almost every night we stopped to take on wood for fuel. This gave we newcomers opportunity to see many of the varied native villages that were interspersed among the jungle scenes along the river banks. We enjoyed seeing the different types of natives, their clothes, houses, and trading centers. At some of these stops the mosquitoes enjoyed our company also, probably more than the natives did.

Our river trip of approximately 700 miles was made in thirteen days. Upon our arrival at Bangui, at breakfast time on August 26, we received a hearty welcome from our dear friends Ray and Lillian Braun, and the other Bangui-ites who had been waiting at the river for several hours. It was almost too good to believe that we were *at home* in Africa, three months and two weeks after we left Indianapolis.

And now we can hardly believe that we have been here seven weeks already. But time seems to fly here as it never did in America; possibly it is because there are so many new things for us to do and learn. We are still praising our Lord for his care over us during all of our long trip to Africa, and for his continued daily benefits in this far-away land.

We were agreeably surprised to find our mission station so beautiful, convenient, and home-like. It is in a picturesque location about five miles from town, across the road from a very large native village. The big hill to the east of us and the rest of the surrounding landscape are green and fresh now in the middle of the rainy season. The many and varied flowers, shrubbery, and trees on the premises are well arranged to give the houses their proper setting. We have our own lime, lemon, mandarin, orange and grapefruit trees, all of them bearing now. We have mango trees, but this is not the season for their fruit.

This is really an important mission station; for within the "city" limits of Bangui there are about 30,000 natives, and in the outlying villages probably 10,000 more. Although there are two Catholic missions in town, ours is the only Protestant one in this area. The attendance at our Sunday services is usually about 1,000, including the children. It is a joy to witness these and also the village meetings, in which the Christian volunteers take the salvation message back to their own people. The women's and children's meetings are very interesting and well attended, and bring joy to our hearts. How we need to pray for these native students and workers.

Until we are able to handle the Sango language well, we cannot hope to give the gospel effectively—the very thing we came here to do. So, will you pray all the harder for us in this matter? We praise our heavenly Father for the

way in which He is enabling us already; but we long to be busier in His vineyard, for there is much work to be done, and *the workers are all too few.*

When this letter reaches you, it will probably be time to wish you a "Merry Christmas and a happy New Year." And so, let us say now that we wish for each of you a BLESSED CHRISTMAS, filled with the JOY of the SAVIOUR whose birthday we celebrate at this season.

We are continually grateful for your love and prayers.

Happy in His service,
Tom and Donnis Croom.

GOOD NEWS FROM SLOCUMS

Fort Crampel, Oubangui-Chari
French Equatorial Africa,
Sept. 6, 1944

Isa. 9:6, "For unto us a child is born, unto us a son is given . . . and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace."

Dear Friends in Him:

Truly His name shall be called "Wonderful." Another year has passed and we praise Him for all His wonderful works. And how this old world needs *The Prince of Peace.* We trust that this Thanksgiving and Christmas season shall find you rejoicing in Him in spite of world conditions and those around us. "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord."

We have been on African soil more than a year and again praise Him for His continued faithfulness to us. How can we forget all His benefits showered upon us this past year. Our children have kept well and from all appearances happy, so we have much to be thankful for these days. We have had sufficient for our bodies here and are thankful for such things as salt, sugar, flour, etc. that come in from the outside. Truly our hearts are melted.

While the spiritual end of the work is not always up as we would like to see it, we praise Him for the encouragements that we have had along the way. Some of the natives are most eager to learn and take advantage of every opportunity, others are quite the opposite. This is a big station and has a large native church and please do not forget to pray for the native Christians. They have many trials and Satan does get in often. Pray that the native dea-

cons may have wisdom in dealing with the problems that face them each week as they meet to confer with members, mostly the sinning ones that are being brought before them for one charge or another.

Two weeks ago Sunday we went with another family for meetings. Where we stopped about 20 miles away we found about 50 gathered at 8 a. m. for the regular meeting. They have a lively preacher and a good group. We had opportunity for testimony and prayer and rejoice with them at the Lord's working in their midst. One woman thanked God that the white people had come to pay them a visit. How we wish that we might go more often. Praise God, the Lord is opening the way for a car for us, a sedan, and we shall have possession, when the one family leaves for furlough, which may be anytime now. Some extra money came through for us in March and we wondered what it was for but God did not make any mistake for about that time we heard of this car and made arrangements to buy it. Pray with us that we may be able to procure necessary gas for trips to visit some of these outlying villages. It is difficult to obtain.

We praise the Lord for the safe arrival of a party of nine missionaries a new couple among them, on Aug. 26th. This makes a total of 14 missionaries to come to us this year. Pray with us that the Lord may show each one exactly where he is to work. Our conference occurs during Thanksgiving week and we need special prayer if this letter should reach you in time to remember us. Pray for other missionaries who are now seeking necessary papers, etc. for their return here. If the European war should be over soon, and we believe it will, many of our people, long overdue for furlough, will be leaving.

We wrote before that the dispensary here has been enlarged this past year, a new addition being added which is already filled. There have been many new babies during the past few weeks. Recently a little boy entered for treatment in the hospital. When asked what he wanted he replied "A bath with some soap!" He had a terrible ulcer. He surely is a live wire when he is well for he has brought not less than 20 other children to the classes. Pray for him.

John surely keeps busy on the outside program. Lately he has been reconditioning an old brick-making machine, putting in new plates, etc., and replacing many of the worn out parts. Some of these he has made here so it has taken a lot of hard work. Besides this he has gardens, carpenters, etc., to look after along with some classes.

We have written personal letters in acknowledgment of all gifts but in case these may have gone astray we will say thanks to all who have sent money, etc.

Yours in His glad service,
John and Adda Slocum.

**WHY NOT
EACH READER
GET ONE
NEW SUBSCRIPTION?**

JOYCE AND JIMMIE REPORTING

North Lakhimpur, Assam, India
October 25, 1944

Report No. 28

Dear Friends in the homeland:

During the recent "Puja" days many goats were slain. Once again many left that blood scene thinking their sins had been forgiven. But we knew they did not have peace in their hearts, for only Jesus can give peace. We distributed hundreds of tracts during these festival days and trust that some will turn from idols to serve the living and true God.

Among those who crowd the streets during "Puja" holidays are those who call themselves Hindus, but know and believe little about Hinduism. They buy new clothing and parade the streets, some even enter the temple and go through a form of worship, but the main thing is that it is a holiday and they are out for a good time. Pray for them so when they hear or read the Gospel they may see their true need.

We thoroughly enjoyed our vacation in Darjeeling this past hot season. We met a number of missionaries with whom we had lovely fellowship. Mohan changed his mind about going with us to help us with the Miri language and instead went to Shillong to take an examination for government service. We were upset by this last June, but were both tired and needed the good rest which we had during those days, so it was probably all for the best.

Jim recently had a four-day Bible Class with the Miri Church at Dirgha Village. We are so happy to report that during this time four made a public profession of their faith and were baptized. This little group of thirteen believers needs your prayers. The headman of the village is not a Christian and is a hindrance to their testimony. During the cold season many hill people come to the plains to trade, some passing through or staying for some days in Dirgha. The Christians testify to them but the headman, who is a tribal priest, talks against the testimony so that he will continue to receive their money and gifts for doing "puja" for them. Pray for these babes in Christ that they will be strengthened as they read and hear the Word. Pray especially for Bamin and Ekin as they lead them.

Last week Jim and Phil Rouse attended a Bible class for the North Lakhimpur preachers and evangelists. (Phil Rouse is an Air Corps friend of ours from Philadelphia who flew to visit us on his furlough from October 9th to 28th). It was a time of special rejoicing for the Christians at Dholpur, as the first service was the dedication of their new church. They gave much and worked hard the last six months, and

now have the finest church in the district. It has a brick foundation, good timber in the frame work and a tin roof. It cost about eight hundred dollars and will last them for a good many years.

It was really funny to hear Phil and Jim tell of the garlands the girls hung around their necks. They always do that, but Phil, of course, did not know it. He thought the girls were bringing flowers to put on the altar, but got them around his neck instead. Then the palms which decorated the platform were a bit picky and one insisted on sticking him in the back of the neck. And, of course, those garlands of flowers always have a few bugs on them. So, he had a grand time. They made him sit up on the platform with Jim and they sang duets in English for the people. Jim said they both sang the melody and it was only a duet when one of them struck the wrong note—that made it harmony!

By the time this letter reaches you we will be celebrating the birthday of our precious Lord and Saviour. We pray it will be a season of joy and thanksgiving for each one of you. We look forward to greeting many of you personally next year as our furlough is planned for the first sailing after April 1945. Pray with us that He will open the way for us if it be His will.

In India for Jesus' sake,

Joyce, Jim and Joanne Garlow.

CARDERS OF A. B. W. E. TELL OF VICTORIES

Barbosa, Santander, Colombia
(Sant., important)
Oct. 26, 1944.

Dear Friends at home:

As I look from my desk at the hills that stretch emerald-green and beautiful around the bowl-like valley that contains this town, I see the white curls of smoke from sugar mills, rising to meet the great white clouds above. The words of Scripture come to me: "He looketh on the earth, and it trembleth, He toucheth the hills and they smoke." . . . And God says: if a man "bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart . . . then the anger of the Lord shall smoke against that man."

Some of you may be surprised to know that in June the Lord definitely led me to go to the States, as we had heard that the children were not happy. In a few days God supplied quite wonderfully the funds, the proper papers, and the plane seat. I took the children to the little house on Long Island where we spent the summer. I did not see as many of my friends as I wanted to, and spoke only a few times, because of the house work and care of the children, and the intense heat. But the Lord did give me a few precious times

with old friends, and the acquaintance of new ones. Those of you whom I did not see, remember I wanted to. It was clear, after much prayer, that I was to bring Grace and David to Colombia, so, after lengthy red-tape, in September we came to Miami by train and by plane on to Medellin, where we had nine days of sweet fellowship with missionary families, a real rest, too, after the hectic weeks that preceded.

From Medellin we came two days' hard travel to Barbosa in the Department of Santander across the River Magdalena, where we felt last spring, as we passed through on that wonderful trip, that we were to be located for the Lord. Come and see us, but be prepared for bumps innumerable to get here, through jungles and over mountains. Arriving after thirteen weary, hungry, sleepy hours in a bus, we were met by Jim (who came in August) with the news that the house that he thought he had was not available, so we went to a small hotel where we spent over three weeks. And it was not the Waldorf-Astoria! Six cats, three dogs, their respective but not respectful fleas, chickens, a burro, caged birds that sang early in the morning, and other guests. And the kitchen and backyard—well, better left unsaid! Neither were the meals any too appetizing. But we thank the Lord for the time there and the contacts made that otherwise we probably could not have made.

One day we went two hours, by train, to Chiquinquirá, up and up, through beautiful scenery to a high plateau of wheat fields and grazing lands, to visit a missionary family and see the famous town, shrine of the patron saint of Colombia. Though the missionaries were away, we enjoyed an hour (not the cold, 55 degrees, in an unheated house) with the young lady who was taking care of their girlies, then went out to see the three open-air markets in the big plazas; one of grains and live stock; one of clothes, cloth, shoes, and trinkets; and one of food-stuffs. What an interesting sight; the dark full dresses and black shawls of the Indian blooded women or the dark ruanas of the men, white panama or black felt hats alike on men and women; the fewer European types with brighter clothes; piles of fruit and vegetables, meat booths with nondescript cuts including heads and entrails of animals (used as food), brilliantly colored candy in fancy shapes, some with the picture of the Virgin pasted on; piles of wool; great blocks of salt. Words will never describe that market, so let's go into the massive church, its huge sky-blue dome with the words, "Mary, hope of sinners" in gold lettering, the painted picture said to have been retouched by the hand of God, officially proclaimed the "Queen of Colombia," a gold crown inserted into the picture upon her head, a solid gold scepter with jewels in her hand. . . . Poor Indian men and women (and others not so poor, nor Indian) kneeling in front of the picture, which is, by the

way, adorned with much gold, silver, precious stones, and hand-carved wood, or making their way on their knees up the aisle, with lighted candles in their hands (bought at a booth outside and taken to the Dominican monks who live in the back of the temple to be blessed—at so much). In the magnificent interior candles flicker and flare by the hundreds at the various shrines, that of the Crucified having almost none, that of the picture of the Virgin having the greatest number. Many confessionals; richly decorated altars; sorrowful faces. Then go out into God's sunshine, and watch a woman buy a scapulary at one of the booths, take it to an indifferent monk in his white wool robes, for him to bless it, and walk off with a satisfied smile trusting in its merit. Smoke, smoke! Worthless, evanescent, blinding their eyes to reality and the true God. . . The streets were not clean, the people for the most part dirty, some times filthy—no wonder there is so much leprosy in these two states. Little soap used, not the proper food but plenty of alms-giving to an enormously rich organization named for one of the arch-murderers of all time, Domingo Guzman of Inquisition fame! . . . A poorly dressed Indian woman was in the "store" in back paying a promise she had evidently made to the Virgin.

There are three leper towns and who knows how many cases running loose. I saw one woman with the disease selling candy, and heard of another who comes to the market with strawberries! A missionary goes to one of those towns to preach Christ, and some of God's choice souls, redeemed, are to be found there. Chiquinquirá draws pilgrims from all over the country, sometimes on feast days by the tens of thousands. A thriving commerce and business does not want eyes opened. It wants smoke. So does the priesthood, and the rich who own the lands on which many of these poor people exist. But God wants to open their eyes, to save their souls, to show them a far better way of living, in cleanliness, peace of heart, joy. . . "For the heavens shall vanish away like smoke, and the earth shall wax old like a garment . . . but my salvation shall be forever, and my righteousness shall not be abolished. Harken unto me, ye that know right, the people in whose heart is my law, fear ye not the reproach of men, neither be ye afraid of their revilings." . . . "The merchants which were made rich by her (Rome) (. . . the merchandise of gold, etc., . . . and the souls of men)" shall stand afar off wailing and saying, 'Alas, that great city, that was clothed in fine linen and purple and scarlet, and decked with gold and precious stones and pearls!' when they saw the smoke of her burning"—"for by her sorceries were all nations deceived."

Grace and I went to Bogota (seven hours) for four days, to get our yellow fever shots, as there is a danger of that disease in these parts, and to buy

some food staples and get a six-months' travel permit. We stayed with missionary friends. We greatly enjoyed the wonderful city, 8500 feet high on a plateau, backed by greater heights on one side. But the cold almost got me down. The people are more of the European type, the stores are good, many quite "ritzy," the general tenor alert and progressive. On that Sunday I spoke at a meeting on one side of the city, as the preacher had gone to the funeral of a missionary in another town, who died of typhoid fever leaving a wife and small child.

The Lord answered prayer and a week ago we moved into the very house which had been refused. It is the only house we could get, after much searching—new, pretty, well-located, and big enough, though not large. It does not have water in the kitchen nor any sort of drain, no light in the dining-room or bathroom, but it looks cozy and inviting with some new and some second-hand furniture, and a number of pieces made of boxes. One big draw-back is the extremely dim electric lights, a bulb giving much less light than a candle! There is a terrace on which we are planting flowers, and the house has a most inspiring view. The Lord supplied me with a very fine, intelligent girl to help, and now we are praying that Barbara may be His, though as yet she will not read nor hear God's Word, because the priest told them that any one who did would go straight to Hell.

Barbosa is small, but at a crossroad and the end of the railroad from Bogota. There are several other towns nearby and great country tracts, with bus or beast connection (though poor) — this whole territory without other evangelical missionaries, from Socorro, north, to Chiquinquirá, south, and an enormous spread east and west—almost 150,000 population. It is strategic for the Gospel, but needs more workers. The people seem more open and less bound by Rome than in Medellin, though on the whole less schooled, and with much more of the Indian prevailing. We have a number of friends and have visited in several homes. This afternoon a group from two families came to see us, and yesterday another family. Also I had a wonderful talk with a spinster lady who came, seeking rest of soul. . . Jim is visiting other towns, and Wednesday went to market at Moniquira, and had a good time handing out Gospel literature to about a hundred country people on their way home. Tomorrow he is going to visit a school in Velez, an hour in the other direction.

We can clearly see the market on a big bare field a block below our house. On market days the country people congregate early, and folks come from all over to buy. At one side can be seen a few make-shift tents by the side of fires, where sellers make breakfast, their horses tethered near, as the smoke curls upward and the mists clear off the gold-green of the morning hills

beyond. But it is more picturesque by far from a distance than to see the details! This morning I went to shop. Mud (as it is the rainy season), dirty clothes and feet, uncombed hair, and the most amazing rags I have ever seen, are the usual thing in these poor folks from the hills. Several real Indians in their own garb and beads sell hand-carved fetishes; a man better-dressed enlarges upon the merits of some medicines; a few beggars; people eating and drinking at a tiny counter out of community glasses. . . . Let's go home with our purchases. Milk is 3½c a liter, oranges ½c apiece for huge ones; gardenias are 2c a dozen! But almost everything else is expensive, especially vegetables, potatoes, bread, lard. We cannot get butter except in Bogota, though sometimes in the market they sell some wrapped in leaves, unpasteurized, containing specks, hairs . . . but it can be used for cooking.

In September Jim went to Cucuta where he had a good conference with Corti, our Venezuelan worker, who is opening a station under the A. B. W. E. in Acarigua, state of Portuguesa, Ven. He also interviewed another splendid, highly-educated man who may occupy another state there without the Gospel. Please pray for them both and their families. Both are consecrated, talented, with vision. During the summer Jim had the joy of leading two men to Christ. Also before I left, a woman was saved who has suffered much for her faith from her husband, who was a Franciscan for four years before he married. He, too, however, seems nearer the Saviour. . . . Contacts were made in various towns with those who listened as Jim explained, or are reading the Gospels.

Letters coming from the Canaries, tell of God's great blessings, also of difficulties. How our hearts yearn to go back some day! A fine letter from the Independent Baptist preacher in Seville, Spain, Don Jose, told of real victories and of open hearts. Pray for his material needs, and for the Christians there.

The children are very happy. They will study the Calvert courses when the trunks arrive, and meanwhile they do arithmetic and reading. David is learning Spanish rapidly and has made a lot of friends. Grace is a bit slower, but was away from the Spanish longer. Dave has acquired a burro, and a dog, and Grace has a black kitten.

Later: Sunday. Today we had the privilege of having seven visitors, who joined us in singing hymns and hearing of God's work in the Canary Islands. Two asked us to pray for them. And I had a long talk with Barbara's mother. Do pray for us as we seek to live for Christ and speak of His love and Truth, and for a further more active witness in public meetings. Let it not be said of us "my days are consumed like smoke" but may we see "the temple . . . filled with smoke from the glory of God, and from His power." (The

smoke of the incense of prayer ascending; the majesty of the Godhead veiled in humanity, our Lord Jesus, and through Him ourselves as His representatives. "Ye are His temple.") May He bless you all with a refreshing and happy Christmas season and a joyful, fruitful New Year.

Yours with grateful love,
Helen and James Carder
Association of Baptists
for World Evangelism.

IS FOGLE TO BECOME THE "LONE RANGER"?

Kyabe, par Ft. Archambault
French Equatorial Africa
September 20, 1944

Dear Friends in the homeland:

Wanted: a book on how to ride horses, and how to take care of them! We have the horse—bought from Arabs, for about twenty dollars—with an old native saddle, along with hand-made (by us) bridle, bit and halter. Now the idea is to keep all these and myself on the horse while we go out into the villages to preach the gospel. "Tony," named after son Philip's hobby-horse, has only thrown me once so far, but often takes a notion to lie down and roll, regardless of who or what is on his back. If we find time, we may experiment with making an express type harness and two-wheeled buggy, so Martha can go along by other means than by push-push.

We're praising God for prospects of helpers on the station—perhaps one, perhaps two single girls, after November conference. It will make some difference! We haven't seen another white person for five months now, and probably won't for another month, when the rains will have ceased and the roads dried off. There is plenty of work to be done; Martha has begun daily children's meetings, besides daily classes for women and men, and classes for new converts. The children had been slow to respond to the invitation to classes and church, but are now averaging forty per day. In two Sundays about thirty of them confessed Christ as Saviour, even though, knowing the native love of "show" and how easy it is for children to "follow the leader" we purposely made the decision hard for them. Pray that they might remain true to Christ and have a real hunger for the Word. We praise God especially for the number of older girls who are coming, as there have been no Christian girls for our young men to marry. God hears and is answering your prayers for the children's work here. Keep praying.

Praise too for a small supply of New Testaments just arrived. We are doling them out to only those who are believers and can read some. A few Sara

Kaba women have shown progress in reading and two now have Testaments—the first women of their tribe to ever own a book!

Please pray definitely for: (1) two Sara Kaba men who want to enter Bible School next March, to prepare to go out among their own people as evangelists; also for their wives, who haven't shown the interest in spiritual matters they need to be good help-mates in the Lord's work. (2) for our experiment with making tile; our buildings must be re-roofed this dry season, and grass is such a fire-hazard and pest-catcher and so constantly in need of repair that we hate to put it on again. (3) for little Lois Jean and Philip Ray at the Westervelt Home, Batesburg, South Carolina; and for God's guidance concerning their coming out to us. They are too small to write, and the workers too busy to write *often*—and of course parents would always appreciate *more* letters!—but we have peace of mind concerning them, for we know they're in good hands.

It seems a bit early to send Christmas Greetings—or are we too late? At least you'll know we thought of you in time—if letters could only fly as quickly as thoughts! May this Christmas be the best of all, because we have given Him the best of all! How we praise Him for you faithful prayer-warriors and for your generous gifts during this past year. May your joy abound as you see the fruits of your labors among the Sara Kaba people. Throughout this New Year may we each one Abide in Him, Believe Him implicitly, and Consecrate our all to Him, that our joy may be full.

Yours in the pre-eminent Christ,
Lester and Martha Fogle.

SMITHS BOUND FOR LIBERIA

January 19, 1945

Dear Friends:

The time has come when we are to leave for Liberia, West Africa, and we praise God that He has opened up the way for us. We were scheduled to leave on Jan. 17th, but that time has come and gone, we are now due to leave Jan. 20th. When you read this letter we will no doubt already be in Brazil, S. A.

We would like to thank each one of you for the part you have had in sending us out. Whether your part has been financial, or in praying for us, or both, we want you all to know that we appreciate your prayers and interest.

It feels so good to be actually on the way at last. I say at last, but it has really been only a short time, and God has again worked in a wonderful way to thrust out workers into His harvest.

The need is great in Liberia, the workers are few, but thank God we are "Co-labourers together with Him," and "the battle is the Lord's." Pray that God will keep us usable in His service.

Bobby is in fine health, for which we

praise God. He took all of his shots without any ill affects and we could see the Lord's hand in that as well. The Lord has been very real, and very precious these months. We have seen Him work so marvelously that we have learned to lean harder upon Him. After all that is what He wants, but how often we do just the opposite.

Don't forget now, that we want to hear from you folks as soon as we get an address. We will let you all know. Then we'll start looking for letters. Don't fail us.

May God bless you, and burden you all for Liberia.

Yours in Him,
Bob, Mary, and Bobby Smith.

THE AMERICAN COUNCIL AND BISHOP D. SCOTT SWAIN

At its meeting in Indianapolis last September, the American Episcopal Church headed by D. Scott Swain, was admitted to the fellowship. What was thought to be all necessary investigations had been made by the Executive Secretary, and upon his recommendation the church was accepted.

Recently the Chicago papers have been coming forward with certain disclosures concerning the Bishop, in view of which the Executive Committee of the American Council of Christian Churches drafted the following for news release at this time.

"The Executive Committee of the American Council of Christian Churches meeting January 16th and 17th, 1945 in New York appointed a committee to investigate fully and impartially certain serious matters brought to its attention concerning Bishop D. Scott Swain and the American Episcopal Church. The committee was instructed to investigate any doctrinal and ethical questions, and to recommend to the next meeting of the Council suitable action."

A GOOD MAN LOST OUT

By DR. R. L. POWELL

In the last chapter of I Kings, we have the obituary of Jehosaphat, a great and good king of Judah. The account is one of challenging interest. He began his reign at the age of thirty-five and reigned for twenty-five years, or until he was sixty years of age. This is the most glorious period in any man's normal life. There are some remarkable things in the record, chiefest of which is that he walked in the way of Asa, his father, and did that which was right in the eyes of the Lord. But one sentence is added to the record after all the other things have been completed. "And Jehosaphat made peace with the king of Israel."

This is as if God had taken this important occasion to bring to pass the oft-repeated truth revealed concerning entire separation from sin.

Some one has said that a man may spend years in building up a good testimony and then completely wreck it in one moment of time. Many a good man has seen the blessings of God upon his former works withheld from him for all the future for taking some step of great folly. This was undoubtedly true of this great king of Judah. He was at heart a very excellent man of God, feared God with all his heart, and sought to follow the best human example that he had ever known, Asa, his good father. But in a day of weakness he made peace with the corrupt and godless house of Ahab. Then he took a fatal step toward the ruin of his former record with God and man.

That is exactly what is happening with many of the true servants of God today. The recently advertised promotion campaign of the United Evangelicals into a formidable organization is but a compromise measure—a peace gesture toward those who believe and the Federal Council at one and the same time. They refuse to identify themselves against the Federal Council because they might hurt the feelings of some very excellent men who are involved in the Federal Council connections. It's a peaceful movement, but peaceful in the wrong direction. This is no day for peace with sin in any form. We are at war with forces more ruthless than the forces of Hitler and Hirohito. It is entirely possible that we may MAKE peace with them — outward peace — but we may never HAVE peace with them. There is no sort of common ground for the true believer and the infidel. The true believers have no right to play cheap politics with that ruthless and godless organization known as the Federal Council.

This same thing holds good with all who may be willing to keep their relationships with such organizations as teach and promote heresy. If any religious organization is wrong in its fundamental positions, either its teachings or practices, it is thereby corrupted in its whole life. True, God blesses us many times when we are not what we ought to be, but if we should get our hearts right in all respects, He could bless us a very great deal more. There are many very fine people who have simply got caught in the mill of ecclesiastical organization and activity, and they have been unable to extricate themselves. We have nothing but a kindly feeling for such as find themselves in a Christ-denying movement which calls itself a church organization, but we would most earnestly commend them to a study of this noble king in Judah.

But this thing goes much farther than the mere matter of our organizational connections. We are individually responsible for the things which we allow as being associated with our lives. Many a young person has started the way to utter ruin of life and testimony by per-

mitting themselves to have a bond of peaceful relationship with sinners. One night recently, a fine young man came to my home to talk over a most serious problem with me, and in the course of our conversation, it was made clear that his problem had some connection with a sinful associate. He frankly admitted to me that before he could take his stand in the clear for God and righteousness, he would have to openly break with this godless friend. A very fine old lady of my acquaintance has been slipping in her joy and testimony within recent months. I have often wondered what it was that had taken her open countenance and turned it into a blackout, so that she was no longer clear-eyed and boldly innocent in her facial expression. I had grieved over her apparent downgrade in spiritual things. I am confident that she is still a fine, clean, pure and sweet Christian girl, but I am also confident that she is on dangerous ground. I never knew until recently that she was cultivating some associates who are deeply irreligious and wholly unfitted for her companionship. I have called her name before the Throne of Grace. If she is to be saved in her power for God and for a glorious testimony, she will have to have an open break with all such compromises in her life and come out clean for God. We are not to make friends with Ahab or any of his descendants.

12 SIGNS OF BACKSLIDING

(To be read and pondered over on the knees alone with God.)

1. When you grow bolder with sin, or with temptations to sin than you were in your more watchful state—then be sure something is wrong.
2. When you make a small matter of those sins and infirmities which once seemed grievous to you and almost intolerable.
3. When you settle down to a course of religion that gives you but little hard labor, and leave out the hard and costly part.
4. When your God and Saviour grows a little strange to you, and your religion consists in conversing with men and their books and not with God and His Book.
5. When you delight more in hearing and talking, than in secret prayer and the Word.
6. When you use the means of grace more as a matter of duty, than as food in which your soul delights.
7. When you regard too much the eye of man and too little the eye of God.
8. When you grow hot and eager about some disputed point, more than about those matters which concern the great cause of Christ.
9. When you grow harsh and bitter towards those who differ from you, in-

stead of feeling tenderly towards all who love Christ.

10. When you make light of preparing for the Lord's Day, and the Lord's Table, and think more of outward ordinances than you do of heart work.

11. When the hopes of heaven and the love of God do not interest you, but you are thirsty after some worldly enjoyment and grow eager for it.

12. When the world grows sweeter to you and death and eternity are distasteful subjects.

ALL THESE ARE SURE SIGNS OF A BACKSLIDING STATE.—(Reprinted from Oxenden's Pathway of Safety.)

A CHALLENGE FOR OUR REVIVAL EFFORTS

"Is it nothing to you that a sinner must die

For want of the soul-saving Word?

Can you turn a deaf ear to the heart-rending cry

Of millions that never have heard

That wonderful story of pardon and peace,

With power to revive and renew?

How can you believe it and still be at ease?

Dear Friend, is it nothing to you?

"Is it nothing to you that the harvest is white

And is ready for reapers today?

It will soon be too late with the on-coming night,

Consider your fatal delay,

While the call unto service is urgent and clear,

And the workers today are so few,

As the call of the Saviour reaches your ear,

Dear Friend, is it nothing to you?

"Is it nothing to you as you hear from abroad,

How millions of heathens today

Are waiting to hear of the only true God Who taketh transgression away?

If you have accepted the gift of God's love

And gladly His bidding would do,

Can you turn a deaf ear to the call from above?

Dear Friend, is it nothing to you?

"Is it nothing to you that the soul-saving cause

Is neglected by those who profess

To be saved by the blood shed on Calvary's cross

And by faith eternal life possess?

When you think of the many in darkness of sin,

Must you not to the Master be true?

When He calls you to serve Him lost sinners to win,

O, Friend, is it nothing to you?"

—Selected.

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