

# Baptist Bulletin



## THE SUPREME JOY OF A MINISTER

By REV. DAVID J. DAVIES

When Fisher, Bishop of Rochester, came out of the Tower of London and saw the scaffold on which he was to die, he took his Greek Testament out of his pocket and, looking up, asked God to direct him to a passage of comfort to support him through the terrible ordeal. Opening the Book, his eyes glanced on the words, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." It is said he instantly closed the Book, saying, "Praise the Lord! That is sufficient for me now and through eternity."

In the year 1832, one of Scotland's greatest authors lay on his deathbed. Turning to his friend, he said, "Read me out of the Book." To Lockhart's immediate inquiry, "Which book?" Sir Walter Scott replied, "Lockhart, the Book. There is only one Book. Read to me out of the Bible." To the author of many books there was one Book, supreme over all others.

Incidents such as these cause one to wonder if, after all, the solemn charge of the aged apostle at Rome to the young evangelist Timothy to "preach the word" is as much a call to realize his privilege as his responsibility. Said the great Apostle, "I charge thee, therefore, preach the word," and by the word "therefore" it would seem that he refers Timothy to a special emphasis of the minister's privilege emphasized in the two preceding verses, "All scripture is profitable." The profitableness of the Bible is the stimulus given to "preach the word everywhere and always."

Factories, shops, offices and stores are occupied by the thousands at this hour all over our land, and the one supreme incentive of employer and employee is expressed by the one word "profit" or "profitableness." And we are emboldened to assert that to the minister of Jesus Christ there is no greater joy than his profitableness in the sacred calling into which he has entered.

Having found joy in profitableness, and profitableness in the preaching of the Word, Paul also teaches the minister, Timothy, the reason of the sure profitableness of the Word he is called to preach. "All scripture (according to the translation of two devout scholars, Wordsworth and Gaussen) because inspired of

God is profitable." And we come to our subject, "The Supreme Joy of a Minister," which is found in the Book that he is called to minister, and in that Book because it is inspired of God.

I. *The joy found in its sure efficiency.* The incidents given are but two of thousands of examples of history of its sure effectiveness in the great crises in the lives of the greatest as well as of the simplest of men. Said David Livingstone to Stanley, "Stanley, I read the Bible through four times while I was waiting at Manuema. All that I am to owe to Christ Jesus, revealed to me in His divine Book. O Stanley, Stanley, here is the source of strength and transforming power."

Hear Stanley's later testimony. "In 1871 I went to Africa as prejudiced as the biggest atheist in London. But there came to me a long time for reflection. I was out there away from a worldly world. I saw a solitary old man there and asked, 'Why on earth does he stop here? Is he cracked? Or what? What is it that inspired him?' For months I found myself wondering at him as he carried out all that was said in the Bible. 'Leave all that ye have and follow me!' But little by little his sympathy became contagious. Seeing his piety, his gentleness, his zeal, his earnestness, and how quietly he did his duty, I was converted by him although he had not tried to do it."

"The Bible," said a noted authority, "is the definition of Christianity." "In Sacred Scriptures," says an old confession, "the universal Church has a most full exposition of whatsoever pertains to saving faith and to the right moulding of the life which is pleasing to God." Yet the minister's joy is not alone in the historical Book, but in its own sure promise.

II. *The Joy found in its verity.* "Thy word is truth," said the Teacher who came from God. Whether we take the Authorized or American Revised Version, we are forced to see in Psalm 119:160 its emphatic declaration of the verity or truthfulness of the Word of God. The Authorized Version reads, "Thy word is true from the beginning, and every one of thy righteous judgments endureth for-  
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# The Conflict Between the Modernists and the Fundamentalists In the Northern Baptist Convention Since 1920

By G. H. MOULDS

## Chapter X—The Controversy over Social Action

(Continued from last month)

During the years immediately following the Buffalo Convention of 1920, when Fundamentalism first launched a counteroffensive to turn the advancing tide of liberalism, the Modernists were successful in consolidating their position and the Fundamentalists' drive for control of the Northern Baptist Convention was decisively repulsed. The late 1920's and early 1930's were but the lull between storms, the intermission preparatory to a new phase of the old conflict. By 1934 the liberals were ready to move out of their entrenchments and enter upon a mighty offensive on the "Social Action" front. With the conservatives thus put on the defensive, it will be interesting to note whether they have parried their opponents' blows with as much skill as did the latter at Indianapolis, Seattle, etc. The outcome of the contest depended upon the votes of the moderates: were the liberals strong enough to swing that majority element to the support of their *positive* program?

The Northern Baptist Convention had been passing resolutions condemning such social evils as war and industrial employment of children. But in recent years the liberals have contended that it was high time for resolution-making to pass from anemic generalities to the realistic stage of virile direct action. The world-wide economic crisis of the early 1930's challenged liberalism, political and religious; it also afforded liberalism its golden opportunity. In 1934 the Northern Baptist Convention, in session at Rochester, New York, instructed the Presidents of 1934 and 1935, William S. Abernethy and Avery A. Shaw, to create a commission "to study the relation of the church to the social situation" and to report in 1935. The appointees were: C. L. Seasholes, J. H. Franklin, N. L. Tibbetts, E. A. Fridell, W. E. Saunders, C. T. Goodsell, K. F. Mather, Mrs. C. W. Kemper, Mrs. A. R. Petty. Liberals were expectant that a committee so composed would formulate for Northern Baptists a vital program whereby the denomination might make a real contribution to Ameri-

can life.

As far back as the turn of the century, such organizations and movements as the Baptist Congress and the Brotherhood of the Kingdom had been devoting much attention to the problem of applying Christianity to the modern world's maladjustments. Walter Rauschenbusch, the inspirer of the latter movement, stands out clearly as the foremost Baptist prophet of Christian social action in those earlier years. *The Biblical World*, periodical published by the Chicago University Press, became one of the principal organs of those who promoted the social gospel. The conservatives were aware of this new tendency in Baptist circles, and bestowed upon it their hearty disapproval. But they fought it in the schools and the churches and on the mission fields; as long as the liberals refrained from urging a social action program on the Convention itself, the Fundamentalists had small occasion to fight the social gospel there.

The liberals believed that Jesus challenged his followers to address themselves to the task of remaking the world in which they lived by an application of the principles of the Sermon on the Mount. The world must be made a better place in which to live, so that the young Christian would no longer have to face the many things that defeated his attempt to live out the Christian life. Religion must be humanized; no wonder millions had no use for the church, when the church manifested no interest in their material welfare. Above all, Baptists must squarely face Jesus' command: "Seek ye first the Kingdom of God." Conditions as they were, bringing in the Kingdom might seem an impossibility; but Baptists would not bring it any closer by sitting idly by while anti-Christian faiths and philosophies attempted dangerous pseudo-solutions of the problems that threatened the welfare of all mankind. True! It might mean radical programs and policies, but weren't the original Baptists revolutionaries? Reactionaries had no kinship with true Baptists. The denomination had

often expressed itself as favoring legislation looking toward the regulation of the liquor and narcotic traffic; why not take a step forward and concern itself with those who traffic in man's need of food, shelter, and clothing?

The Modernists did not necessarily deny man's need of regeneration. Many of them could be found citing individual salvation as the first essential in a program of social action. Nor, on the other hand, were the conservatives mere standpatters, content with the *status quo* of economic, political, and social injustice. Along with the liberals they urged upon Christians that they follow nothing less than the standards of Christ in every phase of daily life. And without fear or favor they indicted society for what they considered its evils, such as war and concentration of wealth. But though many of them have worked for Prohibition and similar reforms as lifting the level of the common life, they consider it folly to believe such external "cleaning-up," whether by legislation or education, can change a man's relationship to God. In a better society men might sin with less coarseness and brutality, but they would be sinners just the same and in need of a Savior. The real cure for national ills will come only through the regeneration of individual units of society, not society *en masse*. Every good workman is doing social service, but Christians have a peculiar service to render to society in ministering in Christ's name to man's basic spiritual need. And every born-again Christian is not only transformed himself, but through growth in grace and graces he becomes by precept and example an influence toward rectification of what is wrong in his community.

Especially do the conservatives protest the turning of the minister and the church into the agent and the agency of reform. The minister's calling is not as an agricultural, industrial, or medical expert; nor is he to be a man of general utility, with a smattering of training in every secular field. There is no lack of secular organizations whose spe-

cial province is the promotion of scientific farming, public health, industrial efficiency, and international understanding; the guarding of civil liberties; and arbitration between labor and capital, producer and consumer. The pastor is to be a specialist in spiritual ministry. If the minister and the church must enter the industrial and governmental realm to order it aright, will not the world be justified in coming into the life of the minister and the church to secularize it and rob it of its independence? No wonder some churches are furnishing recreation rooms with billiard tables and sponsoring dancing parties to hold the youth. Get back to the gospel with a program of soul-saving and the pews will be filled with young people.

Verily, this social gospel seemed to some conservatives to be what Paul termed "another gospel," which must be shunned as one would the rankest heresy. It is significant that the withdrawal movement began in earnest after the Rochester Convention.

Young seminary graduates trained in the Rauschenbuschian school of thought were coming to the fore in Baptist conventions; and when, at Rochester in 1934, much of the time was taken up with projects for re-adjusting the machinery of the Northern Baptist Convention, these new men did not conceal their impatience. They wanted to know what Baptists proposed to do about war and unemployment and a host of other social issues clamoring for attention. Rather than tinker with the old machine, they thought Baptists should get a new program and a new machine.

The Corresponding Secretary read to the Convention at its opening session a communication addressed to President Abernethy by Chief Justice Charles Evans Hughes, first president of the Northern Baptist Convention, in which he warned that the Rochester assembly would not gain by entering into controversial questions centering around the solution of social and economic problems: the church "cannot afford to impair its supremely important function of nourishing the spiritual forces of our people." But controversial or not, there were some resolutions that the young men wished to pass, measures which they considered to be the noblest expression of true spirituality. One read:

"We look forward to a more Christian social order in which

such evils as unemployment, child labor and concentration of wealth may be eliminated by the application of the service motive throughout our entire industrial life. We stand for a co-operative commonwealth based upon the Christian principle of the infinite worth of personality."

This "more Christian social order" would be outlined in greater detail at Colorado Springs in 1935; for on the last day of the Rochester Convention, Northern Baptists acquired a Commission on Christian Social Action.

The Commission asked for suggestions to help it in its work. From its birthplace it received one that caused no small stir among Baptists. At a Conference on the Church and the Economic Order held in connection with the annual meeting of the Baptist Union of Rochester and Monroe County, at Greece, New York, on September 27, 1934, some rather extreme resolutions were adopted, recommending that the Northern Baptist Convention adopt a program of social reconstruction including among other features the following:

"Society (the people acting through the state) shall assume control (which may involve actual ownership) of all the God-given natural resources of the earth; including the land surface, mineral and oil wealth and the products of lake, sea, and river, including the water power."

When these resolutions were read before the plenary session of the Union, it was moved that they be "passed on" to the Social Action Commission in conformity with its request. The motion was carried with the understanding that it did not commit the Union to such principles, even though the resolutions read "we, the Baptist Union of Rochester and Monroe County, in annual convention assembled." According to newspaper stories the next day, the action was an adoption of state socialism. Conservatives considered the Union had espoused socialism, if not explicitly then tacitly; and their expressions of disapproval were sharply worded. The large Belden Avenue Baptist Church of Chicago withdrew from the Convention because of this and other alleged trends toward Communism among Northern Baptists. Opposition finally reached such a pitch that the

Rochester and Monroe Union considered it advisable to officially recall the resolutions.

Their recall did no damage to the Social Action Report, for the Commission had not seen fit to incorporate such drastic recommendations. Even so, after reading the Commission's Report as published in the denominational press a month before the Colorado Springs Convention, the Fundamentalists were agreed that the recommendations had passed beyond the limitations of prudence.

The Report pronounced on such phases of social action as: The Church, the State and the Individual; International Relations; Economic and Industrial Affairs; Rural Life and Rural Churches; Social Action in Christian Missions; and The Minister's Relation to His Church in Social Action. The following excerpts from the Report have been carefully chosen with the view of evidencing its general character and indicating what seem to be its most "revolutionary" findings.

"In this crucial hour when conditions threaten the moral, spiritual, and physical welfare of mankind as seldom before in all history, there is a widespread desire on the part of disciples of Christ in all lands to know how they can most effectively help to prepare the ways of life for the coming of the kingdom of God in fuller measure on earth."

"We have proceeded with full recognition that personal repentance is the first note to be sounded in any successful program of social action. . . . 'Ye must be born again' is as true now as when Jesus spoke those words." "We believe that the social gospel is not to be separated from the gospel for the individual."

"The church should not concede to the political state, even neutrality, let alone absolute sovereignty in all matters aside from religious worship and exercises. Its Christian duty to the state and the citizenry is to see that all the acts of the state are in accordance with the highest ideals."

"We further recommend that as a corollary of our Baptist principle of soul-liberty and in keeping with our true American tradition of freedom of speech, freedom of assemblage and freedom of press, the denomination actively champion the civil liberties of all groups and individuals in our country."

"The course of sanity and safety for America is to assure these liberties even for those whose ideals

are admittedly contrary to our established order and our religious faith, and whose political philosophy would deny these liberties to others were they in power."

"We specifically recommend that the Northern Baptist Convention be heard from officially whenever a denial of civil liberties comes to its notice. . . . To be a Baptist is to be a champion of complete religious and civil liberty for all men alike."

"The Convention, in union with other Christian forces, should take appropriate measures, sometimes in anticipation of the event, to oppose warlike tendencies of the government or of certain powerful national groups, and to support and encourage movements looking toward peace. Among such movements are all efforts made both here and abroad for reducing armament, for taking the profit out of war and for rigidly controlling the munitions industry; the removing of compulsory military service as a qualification for citizenship, and of compulsory military training in schools and colleges, both of which create a war psychology; the furthering of our relationship to, or our entry into the League of Nations and the World Court; and the creating of a peaceful foreign policy instead of, for example, the present dangerous and costly attitude toward Japan and the Far East."

"That a ballot for the expression of personal conviction on peace and war, with opportunity for choice between several forms of declaration, be prepared for distribution in the churches."

"It is futile to bring up generations of youth to Christian ideals which they are compelled to discard when they go out to make a living."

"The denomination should have an educational program to create social attitudes based on this, among other, considerations: 'Profit should be considered only as an index of economic service rather than as the main incentive and controlling consideration in production.'"

The denomination should have an educational program "to keep before our constituency certain basic issues" as: "Collective bargaining in industry. This would involve a program of education for a better understanding of the relative position and problems of employers and employees in bargaining over wages, hours and conditions of work; and further the provision for a social action committee in every church, or in cooperation with other churches, to ascertain and publish the facts in

the event of conflict and to encourage the exercise of moral judgment; and finally the support of whichever party in a dispute is in the right by purchasing the products of the industry or by contributions of funds to the needs of the workers, or by supplying moral encouragement and places of meeting where needed."

"We further recommend that the rural church take the initiative in promoting economic justice by interpreting the economic situation to the farmer, by encouraging the organization of the farm population to secure increased incomes, reduction in the expenses of distribution of goods, and increased ownership of the land. Factors for reaching these goals are Consumers and Producers Cooperatives."

The following comments are from pamphlets by two influential conservatives, Dr. H. H. Savage and Dr. W. B. Riley.

"Certainly the very fact that it (the Report) is a subterfuge, a makeshift, a feverishly concocted program for the sake of providing something to take the place of the old fire and enthusiasm and sacrificial giving that was to be found where the evangelistic message was paramount, is enough to condemn it."—Savage.

"The authors of this document would doubtless concede that the thing wrong with the world is SIN, and that the discovery of its antidote is the sorest need, both of the individual and of the state! And yet, strange to say, the antidote prescribed by Christ Himself is never so much as mentioned. 'The blood' of Jesus as an atonement for sin, found no place in this communication."—Riley

"The church is none too popular now. Its administration of its own affairs has not profoundly impressed the world with its exalted wisdom, and when it gives less attention to the administration of Christianity and more to the management of the political state its popularity may easily be still further pauperized."—Riley.

"Note the suggestion of fellowship with 'the Civil Liberties' Union, one of the most dangerous and godless of all organizations known to our land, but surreptitiously suggested by the very language employed."—Riley.

"If language means anything, that means that when men want to run up the red flag instead of the American stars and stripes they are not to be hindered, and when they want to curse our constitution and con-

demn our form of government and advise their fellows to organize for its destruction, no steps are to be taken by the state to suppress such speech."—Riley.

"It (the Report) voices an unpatriotic pacifism. It encourages our youth to refuse service to its country in case of war." Riley

"High-sounding theories, which, in every single attempt at practice, have proven dismal failures and have wrecked the societies and the states that adopted them."—Riley.

The Report had attacked the current deficiencies of society with a vengeance. *The Christian Century* characterized it as "one of the most momentous documents ever laid before a branch of American Protestantism." Some Modernists deemed it altogether too restrained; but all liberals could unite in hailing it as the basis for banding together the churches of vision and determination in a planned endeavor under intelligent national leadership to mold the economic, social, and international orders into conformity with the mind of Christ. Liberals could also agree that the Report would have to pass through deep water before it reached the shore of safety. As one wrote: "If this social action report comes out of this convention alive, it will have to fight for its life." Colorado Springs was in conservative territory; and Dr. W. B. Riley promised that the sessions would be the stormiest in Convention history. The conservative opposition proceeded along three lines: (1) that the Report was impracticable and played into the hands of the Communists; (2) that in accepting such recommendations, whether wise or unwise, the Convention would be deserting its proper sphere of world evangelization; (3) that if the Convention would not have a theological creed, it should not be allowed to dictate to the churches a social creed.

(Continued next month)

## THE SUPREME JOY OF A MINISTER

(Continued from page 1)

ever." What greater joy than to minister the Book that is true, of whom God, who makes no mistakes, is the Author? Its promises are true, also its warnings and judgments. Its history also is true, and it is true in every other way. The preacher with such a Book to preach is a posi-

tive preacher. Instead of declaring his doubts to the people, he will be positive in his declarations of Creation, of Job, of Jonah, of the virgin birth of Christ, of His deity, His atonement, His resurrection, His ascension, and His return to this earth. "He that willeth . . . shall know the teaching."

III. *The joy found in the unity of the Book.* It is not simply a collection of books, but one Book. By friend as well as foe it is called "The Book." Though originally "Biblia" (the books), yet after the use of the two Testaments for several centuries, says Dr. Westcott, "in the thirteenth century by a happy solecism . . . it became by one consent 'The Book,' in which form the Word has passed into all the languages of modern Europe."

The joy of the minister as he approaches the Book for his meditation or his declaration to others is in its unity of design and harmony of doctrine, that even his critical study or exegesis is not destructive, but always constructive. Far from his mind is any thought of disagreement in the Book, historically, scientifically, or doctrinally, for its unity leads him back to its authorship, which is traceable to the one mind of its Author.

A challenge issued by a noted president of a theological seminary of our time is worthy of repetition. "Let forty of the high priests of the critical schools of our time, who reckon themselves the scholars of the world and profess to know exactly what the Bible is not, and what it ought to be, furnish us with a volume dealing with such lofty themes, to take the Bible's place, and we shall see whether or not a unity such as a crowning distinction and control of the Word of God is possible without the supervision and control of the God to whom the Bible owes its claim to be believed."

IV. *The joy found in the completeness of the Book.* The minister has no trouble trying to take from or add to the Bible as a whole. There have been manifold attempts through the centuries to add to or to take from the Bible, but without any effect whatever. The speaker may be allowed to bear humble confession right here in respect to the joy and satisfaction of its completeness. There was a period when he was in the experience concerning the written Word as that of John the Baptist in relation to the Messiahship of Him who is the Incarnate Word. Said John to his disciples, "Ask him, Art thou he

that should come, or look we for another?" Luke says, "In that same hour he cured many of their infirmities and plagues, and of evil spirits, and unto many he gave sight." "Then Jesus answering, said unto them (John's disciples) Go your way and tell John what things ye have seen and heard." Likewise I wondered often, Is this the Word of God, or should we expect another? Is this word complete or should it be added unto? And proofs came to our very heart's content, by our Lord Himself. Jesus' closing word to John was "And blessed is he whosoever shall not be offended in me."

V. *The final emphasis of its supreme joy is its indestructibility.* Its past history will bear witness to this. History tells of the attack on the New Testament in the second century by Celsus. And in the third century the enmity of the whole Roman authorities was aroused against the Word, and the destruction of all sacred books was ordered. In the fourth century Porphyry made special attacks on the book of Daniel. So right through to this twentieth century. Yet the Word lives.

In addition to the historical witness of its indestructibility we have its own sure assurance. Said Peter, "The grass withereth and the flower thereof falleth away, but the Word of the Lord endureth forever." Interesting is the known fact, that the house of Voltaire, the infidel, in which he predicted the total extermination of the Bible in three years, is now packed with Bibles of the Geneva Bible Society and the press which he used to print literature against the Bible, is used in printing Bibles.

It is significant that the coat of arms of the French Bible Society, is a Bible in the form of an anvil, with many broken hammers around it, and the motto on it is. "The hammers break, the Anvil abides forever." If this is man's book, how about its continued existence? Books men write generally die. Books on science are usually out of date in ten years. Religious books, hymn books, etc., are in a few years out of date. Yet through the centuries men of diversified rank, accomplishment, occupation and opinion have witnessed to the wonderful power of the Bible. "What a book is the Bible!" said Dr. Joseph Parker. And another, Heine, far from his persuasion exclaimed, "What a Book! Vast and wide as the world! Rooted in the abysses of creation, and towering up beyond the blue secrets of

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heaven! Sunrise and sunset, birth and death, promise and fulfilment, the whole drama of humanity are all in the Book!"

And now to give a brief reason for our conclusions of the reality of the inspiration of the Scriptures. By inspiration we mean something far different from human genius, or even spiritual illumination. We mean that as such the Old Testament and New Testament are verbally inspired as no other books or portions of books ever written, and we believe none other will be written. Our authority for this statement are the words of the Lord Jesus at the very end of our Bible in Revelation 22:18, 19.

The extent of this inspiration to present translations, for brevity's sake, we beg to express ourselves in words of the concrete testimony of one of our well-known denominations, declared several years ago in the city of Washington (not being of this denomination we may be allowed to express ourselves in their words of testimony); namely "The Bible as we now have it, in its various translations and revisions, when freed from all errors and mistakes of translators, copyists and printers is the very Word of God, and consequently wholly without error."

For this conclusion we will give just one reason. Time and space permitting, we would like to bring

to remembrance what we believe to be proofs of inspiration, experimentally and historically, but we confine our reason simply to an emphasis to its claims of "inspiration." Is it not fair to say that if a book or a person are not what they claim to be, then they should not be tolerated to the encouragement of other people's confidences? So we would say, though very reverently, if the Bible is not what it claims to be, then we have no right to declare it, for even a partial confidence. We believe the Old Testament claims divine inspiration by its over twenty-six hundred expressions of "God said," "thus saith the Lord," "He spake unto me saying," "I heard the voice of his words" and kindred sayings. Then the manifold expression of divine authority to the Old Testament by the Apostles and their Lord, give to us the final seal to every claim of "inspiration."

Then when one remembers the endorsement of Jesus to the so-called "mythical and legendary" of the Old Testament; for example, the story of the flood, Daniel the prophet, and Jonah in the fish's belly, and many others, we find ourselves prepared for all denials of the inspiration of the Old Testament Scriptures.

As to the inspiration of the New Testament, its claims by apostles and teachers we cannot enter into, but

its two hundred fifteen quotations, along with its three hundred seventy-six allusions of the Old Testament Scriptures, are evidence of the New Testament being fairly saturated with the inspired Old Testament Scriptures. There is also its five-fold unity, the structural, historical, prophetic, doctrinal, and spiritual unity, with the Old Testament. Add to this the prophecy of the Lord Jesus concerning the Holy Spirit as the Divine Remembrancer, "Bringing all things to remembrance," and we see the provision made for divine inspiration of our four Gospels, and Book of Acts. As divine guide into all "the truth" we are ready to acknowledge the claims of the Epistles to inspiration. As "shewing things to come" we have our assurance of inspiration of the prophetic book of Revelation, and with the final warning against addition and subtraction, by our Lord Himself, quoted in Revelation 22:18, 19, we come again to our subject; namely, "The supreme joy of this minister, is in ministering the Bible, as the Efficient, Complete and Indestructible Word, yea, the *very* Word of God."

"Thy words were found and I did eat them and thy word was unto me the joy and rejoicing of mine heart."—Jeremiah 15:16.

## PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

### Chapter 13—"The Ordination Craze: Its Correction"

That God is still summoning men to the Gospel ministry is ground for gratitude. The last decade has been marked by the number and quality of young people who have gone from evangelical churches into purely spiritual ministeries. When checking divine blessings and spiritual assets with which to face the present, the foregoing fact should not be overlooked.

At the same time there is in many quarters a deplorable laxity on the part of pastors, churches and ordination councils with reference to requirements for the prophetic office. This matter is brought up in connection with pastoral theology because it resides more fully in the hands of pastors to make the obviously needed corrections than with any others.

The matter will be treated under three simple headings. First, Preliminaries. Second, Procedure. Third, Proprieties.

**PRELIMINARIES**—The one contemplating ordination should take the judgment throne on himself. He should subject himself to a rigid examination, "Am I just religiously ambitious? Am I falling a prey to suggestions from insincere people? What is my estimate of this calling? Do I have a profound experience of the saving grace of Christ? Has God given me any irrefutable evidence that the one place where He wants me is the ministry? Do I love the praise of men or the praise of God?" One can hardly be too severe with himself when the question before him is, "Shall I devote my energies and time to public proclamation of the Gospel, or does God's plan for me lead out in the direction of secular work?" One may feel wretched spending himself in a sphere that seems to relate only to this earth. That same person will be twice as wretched in any branch of Chris-

tian service if he is there by self-election. Real preachers do not choose, they are chosen.

The question of an associational ordination committee should be considered. It is not difficult to see that such committee may issue in ill effect to the work of the churches. If its personnel is unsatisfactory, if its purposes are doubtful, its ministry will be detrimental. At the same time there are arguments for a disinterested committee which meets with every candidate for ordination prior to the assembly of the council. The committee is likely to be less biased and more representative in its judgment than the congregation calling the council. It is difficult to see why anyone who proposes to be a pastor, an evangelist or a missionary, or render some other form of Christian service, will sustain a loss by sitting down with some of his brethren to confer with them about

his preparation and his prospects. Certainly the verdict of the committee is not final. A church may refuse to ordain even where such an associational committee commended it. A church may heartily ordain where the committee strongly objects. Its functions are purely advisory. So long as it is non-partisan, intensely Biblical, sound in judgment it can render a real service. Your writer can call to mind instances where following the judgment of such a committee would have spared individuals and churches considerable embarrassment and reproach.

As a third preliminary step it is obvious that the deacons of a given church or some representative element in the church acting for the moment as an ordination commission should sit with the one who is considering entering the ministry. That is, action by the church convoking a council should be preceded by a recommendation from persons in the church whose judgment and spirituality are well-known. We doubt seriously if God ever calls anyone without, at the same time, impressing others of His call of that person; "As they ministered to the Lord and fasted the Holy Ghost said separate me Barnabas and Saul for the work whereunto I have called them." It is more than apparent that many persons in the church at Antioch recognized in Barnabas and Saul a fitness for full-time Gospel ministry in other lands and a divine anointing for their work.

Equipment for the ministry is a vital point. In our attempt to defeat those who would exclude from the pastoral office all who have not measured up to a cold intellectual standard offered by liberal schools we have swung to an opposite extreme in many sections almost as disastrous as the error we sought to frustrate. No illuminated Christian feels that scholarship is the all important thing, in any sphere of human endeavor. A diploma is never a guarantee of success in any work to which humans may turn their hands. Character, initiative, native ability, vision, dynamic force, determination and other graces matter much. At the same time it cannot be denied, on Scriptural grounds, or on the basis of experience, that properly disciplined mental processes form a fundamental in ones preparation to preach. We weary of hearing men cite Mr. Spurgeon and Mr. Moody as illustrious examples of how effective one may be without technical training. A right appraisal

of these men would show that they are among the best trained men of the last one thousand years. They were book lovers; their social and personal contacts included the finest minds of their generation; their private libraries would compare favorably with the most outstanding men in medicine or law.

It is disgraceful for councils to recommend to churches to ordain men for so exact a calling as the ministry who have been indifferent to the common claims of knowledge. It is likewise doubtful for a council to propose ordination, with the contingency that the unprepared man is to school himself by a careful course of reading later. In twenty years, we do not recall three men who lived up to the assurance given to the council, which by implication means that they are not only mental failures but moral failures too, having failed to abide by a solemn covenant. There is no man whose ordination is so urgent that he could not precede his facing the council and his church with proper mental and spiritual discipline. The apostles sat for more than three years at the feet of the most celebrated teacher before they themselves went forth to preach and teach. Even illiterates prefer the ministry of the shepherd who knows the elements of good grammar, who has a rhetorical sense, who is logical in his processes and Biblical.

To what has been said may be added that the call of the council on a given date should imply that the candidate for Christian work already has work to do or is going forth to some mission field where he will have work. The call should be unanimous on the part of the church. No self-respecting person would care to be manipulated into so sacred a work by an ex-parte group. The invitations to ministers and laymen to sit together need not be governed by geographic territory or purely associational lines. A sovereign Baptist church is the final authority as to the personnel of the council.

**PROCEDURE.** For purposes of clarity we shall list things here numerically—

1. Some official in the church that has brought together the council should preside only long enough to select a temporary moderator.

2. The temporary moderator takes the chair and presides for the selection of a secretary, who also is temporary.

3. The local church clerk or council clerk should read the action or minutes of the business meeting

in which the church voted to consider the propriety of the candidate's ordination and the calling of the council.

4. The copy of the letter sent to the churches should be read.

5. There should be an oral response on the part of pastors and lay-messengers who have convened.

6. It is allowable for the council to invite persons present who may not have received a written invitation, to sit with full privileges in the council.

7. A permanent moderator and permanent clerk should be chosen. In this connection, it is permissible if those temporarily filling the offices have served satisfactorily to move that they be elevated to their positions on the permanent council at the same time moving that the whole council as thus convened and organized shall form the permanent council.

8. With the permanent moderator in his chair, the candidate is presented for examination, under three heads—

a. His conversion. That should not require more than five minutes. It is cheap for a candidate to try to sell himself by building up a colorful story of his antecedents, experiences and irregularities prior to the time when he was saved.

b. His call. This also should not require in excess of a few minutes. It may most properly be joined with his statement on his conversion, being of course the sequel. One should be able to be very definite on the matter that he has an unshakable conviction that God is directing him into the ministry. He should be prepared to submit some evidential proof of that.

c. His doctrinal convictions. We are convinced by considerable experience that the one facing the council should read his entire doctrinal manuscript without pausing for council discussion. Let council members make notations on points concerning which there is lack of clarity or definite error. It is not necessary that a candidate give a chain of Biblical references in support of every dogma. The council is not met to find out what the Bible teaches but what the candidate believes. They then can judge as to whether his beliefs and the Bible synchronize. Handled on this plan, a splendid doctrinal statement covering the whole range of indispensable doctrines and special emphasis by his religious body can be covered within the compass of twenty-five minutes.

8. There may then be held democratic discussion of the candidate's fitness for his work which discussion will embrace the asking of pointed questions, courteous answers to those questions, explanation concerning things that may have been vague, as formerly treated in the written statement. If the moderator has sound chairmanship and judgment and the council is made up of Christian men marked by courtesy; if the candidate has been pointed and precise in his statement and has replied to questions, the whole council session should not much exceed one hour and one-half for the ordination of one candidate. Very little more time where there are several candidates.

9. Motions. There should be a motion by a qualified messenger that the candidate's statement be received and he retire allowing the council to enter private session. During that period statements by close friends or relatives may be very suitable. Another motion is then in order, assuming there is a favorable impression among the council members. The motion should then be that the council approve the candidate's statement of his experience, his call and his convictions, and unanimously recommend to the church to proceed with the ordination. There is usually a motion naming a committee, commonly the council executive committee and the candidate for ordination, to arrange the evening service of ordination.

We have observed a great lack of uniformity as to ordination services. It has seemed to us that an orderly procedure is praise, prayer, a reading of the council's action, perhaps special music,

The ordination sermon.

Charge to the candidate

Charge to the church

Ordination prayer, including the laying on of hands

Perhaps the presentation of a Bible

The right hand of fellowship

Finally, The benediction by the candidate who has just been ordained.

**PROPRIETIES.** There are some aspects of ordination that are of vital consequence not mentioned in the preceding paragraphs. As a matter of good taste, as well as spiritual obligation, those who are invited to attend the council should come. In our day, we need to recover from the leprosy of being, "Too busy." Something of the esprit de corps that marks the college and university campus should come to mark

those of us who are in the fundamental wing of the religious camp. We can separate ourselves from what is wrong without isolating ourselves. Treat the call to consider the propriety of a given man's ordination as you wanted your own treated. He is not a very magnanimous soul who cannot serve his own church well and, at the same time, treat courteously other churches of like precious faith in what they are doing. If I favor giving recognition to one who is offering himself for the ministry, I should be present to show it. If I disfavored, I should likewise be present. Nothing could be more spineless and flavorless than some council meetings and ordination services, when the opposite should be the case. We can rally to the man without neglecting any important duty back home. It may be certain that Paul's colleagues in the church at Antioch were present to pray over him, lay their hands upon him and wish him divine favor in the work to which God was leading.

#### The spirit of a council member.

It is advantageous to us that men of the world are rarely present when we sit together to examine one of our fellows in the faith. Were they present we should hardly have a vestige of influence left. What censoriousness, what discourtesy, what impudence often obtained! We have known men who proved themselves utterly incapable of attending an ordination council and acting gentlemanly. In fact, some admit before they go, their intention to precipitate a feverish state if possible. We have seen instances where the council member had to labor to find some odd religious slant as a trigger for starting verbal fire-works. One who has a divine commitment and is prepared for its execution will not be frightened by such people. But what is to be said for their manners? No servant of God is ever justified in imposing unduly a strain upon Christian fellowship. We were told sometime ago of a pastor who kept on probing and interrogating the candidate long after the candidate had made himself perfectly clear on the dogma in question. Let us go to council meetings not to prove the defects of the one who occasions our coming, not to vivisect and dissect and diagnose but to be helpful, conciliatory and kindly.

#### Clarity.

Council members are not discharging their responsibilities to

Christ and His church who fail to insist upon lucidity with reference to denominational distinctives. Every evangelical body while contending for the broad essentials of the Christian faith, holds to some special emphases without which its existence would be without excuse. This is especially true of Baptists. There are a combination of principles and practices that form a Baptist and a Baptist church. Of all people, leaders must know these, whether they are to serve at home or abroad. Affectionately but firmly a council member should require statements with reference to the proposed preacher's position on these points. Haziness on the ordinances or ecclesiology should be considered disqualifications or at least grounds for clarification.

Council members should not be "Yes men." No one is fitted to advise others who does not have it in him to say, "No." When it is plain to those who have been summoned that the candidate is taking a short cut to the ministry, that he is doctrinally, ethically or socially unfitted for a place of leadership, let it be expressed openly. It would serve as a definite check-rein to fantastic ordinations for just one council somewhere to flatly refuse to be party to public approbation of one who by all the tests of Scripture, logic and experience is unready for the work. If the local church still wishes to proceed with the ordination its own inherent power will permit it to do so, but *the council is sovereign over its own action.*

It is not out of order here to say that Christian leaders should think too much of the message they proclaim and their exalted calling to support in ordination men who have a sensational domestic background. I Timothy 3:7 still stands as a criterion. One cannot lead a church forward or enter upon a pioneer work with any confidence of success who has no standing among them that are "without." We were in a church recently that had been led in a series of meetings by an itinerant preacher. The pastor reported that the itinerant smoked "Lucky Strikes." When his practice was discovered, his explanation was that the doctor had recommended it as a relief to asthma or hay fever. We can easily imagine that God would call a hay fever sufferer. We do not believe He calls cigarette smokers. Ordination councils should say so.

It is right of the ordination council to insist that the candidate's aims in ordination are genuinely spiritual.



Is he asking for the approval of his brethren because he already has a Gospel ministry? We have heard of instances where persons applied for ordination that they might, with propriety, handle ordinances or that they might qualify for special clergy travel rates. Such motives are despicable beyond utterance. No one with motives so mixed could ever be a trustworthy servant of Jesus Christ. Councils can help to keep churches and individuals straight on

these things.

The ordination service may be one of great soul uplift or it may be a dull, draggy, colorless affair. It certainly should not consist of a chain of lengthy messages. The main sermon need not exceed twenty-five to thirty minutes in length. All messages should be intensely appropriate without being too personal, or palaverous.

When the ordination service is over, a certificate should be present-

ed at once to that one who has been ordained. This certificate should be provided by the local church that arranged the occasion. It should bear the signatures of several representative persons on the council including the executive committee. Twice happy that church out of which God chooses a select company to bear the glad tidings of peace through Jesus Christ to the ends of the earth. A most pressing need in our day, is Spirit drafted men.

## EXPOSITIONS IN THE SONGS OF SOLOMON

By REV. H. E. KETCHAM

(EDITOR'S NOTE: Mr. Ketcham is the only brother of the Editor. We have asked him to prepare these expositions for the Bulletin as they have been so richly used of God from the preaching platform. There will be about twelve installments).

### PICTURES OF CHRIST AND HIS CHURCH

The Song of Solomon is a very much neglected book. Until seven years ago I had never heard a sermon from it, nor had I, in my then thirteen years of preaching, ever preached a sermon from it, except one, and that was from three scattered verses. But seven years ago it was my privilege to hear Mrs. Ralph Norton, who, together with her husband, founded the Belgian Gospel Mission; and who are now both in heaven, bring a message from the Song of Solomon. I declare to you that it literally dripped with honey. I was then pastor of Calvary Baptist Church of Boonville, Ind. I went home with a burning desire to know more about that book. I began to read it, and I read it so many times that I lost count, but the more I read it the more it got hold of me, and the more I got hold of it, until I came to the conclusion that our Heavenly Father had stored a lot of food away in His refrigerator, and that we, His children, had been passing it by all these years. I began to study the book with the purpose in view of giving it to my people, with the result, that I preached for nineteen Sunday mornings, without a break, from the Song of Solomon. What a blessing it proved to be.

#### Introduction To The Book

Of course it is a love story, and the language is so intense, the similes so pregnant with meaning, that I believe that is the reason why we hear so little preaching from it. Certainly only the mind that is surrendered to the Holy Spirit could hope to present it publicly without offense. The messages have proved

to be great blessings, both in my pastorate, and in my evangelistic work which I have been following for the last three years.

This book is a song parable of love, and pictures the union and communion that exists between Christ and the Church. There are two leading personalities in the story, and they readily assume the characters of the Bridegroom and the Bride. There are other characters in the story, but they are onlookers. They could be compared, I suppose, to the cloud of witnesses with which we are encompassed. (Heb. 12:1-2).

The two main characters are a Shepherd-King—and that is what our Lord is, a Shepherd-King—and a beautiful maiden, with whom he is desperately in love, and of whom he speaks as the "fairest among women." This also is what the church is to Christ, the fairest thing on earth, the pearl of great price, His love, His dove, the supreme passion of His heart.

There is a conversation between these two that is kept up throughout the book, and it is very easy to tell which one is doing the talking by the expressions they use in addressing each other, or in talking about each other. Whenever you come across the expression, "My dove" or "my love" "my sister, my spouse" "The fairest among women" that is the Shepherd-King talking to, or about, the beautiful maiden. Whenever you come across the expressions, "my beloved," "the chiefest among ten thousand," that is the beautiful maiden talking to, or about, the Shepherd-King. By paying heed to this, and knowing that

these two represent Christ and the Church, you can know the estimation of Christ of His church, and the estimation of the church of Christ. With this introduction, and by the help of the Holy Spirit, let me present to you, the first picture. Verses 1-4, Chapter 1.

#### Communion of Christ and His Church

In vs. 2 to 4 we have a picture of joyful communion, and the beautiful maiden expressing her desire for close personal contact with him. In vs. 2 she says: "Let Him kiss me with the kisses of His mouth." This speaks of real communion, real personal contact. The word "kiss" is from a word which means "to equip with weapons" (Strong). And what more mighty weapon can a child of God possess than an unbroken, sweet fellowship with Jesus Christ. W. W. Rugh, one of my old Bible Teachers, used to say, "The secret of a life of victory is pre-occupation with the Person of Christ." Now the reason she is so desirous of this close communion with him, is because his love is better than wine. Wine, in the scripture, is a symbol of joy. (Judges 9:13 and Psalms 104:14-15). In the bad sense it is symbolical of the world's joy which comes from indulging in the pleasures of the world. In the good sense it is symbolical of the joy of the Lord. In vs. 2 wine stands for the pleasures of the world. She is saying that his love is better than wine. Any real Christian knows that the love of Jesus Christ is better than all the pleasures of the world.

The pleasures of the world, like wine, are man made, but love comes from God, for God is Love. You can be separated from the pleasures of the world but you cannot be separated from the love of God which is in Christ Jesus our Lord (Rom. 8:35-39).

Then she speaks of his name. "Because of the saviour of thy good ointments thy name is as ointment poured forth. vs. 3. What a wonderful name, the name of Jesus is. They shall call his name Jesus for he shall save his people from their sins. The name of Christ is his character, and it is a precious ointment that contains all the ingredients needed to heal all the wounds of humanity. In Acts 3:16 Peter said: "And his name, through faith in his name, hath made this man strong." In Acts 4:12. "There is none other name under heaven, given among men, whereby we must be saved." In Phil. 2:9-11 it is a name above every name. My what a name! Therefore do the virgins love thee. Yes we who have been born again, and who stand justified before God, because of his person and work, do love thee Lord Jesus, because of the good ointment of thy name.

In vs. 4 she is manifesting a desire to be even more close to him. She longs for his personal influence in her life. "Draw me, we will run after thee." Christ's influence over the believer should be a constant drawing unto himself. The more powerfully our lives are influenced by the Christ, the more swiftly we will run after him. But you cannot be in close unbroken communion with him, and constantly being drawn unto him, without influencing others. Notice she said "Draw ME and WE will run after thee.

An experience like this leads right into the King's chambers. "The King hath brought me into his chambers." Well, who has a better right in the King's chambers, than the King's bride. These chambers represent his own personal possessions, but remember that what is His is hers'. (I Cor. 3:21-23) and (Rom. 8:17).

His unsearchable riches are at her disposal.

*His joy.* These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. (Jon. 15:11).

*His Peace.* "Peace I leave with you, my peace I give unto you, not as the world giveth unto you. Let not your heart be troubled." (John 14:27).

*His rest.* "Come unto me and I will give you rest." (Matt. 11:28).

*His victory.* "But thanks be unto God, which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:57).

*His Strength.* "I can do all things through Christ which strengtheneth me." (Phil. 4:13).

*His grace.* "Grace and truth came by Jesus Christ" (John. 1:17).

*His life.* "I give unto them eternal life" (John 10:28).

*His presence.* "Lo, I am with you always." (Matt. 28:20).

*His name.* "And I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." (Rev. 2:17).

"And I will write upon him my new name." (Rev. 3:12).

*His fragrance.* "And maketh manifest the fragrance of his knowledge by us in every place." (2 Cor. 2:14).

*His glory.* "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:4).

*His exaltation.* "Humble yourselves in the sight of the Lord, and he shall lift you up." (James 4:10).

*His reproach.* "Let us go forth therefore unto him without the camp, bearing his reproach." Heb. 13:13).

Moses esteemed the reproach of Christ greater riches than the treasures of Egypt. (Heb. 11:26).

We could continue on endlessly because God has blessed us with ALL spiritual blessings in the heavenlies in Christ. (Eph. 1:3), but space will not permit, although we trust you will have space in your lives for all the blessings in Christ.

Then she says, "We will be glad and rejoice in thee." Certainly all this is cause for rejoicing. When the believer is possessing his possessions in the King's chambers, experiencing that sweet unbroken fellowship, that comes from walking in the light, he will be always rejoicing.

It will also be cause and basis for our testimony. "We will remember (make mention of) thy love more than wine." We will be talking more about the love and loveliness of Christ than about the pleasures of this world. Some how they will grow strangely dim in the light of his glory and grace. We will then have a testimony, worthwhile, and which will glorify him. Yes, His love is better than wine.

## RIVERDALE DEDICATES NEW BUILDING

Rev. Merle T. Huffmaster and the Riverdale Baptist Church in Flint dedicated the first unit of a new house of worship with appropriate all day services Sunday, November 9.

Speaker for the occasion was Dr. P. B. Fitzwater, Acting Dean of the Moody Bible Institute in Chicago.

Dr. Fitzwater has been connected with the Moody training school for thirty years and teaches Bible Doctrine, Systematic Theology and other subjects in the Pastor's Course, of which he is director.

Dr. Fitzwater was the principal speaker at the 3:00 p. m. service at which the building was formally set aside for the worship and service of God. He also spoke at the 11:00 A. M. and 7:30 P. M. services.

Pastors and members of other churches in and about Flint were in attendance at the afternoon meeting.

Preparatory work for the new structure was begun early in the summer, with actual construction work starting about the middle of July.

The building is of concrete, and the first unit provides more room than the building in which the congregation has been worshipping on Riverdale Avenue.

The new building stands on property owned by the church and fronts on Flushing Road, west of the Clio Road and just inside the city limits.

Rev. Huffmaster is in his fifth year as pastor.

## TEN YEARS WITH DR. FULTON AT BELDEN AVENUE

On Friday evening, November 28, a large crowd gathered in the Belden Avenue Baptist Church of Chicago to celebrate the tenth anniversary of the pastorate of Dr. Howard C. Fulton.

A splendid program of music was provided by the choir and orchestra. Greetings and words of appreciation were given by representatives of the various boards and organizations, including the Deacons, Trustees, Sunday School, Young People, and Women's Department; and a number of congratulatory letters and telegrams were received from fellow pastors and churches over the country.

The Honorable James J. Barbour, son of Dr. H. H. Barbour, first pastor of Belden, who has served the

people of Illinois for twenty years as Senator and Representative at Springfield, thrilled the audience as he reminisced and told of how he and his father had watched the erection of the present building, stone upon stone, fifty four years ago; and also bore this testimony to his faith in Christ and the Bible.

It was noted that the pastorate of Dr. Fulton is the longest of any in the history of Belden. The longest previous pastorates being those of Dr. Myron W. Haynes for nine years, Dr. John A. Earl for five years, Dr. Samuel J. Skevington for nine years, and Dr. J. W. Hoyt for eight years.

During the pastorate of Dr. Fulton more than one thousand members have been received into Belden, the majority of these by baptism. A total of \$180,000 has been given for all purposes by the members of Belden during the last decade, \$35,000 of which has gone to world-wide missions, and another \$35,000 has been paid out on the Sunday School building, mostly in the reduction of the mortgage, the balance of which has been pledged to be paid off this next year.

The Sunday School is at its best in the long history of Belden, with an enrollment of 900, and an average attendance of 600.

The church presented Dr. Fulton and family with a purse amounting to \$325.00, and Mrs. Fulton was presented with a gorgeous basket of chrysanthemums.

After the program the audience retired to the basement where the ladies had prepared 180 pounds of turkey which they served with proper trimmings to the happy crowd. And all agree that the celebration was an event long to be remembered in the history of Belden.

## ANOTHER GREAT SCHOOL TOTTERS

(An Editorial)

We in the North have heard much about the "Orthodoxy of the South." While we have been willing to admit that modernism has not been on the rampage in the South as it has in the North, we have never been overly impressed with the statement that "the South is thoroughly orthodox."

Now and again through the years we have heard disturbing rumors from the southland and while some of these rumors were not related to theology as such, yet they did refer to matters which have a very close bearing upon doctrinal positions.

Some years ago we talked with individuals who had been students in the Southern Baptist Theological Seminary at Louisville, Ky. We were told by them that many of the professors were tobacco-users and theater-goers and that these practices were quite prevalent among the student body. We realized then that sooner or later these loose spiritual practices would be reflected some day in loose theological positions.

Another statement which has been uniformly made concerning Louisville is that it was post-millennarian in its teachings and views. It is our confirmed conviction that post-millennialism is the wide open door through which the whole brood of theological errors may enter.

That the Louisville Seminary is tottering and, unless immediate and drastic steps are taken, will not be able to right itself, is proven by the recent southwide disturbance provoked by an article from the pen of Rev. Das Kelly Barnett, a graduate of the school and until recently a teacher in the same. Mr. Barnett was chosen by the faculty as one of the members of the graduating class to deliver an address in connection with the graduation exercises. Later his address was reduced to writing and appeared in "The Review and Expositor," the quarterly magazine of the Southern Baptist Seminary. His article has to do with "New Theological Frontiers." We quote a few sentences. Mr. Barnett defines theology as follows: "Theology is the revelation of God in history." Again he says "God is not emeritus, he did not trust his revelation to a book but to a historical process." And yet again Mr. Barnett says in speaking of the kingdom of God—

"The kingdom of God brought in through those who have experienced individual redemption." These short excerpts from the article by Mr. Barnett are sufficient to show the trend of the whole article and are not taken out of their context and distorted. Mr. Barnett deliberately says and emphatically means that the Bible is not the repository of the revelation of God, but rather we must look to the processes of history for such a revelation. Mr. Barnett evidently knows nothing of the kingdom of God being brought in by the king but is still working on the long since exploded idea that the church is somehow to drag the kingdom of God into human experience and make it stick.

The cause for concern for the future of Louisville does not center alone in the fact that Mr. Barnett so spoke and wrote. The cause for concern lies in the fact that the president of the Seminary and the professors allowed the article to be published in the official organ of the Seminary and have, without a single exception, come to the defense of the author of the article. Professor Carver says that Mr. Barnett discussed with him "his line of thinking and offered to prepare a manuscript for the quarterly." Professor Carver says further "it is easier for us who know him well to appraise favorably what he has written." Dr. Carver in his articles concerning the matter admits that he was fully aware of the position held by Mr. Barnett, that the article which appeared in the quarterly had been thoroughly discussed by himself and Mr. Barnett and furthermore, nowhere in Professor Carver's articles does he renounce the position stated by his student.

President John R. Sampey comes forward with an article entitled "Safeguarding Doctrinal Soundness of Southern Seminary" in which he publishes the Abstracts of Principles of the Seminary. He calls attention to the fact of the theological soundness of these abstracts and declares that these principles safeguard the soundness of the Seminary. The first abstract has to do with the Scriptures and reads as follows: "The Scriptures of the Old and New Testament were given by inspiration of God and are the only sufficient, certain, and authoritative rule of all saving knowledge, faith, and obedience." Dr. Sampey offers his article in the Western Recorder on November 12th and argues that the Seminary is safe because its Abstract of Principles (doctrinal

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**DON'T LET YOUR**

**SUBSCRIPTION**

**EXPIRE**

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statement) is sound.

Here again we have the same old procedure with which we are so familiar in the North. The Abstract of Principles of the Seminary declares that the Scriptures are God-breathed and authoritative. Mr. Barnett says "that God did not intrust his revelation to a book." No amount of quoting sound theological principles can offset and neutralize the fact that a graduate of the school and a member of the faculty denies point-blank the content of the doctrinal statement. L. E. Barton of Jasper, Alabama, well says, "Which will Southern Baptists prefer—the Seminary Abstract of Principles which says the Scriptures are inspired of God or Mr. Barnett's modernism which says God did not make his revelation to man through a book? Which will the Seminary itself prefer—its own fundamental law or Mr. Barnett's man-made philosophy?"

We have been watching the controversy over the Barnett article as it has been carried on through the pages of *The Western Recorder*. We have been wondering how long it would be before some professor in the Seminary or some defender of it in some Southern Baptist pulpit would drag in the old threadbare argument of "Baptist liberty" and "intellectual freedom." We did not have to wait long, for in the issue of the *Western Recorder* November 20th, Rev. Gordon Hurlbutt of Point Clear, Alabama, comes along with the argument that all of this opposition to the Barnett statement is a violation of Baptist liberty and intellectual freedom. In a personal note to Dr. Masters, Editor of the *Western Recorder*, under date of December 1, we say the following. "I have been particularly interested in the discussion concerning the Barnett Case. I have been looking for a certain note to creep into the discussion and sure enough it came in the issue of November 20th, from the pen of Brother Hurlbutt. It is the old threadbare and shelf-worn argument of 'Baptist liberty' and 'intellectual freedom.' This is the argument we have had here in the North and I am concerned to see it manifested in the South. No one that I know of has ever contended that a single solitary living man does not have a right to believe what he wants to, but one thing is dead certain that when a man in the exercise of that right, allows himself to be taken outside of the theological content of accepted and historically proven Baptist doctrine, then he no

longer has a right to identify himself with the people called Baptists. Moral and ethical honesty would compel such a man to find some other denomination that more closely approximates his views and join himself to it. But this silly argument that a man must be allowed to believe and teach anything he wants to and still do it in a Baptist school or Baptist church is certainly intellectual freedom gone to seed."

Dr. W. B. Riley, in the December issue of *The Pilot*, comes out with a bold editorial entitled "Southern Seminary Lost to Southern Orthodoxy." In this able editorial Dr. Riley takes the outright position that the Seminary has already gone so far in its modernistic attitude that it cannot now be rescued for old-fashioned Southern Baptist orthodoxy. Dr. Riley is certainly in a position to know perhaps better than any other man in the North, all that lies back of these recent disturbances and his statement concerning the Seminary is startling. This editor is not in a position to speak with anything like the degree of certainty with which Dr. Riley speaks, but it is our candid opinion that unless Louisville makes drastic corrections and makes them now, that the tide already set in will sweep it to destruction.

## THE MATTER OF ORDINATIONS

(An Editorial)

We have consistently contended through all the years of the Independent Baptist Movement that our Independent and Fundamental churches should give more attention to the matter of ordinations than they are in the habit of doing. Almost without exception at the ordination councils which this editor has attended, when the list of the invited churches was read the number not responding to the roll call exceeds the number who do. In other words the majority stay away and the minority do the work. By all means this procedure should be reversed.

We thoroughly realize that it is not always possible for pastors to attend ordination services, especially if the service is some distance removed. But we do believe that every pastor should let nothing short of the impossible interfere with his attendance at ordination councils called by our Independent, Funda-

mental churches, and wherever possible, he should be accompanied by messengers from his church.

There are two outstanding reasons why this should be so. First, common courtesy to the inviting church. To be invited to an ordination council and not to be present unless detained by matters over which one has no control, is little short of bad manners. Second, invited churches should be present in full force because of the seriousness of the situation. The Independent Group is charged by the Convention crowd with low standards and downright carelessness in ordaining anyone that comes along. We have not to the best of our memory been present at any ordination council among Independent, Fundamental, Baptist churches, where carelessness or indifference to high standards was manifested on the part of those who were present. The indifference and the carelessness is manifested by the absence of the majority of the churches and pastors invited.

We recently received a note from a friend in Pennsylvania in which he says that thirteen churches were invited and only four showed up. Of five individual pastors who were invited only one was present. Furthermore, not a single note of regret for their absence was received from any of the absentees. Brethren, this ought not to be.

## ORDINATIONS

M. T. SELLERS

At the call of the First Baptist Church of Spartansburg, Pa., a council met on the 24th of October to examine for the Gospel ministry, Brother M. T. Sellers. The council expressed itself unanimously as approving the ordination and the service was carried out the same evening.

\* \* \* \*

WALTER J. AARDSMA

At the call of the First Baptist Church of Johnson City, N. Y., a council met on November 28th to examine Brother Walter J. Aardsma for ordination to the Gospel ministry. The council was unanimous in its approval of the candidate and the ordaining service took place in the evening of the same day.

\* \* \* \*

PAUL MIDDLETON

At the call of the First Baptist Church of Monroe, Iowa, a council met Friday, November 21st, to examine for ordination to the Gospel ministry, Brother Paul Middleton.

Brother Middleton is pastor of the Fundamental Baptist Church of Marshalltown, Ia. The council expressed itself heartily and unanimously in favor of his ordination and the service was carried out the same night. Twenty messengers from fourteen churches were present.

\* \* \* \*

#### ROBERT HEWITT

In the November issue we carried the notice of the ordination of Mr. Forbes Fuller and Mr. Nickolas Daniels. The name of Brother Robert Hewitt should have been included in the same notice.

## BOOK REVIEWS

By V. C. OLTROGGE

### "THE BATTLEFIELD OF FAITH"

By S. James Bole, Ph.D.

"The Battlefield of Faith" is a distinctive work in the field of orientation. Well has Dr. Paine, president of Houghton College declared in his "Introductory Statement" to this excellent volume. — "no course in orientation can begin to be adequate when it fails to see God as the great Starting Point. In bringing us an orientation course which does exactly this, Dr. Bole has performed a true service. He has brought to his task all of his scientific skill and experience of years of research and teaching. He has with it brought a heart willing to acknowledge the sovereignty of God in His own universe."

The subject matter covers indeed, "The Battlefield of Faith." Those subjects that have been and still are the crux of controversy in our present educational centers, are here dealt with in admirable manner. They are listed in the following order: The Growth of the Scientific Method; Astronomy; The Age of the Earth; The Beginning of Life; The Early History of Geology; Physical Geology; Historical Geology; Biology and its Makers; Glaciation and Man; Genesis and Man; Anthropology and Man; Archaeology and Man; Language and Man; Psychology; Chemistry; Physics.

The dissertation of each chapter includes a history of its subject,—its origin and progress—including the record of its mistakes and fallacies as well as its successes and achievements—then true to its purpose, a final presentation of the theme from the Christian or Biblical point of view. With God presented

as the starting point of each sphere, the reader sees with new clarity how far afield men have gone when they have excluded Him from their studies and researches. Due credit is given where credit is due, but it is plain to be seen that Christian scholarship is the paramount need of the day.

This volume should be in every home from whence young people are going to high school or college. It will be a bulwark for older Christians, and will be read to pleasure and profit by all. We recommend the book enthusiastically.

320 pages, 8 inches by 5½ inches, cloth binding. College Press, University Park, Iowa. Price \$2.00.

— and behold THE CAMELS  
WERE COMING"

By E. C. Kurtz.

"— of making many books there is no end; and much study is a weariness of the flesh" (Eccl. 12:21) is a statement needing qualification. Had the making of books come to an end upon Solomon's complaint, we should have been deprived of much of the Word itself, plus those illuminating volumes that shed radiant light upon its blessed pages and which afford us fellowship with saints far and wide. Among those books which would then never have been brought to light of day is the present volume of which we write. And as to much study being a weariness of the flesh, surely every intelligent Christian reader will exclaim, "That depends!" To study the book of our instant review is a task of unbounded delight!

Here is at once, both a charming love story and an erudite textbook on the eschatology of the Church. The author, a Christian layman, has been, as he says "Courting Rebekah in a thousand stops at the side of the road." For 20 years he has devoted time to the study of the typology apparent in the prophetic import of the Old Testament account of Rebekah. As the Bride of Isaac, she is seen as a type of the true Church. Abraham, the father of Isaac, is seen as a type of God, the Father of Christ. The servant likewise, is typical of the Holy Spirit.

As Abraham sent his servant to Mesopotamia to secure a bride for his son Isaac, the story unfolds the beautiful analogy—how God has sent His Servant, the Holy Spirit into the world to secure a Bride for His Son, the Lord Jesus. The journey from Mesopotamia through the wilds

and desert to Canaan is presented as the now nearly 2000 years history of the Church. As Isaac in the eventide went forth to meditate, "and behold, the camels were coming," so the history of the Church will be consummated at the close of its desert journey when Christ goes forth in the eventide of the world's iniquity, and beholding the caravan of His Bride will shout, "Arise, my love, my fair one, and come away."

Thus as a novel, one sits enthralled at the unfolding of this tapestry of love. But the book is far more than just a story. It is a textbook, and Dr. Gabelein rightly enjoins its readers in the foreword, "It will prove a very axe and shovel to mine the unmined riches of God's Word. — Study this book with your Bible."

As a study it will be apparent that the author has several objectives in view. It has been his desire to clarify the picture of the believer's position in relation to human history, and to the Church, the Bride and Body of Christ. He magnifies the privilege that is the believer's in being a part of that Body. He reveals God's plan and intent to display before the entire universe the nature of the conflict between truth and falsehood. Apparently contradictory passages are seen as not conflicting, and the matchless grace of God is exalted by the rightful Scriptural emphasis on the glory that follows His grace.

Here is a book that will provide hours of pleasurable and profitable study for preacher, teacher—church member. Denominational nuances lie buried beneath the God-imputed glory of the True Church—the Bride of Christ—of whom He Himself declares, "Thou art all fair, my love; there is no spot in thee."

Some running extracts might well provide the readers of this review with a more satisfactory perspective of this excellent volume. The unusual employment of certain Scripture passages will be immediately appreciated. We herewith attach select portions. Chapter titles indicate the consecutive order of the Biblical narrative, but it is beyond the range of space limit here to include them all. From the chapter "Rebekah's Duty" we glean the following:

"Rebekah remembered that her Lord's first command after His resurrection, and His last before His ascension had been, "Go tell."

Hence she at once sought to



publish the Good News and to enlist for the Servant and His message the interest of her own people. — There had been times when Rebekah was confused about her duty. The desert doctors had insisted that she should not be thinking of leaving Mesopotamia. She should recognize as her "appointed" task that she settle down in the desert for the healing of the bad social and economic diseases prevailing here, and to make present wilderness environment more pleasant. — Her own people had united with the Medicine Men to counsel her to abide and to take over the remedying of things near her hand: "after that she shall go" into the land of dreams. — Because of their basic and false conceptions that "my master is a long time in coming" and therefore "all things continue," the Society of Hobnobbers told Rebekah that it was the business of "religion" to fraternize and to end war, purify politics, police the race, stop divorce, remove race antagonism, end labor disputes, elevate the submerged, provide recreation, and what not! — Rebekah's escape from confusion of this sort, with its consequently misapplied effort, was not due to any astute mental acumen that she possessed. — She had come to the Servant with a simple request:

That which I see not—teach Thou me. (Psa. 34:32). There was "no Teacher like unto Him." (Psa. 36:22). She had learned that

Not that of ourselves we are competent to decide anything by our reasoning, but our competency comes from God. (2 Cor. 3:5).

Isaac told Rebekah that He was not mending anything—He was REPLACING ALL THINGS!

I make all things *new*!

Thus the Servant refuted, with Isaac's statements, the statements, of these camel-jockeys of the plains. — She saw that this is the Age of the Third Person of the Godhead, and that the Age of the Second person of the Godhead follows, when He will return after He has obtained the sovereignty in the distant country where He had traveled "to

obtain the rank of King, and to return."

During her 2000 years of desert world wandering, various attacks have been made upon the Church. Through this journey the author brings Rebekah into experiences with Grievous Wolves—modernistic philosophy, evolution,—and on to the bright conquering glory of the all triumphant One. We continue:

Discipline of the Servant had rendered Rebekah instinctively sensitive to danger. — Now her sensitive nostrils caught the baneful odor of this wolfish breath from out the desert wastes—the musty emanation which no wilderness concoction could emasculate or temper for her bewitching incense. — She was reminded — "Beware of false teachers in sheep's fleeces —beneath that disguise are ravenous wolves." How might Rebekah know of whom, among the very disciples themselves, to beware? Her great Adviser made it clear:

By their fruits you will easily recognize them. (Matt. 7:16).

She was obliged to make choice between what man and what Isaac said. — The Servant warned her,

The man whose teaching originates with himself, seeketh his own glory. Jno. 7:18).

Isaac had written,

Beware lest any spoil you through philosophy and vain deceit, after the world's crude notions, not after Christ. (Col. 2:3).

And so it was that even within her own caravan were Grievous Wolves whose predatory plundering became more deadly to Rebekah than was any form of Isaac-hate she had yet encountered on her journey. The Servant said that this would grow worse as she neared the end of her pilgrimage.

Of all wilderness trails by which the various breeds of wolves made their approach and attacks, there was an ancient one first blazed by the Pagan breed, but the modern "Protozoan" wolves had broadened

the trail and it was now of universal use among them—a favorite path particularly for the more savage. — They made much of a creature they had found in the wilderness and had suckled from infancy—the Mud Baby—and they solicited Rebekah as nurse for the dirty child, whom they unhesitatingly admitted to be a little bastard of unknown and foul parentage. — They told Rebekah that this was a "rising" creature, but the servant said it was a "fallen" creature. — Rebekah observed that every infidel made large use of evolution to discredit God's Word. These men

say to corruption. Thou art my father; and to the worm, Thou art my mother and sister. (Jno. 17:14).

She perceived that God never repairs nor reforms—He RE-CREATES! A NEW CREATURE!

It was clear to Rebekah that God meant to fully demonstrate the false character of this cosmos, and to show it to His whole creation, as not *order*, but disorder — a system fundamentally chaotic in principle. — From all this anti-God system Rebekah was being taken out. — Rebekah saw that the only building she dare undertake was the building of the "Body of Christ," and that instead of building a Kingdom, she was *being builded* into a Kingdom Body.

Thus did her pilgrim days drag their slow length along,—and thus did she surely begin at last to see the signs of eventide, such as prompted the question,

What man is this that walketh to meet us?

She discerned the true signs, and by the Servant's answer, "It is my master," she assuredly knew this Man when He was in the field, and when He walked to meet her. Many of the desert chiefs had told her "I am he," and throughout the long day they had misled many, but Rebekah knew that Isaac would not appear to her before it was *eventide*, and before she had quitted the wilderness. — Blessed Rebekah! Heir to the Kingdom prepared, and ready finally

for His coming as King."

And reader, this is but a very imperfect snapshot of this word-picture masterpiece. To appreciate the grand gallery merit of this publication, you will both need and want a copy of your own.

Zondervan Pub. House, Grand Rapids, Mich. 332 pages, Cloth, \$2.00.

### "GLORY TODAY FOR CONQUEST TOMORROW"

By Robert G. Lee.

This is a book of stimulating sermons such as only this southern orator and prophet of God can pen and preach. A master in metaphor, potent in illustration, clear in exegesis, Dr. Lee provides in this volume, sermons that will thrill and bless the hearts of those who read them. As the Word declares "— let us — provoke one another to love and good works," so these messages will provoke their readers to new inspiration for zealous labor in their Master's vineyard. Some attractive chapter titles are: "Sin." "Fading Words." "The Bigness of Barnabas." "The Influence of a Christian Home." "Christ the Door to Salvation and Liberty." "College Students Conquering With Christ."

Zondervan Publishing House, Grand Rapids, Michigan. 158 pages, \$1.00, cloth.

### NOT NOW, BUT AFTERWARDS

By James McGinlay.

Another book of scintillating sermons by the inimitable Scotchman, James McGinlay. The remaining sermon titles are: Sonship and Discipleship; Why God Leaves Us in the World; Spiritual Invalids; Should a Christian Go To War?; The Woman With Five Husbands; and He That Overcometh. The titles suggest enough! Those who have heard this extraordinary preacher, know well the mental and spiritual refreshment awaiting them in these chapters. Those who have yet to be introduced to him, are awaiting "the thrill that comes once in a lifetime!"

Sparkling with "McGinlayisms" these messages will never be forgotten, and will always supply inspiration and illustration for their readers.

Zondervan Pub. House, Grand Rapids, Michigan. 147 pages. \$1.00, cloth.

### THE BIBLE DEFEATS ATHEISM

By James Bennet.

This is a story of the famous "Rimmer Trial" as told by the attorney for the Defendant. The original fifty-three citations of scientific error in the Bible were condensed to eight in the final complaint, and these are here ably discussed by the attorney-author. The well-known court room demand for exactitude is seen to have been more than satisfied by the like exactitude of the Bible and true science; whereas the pseudo-science of the accusers is seen in horrid contrast by its customary unethical habit of "perambulating about a pole of veracity" or, in more direct speech, its persistent practice of prevarication. A brochure to "keep at hand."

Zondervan Pub. House, Grand Rapids, Mich., 47 pages, .25c, paper.

### HIGHEST IDEALS FOR CHRISTIAN YOUTH

By Evangelist Joseph T. Larson.

A brochure of sixteen pages presenting three messages for youth under the sub-titles, "Characteristics of the Ideal Christian Girl;" "Characteristics of the Ideal Christian Young Man;" and "Do Not Sin Against The Child." Sane and sincere appeals to and in behalf of young people. Price, 10c.

### CHRIST, THE HEALER OF BROKEN HEARTS

By Joseph T. Larson.

Seventeen rich chapters of spiritual comfort for the sick and broken hearted. The introduction is written by Dr. Howard A. Kelly and the preface by Dr. Walter L. Wilson. Each of these men recognize the therapeutic value of spiritual ministry and are most cordial in their commendation of this excellent treatise. 63 pages. Price 25 cents.

### SEVEN APPEALS TO THE UNSAVED

By Joseph T. Larson.

A book of evangelistic and revival sermons of inspiring and instructive merit. Their appeal is simple, direct and earnest. Illustrative material is well chosen and employed. They satisfy not only the mind, but above all, the heart. 155 pages, paper binding. Price 65 cents.

### MISS BUSSE WRITES OF WALNUT STREET CONFERENCE

(EDITOR'S NOTE: Miss Sadie Busse, missionary in the Philippines under the Association of Baptists for World Evangelism, was one of the speakers at the Annual Missionary Conference of Walnut Street Baptist Church, Waterloo, Iowa. Miss Busse's ministry was one of the outstanding features of the whole conference. The second week of November is set aside by the Walnut Street Church from Sunday to Sunday, as missionary week. God speaks in great power during these conferences. We asked Miss Busse if she would contribute a monthly article to the Bulletin, dealing with her work in the Philippines. This she consented to do, but her first article deals with her impressions of the Conference at Walnut Street. Next month we will begin the publication of a series of articles from Miss Busse's pen and the reader may rest assured that they will be of intense interest.)

"It is toward evening and the day is far spent."

What a mixture of pain and joy the above words bring to our hearts! How we rejoice that for us the Homeland is in sight, for "It is toward evening." The Father's children will be 'homed' with Him as night shadows fall, and then "At eventime it shall be light." With that blessed hope comes the realization that "THE DAY IS FAR SPENT." The questions come, "Have I used the day which is 'far spent' for my Master? What have I done for Him which has told in the salvation of precious souls?" Much of my life, and far too much, has been spent for self and now that evening shadows are gathering I long to be 'out and away' to the land where countless thousands are worshipping a dead Christ, knowing not that He lives. Yes, that He lives to impart salvation and to make intercession for them. Away to the land where sin and death abound and where the lost and dying are crying out to the Messengers of Light "How long have you known this wonderful story and oh, why have you waited so long? Our loved ones have died and they have never heard the story of Jesus and His Salvation."

The tarrying days are difficult after one has been out in the land of darkness and has heard the cry of

the lost. My heart bled for Florence Almen, as with tears in her eyes she told of the need in Africa and the great longing in her heart to return to her station there. Then I looked into Grace Bennett's face, radiant with heaven's glory, as she told of what the Lord had done in Venezuela. I noted, too, the look of anguish, as she spoke of the need for reapers in the whitened fields, knowing that the Lord of the Harvest would perhaps not allow her to return to the field but that He would have her remain in the homeland as an Evangel, calling to the passersby, "Is it nothing to you that souls in Venezuela are perishing without Christ?" Oh, won't someone go to take my place if I am not allowed of God to return?"

The Lord led me on into the shadows, as it were, and allowed me to stand on 'holy ground' the evening Don Moffat told me how God had made the call to Brazil so very clear to Lois and to him. Though God led them to the place of His calling for them, their hearts were crushed when they realized they must return to the states because Lois was so critically ill and no medical aid was available. It is human to ask, Why, Lord, but we dare not say God made a mistake. Don and Lois were in Brazil to see the need for workers and He sent them home with a pressing burden and the vision of the lost. Seemingly the door is closed to their return, and we may ask, was it worthwhile? Yes, a hundred times over! Never have I met young people with a greater burden and passion for souls. God's way is best though it often brings with it pain, heartache and severe testing. Many young lives have yielded themselves to Christ as Lord, since Lois and Don's return, and have said to their King, "WE WILL GO TO TAKE DON AND LOIS'S PLACE IN BRAZIL." Instead of two there will be twenty to take the Word of Life to perishing souls.

God nothing does nor suffers to be done, but we would do ourselves if we could see the end in its beginning as does He! Though as yet we may not know what the future holds for Don and Lois we do know of a surety that a great task awaits them. Only those who have gone through the furnace of testing, as they have, until the image of the Silver-smith has been revealed, are privileged to go forth reaping an abundance of harvest.

Leading on into the shadows I saw the lepers, outcast, suffering, per-

ishing ones. "No man careth for my soul" is the cry that comes from their lips again and again. Doesn't anyone care? Yes, Jesus cares and they who love Him care. They go to lift the sin-sick leper, sick in body and soul, and they point him to Jesus, the Lamb of God, who said to the leper, "I will."

The shadows seemed to deepen as I saw how the germs and diseases of the tropics had ravaged the body of Wayne Barber. Just a few years ago he went forth to Brazil, ruddy and strong. Holding the fort alone on the Rio Negro, hundreds of miles from fellow missionaries, cut off from medical and food supplies, responsible for the many little Indian boys intrusted to his care with no doctor or nurse to aid him in his fight against Malaria and the many other tropical diseases, little wonder that he is broken and sick in body. His zeal is undaunted and he, with that precious, gifted helpmeet God has given him, prays the day may be hastened for their going. Praise God, he will not have to return alone but will have his wife as nurse and helper.

As the Lord led me on and on the Tempter came to me and said, "Do you want to return to the Philippines? You see what has happened with these who obeyed the call of God." My mind went back to the months and months I was alone on the field. I recalled the many attacks of malaria, the threats of the priests and they who sought to take my life. The dangers of the sea came before me as I lived again those days and days upon the little boat, driven by the angry waves. One can never erase the sight of the demon-possessed ones, the lepers and they whose bodies have great holes eaten into them from ulcers and yaws. Would I go back? Before my eyes I saw another picture. A vast multitude came before me. I saw the demon-possessed who had found the Saviour. Transformed lives, going forth helping to bring in the lost. I saw how the hand of the Evil-one was held again and again at the word of the Lord. Lonely hours brought the Crucified One very near as He whispered "I will never let go of thy hand." I remembered how many times my fever racked body was healed by His touch and how the storm-tossed boat was brought into its 'Desired Haven.' Would one ever be able to forget the many lepers who whispered the name of 'Jesus' and who said with radiant faces, "I thank God I became a leper. Perhaps I would never have

known Jesus were it not for that!" With these pictures before me my heart cried out to return. How could I stay at home! The Missionary conference at Waterloo did something for me. It seemed God allowed me to get a closer glimpse of things eternal than I have ever had before. I came to the West coast determined to get the first boat back to the Philippines and then word came that sailings were cancelled. A bit later I learned the Committee had voted on my remaining at home until February. They felt I needed to have two months of rest after the busy months of deputation work. I wondered how it would be possible to rest when the dear ones were calling to me from across the Sulu Sea, "Aren't you coming back to us?" God gives rest in the midst of unrest and He who said, "My peace I give unto you," as He wended His way to Calvary's Cross, has given unto me that peace and my trust is in Him. Nothing on earth can hold back God's ambassadors when it is His time to send them forth. "His throne is in the heavens."

"It is toward evening." Many are thronging the churches and yet so few know Jesus as Saviour and Lord! There is so much sham in this land of ours which is called a Christian nation. Perhaps you heard of the friends who came to help their friends celebrate the christening of their first-born. A feast had been prepared and there was much laughter and gaiety as the guests placed their wraps upon the bed and went into the dining-room to partake of the banquet prepared in the baby's honor. After the meal was over someone suggested that the guest of honor be presented. The mother went to bring the baby and found it had been smothered under the wraps that had been placed on the bed where the baby was lying. So often Christ is smothered out in services held in His name. "It is toward evening" and shadows of sin, in this our Christian nation, are blotting out the presence of the Light of the World. "The day is far spent" and yet the world goes carelessly on. How great is the mercy and forbearance of our Lord! "The Lord is merciful and gracious, slow to anger and plentious in mercy. He hath not dealt with us after our sin nor rewarded us according to our iniquity."

For months I wondered why the Lord allowed the doors to close when missionaries to foreign fields were ready and eager to go, but

closing of gospel doors has brought a hunger for the gospel. Those who have tasted of the Bread that Satisfies can not be filled on the husks. Those who live under the influence of the gospel, though denying its power, will not be willing to live where it is no longer proclaimed. I believe there is going to be a great hunger and thirst for the Word of God and that the cry will come from many lands, "Bring to us the Gospel that tells of a Christ who is able to save to the Uttermost." "Your ways are not my ways," saith the Lord. So often our earth bound eyes fail to see the hand of the Master Weaver. We read the story of the blind man and how his blinded eyes were opened by the word of the Lord. Though the man's eyes were opened, "He saw men as trees walking," until Jesus touched his eyes and he saw 'all things clearly.' Oh that He might touch our eyes anew so that we might see the souls of perishing ones as He sees them! 'Give me a passionate passion for souls. Give me a pity that yearns. Give me a love that loves unto death. Give me a fire that burns. Give me a prayer power that prevails. That pours itself out for the lost; victorious prayer in the Conqueror's name, Lord make it a Pentecost!'

I have gone on and on, putting the thoughts of my heart down on paper. I did want you to know what a blessing the conference at the Walnut Street Baptist Church has been to me. The closing service when the front of the church was thronged with young people, dedicating their lives to the Lord, was one that could not be forgotten. My joy and gratitude to God overflowed. As I return to my field of labor in the Islands, I shall carry with me the memory of the host of young people who said, "Lord have thy way. Use us as thou wilt," as with joined hands they encircled the auditorium of the church, while together we sang 'Blest be the tie that binds.' Yes, we shall still be joined in heart and know we'll meet again. Looking through the years if Jesus tarries, I see those young people encircling the globe.

You as parents, who have placed your children upon the altar, rejoicing that God has called them to go to the uttermost parts, shall receive an abundance of God's blessings and grace. How glorious will be that day when we regather from every land bearing precious sheaves of various colors. "Lo, a great multitude of all nations and kindreds and tongues." Rev. 5:9, 7:9.

## GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

"Thou knowest, not alone as God,  
all-knowing;  
As Man, our mortal weakness thou  
has proved:  
On earth, with purest sympathies  
o'erflowing,  
O Saviour, thou hast wept, and thou  
hast loved:  
And love and sorrow still to thee  
may come,  
And find a hiding-place, a rest, a  
home."

—H. L. L.

While you have been hustling about the preparation of your Thanksgiving dinner, cleaning off the sidewalks after the first snow, getting the car ready for the hard winter months, we, here in Brazil, have been going leisurely about our daily routine trying to keep cool. This latter action is a trifle more difficult than you may imagine. The water supply has been low on account of old pipes and the extreme dryness, so low in fact that the other day our cook didn't have sufficient water in which to prepare the vegetables for lunch. As a last resort we sent our yard boy down to a little brook to bring us back a can of water. This morning we are writing to you from a tiny one-room sleeping house at the bottom of the lot on which the mission house is located. The sky looks like a June day at home, the trees are green, the birds are enjoying a morning concert, and the whole atmosphere is one of summer at home. How we wish it were within our power to send you back a few boatloads of this warmth, and that you might send us in exchange some of the cold air. We feel quite sure more work would be accomplished here and your fuel bill would be much lower back there.

How thankful we are for those who have written to us in answer to this monthly letter. Instead of staring out into space now, we have a sea of faces before us, and it is just almost as good as a visit with you in your parlor. If you could be a quiet little mouse in the mission house when the long looked for boat mail arrives, you would surely write more often. We can't eat, sleep, or talk about anything else until we've read everyone of your letters. Of course there is some talking for one person will say, "Oh, did you hear about Mrs. Jones?" Another one will say, "Boy! listen to this," and

so it goes until every letter has been opened and its contents thoroughly digested. And daily we thank the Lord for the faithful ones back home who not only remember to pray but are willing to sacrifice some time for Him to write a word of encouragement to us on the field. Last month we wrote about the open door for Scripture distribution in the posting of Bible verses in the street cars. For those of you who have felt led to pray especially for this work we feel this bit of news will encourage you as you remember it before His throne. One Christian said, "Now, I can read my Bible without being persecuted when I am on the street car for it is right there before me." Another man walked up to a Christian business man and said, "That is the work of those Protestants." The business man replied, "It may be the work of 'those Protestants' but you will find that the words are in your Catholic Bible." The man replied, "I don't believe it, I'm going to go and buy a Bible and find out." Another young Christian woman said, "I think it is a wonderful way of getting the Word of God to those who never darken a church door or have any interest in God." But if this work is of God then surely the Devil must be working and he is. The other afternoon while we were riding the street car out to the mission, a girl around 12 or 13 years of age was reading the Bible verse aloud so that all might hear, her mother quickly hushed her up for she said, "That is the work of the devil." One of the Barbadian women overheard a man pointing to a sign and saying, "Wickedness." The signs have been posted in all of the street cars but very frequently we find one in which there is no sign. Someone has torn the sign down, who we don't know, but someone who is working for the devil. Mr. Morris who is in charge of the British Bible Society in Brazil, paid us a visit this last month, and he believes that we have a God-given opportunity in this Scripture distribution so continue to pray that the need may be met and the devil may be foiled in any attempt to stop the posting of these cards.

We should also appreciate your prayer interest in a young people's society which we shall be organizing this month as the Lord leads and supplies grace, wisdom, and strength.

We feel very strongly that the hope of Brazil and the hope of a permanent, self-sustaining or indigenous church in this place lies in its young people. God has blessed us with a number of fine, talented young people and we believe the time is ripe for such an organization. We do not like to take on more than we can handle but the situation is grave. Unless we do something for our young converts we are in grave danger of losing them to other churches and cults that are flourishing in Manaos. We are also looking forward to a baptismal service in the near future and request your prayers for this service that it may be a real victory point in the lives of our believers.

With the arrival of the Trimbles on the field our mission house is filled to capacity. Plans are now under way for the widening of a long veranda which up to this time has been of little value. When the proposed improvements have been added we are hoping to have a place suitable for recreation for our young people during the rainy season, a safe place for the babies to play, and a cool place for the English service on Sunday afternoon. Please pray that the men may be given wisdom and patience as they deal with native carpenters and workers for truly one needs just that.

For those of you who remember little blonde, blue-eyed, Grace Ann Trimble the following incident will bring either laughter or tears to you. Quite frequently now we are called upon to leave our babies in charge of servants while we carry on classes or visitation work. The other afternoon while we were at a rehearsal for the coming Christmas program and Grace Ann's father was busy repairing an organ, the little tot went on a tour of exploration into our bedroom. It just happened that the jar of cleansing cream was on a little bedside table within easy reaching distance. Sometime later the yard boy came bringing Grace Ann to her father with the following words: "Look, Mr. Trimble, she is eating soap." Eating soap may have been a trifle off but she surely was in trouble for she had cleansing cream in her hair, eyes, all over her clothes, on the floor, and was happily engaged in squeezing it through her tiny fingers like butter. She is a real blessing to our household. Please pray that God may keep her well and free from the many dangers of this climate.

By the time this letter reaches you

the Christmas program in your Sunday School will be a back number. We have rejoiced this year in the blessings and problems that have been ours as we had a part in the preparation of one in Portuguese. The Brazilians love to memorize poems but their different and sometimes queer ways of expressing themselves is oft times very amusing. One little negro girl rolled her eyes so effectively every time she forgot a word that we were compelled to put something up in front of our mouths to keep from laughing outright. Another little girl who has a lovely, sweet voice for singing cannot read a word although she is ten years old, and Mr. Stull has had to work with her every morning for a month in order that she may be ready the night of the program. This same little girl and her family must walk at least two miles each way in order to attend our services and they seldom if ever miss. We missed the mother for several services and upon inquiry found that the reason she was not coming was because she had no shoes. Yet this same woman has

been more than generous with us. Whenever she had a few eggs, a chicken, or an especially nice pineapple she brought her gift to the missionaries, not for money but as a gift to the Lord.

And so another month has come and gone. Our Thansgiving Day was not much like yours at home and yet we found much to be thankful for. God has been very gracious in supplying the needs of all on this field, caring for our physical bodies, and blessing the work with the salvation of souls. Willard and I are especially thankful for our little Billy Boy and the blessing he has brought to our home. He is well and strong. The past week or two he has begun to jammer that "goo goo, gah, gah" language understood by babies only, so when things are too discouraging and the burdens seem to mount up we take a little time out with him and suddenly the skies are brighter blue.

May we take this opportunity of wishing all of you a Joyous Christmas and a New Year filled with the glory and beauty of His Presence as you walk with Him.

## CLEANINGS

*Edited by R. F. HAMILTON*

### OHIO NEWS

**FIRST BAPTIST CHURCH,** Findlay, Ohio. Rev. Wm. L. Fisk, Pastor. The ministry of Dr. Henry Ostrom brought great blessing to our church when he was here with us during a portion of the month of November. Unforeseen circumstances kept us from beginning our radio ministry on November 16, as was previously announced. We are told that the station will be ready for us soon, though, and we, along with the Baptist churches of Fostoria and Bowling Green, are looking forward to the time when we shall be able to give the Word out over the air. The Sunday preceding Christmas, our young people combined with the Primary department in putting on a Christmas Pageant, "Christmas Tidings."

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**FIRST BAPTIST CHURCH,** Wellington, Ohio. Rev. John H. Green, Pastor. The delegation from our church attending the annual youth Rally at Toledo were richly blest by the messages brought by Rev. H. H. Savage. Our pastor is

giving a series of messages on "The Wonderful Book of the Ages" which exalt the Lord Jesus and bring great blessing to the people. Our evangelistic services are drawing good crowds. We are praying that souls may be saved and that there shall be a great revival in our community. We are rejoicing over new hymn books given to the church by a friend.

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**EMMANUEL BAPTIST CHURCH,** Toledo, Ohio. Rev. James T. Jeremiah, Pastor. For two weeks during the month of November we held a series of special gospel services with Rev. E. A. Hook of Corry, Pa. as the special speaker. Souls were saved, believers were strengthened in the faith and believers were added to the church. In many respects these services were the most helpful of any held in this church for some time. "Letter Week" proved a great blessing to our radio ministry. From the letters received we are led to believe that there are many who love the old gospel story as it is given out over the radio.



During the pastors absence in revival meetings with the First Baptist Church of Fostoria, Ohio the Sunday services were conducted by Rev. Ralph E. Hone of Fostoria and Rev. H. K. Finley of Elyria. The prayer serices were led by Rev. Earl Hoover, one of our own men and Miss Ruth Hege, missionary from Venezuela.

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**FIRST BAPTIST CHURCH** of Elyria. Rev. J. Irving Reese, pastor. A campaign was launched on November 30th to finance a program of remodeling. The Advisory Committee of the church has prepared plans whereby they would be able to use the present government campaign of saving defense bonds for the project. Mr. and Mrs. Arthur Carr of Erie, Pa. talented musicians, were to assist with their music on the day of the special drive.

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**TEMPLE BAPTIST CHURCH**, Portsmouth, Ohio. Rev. H. O. Van Gilder, Pastor. Loyalty month has proved to be a blessing to all of us. Attendance has increased with the greatest per cent being shown in the mid-week prayer services which have been over the one hundred mark. During the first two Sundays in November twelve adults united with our church, four of them on profession of faith.

Our annual business meetings will be held on the second Wednesday in December and January, the December meeting for election of officers and the January meeting for hearing of reports. Our pastor has just begun the publication of an 8-page paper called the "Open Bible Broadcaster" (not an official organ, but a personal voice), for circulation in our congregation and for general circulation to subscribers. It will be published monthly. Brother Van Gilder writes, "we have had the privilege of eleven days of constant fellowship with and under the ministry of Rev. R. E. White of San Antonio, Texas, and we have found him to be truly a great soul. His ministry was a benediction to Temple Baptist Church and to its pastor in whose home he stayed."

For more than five years we have been on the air every Sunday over Radio Station WPAY in Portsmouth. The time of the broadcast is 10:30 to 11:30 each Sunday morning, 1400 KC.

Work is in progress now on a new antenna for the radio station. It is to be erected on the roof of the Selby Building, and is of the most modern type, single tower with radiating

wires at the base. When this is completed, the station will increase its power to 250 watts, with a consequent increase in range. We shall have a much larger radio congregation, and we praise God for the privilege of reaching out still farther with the message of the Open Bible.

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#### MICHIGAN NEWS

**REV. RICHARD A. ELVE** announces that the First Baptist Church of Bay City is in the midst of a reconstruction program for their church which will involve an expenditure of \$10,000 for redecoration and repair inside and out.

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**THE FIRST BAPTIST CHURCH OF PONTIAC** of which Dr. H. H. Savage is the pastor has recently signed contracts for their new church building which will total approximately \$250,000. Work of the first units costing about \$100,000 has already begun with the demolition of the residential structures located at the back of the old building.

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**THE FIRST BAPTIST CHURCH IN LAKE ORION** of which C. D. Doebler is the pastor held special meetings from November 10 through the 23rd with Rev. D. Walter Davis of Lapeer doing the preaching.

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**FROM NOVEMBER 4th** through 16th, evangelistic meetings were held at the North Baptist Church in Flint with Walter "Happy Mac" McDonald. H. P. Warren is the pastor.

\* \* \* \*

**THE WEALTHY STREET CHURCH OF GRAND RAPIDS** reports a most successful campaign with Walter R. McDonald from October 21st through November 2nd. This was the fifth time that "Happy Mac" has been at the Wealthy Street Church. Dr. Fuller reports that with the exception or the first night, souls came down the aisle every night. The first Sunday evening of the meeting, over twenty publicly accepted Christ. Over one hundred decisions for Christ were made during the meeting.

The 28th annual Jewish Mission Day was held November 23 with Dr. Joseph H. Cohn as the speaker.

On January 11, a "Victory campaign for Christ in the Bible School" is to be launched. The church is beginning early to round up at least two thousand for Sunday School by Easter.

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**THE BEREAN CHURCH OF GRAND RAPIDS** reported great blessings through the meetings with

John R. Rice. "No less than 61 persons have recently come before the deacons to give clear testimonies of their salvation, and have been approved by the church for membership. Some 35 remain to be baptized the first two weeks of December.

Rev. Milton Lindberg, superintendent of the Chicago Hebrew Mission, is to speak in the church January 4th and 5th.

The "Prove Me Month," during which all the members were asked to either tithe for the first time or double their tithe was a great success. This year's special effort was even more successful than last year's. Total receipts last year during "Prove Me Month" were \$2,601.57. This year, \$3,271.87.

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**THE CALVARY BAPTIST CHURCH OF GRAND RAPIDS** recently completed their new auditorium. This greatly increases their seating capacity and provides the much needed room for expansion. Pastor Bob Ryerse and his people are to be congratulated on this attainment.

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**THE BAPTIST CHURCH OF WILLIAMSTON**, Michigan celebrated their centennial November 16th through 23rd. A fine program was worked out for the week with outstanding pastors from nearby churches and former pastors participating. Harold T. Reece has been the pastor since January 1, 1928 and has enjoyed a most happy ministry with the Williamston church.

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#### IOWA NEWS

**ELDORA.** Rev. Gus Dallberg reports that at the close of eight days meeting held in this church by the Rev. Wm. A. Byus of Charleston, West Virginia, souls were stirred and hearts were blessed. The meetings were run the last week in October. Rev. Byus is a heart-warming evangelist who presents the Word in such a style as to bring God's saints into a closer walk with Him.

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**FLORIS.** A call to the Prairie Flower Baptist Church near Washington, Iowa has been accepted by Rev. Harold Day the pastor of the Bible Church in Floris. Brother Day will endeavor to handle both churches giving half of his time to each. The Prairie Flower Baptist Church is an Independent church which hopes in the near future to unite with the fellowship of the G. A. R. B.

**FOREST CITY.** At the writing of this article, The American Baptist Church of Forest City is in the midst of their evangelistic meetings. Word has reached us from their pastor, Rev. Loyal H. Marx, that their evangelist B. M. Nottage is being used of God to stir the hearts of the people of that city. Praise Him!

\* \* \* \*

**WATERLOO.** Burton Avenue Baptist Church reports that God is blessing their work as they carry on for Him. Many are led to believe that the church is in a better condition spiritually than it has been for a long time. There is a good healthy spirit in all meetings and a steady growth being experienced in every department. The pastor, Rev. Harvey Taylor just recently held meetings in the First Baptist Church of Silvis, Illinois. These meetings proved to be very successful . . . souls were saved and saints strengthened.

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**WATERLOO.** Walnut Street Baptist Church members were thrilled when at the close of their Second Annual Missionary Conference some ninety-five young men and women crowded the altar, giving their ALL to the Lord Jesus Christ. We can truthfully testify that we know of nothing that will do a church more good than one of these missionary conferences.

A group of our Senior B. Y. P. U. members had the privilege of holding a service in the Eldora State Reformatory. In the service were present some seven hundred young boys and we thrilled in preaching to them our Christ. Men in authority at the school stated it was the best meeting they had had at the reformatory in a long time. This only goes to prove that it's the simple old Gospel story that causes folk to sit back and wonder.

A banquet given by our young people proved to be a success in more ways than one. Over one hundred people attended. Our special program topped off with a challenging message by the speaker of the evening, Rev. Wm. E. Kuhnle caused our hearts to rejoice. These banquets, parties, good meetings, practical work and the like are causing many to take interest in our B. Y.

Rev. Porter Barrington of Los Angeles is scheduled to hold an evangelistic campaign with the Walnut St. church beginning Sunday February 1st and continuing through

Sunday February 22nd. Though a young man, Mr. Barrington has had outstanding success in the work of evangelism. The church is looking forward to this campaign.

The Moody Bible Institute Alumni held their Iowa state meeting in the Walnut St. Church Monday, December 1st. The afternoon was spent in conferences and Bible study; a supper was served to those attending by the women of the church at 5:30. Dr. Lee Spratt, Director of the Correspondence Course of M. B. I. brought the closing message that evening.

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**NEW HARTFORD.** We have recently called Rev. Willis Jepperson to be our pastor. He is a graduate of the Northwestern Bible School of Minneapolis. We are greatly encouraged these days as we work to make our church a "light-house" in this needy community. It is our desire to be winning souls to Him in these dark days.

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**HORTON.** A few months ago the first Baptist Church of Horton undertook the partial support of a missionary to Africa. We considered this a real forward step for the church and hope to be able to expand even more in the future. The Young people sponsored a rally in November, with Don Moffat of Waterloo as guest speaker. The choir of the Antioch Baptist Church furnished the special music. Work on the church building is being started. We shall be able to do the complete job without incurring any debt. We regret to announce our pastor has accepted a call to work as Assistant Pastor of the Grandview Park Baptist church in Des Moines. This became effective December 1st.

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**AMES.** Rev. and Mrs. Robert M. Arthur, pastor of the Campus Baptist Church, have been accepted for missionary work in Ceylon by the A. B. W. E. We presume at this writing, however, that the war situation will prevent their going to that field. Pray the Lord may overrule to His glory.

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#### ILLINOIS NEWS

**PASTOR CARLSON REPORTS** a very successful evangelistic campaign under the leadership of evangelist John Carrara in November. 52 decisions for Christ were made during the services. So pleased were the pastor and people that they have asked evangelist Carrara to return for another meeting in 1943.

Under the able leadership of pastor Carlson the work at Riverside in Decatur continues to go forward; the building debt has been reduced and considerable improvement made on the church property.

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**PASTOR "BOB" MAYER OF THE MILTON HEIGHTS Baptist Church of Alton, writes,** "We just closed a two week meeting with Dr. Stuart Hydanus, God graciously blessing his unique ministry. The general theme being "The Wonders of the Heavens" using actual photographs of the stars thrown on a screen illustrating his messages. Among his subjects were "The Bible in the Stars," "The Strange Signs now Taking Place in the Heavens" and "The Unanswerable Proof of Science, Astronomy, Archaeology and the Bible to unbelief, Skepticism and Infidelity." A number of souls were added unto the Lord and the saints had their faith strengthened. Dr. Hydanus is a true Baptist and is definitely committed to our position as Regular Baptists. I unhesitatingly recommend him to the brethren as being absolutely sound and capable. Any desiring his services will make no mistake.

January 4 to 9 we will have Dr. Walter Wilson for a Bible Conference."

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**THE NOVEMBER MISSIONARY CONFERENCE** in the Pana Baptist Church was a delightful success. Ten missionaries participated in the week of missionary discussion. \$127.00 was raised and distributed among the speakers. Various groups of the Women's Missionary Union of the church took turns feeding the missionaries of their groups on certain days. The people and the missionaries both enjoyed the time of fellowship.

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#### MINNESOTA NEWS

**DAVID J. DAVIS OF FAIRBAULT** writes that Rev. E. C. Shute of Ponca City, Oklahoma, was with him in meetings from October 28th through November 9th "giving us a very profitable ministry from the first to the closing service. He has a Bible based ministry with strong evangelistic appeal on all the topics he preached upon. But I want to give special emphasis to the devotional and spiritual instruction as well as the evangelistic appeal in his messages on the Old Testament Tabernacle in the Wilderness. His collection of oil paintings that he uses in

these expositions are really marvelous in their illuminating effect."

Pastor Shute may be reached at 513 N. Seventh St., Ponca City, Okla.

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### MISSOURI NEWS

Carl W. Anderson was ordained to the Gospel ministry on November 15th at the call of Jennings Baptist church of St. Louis. Eleven Independent Baptist churches in the St. Louis area were invited to sit in the examining council.

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### NEW YORK NEWS

REV. JOSEPH M. STOWELL completed his second year at the Tabernacle Baptist Church of Ithaca, N. Y. on October 12th. On this same Sunday a special financial drive was put on to raise \$750 payment on the new Hammond organ recently installed.

From Nov. 4th through the 10th the Spiritual Jubilee Singers—a colored group of singers from Chicago—put on special services.

Arrangements have been completed for having Dr. P. W. Philpott for two weeks of meetings in the spring.

The church recently voted to send the Students Edition of the Gospel of John to more than 2,000 freshman students at Cornell and Ithaca College.

Workers met at the church on Sunday November 2nd from whence they were sent out to canvas the city surrounding the church.

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**THE INDEPENDENT BAPTIST CHURCHES** of Western New York and Northwestern Pennsylvania met with the Baptist Church of Saint-clairville, N. Y. for their November meeting. A beautiful Indian Summer day brought out a good attendance: there were 65 present from 11 churches in the afternoon service and 99 present from 12 churches in the evening. Rev. Donald Miller of Juvah, Penn. brought the first afternoon message on "The Wilderness Experiences of Israel." Rev. E. G. Griffith of the Baptist Bible Seminary then followed with a message on "Four Things Isaiah Couldn't Do."

The church then served a bountiful evening meal to the visitors. The evening message was brought by Rev. Donald Beightol on "Two Pertinent Questions: Adam, where art thou? and What doest thou here Elijah."

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### WISCONSIN NEWS

IN COOPERATING WITH THE MILWAUKEE RESCUE MISSION

which designated Sunday, November 9th as "Rescue Mission Sunday," the Garfield Ave. Baptist Church had Rescue Mission men as speakers at the main services on that Sunday. Rev. K. A. Anderson of Chicago spoke in the morning and Rev. D. J. Perry of Terre Haute, Indiana in the evening.

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**THE FIRST BAPTIST CHURCH OF MERTON**, Rev. M. L. Dowden, pastor, had a two weeks evangelistic campaign in November, under the leadership of Rev. O. G. Lewis, of Minneapolis. One of the attractions of the meetings was the nightly feature of the evangelist painting a picture illustrating a Gospel Song. Great blessing was a result of these meetings.

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**THE RAYMOND BAPTIST CHURCH**, Rev. Herbert Farrar pastor, just concluded an evangelistic campaign, with Robert Kees as evangelist.

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### INDIANA NEWS

**SUNDAY, NOVEMBER 30th** was a "high" day for the First Baptist Church of Princeton. During the year a debt of \$2,360.00 was reduced to \$1475. A special love offering was taken on November 30th to liquidate this debt. \$803 in cash came in that Sunday to which was added \$397 from the surpluses of the current expense treasury, \$220 in pledges payable in 30 days was taken; by Tuesday \$78 more in cash was received so that the debt was more than covered to the great rejoicing of pastor and people. Pastor Orville Yeager writes that the mortgage burning will take place on December 28th. The future is bright with possibilities for expansion.

Congratulations, Princeton Baptists!

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**THE LAKE REGION FUNDAMENTAL YOUNG PEOPLE'S FELLOWSHIP** held their December 5th rally at the Brunswick Baptist Church of Gary. Rev. Robert Cook of LaSalle, Ill. was the evening speaker. Don DeVoss of Grand Rapids, Mich., was the song leader.

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**REV. FORD PORTER** of the Berean Baptist Church of Indianapolis on November 16th celebrated his first anniversary on station WIRE of Indianapolis and the ninth anniversary of his broadcasting. While pastor at Princeton, Indiana, Brother Porter carried on a radio ministry and tract work which has been greatly blessed of God.

He now has a two station-hook-up which enables him to broadcast at the same time over station WIRE of Indianapolis and station WAOV of Vincennes, Indiana. The financial responsibility for this is great but it is being carried on faith.

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**THE NORTHWEST PACIFIC BIBLE AND MISSIONARY CONFERENCE** met in the Calvary Baptist Church of Everett, Washington on December 4th through the 7th. Among the speakers on the program known to regular Baptists were Dr. A. I. Brown and Dr. R. L. Powell. A fine group of other real Baptist pastors from that area also graced the program. A very fine program was arranged for those four days.

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**THE EXECUTIVE COUNCIL** of the G. A. R. B. C. will be holding their mid-year council meeting with the first Baptist Church of Atlantic City, N. J. on January 27, 28, and 29. While the day sessions are private, public meetings are held in the evenings at which one of the Council Members brings a message. All in the vicinity of Atlantic City are invited to be present for the evening meetings.

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**FROM GARRETT R. GRAHAM**, pastor of The Knoxville Baptist Tabernacle, Knoxville, Tennessee, we have learned of recent meetings with evangelist Marion Beene. The services were conducted from October 29th through November 16th. Brother Graham reports that Brother Beene is a good preacher of the Word, and left the church in good condition with a goodly number of conversions and additions. Brother Beene's address is 1820 North Park, Shawnee, Oklahoma.

Brother Graham is very happy in his pastorate in Knoxville. This past year, sixty additions by baptism and letter were reported. He expresses the hope for many more this coming year. Garrett Graham was a former pastor of the Baptist Church of Plainsfield, Illinois before resigning to go into evangelistic work, and then to his present pastorate.

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**TELL OTHERS**  
*About The Blessing*  
**To Be Found In**  
**THE BULLETIN**

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## FLASHES FROM FOREIGN FIELDS

### INDIA MISSION FIELD BLESSED OF GOD

Alipur, Banskandi P. O.  
Assam, India,  
Oct. 10, 1941.

Dear Friends:

I hardly know what to write, and the time to send this letter has passed without my thinking of it! Building a 4-room house as a ward to take care of a few of the numerous cases of TB in this region, and a moderately large granary for the Leper Colony, and a lot of medical work (while Dr. Burrows is away) muddled up with an urgent attempt to have half of the Thadou Kuki New Testament ready to send to the press by the end of this month is about my only excuse. We did, however, take time to drive to town one afternoon to a tennis and tea-party given by the European Association and the Tea Association in honor of the War Propaganda Officer who came to give a lecture that evening. It gave me the opportunity I was seeking for a talk with our local Political Officer, and for a talk with some of the numerous young men at the Railway Station, as they were just starting off to the war service—including our best medical helper.

Last year we had a happy outcome of our treatment of two cases of tuberculosis, and this year three more, including our own cook and Mrs. Burrows' house boy, and a little son of Ngulhao, our Thadou Kuki helper in Bible translation. This bright eleven-year old and his thirteen-year old brother have been taught by Ngulhao to write and speak excellent English, and we are praying that money may come to help support these boys in High School soon; they were baptized some months ago.

I fear Dr. Burrows will be shocked when he sees what it is costing to build the TB Ward, but he agreed that it had to be well built and so it could be kept clean. It will cost about \$200. So far as I know this is the first work of its kind done for these numerous cases among more than a million population in this part of Assam. I was called to see one case two miles away yesterday, but he was too far gone,

and he was in the midst of a large group of little children of that section of the village! We ought to have a good sized building or group of cottages for this class of patients. Dr. Burrows has had good experience with such cases.

Jewell Earnheart has just returned from a very happy month in Shillong, and Dr. and Mrs. Burrows write of their delight in the situation in our former home in Manipur, and that they are working hard on the language and are helping in the local medical work and in the Bible Class just now being conducted. And while they are away, the single ladies here are using their Manipuri teacher double time; his wife is a charming woman, a relative of the Maharajah of Manipur State.

In the Northern Valley of Assam along near the railroad are said to be 1,000 households of Manipuris recently come from Manipur, and also one village of Kukis, some of whom we personally now. The Manipuris have invited our evangelist Thangsum to come over and teach them, and the missionary in charge of that District work has responded very cordially to our offer of a visit to those people. So it will probably be arranged for Jewell Earnheart and Thangsum to meet the Manipuri students of the Jorhat Bible School on their way down for their Christmas vacation and take them in among those people for a few days of the blessed ministry of the Word. Your prayers can help open their hearts and lead them to full acceptance of the Lord; their village teacher was baptized several years ago.

Brother Garlow of North Lakhimpur is just now helping Dr. Cook in Bible Conferences. Conditions seem to be developing that call for the best possible trained men and women for general evangelistic and language work, and for two Doctors of highest training and right outlook on Christian faith and service. Please give us the best men and women you can get; a great work for God seems to be calling. Pray truly the Lord of the harvest to send forth the laborers.

Christmas and Christian greetings to you all.

Yours in His great love,  
G. G. Crozier.

### KOHLERS USED OF GOD IN PHILIPPINES

Talakag, Bukidon  
September 15, 1941

Dear Dr. Ketcham:

"O give thanks unto the Lord, for He is good: for His mercy endureth for ever. Let the redeemed of the Lord say so, which He hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! Psalm 107:1-3, 8.

To give you an idea of the country and the barrios let me tell you briefly of a recent trip. It also shows the nature of the work here.

One Monday morning with Padre (Miss Little's horse which I am using while she is in the States) loaded with our sleeping necessities—mat, mosquito net, blanket—a change of clothes, and some food we set out on a trip south. Our first stop was at Dagumbaan where we wanted to rent a carabao to carry the pack so I could ride Padre. We found a carabao, but had to wait until it was brought in from wallowing. During that time school let out and many children were around. I had brought my box along that would make black hearts white when placed in the cross. I got this out and we gathered the children under the lencone trees. In 15 minutes we told them how they could all have white hearts and go to heaven if they believed in Christ. They were very interested and enjoyed the illustration. By this time the carabao was there so we loaded it and were on our way again. Cacaon, the next barrio, is only about two kilometers. Here we had a meeting in the home of the acting councilor. After we had preached the Gospel the question was asked them, "who will be the first to die?" They answered, "We do not know." How true their answer was and it seemed to make them think seriously of what had been told them. From here we went on to Tampolong. After we ate our rice and fish we had a small meeting. Then as we were

about to leave it began to rain hard so that we had to wait. A man had come in and while we were waiting Sagalar spoke to him. It rained for an hour. Sagalar had started in Genesis and worked up to Abraham. We thought we had better go but the man said it might rain some more. We found out he wanted Sagalar to stay longer so he could hear more of the Word. We went on to Cosena, however, and got there at dusk.

Early Tuesday morning we had a meeting in Cosena at the house where we stayed. They asked if they could believe and yet continue in their old system. They said that if they would not they might get sick. We explained that trust in Christ alone was the only way. We went on to Kibuya where we had a small meeting. The people were not in the barrio. Batang was the next place where we wallowed the carabao in the river. While he was wallowing we prepared our dinner. Many men gathered in the house so before we ate we had a meeting. Pantalan was not far but up out of the canyon. It is quite near Katanglad, the highest mountain in Bukidnon, about 8,000 feet. The children were having their physical education. We waited until they were finished jumping and running and then gathered them for a meeting. The sun was low and it was getting cool. We were on a rise and about 60 children in front of us—perfect setting for an outdoor meeting. We showed the box which they enjoyed and taught them a chorus, "Believe on the Lord Jesus Christ." In the evening we had another meeting for all. My what interest! After the meeting we offered some Gospels and Bibles for sale. To my surprise they bought us out of Gospels and we sold a Bible. Usually the people do not have a penny but these folks certainly were anxious to buy the Word.

The next morning we went back to Batang but took another trail leading to Ticalaan. Before reaching Ticalaan we had three meetings in smaller barrios. In one of these places the people were all gathered in one house sitting on the floor in groups. I wondered what was going on. We found they were playing cards and gambling. Oh, how quick people learn sin. We had a meeting in the house opposite and they all came over to hear the Gospel. When asked if it was true they were sinners they all said, "matuod" (true).

We had our meeting in Ticalaan the next morning. About 120

gathered in front of the school. This is a larger barrio and a center for cockfighting and gambling each Sunday. The priest had been here so we told them that no religion could save but Christ only. From Ticalaan we went to Indulang. We took the longer trail because there are three barrios that way. We had meetings in two of them. At one place they wanted to all contribute so they could buy a Bible to read. We reached Indulang at four and barely had time to unpack before the children were out of school. When they saw me going to the municipio with my trumpet they all piled in there. The grown ups came also and we had about 80. The councilor asked if the natives could become believers also. What a joy to point out that "whosoever" included all, even Bukidnons.

We were now on our way home for we had gone around in a circle. But before we crossed the Cagayan River we had two more small meetings. It was Friday and I had enough meetings for the week. On Saturday, however, I had to teach a Sunday school teachers class and we had a little meeting in the evening for some school teachers who were in and would be going back to their posts early on Sunday morning.

Except that Joyce had a slight touch of malaria and a bad cold we have all been in good health. We continue to praise the Lord for this and for all of the other things he has provided for us. How thankful we are for the open door here and the deep interest of the people in the things of God. "Pray without ceasing" for even greater manifestations of His saving power.

Sincerely yours in His peace,  
Robert and Grace Kohler.

### MISS MANUEL BUSY IN AFRICA

Fort Crampel  
Friday, Sept. 5, 1941

Dear Friends at Home:

I wonder why, when a day starts wrong, it sometimes seems to upset the whole day? Is it because we fail to cast our every care on Christ?

This was my day to day: it began with the boy and the cook being late and my day to have an early morning class. So I had to eat a hurried breakfast and out to my 6:30 reading class with the women. We read the 16th and 17th chapters of Revelation, about the terrible judgments

to fall on those who reject the Son of God and God Himself. Thank God for the 21st and 22nd chapters.

All day there have been noisy, talkative workmen around the house, which does not give one much quietness. Between my morning class and 9 o'clock there were so many things to be crowded in—what to have for dinner—string beans to salt down while still fresh—a sack of cooking salt to be put in the store room out of the way of temptation for the boys—divide the plot of ground in the back yard that I want the 2 native boys to clear of weeds. I find that if I just tell them to clean that place, it usually takes them several days, what with leaning on their hoes "resting" and talking to every one around; but if I divide the place in two and give each one half to do, it can be done in a day or even one-half day. One boy was a little lazier than the other, and so while one had finished by noon, the other did not finish until evening, even with my telling him he could not go to the children's class or to the village until it was done, did not seem to make him work faster today.

From 9 to 10 o'clock I had a class with the 2nd year students of the Bible School on the Life of Christ. We are now studying the happenings of each day of the week of His death; today's lesson was some of His teachings on Tuesday from Matthew 22, 23. One wanted to know what a penny was—where it speaks of Christ asking whose image was on the penny, and to render to Caesar what was Caesar's, and to God what was God's. They have no "penny" in Sango. Another asked what enlarging the borders of the garments meant; were the Pharisees like the Arabs, who wear lots of clothing and robes? They knew what "phylacteries" are as they have seen the little cases the Mohammedans wear on wrist or neck. They could also understand about when a man died, his brother taking the wife, as they do that quite often out here. We did have a good class and I trust it was profitable for all; I do pray God that I may rightly interpret the Word to them.

Then home at 1 o'clock to give further instructions for dinner and to mix up a cake. I had told the cook to fix my oven like the other Madam's; put bricks inside to set the pans on (our ovens are a 13½ gal. drum laying on its side, built in bricks—usually with sand on the bottom and bricks on top of the sand) and he fixed it this morning.



He put the bread in and instead of its usual 50 minutes it was in 1½ hours and then not really done. The cake did get done after about one hour; it was called a Golden Spice cake but I am sure it was not made "Golden" by the tiny one lone egg I had to put in it. (We are going to take out the bricks again and use the oven as before.)

There was a premature baby born in the village two months ago and after helping the mother care for it, during the two weeks absence of the station nurse, I grew quite fond of the little mite. The last few days it has been quite sick; on the way to children's class I went in to see it and if it lives the night through, it will be a miracle of the Lord (Sat. morning—the baby died in the night). In children's class we had not even finished the first song when I had to separate two little girls who were fighting, they were actually

hitting each other. All of the children were so noisy and unruly today (or was it that they just seemed so to me?) The highest attendance this week was 138 and the lowest 90. Those of you who have received letters asking you to pray for the safe arrival of Gospels of John, can now rejoice and praise God; they arrived yesterday. Then home at 5 o'clock to find newly made cement steps at both back doorways which means that for three days we will be going around to the side door.

All days come to an end—and at the close of this day I sat on the porch just between dusk and dark; what did I see? The hills in the distance, with the greens of the trees, shrubs and grass; a full moon just up—and then as darkness settled around—the outline of the trees against the sky; the mist rising like smoke from the valley; the

brightness of the moon, the stars appearing one by one. Such a restful and peaceful view. God knows the tired body and sometimes the tired heart at the close of a busy day with its problems, and He gives us just such beauties as I saw tonight. "The heavens declare the glory of God; and the firmament sheweth forth His handiwork." What did I think? Have I done what I could, all that I should have done for Him today? Have I been what I should have been for Him today?

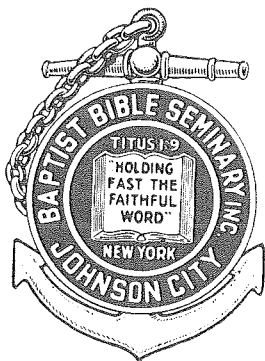
And now good-night dear prayer helpers and friends; it is time to seek rest for the body in sleep. Just breathe a prayer for the work and for me before you go to bed, in the morning, and as many times as the Lord lays us on your hearts, we need it. Also your letters.

One who longs to be more faithful in His Service,

Bertha Manuel.

## THE BAPTIST BIBLE SEMINARY

DR. EARLE G. GRIFFITH, Pres. DR. EMERY BANCROFT, Dean  
LLOYD C. BUTTON, News Editor



### ON WITH THE CHAIR PARADE

65 new class-room chairs were added to the 100 already in use to provide adequate seating arrangements for another class-room. Folding chairs, though unsatisfactory, have been used thus far in the life of the Seminary. Nameplates indicating the donor have been tacked on the back of each chair thus provided. Many of the alumni have furnished funds for several of these essential pieces of class-room furniture.

### THE SICK AMONG US

Due to ill health, four students were forced to leave school this fall: Miss Ethel Cox, Mr. Everett Davis, and Mr. and Mrs. Claude Swanson. Their names are often mentioned in

chapel prayer meetings for recovery and return to their work here.

The Seminary, faculty and student body, are thanking the Lord for the way in which He has kept the Dean, Dr. E. H. Bancroft, in health and strength. Thus far this year he has been absent but a day or two. Pray with the Seminary that the Lord will give him many more years of service.

### PRACTICAL WORK

Bible clubs for boys and girls are conducted in home, schools and institutions after school hours. 45 Seminary students have been assigned to teach and help in 8 clubs reaching approximately 350 boys and girls in this area. The object, of course, is to lead them to a knowledge of Christ as Saviour, and then in the principles of the Christian life. Memory verse contests with awards, songs, and a felt-o-graph story form the main part of the program.

Students contributed in a Thanksgiving offering to buy tracts for the children. A large number of tracts are furnished free of charge by the Le Tourneau Foundation and are used extensively in gospel team work. The tracts written for children must be purchased from other

sources, however, and are invaluable for use in Bible Club, Sunday Schools and personal visitation.

Four professed Christ as Saviour at the Broome County Farm during the regular Thursday afternoon service held by Seminary students.

### GOSPEL TEAMS

Speakers, soloists, duets and quartets aided in services in the following places during the past month: Park Ave. Baptist, Grace Baptist and First Christian churches of Binghamton; First Baptist of Johnson City; The Presbyterian Church of Forest City, Pa.; Baptist churches in N. Tonawanda, Hamburg, Marathon, Union, West Bainbridge, New-ark Valley in New York state.

Sixteen students visited the Mid-Missions Conference at Indianapolis, Ind. during their Thanksgiving vacation. Two gospel teams were busy during the week-end and many of the students from New York and adjoining states were able to go home for the holiday.

### ORDINATION

Walter Aardsma, Seminary graduate in 1941, was ordained at the First Baptist Church of Johnson City, N. Y. on Nov. 28, 1941. Mr. Aardsma is the pastor of the Bethel Baptist Church of Lindenhurst, L. I. where the Lord is blessing his ministry by enlarging a church that before his coming as pastor had had to close its doors.

**RENEW TODAY!**