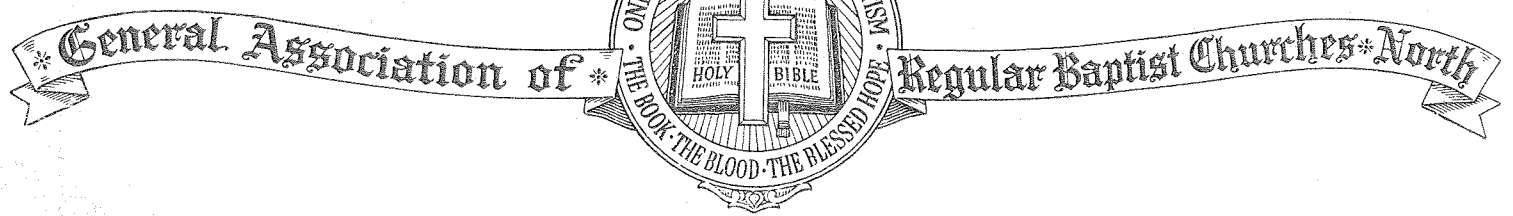


The Baptist Bulletin



THE MESSAGE OF THE WATERPOTS

John 2:1-11

By REV. WILLIAM HEADLEY

Our Lord's earthly ministry as recorded in the gospels, consisted of a series of discourses and miracles, the latter constituting His credentials of Messiahship to Israel. In his address to the Jews in Jerusalem, on the Day of Pentecost, Peter emphasized this in the words, "Ye men of Israel, hear these words; Jesus of Nazareth, *a man approved of God among you by miracles and wonders and signs*, which God did by Him in the midst of you, as ye yourselves also know." (Acts 2:22). Christ's first miraculous performance according to John 2:11 was the turning of water into wine. This initial miracle was of a creative character, demonstrating that He who had come in human form to Israel was the Creator of the universe, the eternal God.

It is striking indeed that the beginning of our Lord's public ministry of blessing to man should be associated with a wedding. This corresponds with what we read in Gen. 1:28 concerning the initial blessing of God the Creator upon His human creatures. "And God blessed them" follows the words "male and female created He them" (Gen. 1:27) and prefaces the command to the first man and woman brought together in holy wedlock to "Be fruitful and multiply." Since the beginning of the Creator's blessings to man was in association with the first wedding solemnized by Himself, and the beginning of the Saviour's blessings dispensed to man had a similar association, we conclude that the miracle-working One of John 2 was the Divine Creator of Genesis 1.

Our attention is now drawn to the waterpots of John 2, which figure so prominently in the first miracle performed by Christ. There is first:

tions not only superseded the Word of God, but had "made the commandment of God of none effect." (Matt. 15:6). In short, it was a religion of earth rather than Heaven, of man rather than God.

We see all of this symbolically represented in the six waterpots of stone or earthenware. They had a religious association, having been used in the ritualistic ceremony of "the purifying of the Jews." There were six of them. Six is man's number in Scripture, man being created on the sixth day; and the number given to the coming superman being 666. They were made of stone or earthenware and were empty, containing no wine which is the symbol of joy. Summarizing all of this into one statement, these waterpots represented an earthly religious system of human origin, highly ritualistic and ceremonial, but so empty that it was unable to provide the wine of joy and satisfaction for the human heart.

These waterpots are not limited to Judaism in their symbolism, for they represent the almost innumerable religious systems of our day which have substituted the traditions of men for the teachings of God's Word, ceremony for Christ, ritual for regeneration, and the social for the spiritual. As, at Cana, the element of water became wine through the authoritative word of the Lord Jesus Christ, so He through His word today, provides the water of life and the wine of joy for the hearts of those who acknowledge Him as their Saviour and Sovereign Lord.

THE DEVOTIONAL APPEAL.

These waterpots which suggested the transition from Judaism to Christ, also present a devotional appeal to the believer regarding the prerequisites for Christian service. The Lord used the pots to serve Him in a way that brought His hidden glory into open manifestation, for we read in John 2:11, "This beginning

THE TRANSITIONAL APPROACH

to those waterpots. Judaism, the religion of the Jews when Jesus came, had been reduced to a system of human traditions. These tradi-

of miracles did Jesus in Cana of Galilee, and *manifested forth His glory.*"

There is much that passes for Christian service today which gives to the servant the glory that alone belongs to the Lord Jesus Christ. As we think of the six waterpots of earthenware in their relationship to service, we are directed to 2 Corinthians 4:7 where the Apostle Paul in speaking of the ministry of the Word says, "But we have this treasure in *earthen* vessels, that the *excellency of the power may be of God* and not of us."

If we would be used by the Lord unto His glory we must be as the waterpots:

1. *They were there* (vs. 6). The Authorized Version reads, "And there were set there" which would suggest that they were brought to the place where Jesus was. Weymouth's translation gives us a different thought in the rendering, "There were standing there." They were not brought in for the occasion, but they were already there in their customary place waiting to be used by the Lord.

Many Christians are talented and well trained for service who are of no earthly use to the Lord because they are not spiritually where they can be used. The Samaritan woman of John 4 was greatly blessed in salvation, and witnessed effectually for Christ unto the salvation of others because she was "there" when the Saviour came to the well. Jesus demonstrated His power in the feeding of the multitude because a little lad was "there" with what He could use. Peter's boat was transformed into a pulpit from which the Master preached, because it was "there" when He needed it. (Luke 5): Think of what would happen if every minister, deacon, trustee, Sunday school teacher and church member was where the Lord could use him.

2. *They were empty* (vs. 7). The world's idea of efficiency differs radically with God's. In the secular sphere of service we are asked, "Do you have it *in* you to succeed?" In the spiritual realm, it is exactly the opposite. God asks us, "Do you have it *out* of you to succeed?" We must be emptied of our self-will, self-wisdom, self-plans, preconceived notions and carnal prejudices if we are to be filled with the essentials for Christ honoring service, namely His Word, His Spirit, and His love for lost souls. Self emptying is our responsibility. We often pray, "Lord take this hindrance from me." Such

praying is folly when we have it within our power to empty our lives of the things that keep us from serving our Lord.

3. *They were vessels of large capacity* (vs. 6). Each waterpot contained two or three firkins. A firkin being equivalent to 9 gallons, meant that every one of those six vessels had a capacity of from 18 to 27 gallons. They may not have been beautiful or ornamental, but they possessed the ability to hold much and to give out much. God is looking for big minds to receive His thoughts, and big hearts to store heaven's treasure. There is nothing more pitiable to behold than a Christian who has been saved for many years, and yet unable to masticate and assimilate spiritual truth beyond the infantile milk of the Word of God. Many a pastor has experienced the thrill of preparing spiritual roast turkey with all the trimmings, only to find it necessary to substitute the spiritual milk bottle because so few in his congregation possess the capacity for the heavier diet.

4. *They were filled* (vs. 7). Any Christian who is there within the Lord's reach, emptied of carnality, with a large capacity for the things of the Lord will be filled and used.

The servants filled the waterpots with water before Christ filled them with wine. Water is a type of the Word of God. Before we can experience genuine Christian joy and spiritual exhilaration, we must fill the vessels of our heart and minds with the scriptures. It is the stored up Word that the Lord uses to produce assurance, joy and satisfaction of heart.

It is not enough, however, to have our own earthen vessels filled with the water and the joy of salvation. We are responsible to bear the Water to others, as the servants were commanded to do in verse 8. May we as teachers, preachers and personal workers make sure of spiritual joy in our own hearts, and then bear the water of the Word to others that they likewise may know that same joy of salvation. So many have been drinking from the broken cisterns of the world only to be as disappointed as the governor of the marriage feast at Cana. None other than the Lord Jesus Christ is able to satisfy them with the wine of salvation and satisfaction. But He is looking to us to give out the Water of the Word from which he produces that satisfaction.

Listen to the governor as he ex-

claims that he never tasted anything like that of the Lord's miraculous providing. Surely the servants must have been thrilled in that they had faithfully dispensed the water which became the satisfying wine. Oh, the thrill that comes to our hearts when we hear someone praising the Lord for his salvation, and we humbly realize that the Water of the Word which the Lord has turned into the wine of such joy, has gone out from our earthen vessels. Let us be faithful waterboys for Jesus.

"Lord, may I be as the waterpots—always where thou canst use me, emptied of all hindrances, with a large capacity for thy word and power, and filled with an inexhaustible supply of joy through the word. Then may I be faithful in dispensing the water of the Word to others that they too may experience the joy which thou alone canst give."

SEMINARY NOTES

Missions Fellowship Organized

Missions have always been emphasized at the Baptist Bible Seminary with courses in General Missions and Baptist Missions as well as many missionary speakers at the chapel services during the year. Graduates of the Seminary are serving as missionaries in Africa, Brazil, Columbia, Mexico, Philippines, Kentucky and rural New York and many of the present student body are looking forward to some phase of missionary work. Aside from a regular weekly missionary prayer meeting there has been no club or organization for these students.

This fall, however, Peter Stam III, general secretary of the Student Foreign Missions Fellowship, visited the Seminary in order to organize a chapter of this fellowship. It is a national prayer group for missionary minded students and has chapters in most fundamental Bible schools and colleges. This plan met with the immediate approval of faculty and students and a local chapter was organized. About 50 became charter members and elected officers for the conduct of the business for the meetings. Delbert Dennelsbeck was elected president; Harriette O'Keefe, vice president; Edith Mace secretary.

The membership of the club has been divided into four groups on the basis of missionary interest: Africa, South America, Home Mis-

sions and General, those with no field in mind. Every Wednesday morning the groups meet together for a half hour of prayer. Each Friday noon the groups meet separately for 25 minutes of prayer for their particular field. Contact with missionaries and other prayer groups is maintained by a regular printed monthly paper and occasional letters from the home office. Plans are being made for this fellowship to conduct several chapel services.

Dr. Griffith "on the go"

The passage in Ephesians 4 that describes the gifts of Christ to His Church usually classifies a man as

belonging to one of the groups mentioned, but our president, Dr. Griffith, seems to fit into several of these. Besides guiding the affairs of the Seminary, teaching several of its classes and serving on several boards, he does a great deal of travelling in the interest of the work of the Seminary and in preaching the Gospel. He recently completed a tour that began at New York City and continued at Portsmouth and Akron, Ohio; Indianapolis, Indiana; Kansas City, Missouri; Kansas City and Wichita, Kansas.

Thanksgiving Day

Many of the students were unable to spend Thanksgiving Day at their

homes and therefore all were asked to hand in a note stating their plans for the holiday. Invitations were extended by friends of the Seminary to those students who had no place to go for the traditional Thanksgiving dinner.

Chapel Speakers

Rev James McGinlay, Evangelist Bill Rice, Missionaries Peter Stam III, Rev. Rossenau of Africa, Miss Mary Hitchcock of Africa and Evangelist W. E. Sampson have visited the Seminary recently and spoken at the chapel services.

CAN FUNDAMENTAL BAPTISTS NOW COOPERATE WITH THE NORTHERN BAPTIST CONVENTION?

By NORMAN I. EDWARDS

One of the subtleties of Satan is to make that which is unsound at the core appear, on the surface, beautiful and worthwhile. A number of church organizations, in this day, seem to follow his method. It is not surprising, however, for Paul seems to have encountered the same thing and in this letter to the Ephesians warns against "spiritual wickedness in high places." We trust that the facts which are presented in this article will serve to emphasize this warning. The writer is prepared to appear before a notary public and swear to the truth of any or all of the assertions herein stated.

In a recent conversation with the Rev. Allan Knight, pastor of the Memorial Baptist Church, Cortland, N. Y. we were told that a reform had taken place in the Northern Baptist Convention and that they were no longer what we had thought them to be. We doubted this assertion and pointed out a number of things which we felt were inconsistent with a true Baptist and Biblical position. These were, namely, their affiliation with the Federal Council; their direct cooperation, in union and lenten services, with other churches who deny many of the precious truths of God's Word; their approval of such a school as Rochester Theological Seminary; and the very apparent modernism manifested by

many Baptist ministers who are held in high esteem by the Northern Baptist Convention. We presented to Mr. Knight, Dr. Ketcham's booklet, "Facts Baptists Should Face." He felt, however, that this report was unfair, due to the fact that many of the things recorded had occurred five to ten years ago. He further stated that such things were not true, as a whole, in the Northern Baptist Convention, at least not in the State of New York. We then informed him that we would personally investigate and see for ourselves what the situation is in this present hour.

About two weeks after our conversation with Mr. Knight he called me on the phone and said that Dr. Roy Williamson, state Convention Secretary, would like to talk with me. Having business in Syracuse at a time when Mr. Williamson would be in his office, 433 S. Salina St., we arranged to meet with him on Wednesday, November 25, 1942. We were glad for the opportunity of getting directly the stand of the Convention through one of its key men. We propose to set down briefly the content of our conversation with Dr. Williamson and let the reader judge for himself whether or not the Convention has reformed.

(1) We questioned Dr. Williamson as to his stand on the Pre-millennial Coming of the Lord Jesus

Christ. I quote his reply, "It is not a fundamental doctrine. As far as I am concerned it is a matter of private interpretation whether or not one believes in the Pre-, Post-, or A- Millennial Coming of Christ."

(2) In the course of our conversation we discussed open membership. Dr. Williamson declared that he thought it was all right under some circumstances if the local pastor so desired. When we pointed out to him that Baptists had always believed, as God's Word states, in immersion as a prerequisite to church membership, he said that there was more than one way to look at it.

(3) On separation, he stated that this too was a matter of personal opinion. When we pressed him about fellowship with churches which deny God's Word as the final authority, he himself mentioned the Catholic Church. He said that we would have a hard time getting along with Catholics in heaven, that they were all right since they had not been taught differently and that he was not prepared to condemn or judge other "systems of religion." On the last clause of this statement we found our first agreement—he certainly is not prepared!

(4) Dr. Williamson defended the Federal Council of Churches of Christ in America on the ground that it was necessary in order to

negotiate with the government. We remarked that there is nothing necessary or proper in the life of a Christian which is contrary to God's Word. We asked him why the Federal Council saw to it that Rev. Charles Fuller's radio program, *The Old Fashioned Revival Hour*, was discontinued over the National and Columbia Broadcasting Company's networks. When he could give no reply, we answered for him and stated that it was because Mr. Fuller preached the Gospel too openly and too strongly to suit some of the Ecclesiastical big-wigs.

(5) Concerning the Rochester Theological Seminary—this school was excused on the ground that a liberal as well as a conservative school is needed in these days. Dr. Williamson further informed me that the students at Rochester are allowed to formulate their own theology from the books found in the library, rather than being taught directly about the doctrines of the Book. He said that it was a more modern method of teaching. We again found agreement and remarked that it sounded like Monday morning hash to us.

(6) When we tried to question Dr. Williamson about the fundamental doctrines of God's Word, namely, the blood atonement, justification by faith, the authenticity of the Scriptures, etc., he shouted that he was not going to undergo an inquisition by us or anyone else. Thus he left us in the dark as to just what he does believe concerning these basic doctrines which are taught so plainly in the Bible.

(7) In our conversation concerning Kagawa we pointed out that this man, who does not believe in the blood atonement, the deity of Jesus Christ or the final authority of the Scriptures, was backed and featured by the Northern Baptist Convention on his recent tour of the U. S. A. His reply was, and I quote, "Well—Mr. Edwards, you must remember Kagawa's pagan background. His great sacrifices for his people are enough to make me believe that he is a Christian." We took time to point out that only one sacrifice, that of the Lamb of God, was necessary and that our salvation depends wholly and only on our personal acceptance of that finished work.

(8) We further questioned Dr. Williamson about a statement which was made by a convention pastor in a recent ordination mes-

sage at Tully, N. Y. The pastor of the Baptist Church of that city, the Rev. Howard Fitch Meyers, said in his message, "Jesus Christ did not come into this world to save people individually but to set up His Kingdom." Dr. Williamson defended this statement by saying that I would have to know Mr. Meyers in order to understand what he meant and that after all there was the matter of personal interpretation. We suggested to Mr. Williamson that he read Luke 19:10 and I Timothy 1:15. Then lest he should fail to do so, we quoted them to him.

(9) Dr. Williamson opined also that our church, the Bible Baptist, Cortland, N. Y., is not a Baptist church in good and regular standing because of our lack of cooperation and affiliation with the Northern Baptist Convention. We then patiently stated our belief in and adherence to the historic Baptist doctrines found in God's Word. We further pointed out God's blessing on our little church, which has less than fifty members, and is only three years old, in calling out already seven young people for full time service. He then said that we were boastful and Pharisaical, despite the fact that we openly praised the Lord for what *He* had done and disclaimed any credit for the former pastor, any person in the church or the one who is now ministering the Word to this group of believers.

(10) At the beginning of our conversation with Mr. Williamson, he suggested that we were located too closely to the First Baptist

Church of Cortland and that a residential location might be better. We told him that we were interested in another site for we do need badly a larger and better equipped building. He then suggested that the Convention might be glad to help us with this problem if we would affiliate ourselves with them and contribute to the state budget. This is open bribery and shows that some of these men are nothing more than bread and butter religious leaders. Suffice it to say that when he suggested such a thing, we laughed.

These are the facts showing clearly the attitude of the Northern Baptist Convention in the State of New York. We have written these things not to be mean or because we hate these men who are so beclouded, but that others might not be fooled by the machinations of the Northern Baptist Convention. As you can see from the above evidence, which comes directly from a leader in the New York Baptist Convention, that organization has not changed.

The writer of this article is a young man, in his first pastorate. We realize that we have a lot to learn, but praise God we know Him! We daily thank the Lord for sending us to the Baptist Bible Seminary where we were grounded in God's Word. We accept that Word, the Bible, as the only sufficient rule of faith and practice. May God help us, young and old alike, in these perilous days, to earnestly contend for the faith, once delivered to the saints.

CAN THE BIBLE BE PROVED?

By O. W. STANBROUGH

Can be had in tract form by addressing The Bible Light Press,
2425 Van Brunt, K. C., Mo.

Four university graduates, all skeptics whose faith in the Bible had been wrecked in their educational process, once asked me this question, "Can it be proved beyond a reasonable doubt that the Bible is the Word of God?" I gave them the following answer. All four were convinced, their faith in God was restored, and they are now happy in their security of faith. If you really want to know the Truth, please read carefully what follows. It was written solely to help honest doubters find a reasonable proof that the Bible is the very Word of God.

A little self examination is necessary by way of introduction.

Did you ever sit on a jury in a court of justice? Or, were you ever in the room where men were being examined for jury service? Is not this the question which you heard put to every prospective juror? "Will you render a fair and impartial verdict, solely on the evidence produced, without being influenced by any preconceived notion or opinion?" If the prospective juror answered in the affirmative he was acceptable for jury service, but if he answered in the negative he was

immediately disqualified as unfit to render a fair verdict on account of a biased mind.

Now, Reader, you must also test yourself with this same question. Before we proceed with the evidence, will you agree to render a fair and impartial verdict, solely on the evidence produced, without being influenced by any preconceived notion or opinion? If you can honestly answer, "I will," you will receive much benefit from reading further, but if your answer is negative you have disqualified yourself to hear evidence since you have a biased mind. Your judgment would not be acceptable in a court of justice.

Now consider this second question. "Can the evidence of an eyewitness be successfully refuted?" Yes, but only by perjury. If you can not prove that the witness has lied, that he did not see what he said he saw, and did not hear what he said he heard, then the honest juror must accept his evidence, and render a fair and impartial verdict on such eyewitness evidence. Now, let us proceed with the trial of the Bible to establish its truth or falsehood.

The first witness we shall examine is Moses, the writer of the first five books of the Bible. Moses saw and heard as God spoke to him, Exodus 3:1-6. God gave Moses the words which Moses spoke, Exodus 4:12, 15. God also made the first two tablets of stone and God wrote with his own hand the words that were on them. Exodus 32:16, and 31:18. Moses also wrote all the words of God in a book until they were finished, Deuteronomy 31:24. Thus Moses is qualified as an eyewitness of God.

The second witness is Isaiah, the prophet. Isaiah both saw and heard as did Moses, Isaiah 6:1, 8. Isaiah also carried on conversation with a messenger of God, Isaiah 6:5-9, and God gave Isaiah the words of the message which he wrote throughout the book, Isaiah 6:9; 8:1; 13:1, etc. So Isaiah is qualified as an eyewitness of God.

The third witness is Jeremiah, the prophet. God spoke his own words to Jeremiah, Jeremiah 1:4, 8, 17; 26:2. God also promised Jeremiah that he would watch over his word to perform it, Jeremiah 1:12. He made a similar promise to Isaiah, Isa. 44:24-28; and Ezekiel 37:12-14.

The fourth witness is Ezekiel. The prophet both saw and heard his message as did Moses. Ezekiel 1:1, 3. Ezekiel received the very words of

his message which he was instructed to give just as he received it regardless of whether his hearers received it or rejected it| Ezekiel 2:1, 5, 7. He was to receive all the words of the message and speak them unto those to whom God sent him. Ezekiel 3:10, 11. So Ezekiel is qualified as an eyewitness of God.

The fifth witness is Daniel, the prophet. Daniel both saw and heard the words of his message, Daniel 10:8, 9. Daniel was told that at least a part of his message was not to be understood until "The time of the end," which was then in the distant future. Daniel 8:15, 17, 27; 12:8. So Daniel is qualified as an eyewitness of God.

In the same manner are qualified Hosea, Hos. 1:1; Joel, Joel 1:1; Amos, Amos 1:1; Obadiah, Ob. 1:1, etc. Every spokesman of God in the Old Testament has thus qualified himself by recording his eyewitness experience and denying any personal responsibility for his message, merely recording the things which he saw and heard.

In the New Testament the first witness is John, the beloved apostle, (John 13:23; 21:20). John both saw and heard what he wrote, John 1:29-34; John also includes the other apostles with himself as eyewitnesses of these things. 1 John 1:1-4. So the apostle John is qualified as an eyewitness of God. John wrote five books of the New Testament, including Revelation, which also he saw and heard, Revelation 1:9-20.

The second New Testament witness is Peter who wrote two books of the New Testament. Peter also both saw and heard the words of his testimony, 2 Peter 1:13-21. So Peter is qualified as an eyewitness of God. Peter bears further witness which includes the other apostles with him as eyewitnesses, Acts 10:39-42.

The third New Testament witness is Paul the apostle, who wrote twelve books of the New Testament. Paul also both saw and heard the words of his testimony, Acts 9:1-22. Paul also includes the other apostles with himself as receiving their messages directly from God through the Holy Spirit, from whom he declares they received the very words which they use in their messages, 1 Cor. 2:1-16.

The fourth witness is Luke, the physician, who wrote two books of the New Testament. Luke does not claim to have been an eyewitness but assures us that he most carefully searched out his information from them that were eyewitnesses,

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"That thou mightest know the certainty of the things where in thou wast instructed." So Luke, and all the writers of the New Testament, are qualified as eyewitnesses of God.

Now, Dear Reader, you are confronted with the eyewitness evidence of God's messengers which they have faithfully recorded in God's book. Unless you can produce evidence of perjury against their tes-

timony you are honorbound to accept it and to render a fair and impartial verdict according to their testimony. If you should now decide to remain an unbeliever you have placed yourself in the position of calling God a liar according to the testimony of his own chosen eyewitnesses, of which his own Son, Jesus Christ, is the chief witness of all. "He that believeth on the Son of

God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son. And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not life." (1 John 5:10-12).

EXPOSITIONS IN THE SONGS OF SOLOMON

By REV. H. E. KETCHAM

THE PLACE THE CHURCH OUGHT TO HAVE IN THE WORLD TODAY.

In our last message the beautiful maiden has just finished testifying to the beauty and loveliness of her lover. He was the "altogether lovely one." He was hers and she was his, and he is delighted in her. As you all know by this time we are making an application of all this to Christ and the church, or the individual member of the church which is his body. "Unto you therefore which believe he is precious." (1 Pet. 2:7). How wonderfully true it is that Jesus, to us, is the "altogether lovely one." And when we can testify to an unbroken fellowship: "I am my beloved's and my beloved is mine: he feedeth among the lilies," then we are filling the place in the world that our Lord has designed for us. Then it is that we shall have his smile upon us in blessings of joy and peace and power. We shall not only be satisfied with him, but we shall have the consciousness that he is satisfied with us. This is all pictured for us in the verses we have chosen for this message.

The Shepherd-King is speaking and telling the maiden that she is beautiful. "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners." To Christ the church is beautiful and comely. Certainly not because of any beauty and comeliness that we have in ourselves as members of the church. Like Paul we will have to say that we are full of "infirmities, reproaches, persecutions, distresses and necessities; that we are fools for glorying in ourselves; that we are the least of all saints, but, that we glory in all these, for then, the power of Christ rests upon us." (2 Cor. 12:9-11). We are beautiful and comely only, with the beauty and comeliness that he puts upon us. "Tirzah" is the name of a city in Palestine, noted for its

beauty. The name means "delightsomeness" (Strong), and when we are in unbroken fellowship with him, and he is always leading us in triumph, we are a delight, and a sweet smelling savour. (2 Cor. 2:14-17). He also likens her unto the city of Jerusalem. Jerusalem is the city of the King, not only of King David, but the city of the King of Kings, the Lord Jesus Christ. Psalm 50:2 says: "Out of Zion, the perfection of beauty, God hath shined." She is destined to be the praise of all the earth. Isa. 62:7 says: "And give Him no rest, till he establish, and till he make Jerusalem a praise in the earth." Jerusalem is destined to be the perfection of beauty, and God is to shine out of her. She will be comely, but only with the comeliness which he puts upon her. In Ezk. 16:14, the prophet, speaking concerning Jerusalem says: "And thy renown went among the nations for thy beauty: for it was perfect through MY comeliness, which I had put upon thee, saith the Lord." Likewise, the church, is comely only with the comeliness which HE puts upon her. He is the head of the body, she is the fullness of Him who filleth all in all. Would to God the visible local church would manifest all this beauty and comeliness to the world today, by her actions. If she only would, then, she would be "terrible as an army with banners."

The word which is translated 'terrible' in this passage appears only three times in the Bible. S. of S. 6:4; S. of S. 6:10 and Hab. 1:7. The meaning of the word is "awe-inspiring" (Strong and Young). The true meaning is expressed as it is used in Hab. 1:5-7. "Behold ye among the nations, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told

you. For, lo, I will raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not their's. They are TERRIBLE and dreadful: their judgment and their dignity shall proceed of themselves." God is saying to Israel, through his prophet, that because of their sins he is going to allow the Chaldeans to invade the land. Their armies will be 'terrible' (an awe-inspiring sight) as they march through the land possessing dwelling places that are not their's. These armies will cause fear to come upon the people. They will have dignity and judgment as they proceed.

Now the marvel of it all is that when Paul preached his famous sermon on 'Justification by Faith' in the synagogue at Antioch in Pisidia, he closed His message by quoting Hab. 1:5 "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Now Paul was setting forth the truth concerning Jesus Christ in his person and work in redemption. That was the work that God was doing, and which, Paul a man, was declaring unto them, but which they would not believe. Just as Israel of old would not believe that the Chaldeans would invade the land, and went on in their sin to despise the word of God, and finally had to look upon the 'awe-inspiring' sight of the armies marching through the land possessing dwelling places which were not their's; just so the work of God in raising Jesus from the dead, that he might justify all who believe from all things from which they could not be justified by the law, would be a work which would not be believed, but which, nevertheless, would be true, and there-

fore, the despisers would wonder and perish as they would behold the church marching through, making an 'awe-inspiring' sight, as she possessed dwelling places which are not her's, for here she hath no certain dwelling place, but she has a city whose maker and builder is God.

Now brethren that is what God intended the church to be, an 'awe-inspiring' sight as she dwelt here in the world, and that is what she was in the beginning. It is written that when they continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers, that FEAR came upon every soul. (Acts 2:42:43). When the church is a 'delight' to the Lord, and when she is 'comely' in his sight, because of an unbroken fellowship, then she can be "Terrible as an army with banners." But what a sad picture the visible church presents today. Split and divided, and torn asunder by dissension and strife, and the many denominational fences, she certainly is not a source of awe and fear. This is a general view of the church; thank God for the exceptions where churches are standing for, and preaching, the word, and souls are being saved. This assures us of the power of the word, and that the very gates of hell shall NOT prevail against her, but nevertheless, that thing called christendom is NOT an awe-inspiring sight to strike the fear of God into the hearts of the ungodly. Let us repent and get back to our first love, for the candlestick of many a local church has long since been removed.

In verses 5-7 of this chapter the Shepherd-King is repeating certain things which he has already stated concerning her, and which we have already commented upon in previous messages. But in verses 8-9 he states the fact that while there are scores of others, yet there is none like her. She is his dove, his undefiled, the choice one of her mother, and others praise her as they behold her beauty. Christ and the church are ONE. This is set forth very clearly in the scriptures. Especially in Eph. 5:25-32. We are members of his body, of his flesh and of his bones. As a man and woman joined together in holy wedlock are one flesh, so also is Christ and the church. She is his dove; his undefiled; his choice one. The church has a relationship with Christ that no other group of redeemed ones has.

In verse 10 we have something that speaks to us of the bright and

perfect day toward which the path of the just leads. "Who is she that looketh forth as the morning?" The prospects of the true church are as bright as the promises of God. She has a blessed hope as she peers out of the night into the coming day. She faces a day that grows brighter and brighter until the perfect day dawns, and shadows and sighing shall flee away. The night is very dark around us, and let us not be deceived, the darkness is not going to get any lighter. As far as that is concerned it is going to get darker and darker. Evil men are waxing worse and worse. What the deceitful, desperately wicked human heart will stoop to do! It is pretty low down when it will seek to cash in on the boys who go out into the firing lines to protect its very interests. When it will continue to argue and play political football with necessary war materials, just in order to keep the control of these things, after the war, in the hands of a few greedy money mongers, there isn't anything good you can say for it. When it deliberately plans to debauch those very same boys with tobacco and whiskey in order to keep their business built up, it is pretty low down. As soon as some one tries to put a safeguard around those boys to keep them from being overcome by those damnable things, immediately that evil crowd storms the doors of the Whitehouse to smother it, and the sad part of it all is that they succeed very frequently. Jesus said: "As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." That does not indicate that the darkness is going to get any lighter. But we are not of the night; we are of the day; we are children of light. We are looking out of the night that is getting blacker and blacker, into the morning of the bright and glorious day. Yea! she is to be the one who will hold forth the only light there is in this dark night.

While she is surrounded with this dense darkness she is to be "fair as the moon." The moon is the chief light of the world in the absence of the sun; yet she shines with a reflected light which is not her own. Jesus said to those who later were made members of the church: "Ye are the light of the world." In Phil. 2:15-16 we are told: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day

of Christ." Jesus Christ, the true light, is absent from the world, and the church is called upon to reflect him into the darkness. The church has no light of her own, but, she is to reflect the beauty and comeliness which he puts upon her. Like the moon reflecting the light of the sun, so the church is to reflect him, who is the true light, into the darkness of sin. In this may she be as "fair as the moon."

The church is also to be as "clear as the sun." What a sad thing it is that so much heaven has been introduced into the true meal of the gospel that the message has been beclouded, and befogged, and people are confused instead of enlightened. The church ought to be just as "clear as the sun" when she is putting out the word. It is a marvel that anybody is saved at all today. When you consider the many different divisions in Christendom; the hundreds of different voices that are crying: "This is the truth come this way." All this confusion in the ranks of professing Christians to say nothing of the inconsistent lives hundreds of them are living, and then beside all that the wickedness of man which is again becoming "great in the earth," it is a marvel that anyone is saved. But they are being saved everyday, and what a tribute and testimony that is to the power of the Word of God, which is still the power of God unto salvation to everyone that believeth. Thank God for those churches and individual Christians that are being as "fair as the moon," and as "clear as the sun," in this stygian darkness. Again he repeats that she is "terrible as an army with banners." "Would to God that the church would get back in these last days, to the place where she would be 'awe-inspiring' and bring fear upon those who are out of Christ.

SORRY!

We are sorry that Dr. Van Gilder's "Studies In Revelation" does not appear this month. Dr. Van Gilder was unable to get copy to us in time for printing

PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

Chapter 23

"SOME MINORS AND A MAJOR"

Scriptures: Acts 19:8, 10 and 17-20; Acts 20:1, 5

It is the design of this final chapter to make reference to some minor matters and one question of major concern to all ministers. On the surface there may not appear any traceable relations among the questions raised. Despite that there are concealed relations.

A MINISTER SHOULD BE HIS OWN CHECK-UP MAN. By that is meant a pastor or any other person engaged exclusively in Christian work should keep a relatively detailed record of his day-to-day ministry. The broad essentials of such a record would include personal interviews, sermons preached, services attended, and committee and board meetings, places to which one goes, mileage, as well as definite results in the form of Christian conversions or other responses to Bible preaching.

A negative comment will fit right here. One should always guard against a meticulous system that enslaves. No one should take so much time in keeping records of things that he has tried to do or is doing that he cuts short his ministry. Records should not be preserved for the purpose of self-salesmanship or sensational display. Certainly one must guard against becoming a mere time server, or a hireling. If keeping an accurate chronicle robs one of the joy that belongs to all spiritual ministry then it should be reduced to a minimum.

The point for which contention is here made is that one should not do less because he does not have to punch a clock. In fact all men and women who are upon their honor because of the nature of their calling should do more, and likewise do it more thoroughly, than if they had to answer to some superior in an organization.

Should anyone feel that there is no scriptural precedent or principle for this exhortation let him read Acts 20 verses 1 to 5. The Holy Spirit shows us how Paul crammed his days full of travel, hard work and a multiplicity of contacts which carried him over a very extensive geographic range. The great Gospel chieftain appears first in Macedonia,

then there is a grand swing southward to Greece for a quarter of a year of Gospel ministry, from thence he turned eastward into Syria a land especially dear to him. After this he retraces his missionary steps to Macedonia; there he picked up a staff of First Lieutenants in the service of Christ and once again turned eastward. All of this the Holy Spirit carefully records meaning that God is more than taking note of where we go, what we do, and what persons are affected by our ministry. There is certainly going to be a careful audit of our accounts by and by. Auditing now will be the best guarantee of a good and certified account when we appear before the Judgment Seat of Christ.

SOME PLACE SHOULD BE GIVEN TO PUBLICITY. Not a few persons in Christian work classify all avenues for securing a wider hearing of the Gospel as self laudation and sensationalism. May not one mistake shrunken vision and stifled initiative for the beautiful virtue of self effacing humility? It is tragically true that some people use the Gospel, the churches and related agencies for self projection. This does not excuse others or justify others, when they hide their divinely bestowed endowments, or sink into a sanctimonious obscurity.

No apology is made here for saying that the best known forces in any community should be the churches. The foremost personalities should be the preachers. These should not have to battle for eminence nor force themselves upon public notice. By sheer force of the eternal worth of the things for which they stand their presence should be felt and recognized.

If one has a value of infinite worth to offer, every honorable avenue of spreading the intelligence should be brought into action. As it works out in actual life all of this means that a local church should publicize its program. It is little less than disgraceful for a pastor to be preaching in a building which is not clearly identified by a bulletin board or a sign which includes the schedule of worship services, sermon topics

and other essential information. Newspapers are commonly very co-operative with preachers and churches. All free available space should be used and wherever possible paid display ads should be secured. The papers are as popular as ever. Their power for catching attention should not be ignored. The value of radio broadcasts where finances permit are so effective as to need no comment. Well written letters of a clear, readable and intelligent character have value. Bulletins put out on good paper with sufficient modification in material from week to week should turn the thoughts of the people churchward. Christ said to the man of Gadara, "Go home to thy friends, and tell them how great things the Lord hath done for thee and have had compassion on thee." Knowing Christ he was to make Him known.

CHAIRMANSHIP AN INDISPENSABLE ASSET: We must recover from the illusion that soundness of belief and skill in the exegesis of Scripture will guarantee that a message must carry across from preacher to hearer. In any social assembly the guiding hand of the presiding chairman is extraordinarily important. Pastors should aim to be pastmasters in this field.

The good moderator will come somewhere between the stilted, lifeless icicle on the one hand and the foamy gusher on the other. The important things in good chairmanship are, first of all thoroughly Christian purposes as to the meeting, then punctuality, a friendly air toward the congregation, Christian courtesy toward guest speakers or musical assistants, brevity instead of volubility in announcements, and smooth stepping from one element of the service to the other. The whole service should have one solid impact and not be a jumble of unrelated if not contradictory features. He must be unobserving indeed who has not seen many instances where a service was either materially weakened or substantially heightened by the contribution of the presiding chairman. The work is like anything else to which we turn our

hands, it is worthy of earnest prayer and serious thought. There comes back to mind the case of the Christian high school girl who with bubbling contempt referred to a preacher who opened the Baccalaureate service by saying, "The time has come to begin." We believe that any man who can preach reasonably well should learn likewise to preside with fitness.

Now comes the Major: THE PASTOR AS A REVIVALIST. This writer would dare to denounce as the wildest and most speculative guess the teaching that a revival is out of accord with the prophetic program for these days. Any system of interpretation that fences God about with limitations should be unwelcome to His people. His self revelation reads, "I am the Lord I change not." Again, "Jesus Christ the same yesterday, today and forever." A changing world cannot affect a changeless God. He has made a vain if not an injurious journey to a teaching center or a conference assembly if all he learns is that the church of Jesus Christ has wandered beyond the reaches of the flood tides of Grace. All this may call forth the remark that "we are in the Laodecian Age." It must not be forgotten that at the very hour when the sin-loving, self-loving, Christ-rejecting church in Laodicia was in existence the church at Ephesus, the church at Smyrna and the church at Philadelphia were also in existence. So while some are frozen, or freezing to death, others may enjoy the Holy flame of a Heaven begotten revival. The sick person who takes the view that his abnormal condition is normal is not likely to meet a remedy.

As God looks upon time we are only a few minutes removed from the great spiritual upheavals on both sides of the Atlantic during the eighteenth and nineteenth centuries. We dare say that tens of thousands of people were saved in different countries in those days which seemed distant to us at the very time when prophets of doom and defeat were the loudest. Our God is a lavish Host. Despite the "Falling away" it would please His magnanimous heart to once again set before His own household the overflowing cup. It is not the teaching of the New Testament that the church of Jesus Christ is to slowly die out. It is the plain teaching that it is to triumphantly fly out.

There are men in our land who

have become known for about one thing, namely the doctrine that revivals are *passee*. Those who like to be spared the rigors of earnest prayer, careful heart examination, and renunciation of sin will extend hospitality to such death dealing doctrines. Others will go on believing that the normal state for the church is a perpetual spiritual awakening.

Ministers and their churches should be solidly behind our government in its military objectives. Likewise no one among us should be so obtuse as to suppose that the ills of the world can be even temporarily cured by "shot and shell." These are but emergency measures that are forced upon us. Jesus Christ is still the light of the world. For time and eternity He is man's only hope. The solemn obligation of everyone who is brought in to the prophetic office is to summon all Christians to

"Draw nigh to God." It is likewise to call all unbelievers to repentance and faith. The most effective rebuke to deniers of the truth or to people who live in a dead formalism is a living preacher with his living church. As certainly as a man may have light, warmth and comfort in his own home while his neighbor freezes to death, in any church that will have it so, there may be spiritual glow, heart reception to the Gospel and an irresistible appeal to sinners while other churches languish and die. Every preacher should reaffirm God's guarantee to His ancient people. II Chronicles 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." To the "isms" we now have, let us add revivalism.

STUDIES IN GENESIS

By J. IRVING REESE

Lesson VIII

THE SABBATH REST

Chapter 2:1-3

"Thus the heavens and the earth were finished, and . . . God ended his work," that is, the work of creation was brought to a completion, no important changes have occurred since — no new species, no new laws. Both Hebrew words mentioned in Lesson II—"bara," created and "asah," made to appear are used here: "All his works which he created and made."

The statement of verse 3 coupled with the fact that Israel kept the Sabbath holy each week has confused many people and caused them to ask, "Why does not the Christian Church hallow the Seventh instead of the First day of the week?" We hope to help such with this study.

I. THE EARTHLY SABBATH WAS GIVEN TO GOD'S EARTHLY PEOPLE ISRAEL:

A. There is *no record of Sabbath-keeping* during the first 2500 years of human history.

As far as the record reveals none of the Patriarchs kept any day particularly holy. Enoch walked with God and preached the coming of Christ with ten thousand of His saints, living so close to God that,

as has been said, God took him along home with Him one day, yet he never kept the Sabbath. Noah found favor in the eyes of the Lord; Abraham was known as "the friend of God;" Isaac is a type of the Lord Jesus, and Jacob as a prince had power with God, but of none of these is it recorded that he observed the seventh day holy unto the Lord.

1. The Sabbath was a new thing when given to Israel:

(1) *Israel was mystified* when the Sabbath was given them. In Exodus 16:22-30 we have the account. In verse twenty-two it is recorded, "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for each man." This surprised and mystified the leaders and "all the rulers of the congregation came and told Moses," who then explained to them, "This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord: . . ." The next morning he had to carry the explanation still further for in verse 24 we read that, contrary to former days, that which they had kept over "did not stink, neither was there any worms therein," then Moses told them that the reason for this

was, "today is a sabbath unto the Lord: today ye shall not find it in the field." The newness of the institution is emphasized when we read in verse 27 of some of the people going out on the seventh day to seek for the manna and Moses having to state again, "See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day."

(2) They were *exhorted not to forget it*. This was because it was so new to them. The fourth commandment is the only one beginning with the exhortation, "Remember," (Exodus 20:8).

(3) God distinctly states, centuries later, that *He made known His sabbath to Israel* at that time, Nehemiah 9:13, 14.

B. The Sabbath was a sign between God and Israel.

No plainer language could be used than that of Exodus 31:12-17, "Speak thou unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify (separate) you. . . . Wherefore the children of Israel shall keep the sabbath. . . . It is a sign between me and the children of Israel forever." The Sabbath has reference to the material creation, when God had finished this he rested, and Israel is God's earthly people—all their blessings are earthly in nature, their promises all relate to the earth, therefore it is fitting that the sign between God and that nation should be earthly in character. The Church is heavenly not earthly and, as we shall see later, has a day which relates to her position.

C. Israel kept the Sabbath with great strictness. God commanded them to do so, Exodus 35: 2, 3, and they obeyed his command. There is an account of this strict enforcement in Numbers 15:32-36 that tells us of the stoning to death of one who dared desecrate that day. If the sabbatarians today kept the seventh day* as Israel did they would all suffer death for violations.

II. THE LORD JESUS TAUGHT A NEW ATTITUDE TOWARD THE SABBATH:

A. He gave a new law regarding it.

A profound truth missed by Is-

rael is stated by our Lord in Mark 2:27, 28 when He states, "The Sabbath was made for man and not man for the Sabbath," like all of God's commands and precepts it was meant to be beneficent. Man would be stronger and richer in both the earthly and heavenly life if he obeyed all the commands of God that are given for his day and generation. It is to be regretted today that our governmental leaders do not realize that more work could be accomplished by both men and machines if proper rest was afforded them. God still honors them who honor Him and a day of rest and worship today, as always, would bring His approval and blessing.

The new law is, "The Son of man is Lord also of the sabbath." It is interesting to note that every one of the Ten Commandments is taken up and re-asserted with new emphasis in the New Testament except the Fourth, when this is mentioned this new law is given. (Any one interested can check this statement by a little study of the Gospels and Epistles).

B. Jesus frequently violated the law of the Sabbath.

Had the law been enforced with Old Testament rigor in the case of Jesus of Nazareth he would have been stoned to death. Luke 6:1-11 gives two cases in point, the sabbatarians of His day were angry because he kept the Sabbath so poorly.

C. Jesus hallowed a new day.

John in Revelation 1:10 speaks of "the Lord's day," which is undoubtedly the day kept in commemoration of the Lord Jesus Christ. It was not on the Sabbath that Jesus rose from the dead, but upon a new day—the first day of the week. (Luke 24:1-3). His appearances after the victory of the resurrection were largely, if not entirely, upon the first day. When the promise of the Father was fulfilled in the gift of the Holy Spirit that blessed person came to indwell and energize the infant Church upon the first day of the week. Nearly all the sacred memories of the Apostolic Church were centered around that one day, which leads me to say

III. THE CHRISTIAN CHURCH HAS NO PART IN ISRAEL'S WEEKLY SABBATH:

A. Old Testament symbols signifying Christ and His Church emphasize the first day of the week:

1. In Leviticus 23:1-14 we have the directions for offering the first-fruits of the Jewish harvest. The command was, "And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it," "the morrow after the sabbath" would be the first day of another week. Everything about the wave-sheaf speaks of the Lord Jesus: He was the first-fruits of the resurrection company, I Corinthians 15:23, (The reader has probably noticed that the resurrection of the righteous is patterned after the Jewish harvest: Christ the first fruits; the general harvest at the coming of the Lord, and the gleanings at the end of the Tribulation). The wave-sheaf was to be "lifted up" on the morrow after the Sabbath as was Christ in His resurrection; it was "to be accepted" for Israel, so Christ in His resurrection is accepted for us, Romans 4:25, "Who was delivered for our offenses, and raised for our justification." Ephesians 1:6, "He hath made us accepted in the beloved." Surely this Old Testament ritualistic act made forever sacred the first day of the week to the one trusting the finished work of Christ.

2. Immediately following the instructions for the offering of the wave-sheaf are those for the wave-loaves, Leviticus 23:15-22. These were to be offered on "the morrow after the seventh sabbath" after the offering of the sheaf, or on another first day. The feast at which this ritual was performed was called "Pentecost," we only need to turn to Acts 2:1-4 to find its New Testament meaning—it typified the dedication and consecration of the Church which is His body. Again we see in an Old Testament symbol a reason for the Church observing the first day of the week as a holy day.

B. The First Council did not demand Sabbath-keeping.

An excellent opportunity for the Holy Spirit to call the matter of the Sabbath to the attention of the early Church was afforded in the First Church Council held in Jerusalem in A. D. 46, when the leaders came together to settle the question of the Mosaic law in its relation to New Testament Believers. I would refer you to the circular letter sent out from that meeting to Gentile Christians, Acts 15:23-29, especially verse 28, "For it seemed good to the Holy Ghost, and to us, to lay upon you no

greater burden than these necessary things." If the Sabbath was for the Church and the keeping of another day to be the "mark of the beast" as Adventists affirm today, the error could have been easily corrected and the truth presented by just including one line about the Sabbath in this letter and making it one of "these necessary things."

C. *The Church Epistles* (Romans through Titus) make no mention of Sabbath-keeping for the Church.

Somewhere in his many letters Paul would have spoken of the matter if neglect of the Sabbath was considered to be one of the growing errors in any of the churches to which he wrote. In contrast read his word in Colossians 2:14-17 and Romans 14:1-6. The Church has no instruction from Her greatest of human teachers writing by divine inspiration concerning the keeping of the Sev-

enth Day holy.

D. For the Christian the *Sabbath rest is fulfilled in Christ.*

"Sabbath" means "cessation," in relation to the day it was cessation from labor, or rest. Again the earthly character of Israel and the heavenly nature of the Church is seen. Israel's rest will be earthly, when the days of her chastening are over God shall bring her into blessing once more and give her back her earthly inheritance with rest and peace, so that "they shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them." But the inheritance, rest and peace of the Church is found in Christ, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessing in the heavenly places in Christ." Resting from all our labors we rest in Him, Ephesians 2:8, 9, and so just by our trusting He is made our Sabbath, He-

brews 4:9-11. So the Church does not "keep Sabbath," Christ is her Sabbath and she keeps the "Lord's Day" to honor Him, it is not so much a day of rest as it is a day of worship. Do not call it "the Sabbath," nor speak of "the Christian Sabbath" referring to the day, may I repeat, our Sabbath is not a day, but a Person, the blessed Person of the Son of God.

CONCLUSION:

Question: Are we not told to keep the commandments?

Answer: God has answered that in I John 3:22-24. Do you know that there are 650 commandments in the New Testament? why not talk about keeping some of these.

Question: Is there not a difference between the "moral" and the "ceremonial" law in the Old Testament?

Answer: The Bible makes no such distinction, see Galatians 3:19-29 which surely deals with the so-called "moral law."

WINNING OUR SOLDIERS TO CHRIST OUTSIDE THE AIR CORPS CAMP AT CHANUTE FIELD, RANTOUL, ILLINOIS

Rantoul, Illinois, a small town of about six thousand population, is the present location of Chanut Field, where our government has built a technical air corps school. Some forty thousand of our best young men are here in training. This field offers a great opportunity for missionary work. This challenge was met when Rev. Elmer E. Crockett, saw the vision when he made a survey of this town about a year ago; and today there stands a fine building just east of town on route 119.

The Rantoul Gospel Center, a building eighty feet long and thirty-six feet wide, houses a music room, library, reception room, prayer room, office, and living rooms for the workers. These rooms are not completed, but work is being done on them as funds are received. As one approaches the Center on route 119 from the east, a large sign greets him—RANTOUL GOSPEL CENTER, while directly over the entrance are the letters "Righteousness Exalteth a Nation." This simple white building trimmed in dark blue has begun its activity in the preaching of the old fashioned gospel to the town people and the service men, a work owned of God and carried on for the one purpose of winning the lost soldier to Christ.

The present staff of workers consists of Rev. Elmer Crockett, the director and founder of this work; Rev. C. E. Davis, worker with the soldiers on the streets; Mrs. G. Chisom, a field worker; and Miss Sanner, secretary and field worker.

Services are now being conducted each Wednesday evening, Friday and Sunday evening. Sunday school and morning worship have been added. Pastors are invited in to conduct these services from time to time. Ford Porter, Rev. O. Yeager, and others of our Baptist pastors have been here.

A workers report for the month of November is as follows: Thirty-nine souls have professed Christ. Six professed Christ the last two weeks in October. 3,500 tracts were handed to the service men on the streets, in depots, and on trains; 66 gospels of John were given to men interested, 163 New Testaments were presented to the soldiers who did not receive one at the camp from the chaplain; and 115 were spoken to about their need of Christ. A Mexican general was given a New Testament. He thanked the worker for this little book and seemed to be quite pleased that he was given the word of God. With a salute to the worker, he smiled with real Mexican courtesy. So the gospel light goes to

the Mexican army. Praise the Lord. While talking to two fine young men in uniform, the one said that he could not hear any more about Christ, or he would be convinced. Pray that they will be saved. One soldier was led to know the Lord on the Chicago and Alton train by a worker who was on his way to speak at a missionary rally at Rev. B. G. Ham's church in Bunker Hill, Illinois. New Testaments have been placed in the U. S. O., the W. P. A. Service Center, and the Lutheran Service Center in Rantoul. The workers meet the daily trains, to give tracts to the service men coming to Rantoul and to those who are leaving the air camp here. Coming out of Chicago one Tuesday one of our workers was giving out tracts to all on the train, when a Military Police asked him to sit down and have a talk with his prisoner, whom he was taking to Camp Shelby. After a pleasant talk of the things of our blessed Lord, this prisoner accepted Christ. He asked that Charles Fuller be written to for him. This was done. The chaplain at chapel number 4 on the field has granted to us the use of this church chapel, if we have any soldiers that we should like to contact on this post. Praise the Lord all his open doors to us. Rev. Crockett

and the writer went to Champaign last week to arrange for the distribution of New Testaments to the Navy communication corps there at the University of Illinois. The Ensign in charge said that they could use some 500 testaments each month. So the work of the blessed Lord goes on.

That this work be known among

the people of God, we are asking that the pastors open their churches to this great missionary work by inviting one of our workers to speak about this work. We shall gladly come, with no obligation financially, only as the Lord lays this burden on the hearts of His people to meet the needs. What we need most is your prayers. We know that

God will save souls where there is much prayer. Here is a missionary field right at our doors, and the time to act is now, as these men are going out to die, maybe, for you. If you are interested in knowing more about this missionary effort, please write to The Rantoul Gospel Center, Rantoul, Illinois.

FLASHES FROM FOREIGN FIELDS

METZLERS MINISTERING TO SOLDIERS

October 12, 1942
Fort Archambault, Tchad,
Free French, Africa.

Dear Prayer Helpers:

Would you believe it if I told you that for once I am only two days late in writing this letter? That does not happen very often.

Just what to give as news I do not know. For the last two months we have followed our routine and little else. It has been impossible to go out on the road for meetings. We have had the heaviest rainy season that we have had for six years, all the roads except the main roads are under water. My wife's garden, which is on the banks of the river is under water, so many of the vegetables are spoiled. Our garden seeds are nearly all used and we would be so happy if some of our kind friends would enclose a package of seeds when writing to us.

We are very happy with our meetings in town with the white soldiers. We now have three a week, two for Bible study and one for church services. One is in French and two are in English. We enjoy them but they are a little hard on us, as two of them are at night. That sounds funny to you people in U. S. A., where your meetings are mostly after supper. It has never been so here. With the black people it still would not be possible but with the whites it is.

I might say that a calamity has come to us this month. Our radio which we enjoyed so much, and upon which we depended for our news, has quit on the job. I have had it in the hands of several radio men since but their verdict is that all I need is a new radio. I have tried to get one but they are a scarce article in this country. When I think of the farm radios which have been dis-

carded for city power radios in the States, I rather wish I had a plane to fly over some week end and buy one. Perhaps it is difficult to get them there now. One of the things that makes me feel badly about it going bad is that we just last week found out where and when to get the Gospel Hour program.

Although we have no details, we received the news that our Missionaries, Mr. and Mrs. Shaw, and one girl, have been lost at sea. Two of the children were saved. How our hearts go out to those two children. It is a loss to the work here in the Tchad, for Mr. and Mrs. Shaw were much burdened for the work in this district. Although they had spent their term of missionary service south of here, they never ceased to plan on coming up here when they returned from furlough.

We are happy to learn that the two young ladies which had been working here have safely reached home. They were planning to go on the boat with the Shaws but at the last minute decided to return by plane. Once again we see the truth of Romans 8:28.

We have been saddened because one of the evangelists from our church, who has been working with Hammans at Kyabe, has become insane. We have learned he had spells before he was saved. Satan is increasingly strong as the days go on.

God has answered prayer in giving us the second papers for our concession at the town of Koumra, where the Sindersons are located. There is one more set to get and then we can really say that the land is ours. Incidentally, I have been told that we have to pay nearly \$100.00 in taxes this coming year. Please pray with us that the funds may be available when the time comes. I might say that they are not now.

I close in beseeching you to pray

for us as never before.

Yours in His Service,
Paul and Etienne Metzler.

TEN MORE BAPTIZED AT MANAOS

Manaos, Brazil
October 26, 1942

Dear friends:

"The Idols of the heathen are silver and gold, the work of men's hands. . ." Psalms 135:15-18.

This passage in Psalms continues on to say, "They that make them, are like unto them, so is everyone that trusteth in them." Surely it is so with these people we encounter every day here in our work. They are—oh so dead in trespasses and sin, having eyes that cannot see the truth, being blinded by the teachings of Satan himself, ears that care not to hear the Word, and too, they have not breathed of eternal life. This is the very picture that passed before our eyes yesterday. Let us tell you about it.

Yesterday closed two weeks of special worship that is held here every year in memory of the Virgin Mary of Nazareth. It ended with a large procession. Literally thousands of people took part. They came thronging past our home led by the priests. Following, was the image of Mary set up on a large platform decked with flowers and trimmings. The people followed along listlessly chanting some song and carrying lighted candles, crying out from the darkness of their hearts to one who could neither hear, answer, nor save their benighted souls. It was a striking yet sad picture like the one we often see on tracts of throngs of people blindly walking over the precipice into eternity without Christ. As we spoke of it, we realized that that was exactly what they were doing. It caused us to cry out from our very hearts, "Lord

use us more." Pray that God will bring about more opportunities and means of winning these souls for Him.

A Baptism Scene

These past two months have been busy ones. Ones in which we have seen the Lord blessing the work, as we continue to reach out for Him. The first part of last month we held a baptismal service in which 10 more believers took another step in obedience to our Lord's command. It was a beautiful service in which the believers walked almost two miles through the woods to a small clearing on the bank of a small stream. Here away from the noise of the city the very quietness of the place seemed to draw a spirit of reverence. Here these ten believers testified again to the world of their death, burial, and resurrection with Christ.

Native Church Organized

After the baptismal service, the believers met at the Lord's table and talked of organizing themselves into a Brazilian Baptist Church. An advanced Bible class has been started in which we are translating some of the high spots of the Scofield course for some of the believers who have shown a desire to know more of His Word. This class will also be a training class for the purpose of supplying the new church, with native pastors and evangelists. Remember this class in prayer that the Lord might bless and increase the class with believers eager to know more and to be used in His service.

Cottage Prayer Meetings

Also we have started in different homes what we call back home, cottage prayer meetings. Each week some believer opens his home for a prayer meeting. We expect to soon have several homes a week instead of one. It is only in prayers that we are going to see victories won.

Boys Work

Mildred and myself have taken the Young People's work and I have started a boys work copied much after the boys work that I did in the homeland. The Lord has blessed these groups and they have been reaching out now to many that have never heard.

The Launch

I know many of you folks are wondering about the launch and waiting to hear just how it is coming along. As yet we have not been able to start the construction and won't be able to for several months. We still know His call and though we do not understand completely the

delay, yet we know that in His time we shall go forth to these Indians. Romans 8:28 is still His promise.

We just have ended one of the hottest seasons that we have ever experienced here in Brazil and were glad when the rainy season arrived for it seemed that we couldn't stand much more heat. All the missionaries are completely worn out and are looking forward to regaining some of their strength in the cooler rainy season.

No doubt you want to hear something of our Billy Boy. He is such a blessing to us here on the field. Daily we praise the Lord for giving us such a baby. He is always happy and plenty mischievous too.

In closing, we want to express our thanks to you folks in the homeland for your part in this work by your gifts and prayers. May the Lord richly bless you all as you labor for Him.

Yours in His Service,
Walter and Mildred Warfield.

TIRED MISSIONARIES SEEKING REST

Bangui
Oubangui-Charl
Free French Africa
Oct. 20, 1942

To our Friends who have stood by so nobly during these past four years.

Greetings in the Lord:

I hope you will forgive us for our long intervals of silence but communications have been disrupted because of war conditions. We have felt the power of prayer so often and thanked God for you who have stood by. This letter is especially to let you know of the leading of the Lord in providing a chance for us to rest. During the past few months we have felt that unless we soon could have relief from the responsibilities of the work here we would have a breakdown and have been praying much that the Lord would show us what to do. In a very marked way He has laid upon the hearts of the Brauns, whom many of you know, to come and relieve us. That was our concern most of all for we did not want to leave the work when there are so few to fill the gaps. We had hoped to be able to go home to U. S. but with the end of the war so uncertain we feel we can no longer delay getting out of the tropics and to a better climate, also to a place where the children can have schooling. We had even thought that

perhaps we would try the sea route but no doubt many of you have heard of the tragedy of our missionary family the Shaws. We received a cable from our home office telling us the boat that they were on was torpedoed and only two of the children survived. The father, mother and one girl were lost. We have no further details as yet and have so hoped there was still a hope for the rest. The news of this tragedy has convinced us that we should not try to cross the ocean with a family. The only other place for a real change of climate is at the Cape in South Africa. One of our lady missionaries has just returned from there and has been telling us what rest it was and advised that as the next best to being in the States. In these days one has to make the best of conditions in war circumstances. I am sure that each of you would rather we would do that than try the dangerous way home to the U. S. Also if the war continues on for a long time, we can return to the Field to relieve someone who is tired and weary. If the war should end in the next few months we can go home from the Cape and put the children in school and return, after seeing you who have been so faithful in praying for us and with your gifts.

Because of the necessity of our getting away soon we feel we must leave here in December so as to get to the Cape during the summer season there. We are selling our car and a few other things for the expense of the trip and trusting the Lord will lay upon folk the burden of carrying on with your gifts that you have been so faithful in giving these past years, that we might have a rest and be able to return to the work here. The funds can be sent as usual to our Mission Treasurer and will be forwarded to us as they have been here. We do covet your prayers in our behalf and trust you will understand the need.

Our address is at the bottom of the page and we will long for news from you the same as we have here and perhaps I will have more time to write than I have here.

We have seen the blessing of the Lord in the work here but these are days of unrest and it shows even in the lives of the natives. Our native Christians do so need your prayers that they may stand true and also grow in grace. We know you will continue to pray for the work here even though we are away for a time.

Our warm Christian greetings
to all,

Lila and Ted Wimer.

GREAT NEWS LETTERS FROM MERCADOS

Dear friends in Christ.

The great season of Thanksgiving and Christmas approaches and much as we have endeavored to take time to inform our co-workers regarding the blessings and the experiences which God has given unto us, we find that emergencies at the most unexpected time have kept us from sharing with you some of the news. We are praising God now for this opportunity and with the Psalmist we cry "Bless the Lord, O my soul: and all that is within me, bless His holy name."

Death of a Christian Mother in Catholic Chihuahua

Her son had come to know the Lord Jesus Christ in a definite personal way as his Saviour and his Lord and all things had become new, so naturally his greatest desire was to impart the knowledge of Christ to all his family. But the mother would not hear of it and for a while she would not speak to her son. She soon noticed the tremendous change the Gospel of Christ had wrought in her son. She yielded enough to even go to live with him and his wife. Through several years she saw miracles in the life of her son and later in her son's wife as she accepted Christ. Both of their children were also saved. She still clung to her images and to her catholic ritual. Her son continued to pray for her and to speak to her oftentimes when he could, but to no avail. Finally the day came when she took deathly sick and during this time her son became one of the charter members of our Church in Chihuahua which is under the direction of our missionary, Brother Dominguez. As the mother grew worse, the burden upon this brother was great and he shared his burden with his pastor. They both prayed for her and tried to lead her to Christ but she tenaciously clung to her idols and although she listened, she would not accept Christ. Finally it looked as though that the end was near and she called her son and asked that a priest be sent to see her.

Now it so happened that our missionary had been dealing with a Catholic priest some weeks previously and this priest had come to know the Lord Jesus Christ as his own personal and sufficient Saviour but had not as yet declared himself a protestant which we understand he

plans to do in the near future. Knowing this, when the Christian's mother called for a priest, our missionary gladly invited this converted priest to go and see her. Upon arriving, he immediately quoted Scripture to her; such wonderful passages as "FOR THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN, WHEREBY WE MUST BE SAVED" (Acts 4:12b); "THERE IS ONE GOD AND ONE MEDIATOR BETWEEN GOD AND MAN, THE MAN CHRIST JESUS" (I Tim. 2:5) "I AM THE WAY, THE TRUTH AND THE LIFE" (John 14:6a) and other similar passages. He also explained to her that if she would confess before them her faith in Jesus Christ and in Him alone, she would be saved. To the joy of her son and his pastor, she believed and confessed the Lord Jesus Christ as her personal and only Saviour and died peacefully having passed from death unto life. Needless to say this experience has been of great encouragement to our missionary brother and co-worker and it has also helped the son whose two boys since then, have publicly consecrated their lives to the service of the Lord Jesus. Thus the Gospel in Chihuahua "marches on."

Crossing the International Boundary to be Baptized

Our dear brethren at Nogales, Sonora had written us several urgent letters requesting us to come down to Mexico where there were several candidates who wished to be baptized. Leaving other important work, we rode the two hundred miles to the border town and upon arriving some of our friends with whom we visited passed the word around that we had arrived and when evening came we had a wonderful meeting in our mission hall. Several more souls confessed publicly the Name of the Lord Jesus Christ as their own personal Saviour. We wanted to announce the baptismal services on the following day but just before we did, we discovered there was no water in the town; at least the shortage was such that a tankful could not be spared and so we had the problem of finding water enough to baptize these converts. We tried to postpone the baptismal service for a more convenient time but the four candidates would not take no for an answer. They begged us to take them to the American side where there is a Baptist Church. We then announced the meeting for ten on the following morning. To our surprise the next

day we found that the church was without a pastor. We had not heard of his leaving a month before and we were really up against it. Seeking the Lord's will once again as we always do, we finally found some members and they then lead us to the head deacon who, gladly gave his consent for the use of the baptistry and the building.

There was a marriage ceremony to be performed before the baptism for two of the candidates were not married legally. We helped them secure their license on the American side and then took them to the church and gave them the job of getting the water into the tank and acting as temporary janitors while we went back and brought three carloads of our people who lived too far to walk in order that they might come to the baptismal service. Then we married them and immediately baptized them together with the other candidates. Plenty of water on the American side but a real drought on the Mexican side. What a picture this was of spiritual conditions in those twin cities. There are ten churches on this side to minister to a population of less than 8,000 people while there are only the Catholic, Methodist and our Mexican Gospel Mission on the other side to minister to our 18,000 Mexicans. The spiritual hunger of these latter is appalling. Do pray that the Seed of the Gospel which is being sown may bear much fruit in this great field.

Tires, Time and Trials

Did you ever hear of blow-outs when you only had one spare tire? Well, if you did you know what I mean when I relate the following. Some seven miles away from a service station, I had the second blow-out and was forced to drive on the rim. This was on our way back from our last trip to Nogales. Patching up the best tire and putting a large boot in it, we started out again toward Tucson. After going some eight miles, I noticed a thumping on the tire. I asked one of the boys who was riding back with us from Nogales to look at it and just as he was leaning his head to see—"pop" it went again almost scaring the boy to death for the boot actually went out of the tire like a projectile and just missed the boy's head. Even though it was tragic for all of us, we could not help but have a good laugh over it for the boy was pale and thought sure he had been hit. I hiked from there into Tucson. The Lord was very gracious and sent a

car along and the driver picked me up after I had walked a couple of miles. To my joy and surprise the man happened to be a very beloved deputy sheriff of that county. He was of Mexican descent and more than willing to help me get to my destination in Tucson. I hunted and begged and argued, but to no avail; I could not buy a tire, I could not rent one and could not persuade anyone to loan me a tire, much less give me one.

About midnight one dear Christian fellow in a service station took pity on me and mounted me a tire on a rim while I called on a missionary friend and got him out of bed to help me take it back to where I had left my car some 27 miles south. When we got the tire there we found to our dismay that the rim would not fit. The next job was to take the tire off, mount it on our own rim and then we had the trouble of pumping it up. We tried four pumps before we got one that would work. With this we started down toward town and when we got into the outskirts of Tucson the borrowed tire blew up. Again we resorted to the rim and went on into town. We were so tired by that time, I decided we would try to get a room and stay there but another disappointment was ours when we hunted for one-half hour and constantly were met with the same answer, "No Vacancy." Then we decided to go back to the car and stick it out for the rest of the morning for it was now after two a. m. There were seven of us in the sedan so you can imagine how much rest we got. The following day one of the tires was fixed and although in poor condition, we cautiously started driving twenty to twenty-five miles an hour. Having called Hazel at Phoenix to come and meet us at Chandler and bring us a spare tire, at three p. m. we were very happy to see one of our brothers with Hazel and the prized tire. We arrived home in time to take a bath and preach in the evening service. The time had been well spent but there were many trials with it. Please pray that God will undertake for us during the present emergency in order that we may have tires for our needs.

Boys in Service and Girls in Defense

Phoenix and the Valley of the Sun are becoming one of the nation's strongholds both for war manufacturing and also flying fields for training. We also have several defense industries which are being started

and promise a greater influx of workers than our city really ever dreamed. Because so many of the boys have joined the colors, the man power shortage is very acute and most of our girls are working now either in defense projects or picking cotton which is also considered defense work. It seems strange to us to see so many of them wearing boys clothing and to know that many of them have to work all night. We are however, getting adjusted to the new conditions rapidly. Do help us pray that these boys and girls may be real witnesses for Christ wherever they may go.

New Fellowship of Independent Churches

It has been our privilege to invite three other Independent churches, two in our city and one in Glendale to conferences at our office leading to the establishments of an Independent Baptist Fellowship. We are so happy to tell you that two rallies have been held by these four churches; the first in Phoenix and the second in Glendale, nine miles northeast of here. Both of these meetings have been well attended and profitable to us all. We are looking forward to the organization of a regular state fellowship or an affiliation with our California brethren. Pray with us to the end that these churches may grow strong and may ever be aggressive in the proclamation of the Gospel of Christ in the fostering of an aggressive missionary spirit among the membership.

First Ordination Service

Something new under the sun for our people came Sunday, November 8 in the afternoon when messengers from our three sister churches and a friendly Baptist Church in Glendale, several other minister friends and many of our people gathered for the examination of the candidate to the ministry, Brother Librado Romero. This brother who has been serving as assistant pastor now for ten years and is a product of our mission, was examined by a council presided by Rev. Clifford Peterson of Glendale. After more than an hour of a thorough questioning the council unanimously voted to recommend to the church his ordination. Our church immediately accepted the recommendation and proceeded with the ordination. Rev. Roy Bancroft, Dean of the Phoenix Bible Institute gave the charge to the church while Rev. Arthur Woods, Pastor of the Bible Baptist Tabernacle

brought the charge to the candidate. The ordination prayer was made by your humble servant and we were dismissed by the Rev. Librado Romeo. There were tears of joy in the eyes of many of our people as they greeted him. Our Brother Carrillo, whom the Lord used to bring this young man to Himself, had been visiting us for the past few weeks but is engaged in the work in our Sonora field in Mexico. We feel that God is going to continue to use Brother Romero in a greater way than ever before. A short time of fellowship was enjoyed after the ordination with a wonderful evangelistic service at night. Both Brother and Sister Romero with their family of six children need the prayers of all our friends as they continue to help us with the growing work which the Lord has given unto us here.

GOD IS USING ST. LOUIS MISSION

5872 Cabanne Ave.
St. Louis, Mo.
Nov. 3, 1942

Dear Christian Friends:

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:28.

This verse of Scripture was beautifully illustrated at our dedication service when two Christian Jews gave their testimony to the saving grace of the Lord Jesus Christ. There really is no difference unless they praise the Lord more for His love and for their salvation. Jews are all attracted by gospel hymns and choruses, there is such a contrast between the note of hopelessness and sadness in the chants in the Jewish services and our songs of rejoicing and praise: it is the difference between hopeless desire and the joy of possession. When we think that we have the message that brings about this change we rejoice in our privilege of being missionaries to the Jews.

When Carl and I called on Mr. Dubin last week the first thing he wanted to know was why we were so long getting back to see him, he seemed to be really glad to see us. He says he doesn't believe in a life after death, but he always takes the tracts we give him and says he reads them. When we saw him before he told us about serving in the army and being in the Philippines and the

strong fortifications they built there he said he didn't believe any power on earth could take. We reminded him of what he had said and we told him then that the only sure thing in this world is the word of God, it never changes, the penalty for sin is always death and the only plan of salvation is faith in the Lord Jesus Christ. As we quoted Jno. 3:16 to him and emphasized the love God manifested at Calvary, his eyes filled with tears but he still isn't willing to receive and confess Him as Saviour. Jews have been so steeped in foolish traditions it is hard for them to face the simple truth. Mildred and I called on a Jewish friend of ours a few days ago and had a long talk with her mother who has a bad heart condition and suffers a lot of pain. She said she wished she could go with us in our "business" maybe she would feel better, she said she has tried doctors and they can't help her so maybe she needs religion. We tried to show her that her greatest need is salvation from sin, after we had made the message of salvation as plain as we could she said she didn't know much about "This Jesus stuff," but she is willing to believe in Jesus if it will do any good. She says she prays all night to God, and sometimes she says, "God if You won't hear my prayers maybe that the Lord Jesus will." Her idea of prayer is about like all the other Jews, it is a charm to get them out of trouble.

We had our first girls class, in our new mission home, this week. We had two Jewish and one Gentile girl that we had at our other mission and one new Jewish girl. It was encouraging to us when we called the mother of the Gentile girl and she said she was glad we are having the classes again as her daughter learned so much when she came before that she wants her to continue. We sometimes wonder if they are learning the things we are teaching, they are so full of energy and giggles. We started them on a Christmas program and they seemed to like it and said they will invite some other girls to come too. What we are teaching them is just about all Scripture verses. We want to have their parents come for the program, which will be one more way to get them to hear the gospel. Pray for this work among the children that we may win them for Christ.

We are praising God for His great faithfulness in supplying the additional need of finances in our new house, and we thank every one who has been used of Him both by prayer

and gifts for your part, with us, in this work. We are still asking God to send two more missionaries to work with us, will you also pray about this? We want anyone who comes to be of His choosing, that the same harmony will continue that we have had between the three of us.

Yours in Service for Him,
Mary Dowding

ORDINATIONS

ALVIN G. ROSS AND JOSEPH L. GAVITT

At the call of the Hough Avenue Baptist Church of Cleveland, Ohio, a council convened November 16th to examine Brethren Alvin Ross and Joseph Gavitt, as to their fitness for the Gospel ministry. The council voted unanimously to recommend them for ordination and the church proceeded with the same in the evening.

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J. LESTER WILLIAMS

At the call of the First Baptist Church of Plainfield, Ill., a council of messengers met on November 3rd and after examination recommended Brother J. Lester Williams for ordination. The church proceeded with the ordination the same evening.

KENNETH LARRABEE AND SARGEANT LUSTHOFF

At a call from the Burton Avenue Baptist Church of Waterloo, Ia., a council convened November 30th for the examination of Brethren Kenneth Larrabee and Sargeant Lusthoff. The council having expressed itself as satisfied with the examination the church proceeded with the ordination service the same evening.

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HERMAN PENDLETON

Upon the call of the Calvary Baptist Church of Clinton, Ind., a council met November 30th to examine Brother Herman Pendleton as to his fitness for the Gospel ministry. The council expressed itself as satisfied and recommended the ordination of the church. The public service was carried out the same evening.

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HERBERT W. ORMAN

Upon a call from the Tabernacle Baptist Church of Ithaca, N. Y., a council convened to examine the Assistant Pastor of the Tabernacle Baptist Church, Brother Herbert W. Orman, as to his fitness for the Gospel ministry. Upon unanimous recommendation of the council the public service was carried out the same evening.

GLEANNINGS

Edited by R. F. HAMILTON

NEW JERSEY

ATLANTIC CITY. The First Baptist Church recently purchased a fine five story residence on the southwest corner of Pacific and North Carolina Avenues, which is to be used by the church as a Christian center for service men. It is to be called "Fairhaven." Pastor Coulson Shepherd says, "There are upwards of thirty thousand soldiers in the "Basic Training Center Army Air Forces Technical Training Command" housed in the hotels of our city, and over one thousand Coast Guardsmen in the radio school two blocks from our corner. Within two blocks radius of this corner, there are well over twelve thousand service men housed, so our building is really the most strategically located in the city for the work. Most of the men are here for ten days to two weeks. While we praise God for this opportunity right at our doorstep (the church building is only

three hundred feet from the center) we crave the prayers of God's people that we might have wisdom from above and keep the place from becoming just a social service center. We are looking to the Lord to send a Spirit-filled middle-aged man and wife to be resident director, a couple who know and love the Lord and are real soul winners. After the war, if our Lord tarry; we will use this site for the new church building. At present we are not thinking about that, but trying to meet the challenge the Lord has given us." We believe all our people should remember in prayer Brother Shepherd and this splendid work of the First Baptist Church. Surely this is a golden opportunity.

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CLARENCE E. MASON, Jr., pastor of the Chelsea Baptist Church of Atlantic City, was engaged in a Bible conference November 20th through 22nd with the Southeastern

Bible School in Birmingham, Alabama. The president and dean of this school, William C. Bennett, is from the Calvary Baptist Church of Altoona, Pennsylvania, where Ralph Stoll is now pastor.

Dr. Mason reports that the finances of the church have forged ahead of the previous year, in spite of upsets. The church enjoyed the best summer offerings and attendance in years.

Evangelist W. Douglas Roe is scheduled for "Good News Meetings" with the church January 20th through 31st. Evangelist Roe has been in Atlantic City a number of times, and his ministry has always been splendidly received.

* * * *

INDIANA

DR. H. H. SAVAGE of Pontiac Mich., will minister in the Brunswick Baptist Church of Gary, Ind., every night, Monday through Saturday, January 25th through 30th. Pastor Haloversen reports many evidences of God's blessing upon the work at Brunswick.

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PENNSYLVANIA

CARL EGLI resigned as pastor of the Weston Memorial Baptist Church in Philadelphia to accept a call to the pastorate of the Bridgewater Baptist Church in Montrose, Pennsylvania. He began his ministry in Montrose on November 15th.

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NEW YORK

WEST ENDICOTT. Don Stowell reports a continuous blessing upon his newly formed church at West Endicott. Although they are still meeting in a school building, they are making progress on their own building. In October they purchased an old Methodist church for \$160.00. Although built in 1880, it had much good lumber in it. The building was torn down and moved to their own lots. The basement was dug gratuitously with the use of a power shovel. The Sunday School is continuing to grow, and the work is being blessed. Brother Stowell also has the vision of opening up the Baptist church at Tioga Center, which has been closed for eight years.

* * * *

REV. ADAM LUTZWEILLER, of Newport, New Jersey, held a four day meeting in the Calvary Baptist Church, Norwich New York with Pastor Matthews—from Sunday November 22nd through Thanksgiving Eve.

Direct evangelistic messages were

brought with good results and unusual ability of Mr. Lutzweiller at the marimba-xylophone was greatly appreciated.

In November Mr. Lutzweiller and Rev. John Betlem of Rochester, N. Y., made an Empire State itinerary in the interest of Berean Conference, Canandaigua Lake. The following churches were visited: Calvary Baptist Church, Norwich; South Side Baptist Church, Hornell; First Baptist Church, Rushford; First Baptist Church Pavilion; Brighton Community Church, Rochester.

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REV. AND MRS. MICHAEL KLINOFF have received and accepted the call to the First Baptist Church of Florence, New Jersey.

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THE ANNUAL MEETING OF THE GRACE BAPTIST CHURCH of Buffalo, New York, was held on the evening of Dec. 8th. About 100 sat down to a Fellowship Supper at 6:00 P. M. preceding the Business Meeting. The reports showed that the church had had the best year in its short history. The total income amounted to \$11,330.11 of which \$3,308.88 was for missions. The total income was \$4,000.00 more this year than last. The mortgage was reduced by \$2,250.00. The church showed a growth in all departments. The work of the Sunday School is taking on new life. The church has a Friday night calling program that is endeavoring to reach the unchurched in this community. This program is bringing about fine results. The church also has a radio program known as the Good News Broadcast. This is conducted by the pastor every Wednesday and Friday morning at 9:15, from WHLD, 1290 KC, Niagara Falls, N. Y. The church is also carrying on a fine Jewish missionary work in North Buffalo. One of the members has charge of this work. The work has a fine opportunity every Monday afternoon when children are released from the public schools for an hour of Christian instruction. The Pastor also teaches at the Buffalo Bible School.

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OHIO

ELYRIA. Dr. Pettingill was scheduled for three days of meetings with the First Baptist Church, November 27 through 29.

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MICHIGAN

IONIA. The Orthodox Baptist Church dedicated a new building in September. For several years

they have been meeting in a large residence purchased for church use.

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LAPEER. On November 8th, D. Walter Davis tendered his resignation, to take effect January 10th. Pastor Davis began his ministry with the First Baptist Church of Lapeer September 15th, 1940, when the church was meeting in the basement of their building. After completing the renovation of their large upstairs auditorium, they moved into it on November 24th. The repairing and redecorating of the church cost \$2,400. Since then, a large neon sign has been erected in front of the church, a concert grand piano purchased, four large buses bought for the Sunday School, and a new steam-heating plant installed, costing \$2,500. When he began his ministry in 1940, the church offerings amounted to about \$100 a month; in August of this past year, they amounted to \$777. The membership in 1940 was fifty-five; it is now one hundred twenty. The Sunday School averaged between thirty-five and fifty; last August the average was one hundred fifty-eight. Pastor Davis will be available for evangelistic or supply work, and may be reached at 320 Low Street, Lapeer.

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FLINT. A council composed of thirty-one messengers representing sixteen churches met on Tuesday, November 17th, at the call of the Riverdale Baptist Church, to consider the propriety of setting apart to the gospel ministry Martin F. Kadrovich. The candidate was interviewed by the assembled representatives and his ordination heartily recommended to the church, which ordination was conducted that evening. Rev. Merle T. Huffmaster, pastor of the ordaining church, delivered the ordination sermon on the theme, "A Good Soldier of Jesus Christ."

* * * *

WISCONSIN

MILWAUKEE. Beginning November 16th, Rev. and Mrs. William E. Kuhnle of the Garfield Avenue Baptist Church conducted a week of meetings in the First Missionary church of Detroit. This is Pastor Kuhnle's home church, the church of which his father is pastor. Rev. Robert Arthur of the Baptist church of Geneva, Illinois occupied the pulpit in Milwaukee during Pastor Kuhnle's absence.

* * * *

ILLINOIS

PLAINFIELD. On November 3rd, at the call of the First Baptist

Church, a council composed of 24 messengers from eight Baptist churches, assembled to examine J. Lester Williams, with a view to ordination to the gospel ministry. Brother Williams gave a good account of himself, and the examining council advised that the church proceed with the ordination service. Rev. Melvin S. Hansen of the First Baptist Church of Harvey, Illinois preached the ordination sermon. Rev. Howard C. Fulton of the Belden Avenue church of Chicago was moderator for the day and evening sessions. Rev. J. Lester Williams is now pastor of the Baptist church of Goldfield, Iowa.

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BETHALTO. Pastor Wilbur Strader reports a splendid revival meeting held in the First Baptist Church, November 9th through 22nd, with Marion Beene from Oklahoma as the evangelist. The church members were greatly revived, and twelve additions were received to the church. The work at Bethalto was started as a mission a little over five years ago. Brother Strader has been in charge of the work since its beginning. It was officially organized in May, 1939, and he was ordained in April of the same year. The present membership is fifty. The work has grown sufficiently that now it is possible for Brother Strader to leave his secular work and devote all this time to the ministry at Bethalto and also at Alhambra.

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CHICAGO. On Wednesday evening, November 25th, the members and friends of the Belden Avenue Baptist Church met together in a special Thanksgiving service, celebrating the occasion of the eleventh anniversary of the pastorate of Howard C. Fulton, and the burning of the mortgage on the church properties, originally amounting to \$50,000. Dr. Wilbur M. Smith of the Moody Bible Institute delivered the evening address.

Dr. Harry Rimmer, noted scientist and Bible lecturer, conducted special meetings in the church October 4th through 18th.

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MISSOURI

ST. LOUIS. The special dedication service on Saturday, November 14th, for the new building of the Hebrew Baptist Mission of St. Louis, was attended by one hundred twenty people. Twelve pastors and mission workers had part in the dedication services of that day.

IOWA

DES MOINES. A. D. Mohr, of the Grandview Park Baptist Church, spent November 10th, 11th, and 12th in Topeka, Kansas, preaching at the Seaward Avenue Baptist Church during the dedication of their new building. On November 16, 17, and 18 he conducted services in the Grace Baptist Church at Sheffield, Iowa, and on Saturday of the week, he spoke at a young people's gathering in the Burton Avenue Baptist Church of Waterloo.

* * * *

WATERLOO. On Sunday, December 6th, Porter Barrington concluded three weeks of special evangelistic effort in the Walnut Street Baptist Church. He was assisted by the musical ministry of the Jubilate Trio. This was Mr. Barrington's second meeting within ten months with the Walnut Street Church. The results were a great blessing to the church.

Dr. R. T. Ketcham will be in special meetings January 5th through 14th with Dr. Carl McIntyre of Collingswood, New Jersey. This is to be a great young people's ten-day evangelistic campaign, which gathers into it many young people in the Philadelphia metropolitan area. On the return from that meeting, Dr. Ketcham is scheduled to speak to the Fundamental Young People of Greater Chicago in the Moody Memorial Church. In February, Dr. Ketcham is also scheduled to speak at the Founder's Week Conference of the Moody Bible Institute, bringing the Friday evening and Sunday afternoon messages, both of which will be delivered in the Moody Church auditorium.

"DAVID'S DETOUR TO ZIKLAG"

I Samuel 27:1-7; 30:1-8.

By REV. ADAM LUTZWEILER

Most of the great characters of whom we read in the Bible sooner or later passed through some dark hours in their spiritual experiences in the life of faith. We find an instance of this in the life of David, the sweet psalmist of Israel, while he sojourned in the land of the Philistines after he had fled from the face of Saul. In studying the lives of these Old Testament "giants of faith" this writer has often been impressed with the thought of how human they were, being men of

"like passions," as we are and subject to doubt and discouragement even after God had used them in some great service for Him. Apparently even the prophet Elijah had some "bad moments" after Jezebel threatened to "get him" when she heard how this man of God had put all the prophets of Baal out of circulation after that memorable exposure on Mt. Carmel. Instead of standing his ground Elijah fled to Beersheba, which belongeth to Judah, and left his servant there. The Divine recorder then goes on to say, (I Kings 19:4). "But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he 'requested' for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers." Strange words indeed from the lips of a prophet whom God had just used in such a wonderful way to bring His people Israel back to a knowledge of himself. It is after just such a victory as this over the powers of evil that we must be on our guard, lest the enemy of our souls bring us into the bondage of fear and doubt, as he so often succeeds in many instances.

How often we resolve never to allow ourselves to be enticed into the "valley of doubt" after we have enjoyed a season of victory on the mountain top! Alas this is just the kind of an experience David passed through after many triumphs on the field of battle over Israel's enemies, the Philistines.

Although David had been anointed King over Israel in the place of Saul, some few years elapsed before this "son of Jesse" actually began to reign because of the relentless persecution by Saul, who considered David his mortal enemy, without any cause whatsoever. It was the terrible sin of jealousy on Saul's part that brought about this estrangement, and ultimately contributed to the cause of his death at the hands of the Philistines in battle.

The events preceding David's "detour" to Ziklag are well worth pondering. We believe the Spirit of God has a lesson in it for the hearts of all believers. Undoubtedly most of our readers are familiar with the story of David's sudden rise to fame and popularity after his victory over the giant "Goliath" in the valley of Elah. When the ladies heard of David's great triumph they composed a new song (I Sam. 18:7) entitled, "Saul hath slain his thousands, and David his ten thousands."

This aroused the wrath of Saul, who, like some folks we have often observed cannot "take it" when they see someone else praised above themselves for doing a good piece of work. Human nature never changes. As a result of this, David was eventually obliged to flee for his life from the Court of Saul, who sought to slay him. Right here we are reminded of the treatment our blessed Lord received at the hands of the Scribes and Pharisees (Luke 6:11) when He healed a man with a withered hand on the Sabbath day. The gospel writer says, "... And they were filled with madness; and communed one with another what they might do to Jesus." We see in David a type of Christ, who in the days of his rejection by his own brethren suffered the humiliating experiences which foreshadowed the rejection of David's greater Son, which finally ended in His crucifixion on the accursed tree. (However there were no "detours" in the life of Christ).

Twice David had it in his power to kill his unrelenting enemy, Saul, but refused to lay a hand on him, biding his time until Providence should intervene in his behalf.

After David had spared Saul the second time his faith began to falter, and as we "listen in" on his mournful complaint we hear him saying to himself, "... And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape (???) into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape (???) out of his hand." I Sam. 27: verse 1. My what a funeral dirge! Call this a "lapse of faith" or whatever you wish, it certainly does not sound like the writer of the 23rd Psalm does it? Something happened to David's heart to make him think such thoughts. This was purely the reasoning of the "flesh," as subsequent events proved it to be, but God has a wonderful way of overruling the ways of the flesh. (Compare the final outcome of David's life as recorded in I Chronicles 29:26-30).

So David arrived at ZIKLAG! One year and four months spent on a "detour" in the land of the Philistines. While there he even tried to join the Philistines in a campaign against his own nation, but was providentially hindered in this undertaking, and sent back to his headquarters by Achish, the King of the

Philistines, when his lords objected to the presence of the Hebrews. They had heard plenty about David's reputation, even quoted the song the ladies sang after the great victory the Lord gave him over these same Philistines. The children of this world have no confidence in a backslidden Christian! Upon his arrival back to Ziklag a most distressing sight greeted David and his followers. (Now read I Samuel 30:1-8). Instead of the familiar sight of tents, wives and children and cattle there was nothing but charred ruins of tents and an unearthly silence. Not a soul in sight or a sound could be heard. What had happened? Ziklag was not such a safe place after all was it? David finally learned it was those pesky "Amalekites" whom Saul was commanded to "utterly destroy," but disobeyed—and here are the results, another cowardly raid on helpless women and children (Comp. Deut. 25:17-19).

What a pathetic picture we have here, Israel's King standing among the ruins of what he had counted on as a place of refuge from the hatred of Saul, his family gone, captives of the accursed Amalekites, away from his own country and worst of all even his own followers threatened violence upon him by stoning because of the predicament they were in. What a mess! From the "frying pan into the fire," we can imagine David saying to himself. What a delusion this "detour" to Ziklag turned out to be. It all seemed to be such a grand idea at first,—but—instead of leaving trouble behind he found it only increased, adding misery to misery. Have you ever been to Ziklag yourself because some child of the devil got on your trail and tried to make it hot for you? It may be that some one reading these lines is in Ziklag right now and you are wondering what on earth has happened to you, your money has run out, not a friendly hand around to help, misjudged by so-called friends, and worst of all a terrible feeling of loneliness through the loss of a cherished loved one. Such was David's plight. But what did he do? How did HE face it? Well the record says he was "greatly distressed," and he wept with the people until he had no more power to weep. Friends, there is always a price to pay when you decide to travel via Ziklag! Sooner or later God will permit some fiendish Amalekites to come along when you are least expecting it and burn up everything you own, and carry off

captive those nearest and dearest to your heart. Oh the bitter losses and heartaches that COULD BE AVOIDED if we would only stay away from our Ziklags.

There is a real danger that many of God's dear children might make the same mistake of going down to Ziklag in the land of the Philistines because they have become weary of the battle against the world, the flesh and the devil. That is the devil's chief business today, to discourage the hearts of God's people so that they will be unfit for spiritual service. But God will not permit those whom He has chosen to "reign as kings" to remain in a "strange land" very long. God has a variety of ways of getting His people out of places where they do not belong. Abraham found that out when he went down into Egypt. His son Isaac tried the same thing but the Lord intervened and allowed a Gentile king to reprove him.

What else can we expect but reproof from the world when we expose our backs to the enemy? God has not provided any armor for the back, and we must put on "THE WHOLE ARMOR OF GOD" if we are to stand against the foe in these evil days. Usually backsliders are prone to blame someone else for their failures. Mother Eve started that business in the garden immediately after the fall. Nobody likes to take the credit alone for being such a failure in his Christian experience. But let's get on with the story. There is a bright side to this dark picture we have been presenting; just as the dawn is always preceded by the darkest hours, so it is in this case. The dawn begins in the last part of I Samuel 30; verse 6, "... but David encouraged himself in the Lord his God." That sounds more like the David we read about in I Sam. 17: verse 45. David remembered he had a Friend in Heaven who would not forsake him, even if he had gone to Ziklag. Oh what a gracious God we have, who will not forsake us in our hour of great need, in spite of our failures, and sin in seeking our own paths. David had exchanged the protection of God Himself for the protection (?) of a wicked nation of idolators whose gods were made of wood and stone, deaf, dumb and blind. Some exchange! They are not wanting today those who are putting their trust in the idols of "silver and gold" while giving lip service to the God of Heaven, having a "form of Godliness" but denying the power there-

of. Only God can deliver this poor sinsick world out of the trouble we are in, and He will in His own time through His dear Son, the Lord Jesus Christ after the church of God is raptured to be with Him through the countless ages of eternity. Pity the saints who are found in Ziklag when He comes for His Bride! Follow David's example and God will deliver you.

The Lord is not going to abandon those who have been redeemed by the precious blood of Christ, even though they wander into strange paths and places. Consider God's mercy to Lot and his family. Jeremiah, the weeping prophet got a glimpse of God's tender mercy when he was inspired to write the words found in Lamentations 3:21-24, and we quote them, "This I recall to my mind; therefore have I hope. It is of Jehovah's lovingkindness that we are not consumed, because His compassions fail not. They are **NEW EVERY MORNING; GREAT IS THY FAITHFULNESS.** Jehovah is my portion, saith my soul; therefore will I hope in Him." (R. V.) Yes, my friend God has something *far better than* "Ziklag" for those who are willing to let Him have His way in their lives. Suppose God had left David to himself down in that place of escape," where he had gone to flee from the face of Saul, would he have ever ascended the throne of Israel? God had a place of *greater service* for His servant in reigning over the whole kingdom, which was infinitely more than David's mind could grasp as long as he stayed in Ziklag. God makes no mistakes when he permits afflictions to come upon His children, whether in Egypt, Ziklag, or Babylon, there is an un-failing purpose back of all His dealings with His own. Remember the words of the Apostle Paul in Hebrews 12:5, "My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of Him; For whom the Lord **LOVETH** He chasteneth. Chastening is a proof of Sonship, and the results of this "spiritual exercise" at the hands of our Heavenly Father are plainly stated in verse 11 of Hebrews 12, which we quote in conclusion, "All chastening seemeth for the present to be not joyous but grievous; yet **AFTERWARD** it yieldeth peaceable fruit unto them that have been exercised thereby even the fruit of righteousness. (R. V.) Beloved in the Lord, **STAY AWAY FROM ZIKLAG!**

THE SAME JESUS

Hebrews 13:8

By REV. KENNETH DODSON

In a setting of practical exhortation, like a diamond set in common metal, there sparkles this spiritual gem. "Jesus Christ the same yesterday, and today, and forever." What a picture of the unchanging Christ amid the shifting scenes and changing problems of daily life. We have neither the time nor the inclination to mention all of the controversial interpretations of this simple, but powerful statement. They range from the interpretation of the fanatic who overemphasizes present-day physical miracles to that of the modernist who says that Christ lives only as a spiritual influence. It is our purpose to deal as plainly and simply as possible with three aspects of Jesus' character in which He is obviously the same crucified, risen, regnant Christ as when He lived and travelled the roads of Judea.

I. THE SAME COMPASSIONATE SAVIOUR OF SINNERS—Luke 19:10—Jesus said that He came to earth with one primary purpose, "to seek and to save that which was lost." The three years of His earthly ministry faithfully bear out His declaration. In His first advent He was first, last and always the compassionate Saviour of lost men and women. He saved men and women of every type and station in life from every sort of sin. A touching example of His compassion for the lost is found in Luke 7:36-50. An aristocratic dinner crowd in a wealthy Pharisee's home; Jesus, the Guest of honor; Simon, the proud and sinful host; a harlot of the streets, washing Jesus' feet and wiping them with her hair; Jesus' words "Thy sins are forgiven; thy faith hath saved thee; go in peace." What a beautiful compassion for sinful men. Yet never did Jesus condone sin.

Jesus is the same compassionate Saviour of sinners today. This very hour He is saving men from the lowest depths and the highest heights of human society in every nation where He shows His love through the yielded lives of His human ambassadors. Truly, He is "able to save them unto the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. 7:25). Millions of men and women are meeting in churches or homes

around the world daily to testify to His love and grace and to His power to save from the vilest depths of human misery and woe. With divine love in His heart Jesus stands outside many a heart's door today, knocking, asking, yearning to save. Sinner friend, how can you spurn love and compassion "Who loved you and gave Himself for you?" Yes, as the compassionate Saviour of sinners, Jesus Christ is the "same yesterday, today and forever."

II. AS EVER-PRESENT FRIEND OF SAINTS—Hebrews 13:5—Many incidents in the four Gospels reveal the Lord Jesus as the kindest, truest, and most helpful friend this world has ever seen. He was indeed the "friend of sinners," but He was much more the Friend of saints. His interest in His disciples' lives ranged from the trivial trials of the daily life to the climactic crises which come once in a lifetime. When Peter could not pay his taxes, Jesus was there. (Matt. 17:24-27). When the disciples had no one to wash their dirty feet, Jesus was there to act as their slave. (Jn. 13:2-5). When the disciples' lives were in jeopardy on the sea, Jesus was there walking on the water. (Mk. 6:45-52). In the light of Jesus' faithful friendship in their times of trouble and trial, what comfort His great commission must have brought as He bade farewell to these same disciples. "Go ye . . . and lo, I am with you all the days even unto the end of the age."

In Hebrews 13:5, we can hear the same Jesus speaking to us as believers today. "I will never leave thee nor forsake thee." Whether we lose our door key or face a firing squad, Jesus is here. Yes, He is here today, the ever-present friend of every saint. He protects our lives, supplies us with food, clothing and shelter, gives us air to breathe, water to drink and a thousand other nameless blessings. Not one of us is alone for He has promised His presence. Happy, indeed, is the saint who enjoys "heaven on earth" daily, by realizing the presence of his living, loving Lord. As the ever-present friend of saints "Jesus Christ is the same yesterday, today, and forever."

III. THE OMNIPOTENT LORD OF ALL—Phil. 2:11—Jesus was Lord of all when He walked the roads of Judea nineteen hundred years ago. He stilled nature's wildest storms with a word. (Luke 8:22-25). He cast out demons. (Matt. 8:28-34). He walked on the

waters. (Matt. 14:24-36) He fed five thousand people with a handful of bread and fish. (Luke 9:10-17). He foretold His own death and resurrection. (Matt. 16:21-28). He arose from the dead. (Mark 16:1-11). He declared His omnipotence. (Matt. 28:18).

Today, in spite of all appearances to the contrary, Jesus is the omni-

potent Lord of the universe. Men who will not confess Him as such now, will be forced to confess Him as Lord in the day when "this same Jesus shall so come again" as His amazed disciples saw Him disappear in the clouds of heaven. (Acts. 1:11-Phil. 2:9-11). Let us so confess Him now that He can confess us then. (Matt. 10:32, 33).

scarcely seems necessary to introduce Elva, but if there are those who do not know her, she is Mrs. Wayne Barber, our newest addition to the field, and a graduate nurse. We have been hearing lovely things about her since her arrival down there and we know that God has a real mission for her in Brazil. Now isn't it fun to know that you have an interest in a missionary horse who is doing business for the Lord?

GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

Dear Ones in Christ:

"Wrestling prayer can wonders do;
Bring relief in deepest straits;
Prayer can force a passage through
Iron bars and brazen gates."

A soldier home on leave has a difficult time informing friends and relatives about just how things are going on the battle front, and so this morning I am having a difficult time beginning this little chat with you. Even though letters come to us from time to time, the miles that separate us seem to take a little of the freshness away, and we scarcely know what to write.

Then suddenly the plan for this article came to me and I feel sure that the Lord has given it. Many of you from month to month and week to week are giving to the work of the missionaries in the Amazon field. Did you ever wonder just what happened to the dollars or the pennies? Yesterday I went down town and bought a winter hat. The transaction was very ordinary and matter of fact. That money is gone. I'll never hear anymore about it. But what would happen to the same amount if I gave it to the missionaries? Well there are many interesting stories that may be told because you have been contributing.

Jose is an old believer who has been bringing charcoal to the mission home. Sometimes he would be so crippled from rheumatism and so weak from malaria fever that he could hardly carry the heavy sack upon his back. Several of the missionaries became concerned about him but it is so difficult to know just how to help these poor people in a material way. One must always remember the possibility of setting a precedent for others to follow. If we bought a horse for Jose, there would be a dozen other believers who would have a right to expect us to do the same for them. If we

loaned the money to Jose, he might never be able to pay the money back, would be ashamed to face the missionaries because of the money he owed, and would gradually drift away from the services and from the Lord. There were sons who could help, but they, too, had trouble making ends meet. What to do about a horse for Jose, was one of the problems taken up in a weekly business meeting and prayer session. Suddenly one of the missionaries suggested that the mission own the horse, and Jose would be caretaker. Under such an arrangement, Jose would have the use of the horse for his charcoal business, but we would not be lending money, and when the horse was needed we would have one at our disposal. So in due time a horse was purchased.

In a letter from Lois Martinson received just before she left for Boa Vista with Mrs. Trimble I found the following paragraph very thrilling and interesting as to the use God had made of our mission horse:

"Right now I have Dona Albertina down in the little study house with blood poison in her foot. She stepped on a thorn or got a sliver in her foot about a week ago and Elva and I walked out there to see what we could do for her but it being so far out, we couldn't carry out our treatments. After a couple of days her daughter came and said that she was very bad. I ordered her brought in on the mission horse. She was pretty bad, with a red streak way up her side from the infection so I started wet dressings and giving her sulfanilamide and she is much better now. The infection is localizing in her foot and the pain is subsiding."

Dona Albertina is the wife of Jose, and you will remember her as the one who had no shoes to take her to services but in answer to prayer, her son sent money for them in time so she might attend once more. It

Then too, you not only have a part in the horse but you have an interest in a new home. Mr. and Mrs. Trimble and Grace Ann together with Lois Martinson have made the trip to Boa Vista, on the Rio Branco or White River. Mr. Trimble and Mr. Hocking went on ahead to find a home and then the girls followed. In writing about the trip Mr. Hocking stated that there was not a house to be rented at any price but still everyone wanted to sell a house. After much negotiating the house was purchased but since there is a definite time limit when it must be paid for we request your prayers concerning this that the need may be met in God's time. We know that the little home so many miles (the trip from Manaos took 7 days and supplies must be purchased for four to five months at a time) from the base station will be the scene of more than one trial and discouragement as the new work is opened. So remember to back your gift with your prayers that Christ's work may go forward in that new field.

Then too you have an interest in a little wedding that was held a few weeks ago. One missionary writes: "Last Friday night was the Lord's Supper with the believers. It was a blessed service at the home of Mr. and Mrs. Hocking. Dona Francisca (one of the faithful believers who was baptized in the baptismal service) broke down, weeping, said she had lived with her man 16 years and was not married. She did not take the Lord's Supper but cried bitterly. After Sunday School this morning Mr. Trimble and Mr. Hocking went to talk with the man. He broke down. They are going to be married as soon as possible." And still another letter continues: The wedding was at the home of Charlie and Martha Hocking. It was a very quiet affair with a few of the believers attending. After the civil ceremony we had a little service. Lois Martinson played the wedding march, if you can call it that on a folding organ, Mr. Hocking read a portion of scripture. Mrs. Trimble

and Lois sang a duet, and Mr. Trimble made the dedicatory prayer. After that was over, Mrs. Hocking served cake, cookies, and lemonade. Francisca and Joao were real happy and at our Lord's Supper on May 2nd they were both there and took part with the rest. What a differ-

ence the Gospel makes in the hearts of those who will receive it!"

We cannot know what the declaration of war will do to our work. It may make a difference in the receiving of supplies and checks, we must pray that the Lord will undertake for all of our missionaries

whether in Manaos or on one of the rivers. We need to remember that they are our soldiers on the front carrying on a spiritual warfare against the powers of evil. And so while they lengthen the ropes, let us continue to strengthen the stakes, and see what God will do.

DR. AYER WANTS NOVEMBER EDITORIAL CORRECTED

December 3, 1942

Editor of the Baptist Bulletin
Publication Office
110 East Oak Street
Butler, Indiana

Dear Sir:

In the November issue of the Bulletin, and in the article, "Facing the Facts," you make a statement concerning the supposed origin of the National Association of Evangelicals for United Action and you declare: "The historical facts concerning the origin of these two groups are as follows. In November 1939 Dr. William Ward Ayer, pastor of Calvary Baptist Church, New York City, and one of the present leaders in the National Association for United Action, called a group of men together in his church to discuss the advisability and necessity of forming some kind of a united opposition to the Federal Council of Churches of Christ in America in relation to their radio policy." You go on to state that there were individuals present who are now lined up with each of these groups, etc. You declare that the deliberations ended that day by electing Dr. Ayer and one other man as a committee of two, to draw up a formal resolution and prepare a draft of some kind of organized expression. Further on in the article you declare months rolled by and nothing was ever heard from Dr. Ayer or his committee. Heartsick at another delay in getting large groups to move, Dr. Carl McIntire finally went to work and led out in the organization of the American Council of Christian Churches, etc., etc.

Now you have intended to be honest and fair in your statement of facts concerning this matter and I am sure that you want your readers to have all the facts so I present the following which I am sure you will be glad to publish as the real histor-

ical facts concerning the above matters quoted in your editorial.

My records show that on Tuesday, November 7, 1939, in connection with the Prophetic Conference, under the auspices of the Moody Bible Institute at Calvary Baptist Church, a brief discussion was held at the afternoon session concerning radio broadcasting, its relationship to government, and the possibility of this broadcasting coming under the control of the Federal Council of Churches. It was felt by many present (none of whom, as I recall, were any that are now active in either the United Evangelical Group or the National Association) that some fellowship of gospel broadcasters should be formed for self protection and testimony. There was not the remotest idea (discussed, during my presence in the meeting), of any nationwide organization for the broad purposes for which the United Evangelicals are being organized.

I was forced to leave the meeting as I addressed the Prophetic Conference at 4 o'clock in the afternoon. I learned later of the responsibility that had been placed upon me by the discussion group. I immediately began some preliminary survey of the radio situation but soon discovered that "rugged individualism" and lack of interest, through the fact that there was little feeling that gospel broadcasting was in danger, prevented my making much advance in my first attempt toward creating a radio organization.

At the close of the month I was taken quite ill and managed to struggle along with my work at the church through December and the holiday season, but suffered complete collapse immediately afterward and was forced to leave my pulpit and go South for a complete rest. I did not return to New York for two months and, for a period of over a year, was able to do little more than carry on the absolutely necessary services of the church, having cancelled

all outside engagements and responsibilities at the time of my collapse.

The president of our local Radio Corporation carried on faithfully with the work of the committee, in my stead, during my sickness but had no success in interesting any large number of radio broadcasters in the plan contemplated at the meeting of November 7. He then dropped the matter as being a task which could not be accomplished at that time. This should explain to your readers the situation in regard to the work of this committee.

That Dr. McIntire, or anyone associated with him, was waiting for this committee to establish a radio broadcasting group before launching the American Council is all news to me. Certainly we had no information of the fact, either at the meeting or any time since, until your paper published the story in November.

The historical facts are these—that this meeting bears no relationship, that I can understand, to the formation of our Evangelical United Action group. I have been with the formation of this group from its very beginning and never once has this radio meeting been mentioned. Whatever preliminary work was done by Evangelicals previous to the meeting, with which I have been connected, was done by Mr. Ralph Davis and Mr. Elwin Wright.

So, without being lengthy, will you not inform your readers that the facts are, that there was a meeting on November 7, 1939, with the idea and hope of creating some collusion among evangelical broadcasters; that the chairman of the committee appointed was unable to carry to completion his work because of serious illness; that his successor found interest insufficient to consummate an organization; and that historically, this committee has no relation whatsoever to Evangeli-

cal Action or to the American Council.

Thanking you for your willingness to publish the truth in these matters, I am,

Cordially yours in Christ,
William Ward Ayer.

December 8, 1942

Rev. William Ward Ayer, D. D.
Calvary Baptist Church.
123 West 57th St.
New York, N. Y.

Dear Bill:

Since when and because why did I become "Dear Sir" to you. And why send your good letter clear off to Butler, Ind. Our records show that you are on the mailing list of the Baptist Bulletin as an exchange, although I have received no copies of the Calvary Pulpit for many months. The Baptist Bulletin has, however, been going forward monthly to your desk and you surely hadn't forgotten that I was its editor. Take a little tip, Bill Old Boy, and don't let this thing throw you. You and I have been close friends too long to let a little matter of a difference of opinion make a "Dear Sir" out of either of us. Surely if

you can stand living with and associating with the modernists in the Northern Convention and conduct a communion service in your own church under the auspices of the Women's Division of the Federated Council of Churches of Greater New York, which of course would be heavily patronized by a sizable group of modernists, you surely ought to be able to still address me as "Dear Bob" instead of "Dear Sir." Well, enough of personal reminiscences.

Now a word about your letter of December 3rd, in which you answer my editorial in the November issue. I am wondering, Brother Ayer, if you really want this letter published. It is about the weakest attempt at an answer of anything I have read in a long time, and my reading public will feel the same. You do admit that there was a meeting in your church to discuss the problem. You do admit that you were named to follow up the job. And you do admit that one of your associates endeavored to do so while you were ill, but that neither you nor he could find enough interest to warrant going ahead with anything. And you do admit that there the whole matter died. That is exactly what my editorial says. You seem to carry the idea in your letter that I take the

position that the present National Association of Evangelicals is an outgrowth of that meeting. This you most emphatically deny. Well, so do I, and that's exactly the point. Nowhere in my editorial do I even hint that the present National Association has anything to do with that meeting in your church. On the contrary our complaint is that that meeting in your church turned out to have nothing to do with anything. It just stopped. McIntire and his crowd therefore started.

I am indeed sorry, Bill, that your illness at that time prevented you from personally doing as much as you might otherwise have done, but according to your letter of December 3rd it was not your illness which caused the whole movement to die on its feet. It was, according to your own statement, the fact that you could not arouse sufficient interest.

I am serious, Brother Ayer, when I say that I question if you really want this letter published in the Bulletin. However, we will run it according to your request unless we hear from you to the contrary on or before December 15th which is the deadline for material for the January issue.

With every good wish, I am
Yours and His,

A HAPPY NEW YEAR!

To You All

Not only for the first day of the year
but for every day in 1943 is our wish

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