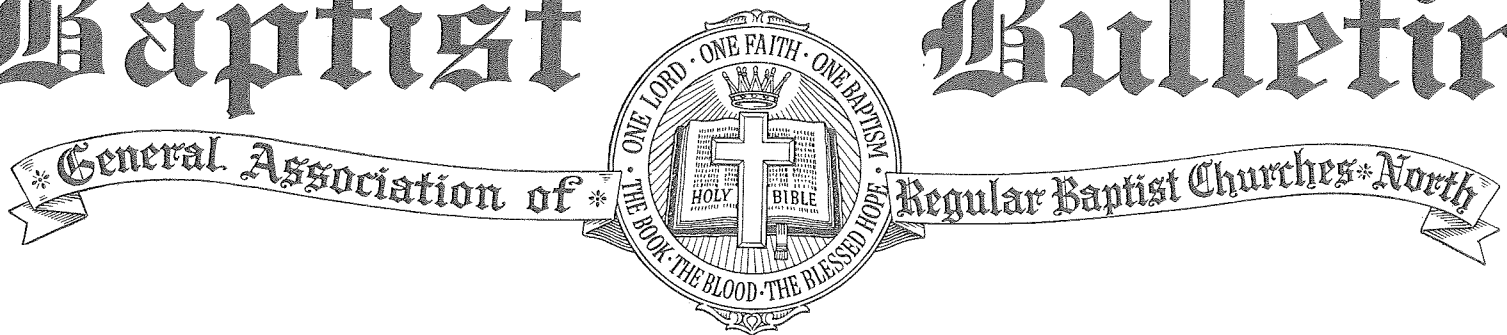


# The Baptist Bulletin



## THE BLOOD OF CHRIST FOR A BLOOD SHEDDING WORLD

By REV. J. C. KASTELEIN

(Stenographically Reported)

I wish to take one text of Holy Scripture from the first chapter of Revelation. Revelation 1:5.

"And from Jesus Christ Who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood."

I want to base my subject upon the last phrase of this wonderful verse. "Unto Him that loved us, and washed us from our sins in His own blood."

In this verse of Scripture, we find reference made to the death, and resurrection of our Lord Jesus Christ. In our message we shall emphasize both these essential doctrines. However, I want to lay special emphasis on the shedding of His precious BLOOD on the cross of Calvary.

Why special emphasis on the BLOOD you ask, perhaps? The reason is simply this. The message of the BLOOD of Christ is being denied today from many of our modern pulpits. The message of the BLOOD of Jesus is an antagonistic message today, and always has been, and always will be, until the devil and all the false prophets, and unbelievers shall be in the lake of fire. But, the message of the BLOOD of Christ is the only message of eternal happiness for a sin stricken, sin burdened human race.

The modernists would have us believe that Jesus was just one of the great Hebrew prophets. They would have us believe that He was a great leader and a successful organizer. They would have us believe that He was a great teacher of ethics. But, they deny that He was, and is the Son of Almighty God Who came from Heaven's Eternal glory to be spiked upon a Roman cross for the sin of the world.

My friend, if Jesus Christ is not God, then the world has been believing a lie for 1941 years. If Jesus Christ is not God, why don't you modernists shut your mouths instead of

poisoning the hearts, and minds of the people with your damnable lies from the pit of hell? Why don't you quit calling yourself a preacher of the Gospel? Why don't you sell out, and lay down your clerical robe, instead of deceiving the people with your own philosophy?

It makes no difference what the modernists say, but, the Word of God can never be changed. The Word of God is forever settled in Heaven. I'm glad to know, that no matter what these philosophers, and filthy dreamers teach, and preach, they cannot change the eternal Word of God. God's message of salvation to man, is the message of the BLOOD of His Son Jesus Christ. The Old Story of the Gospel is still the power of God unto Salvation to every one that will accept it. (Romans 1:16.)

The story of the Gospel is God's good news to lost sinners. Hear! "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.)

That verse of scripture has been the Headline through the centuries. It is the Headline today in all the Word of God. It will be the Headline through the coming years, and as long as the world stands. It will never change. God has written it Himself, and it stands indelibly, and eternally recorded. It will stand throughout the endless ages. It will still stand when lost men, and women shall have been 50 billion years in hell. It shall never be changed. It will be the song of the saints through eternity. It will be the subject of the redeemed through the endless ages. It will be the theme of the angelic host for ever and for ever.

Think you then, my friend, that you can change God's method for man's salvation? NO! A thousand times, NO!

Our text from Revelation says, "Unto  
(Continued on Page 11)

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

By G. H. MOULDS

## *Chapter VI—The Controversy over Ministry and Officialdom*

*(Continued from last month)*

The Fundamentalists have charged that their constituency was not given equitable representation on the official boards and committees of the Convention. They have attempted to break what they regarded as Modernist control of the official life of the Northern Baptist denomination. They have expressed distress of mind over the alleged fact that even orthodox Convention officials were protecting Modernism in the Convention in order that harmony might be preserved. In an open letter of January 14, 1922, J. C. Massee thus called the Fundamentalists to the performance of their larger task: "We can never consent to stop short of seeing the denominational machinery in control of the great conservative constituency which makes up at least three-fourths of the denomination."

Four months later (May 13) in a letter to the ministers of the Northern Baptist Convention just before the Indianapolis meeting, Dr. Massee urged that: "Every officer of the convention this year should be distinctly and pronouncedly a conservative man." Before the Convention it had seemed that Dr. F. M. Goodchild, who had brought in the "harmony" report on the schools in 1921, would be rewarded with the presidency. But when the Fundamentalists began actively to campaign for him, opposition developed and the liberals put forward W. S. Abernethy of Washington, D. C. And at the last minute, Fundamentalists having taken such a beating over the "creedal" issue, were willing to leave the presidency uncontested and vote for Rev. Frederick E. Taylor of Indianapolis, reputed to be a "fifty-fifty" man, or moderate. No further contest for office was made on the Convention floor till the Washington gathering of 1926.

There, in recognition of his efforts to restore peace among Northern Baptists, Dr. J. W. Brougher, once actively aligned with the Fundamentalists, was elevated to the presidency. The extreme conservatives did not consider Brougher's election a vindication of Fundamentalism. Rather, they viewed his defection

with alarm. Mindful of the reported acquittal of certain of the Modernist missionaries indicted at Seattle the year before, these "die-hard" Fundamentalists presented, through H. H. Savage of Pontiac, Michigan, an independent slate of nominees for office in the American Baptist Foreign Mission Society. The Fundamentalist candidates included: President, C. R. Brock; Vice President, David Alexander; Second Vice President, Minor Stephens; for the Board of Managers, C. L. Laws, J. R. Straton, Joshua Gravett, and B. F. Fellman. Out of 2413 ballots cast, 1708 were for the official list headed by a former Convention president, Carl E. Milliken, 481 were for Savage's slate, and 224 were scattering. It was a decisive defeat, but it could not be said that Fundamentalists had failed to protest.

At the 1927 Convention, held at Chicago, Rev. Edwin Read of Ohio nominated Rev. D. F. Rittenhouse of Columbus for president, to run against W. C. Coleman of Wichita, Kansas, the regular nominee. Rittenhouse received but 72 of the 1994 votes cast. R. T. Ketcham of Elyria, Ohio, offered in opposition to the nominating committee's ticket, headed by Rev. Charles A. Brooks of Chicago, the following Fundamentalist candidates for office in the American Baptist Foreign Mission Society: President, J. Dabney Day; Vice President, W. H. MacMurray; Second Vice President, E. G. Griffith; Recording Secretary, H. W. Jones; Treasurer, George B. Huntington (also the regular nominee); Board of Managers, J. W. Hoyt, H. O. Meyer, W. B. Riley, R. S. Beale, H. S. Tillis, Minor Stephens, E. A. Roberts, Howard C. Fulton, and E. W. Graebner. As a result of what *The Christian Century* characterizes as a "good-natured battle of ballots", Ketcham's slate was given 458 votes out of 2279 cast. It was the best showing that the Fundamentalists made on any division during the Chicago Convention. Though their percent of the total vote was somewhat larger than in 1926, the proportion was still so small that the editor of *The Christian Century* was prompt-

ed to write on the subject, "Fading Fundamentalism".

Fundamentalists have continued to bring charges of Modernism against various high-ranking officers of the Convention, as Presidents A. W. Beaven (1930), A. A. Shaw (1934), and J. H. Franklin (1935). These accusations, however, have proceeded largely from the non-cooperating Fundamentalists. The cooperating conservatives were successful in 1937 in securing the presidency for their candidate, Dr. Earle V. Pierce. He avers that he "had the most cordial support of the liberals throughout the year."

Fundamentalists have also criticized the programs of the annual conventions, protesting the appearance of so-called extreme Modernists and asking for fairer representation of Fundamentalists. Perhaps the more dramatic protest of this sort was that registered at Atlantic City in 1923. Just as President Taylor was about to introduce Dr. W. H. P. Faunce of Brown University, who was to deliver the keynote address, John Roach Straton mounted a chair at the front of the auditorium and announced that he personally protested Faunce's appearance because the latter "had in recent times aggressively expressed views in his books, articles and speeches subversive to our faith." The three thousand delegates and visitors were in an uproar; there was hissing and jeering. "Put him out!" shouted a deep voice. "This man is not on the program, and it is out of order for him to speak," exclaimed another. Dr. Taylor ruled, "Dr. Faunce is a guest of the convention and he will speak." The offender replied, "I accept the ruling of the chair. I have done my duty." As Dr. Straton returned to his seat, Dr. Faunce was greeted with a demonstration of cheers and applause that lasted for several minutes.

Since that day Fundamentalists have continued to express dissatisfaction over Convention programs. A recent criticism is that from the pen of Dr. W. B. Riley, who cites the program of the 1939 Convention at Los Angeles as manifesting "the

deft hand of modernist leadership in that all principal places were assigned to the liberals and the minor spots assigned to the liberal fundamentalists as a tail to the kite."

The liberals have not been known to present a slate of nominees in opposition to the list presented by the Committee on Nominations. If the Committee presents a Fundamentalist for any office, they are quite willing to vote for him. They assume that the Committee would not offer other than cooperative Fundamentalists. Of course, the real battles for office are fought out behind the closed doors of this nominating committee. The contests that there occur between conservatives and liberals are not often published. In the matter of Convention programs, the Modernist rebuttal is but to point out the many Fundamentalists that have addressed the conventions, such as W. B. Hinson, J. C. Masee, J. W. Brougher, W. B. Riley, G. W. Truett, John R. Sampey, C. Gordon Brownville, etc.

Fundamentalists have also called for the disfranchisement, at least in matters affecting their conduct and policy, of the salaried servants and high unpaid officials of the Northern Baptist Convention, and its cooperating and affiliating organizations. They believe this element holds the balance of power and is interested in the maintenance of the *status quo* as against all reform. Hence, the 1922 Pre-Convention adopted a resolution calling for a "return to the Baptist practice of all delegates receiving their authority and credentials from local churches alone". But Fundamentalist charges that conventions were "packed" against them, were replied to in kind. The liberals accused the Fundamentalists of "packing" the Seattle Convention of 1925, and it was threatened there that if the Fundamentalists showed too much strength the state unit method of voting would be invoked, whereby each state delegation would be allowed votes in proportion to the Baptist population.

In 1923 the Fundamentalists modified their demand by asking simply that the "majority" of the delegates to the Convention be appointed by the local churches. At present, the voting members of the Convention, other than delegates from the churches, are the "accredited officers and members of the Board of Managers of each of the cooperating organizations and the Ministers and Missionaries Benefit Board and the Board of Education" and the "officers

and members of committees of the Convention during their term of service." Other officials and employees can, of course, secure credentials from the churches of which they are members. If this section of Convention membership holds the balance of power, as the Fundamentalists claim, it will easily be seen how difficult it would be to put through a measure disfranchising them. Regardless of the wisdom or folly of such a proposal, it is a truth that the great majority of churches are not represented at Northern Baptist Conventions. Dr. Philip Wendell Crannel estimates, as of 1934, that 6,300 out of 7,800 churches are unrepresented.

### A STANDARDIZED MINISTRY

A movement sponsored by the liberals, and one which the Fundamentalists have been suspicious of and have often fought, was that for raising and standardizing the educational requirements for the ministry.

To the liberals it has seemed that the present day demands efficiency in every service. It is essential that the ministry should not be left behind, or the minister will not be able to command a hearing and maintain his leadership in the community. While spiritual qualifications are prime essentials, the minister should also be intellectually qualified to "divide aright the word of truth". The training schools and Bible institutes of the country are turning out Baptist ministers by the scores, while Northern Baptist seminaries continue to attract only a comparatively few students. Something must be done to correct this situation and insure a better ministry.

This argument of the liberals has been bluntly but vividly put by *The Christian Century*: "The theory appears to be that, whereas to care for men's physical ills the physician must undergo long years of discipline, one may be authorized to fumble with humanity's spiritual heart-strings with propriety if only he loves the Lord and aspires to occupy a pulpit." Fundamentalists have acknowledged the general validity of such arguments, but have cautioned that under all circumstances it must be remembered that Christ is the Head of the church and chooses whom He will call to the ministry: him whom God has evidently ordained, man must accredit. Undue emphasis on educational attainments to the neglect of spiritual qualities must be guarded against. "The schools may prepare, they cannot produce preachers."

At the Minneapolis Convention of 1916 a committee was chosen to look into the matter of recognizing as regularly ordained only those ministers who had completed a certain standard training. The next year this Committee on Standardization of the Ministry reported that its investigation had disclosed "a lamentable lack of uniformity" in the ordaining of ministers. The great majority of states were making little or no effort to insure adequate ministerial preparation. The desire was expressed that the lead of the Methodists and Presbyterians be followed in this matter; and it was announced that Presidents Barbour (Rochester) and Evans (Crozer) were preparing a reading course minimum for those unable to pursue their studies in a seminary. To those inquiring under what authority the Convention could require, or even suggest, minimum standards, the Committee made answer: "Since the denomination will be expected to render assistance through the Ministers and Missionaries Benefit Board, the denomination has some right to say who shall become recruits to the ministry, and also who that are already in the ranks shall be deemed worthy of support."

Dr. T. J. Villiers, reporting for the Committee on Standardization to the Atlantic City Convention 1918, presented a list of books compiled by Presidents Barbour and Evans and Dean J. W. A. Stewart of Rochester. It was offered to the state committees on ordination as a suggestion of material from which they might make a selection in preparing a two-year course of study in theology. Seemingly an effort had been made to be impartial. The Committee asserted: "The purpose is to give the student access to the best that is found in reverent scholarship from all the points of view which are widely prevalent in our day and which he is sure to meet in one form or another." The Committee also recommended the postponement of ordination till the candidate had satisfactorily completed the prescribed course of study. On this point opposition developed from the conservatives under the leadership of Dr. W. B. Riley, who moved that to the above recommendation these words be added: "save in that exceptional instance where the members of the examining committee are convinced that the man is so equipped by nature and otherwise that he has great promise of success." The Committee's report was adopted, but the

Riley amendment had extracted its teeth.

The duties of the Committee on Standardization having devolved on the Board of Education by action taken at Buffalo in 1920, the latter presented a report to the Indianapolis Convention of 1922 calling for an extensive program in support of the movement for standardization: that the Northern Baptist Convention recommend to the State Conventions (1) that they require that all candidates for ordination have completed a prescribed two-years' course of study, or its equivalent, those taking the course to be examined by a committee of the State Convention; (2) that they refuse financial aid to churches "which shall not in the future conform to the educational standards for ordination adopted by the Northern Baptist Convention"; (3) that they refuse to recognize "as ordained ministers those who have not the minimum educational requirements for ordination adopted by the Northern Baptist Convention, this action to apply to ordinances bearing date subsequent to this action"; (4) that they request the Associations to create Committees on Ministerial Standing which should publish annual ministerial lists and should seek "to prevent unfit men being settled as pastors of churches within the bounds of their association" and should grant certificates of ministerial standing to pastors leaving the Association for a charge without its bounds; (5) that they appoint State Committees on Ordination and Ministerial Standing which should receive an incoming minister's credentials before settlement and should publish the names of accredited ministers within the state; (6) that they "instruct committees of their own organizations appointed to work with The Ministers and Missionaries Benefit Board, that they decline to recommend any grants for men who have failed to comply with the minimum requirements for ordination adopted by the Northern Baptist Convention", this action not to apply retroactively. These broad and far-reaching recommendations were adopted unanimously, though only after considerable discussion. In the course of this Indianapolis Convention, Fundamentalists had already been decisively defeated on a number of issues. Moreover, opinion was divided in their midst as to the desirability of standardizing the ministry. It is not surprising, then that they offered so little opposition to the Board of Education's report.

But if reading courses were to be required, the conservatives were determined that orthodox texts should have a better representation on the reading lists. W. B. Riley asked at Milwaukee in 1924 that the candidate for ordination be offered an alternate course of reading. This motion was referred to the Committee on Resolutions, which later reported a request that the Home Mission Society and the Publication Society recognize different schools of thought and allow election of texts in their reading courses: in this regard their attention was called to Dr. Riley's suggested list. But Fundamentalists were insistent that the matter should not thus be discarded without definite action. Max Schimpf of New York moved that the Riley list be referred to a committee composed of G. R. Hovey, W. B. Riley and A. M. Bailey, the committee to report in the afternoon of the same day, June 2, 1924. This committee reported that an alternate course should be printed side by side with that of 1918 and of equal validity with it. The adoption of this report did much to remove "reading courses" from the list of controversial issues.

In 1930 it was announced to the Northern Baptist Convention meeting at Cleveland that some eighteen State Conventions had already taken action along the lines laid down in 1922 as regarding a standardized ministry. There was, however, a movement afoot to lift the standard to a yet higher level. The year before, the Illinois Convention had recommended that their course of study be for a term of three years, instead of two; and that permanent ordination committees be set up in each Illinois association to examine the candidate before his church called an ordaining council. A copy of the Illinois resolutions was forwarded to the Northern Baptist Convention of 1930, with the request that it adopt similar standards. To that end, President Taft of Northern Baptist Seminary, on behalf of the Illinois Convention, moved that a committee be appointed to restudy the whole matter of prerequisites for ordination.

With ministerial standardization again the topic of much discussion among Northern Baptists, the Fundamentalists' Executive Committee deemed it wise to make some sort of official pronouncement. Meeting in New York City on December 3, 1930, it announced its belief that:

"there should be no arbitrary scholastic standards that a man

must attain to before he can be considered fit to preach the word of God; but that there should be required the highest degree of academic culture commensurate with a man's age, opportunity, class of people he is to minister to, his circumstances and his ambition for further self-improvement."

Then the Executive Committee added a requirement of its own:

"We are in favor of recognizing as ministers of the Gospel and as suitable for ordination only those who . . . have a clear faith in and loyalty to the Bible as the uniquely and fully inspired and wholly authoritative Word of God, and a firm belief in the great doctrines clearly set forth therein, chief of which are the being of God, the absolute deity as well as humanity of the Son of God, our Lord Jesus Christ, the supernatural birth and resurrection of Christ and his atoning death for the sins of man, the divine personality of the Holy Spirit, and the necessity of the sinner's regeneration."

This developing Fundamentalist opposition had its effect on the committee that reported in 1931. The findings of this Committee on Ministerial Standards and Courses of Study stressed the independence of the local church, admitting that ordination is basically by the local church. However, ordination concerned all Baptist churches because the minister would "presumably serve other churches, and enjoy the permanent benefits of membership in the Baptist ministry." Therefore the ordaining church ought to be advised by a "regular permanent called council of the Association . . . and by such ordination committee as the State Convention or Association may maintain. In the matter of academic preparation, the Committee recommended graduation from high school together with "at least two years of full study in a theological school or its well-recognized equivalent." In regard to the candidate's belief—as touched upon by the Fundamentalists' Executive Committee—the view was expressed that: "every candidate for ordination to the Baptist ministry ought to be able to declare himself with Bible clearness and conviction" upon these subjects: (1) God; (2) the person of Christ; (3) the gospel message; (4) the church

and its ordinances; (5) the great commission and Baptist world-wide missions. The report was signed by A. H. Gage, C. M. Gallup, Benjamin Otto, W. H. Rogers, T. P. Stafford, N. R. Wood, and Chairman C. E. Goodall. Except for a new, though broadly-worded, emphasis on doctrinal soundness, this report was not a departure from previous pronouncements. In fact, as compared with the 1922 report, that of 1931 was relatively innocuous. Consequently, it was adopted without opposition.

Since 1931, the State Conventions have continued to try various devices for insuring a "better" ministry. Among the most advanced of these systems is that of Pennsylvania, as enacted in 1934.

In the Northern Baptist Convention, a fresh attempt has been made to solve the problem, but from an indirect angle. The driving force behind this new assault has been Dr. R. G. Schell of Chicago. His Committee on the Ministry reported in 1934 as recommending the organization of a Ministers and Missionaries Council of the Northern Baptist Convention. Those eligible to membership were to include "all regularly ordained ministers and commissioned missionaries". The Council was to raise standards, to be a registry of information concerning ministers and churches, and to assist local churches in settling new pastors. It seems, then, that it was to be some sort of ministers' guild: as was the American Medical Association to doctors, so would be the Ministers Council to Baptist pastors. A constitution for this new organization was scheduled to be brought up as the first major issue before the Colorado Springs Convention of 1935. But the liberals made a fatal error in their planning. The ministerial meeting that they called for consideration of the proposed constitution was set for June 19, the day before the Convention opened. And the ministers that were at Colorado Springs at that time were largely those in attendance at the Pre-Convention Conference. These Fundamentalists were not a bit averse to considering the constitution; so they adjourned their own meeting and regathered for the Ministers Council meeting.

The tentative constitution had been printed in the February 28, 1935, issue of *The Watchman-Examiner*, but when it came out of this meeting it was radically altered. The original purpose of the Council to maintain a registry of information regarding ministers and churches

was deleted by a vote of 118 to 100. In its place there were substituted the words: "The Council shall not become an organization for the placement of pastors in churches." Another change was the dropping of all membership discrimination as between those with full college and seminary training and those with incomplete academic preparation. Instead, there was but one class of membership, those ordained by a "regularly called Baptist Council", with membership "in a Baptist church in cooperation with the Northern Baptist Convention", with "three years of pastoral experience" and with approval by the ministers of the applicant's state. Those with "incomplete college and Bible school or theological seminary training" would be "urged" to complete their work. The "Preamble" included these words: "No distinction or discrimination on account of educational attainment or for any other reason [which conceivably could include doctrinal views] shall ever be made among those accepted for membership." After this reconstructing, the Council's purposes were no more than to provide fellowship and promote spiritual and vocational development. Fundamentalists were on the organizing committee and were among the first officers, W. B. Riley himself being on the Board of Directors.

At St. Louis in 1936 this Ministers Council brought forward a fifteen-point "Code of Professional Ethics" that observed in part: "It is unethical to accept the pastorate of a church and then by word or act seek to deflect that church from its co-operating affiliations." The code was referred back for revision. Next year, at Philadelphia, the Council renewed the campaign for permanent ordination councils in the Associations. What Fundamentalists are doing in opposition to Association Permanent Councils is illustrated in the ordination on May 28, 1936 of Otis B. Read, Jr. pastor of the Baptist Church at Rowley, Massachusetts. Mr. Reed was informed that he must have two more years of theological work if he were to meet the standards of the Permanent Council of Salem Association. After the Rowley Church called ten other churches into council and ordained Mr. Read in defiance of the Association, the Permanent Council voted not to "confirm" the ordination. One has but to page through the issues of *The Baptist Bulletin* to note the large number of men that are being independently ordained.

## THE BAPTIST BULLETIN

—for—

BIBLE-BELIEVING BAPTISTS

Published monthly at  
110-118 E. Oak St., Butler, Indiana

by

GENERAL ASSOCIATION OF REGULAR  
BAPTIST CHURCHES  
(NORTH)

(Independent and Fundamental)

### SUBSCRIPTION RATES:

Anywhere in U. S. .... \$1.00 per year  
Canada and Foreign ..... \$1.25 per year

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

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# PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

## CHAPTER 7—"THE PASTOR IN CHARGE OF PUBLIC WORSHIP"

*Psalms 29:2. "Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness."*

All who engage in public ministry should still consider "THE PREPARATION AND DELIVERY OF SERMONS" by Dr. John A. Broadus, D. D. an indispensable religious implement. Part five of this immortal work deals with, "The Conduct of Public Worship". The re-reading of this by those of us in the ministry and its application to our services of worship would restore a much lost lustre and spiritual power.

Worship is the unrestrained outgoing of the whole being of the individual worshipper to God in adoration, thanksgiving, confession and supplication with its immediate effects upon mind, heart and conduct. Whatever is conducive to so lofty an exercise is more than desirable, whatever hinders should be known and renounced. Upon the shoulders of the pastor falls the solemn responsibility of leading the people regularly in this highest function possible to man, namely giving to the Lord "the glory due unto His name".

It must never be forgotten that lending direction to collective worship is a unique function. The minister thus employed differs sharply from one in charge of other assemblies. In such capacity he is not a stage manager; he is not master of ceremonies; he is not an after banquet entertainer; he is not a mere chairman or showman or engineer of group action; he is in the roll of spiritual Host to the hungry souls of men. He need not take himself too seriously, he cannot take his work too seriously.

**PRIMARY ENDS IN OUR PUBLIC WORSHIP.** It is probable that all too often we assemble for worship with no higher purpose than the perpetuity of a habit or tradition. The bases of worship and the solemn designs behind it are either disregarded or forgotten. Both Pastor and people do well to often ask themselves, "why do we thus assemble this day?" There are four major reasons for the common assembly of saints. First, The exaltation of the name of Christ. Second, The capture of lost souls for Christ. Third, The building up of believers in Christ. Fourth, The thrusting out

of workers for Christ. If these four component elements are kept in mind what is needless will be excluded and what is needful will be included. The Pastor in his own church is the principal human instrumentality for seeing to it that it is so.

**AN OVERLOOKED CONSIDERATION.** It must be plain to thoughtful people that many Sunday worship services are ruined by the preceding Saturdays. We remember hearing a preacher of distinction remark once, "that it was his plan to rest for instead of rest from". He aimed to have sermonic preparation finished by about one o'clock on Saturday or earlier. No Pastor can be his best for his Sunday labors if Saturday afternoons and evenings to a late hour are spent in tiresome journeys, social levity or satiety of appetite. When possible the Pastor should come to his task on Sunday morning physically and mentally refreshed and spiritually endued. Monday taken as a day of rest will never compensate for the loss sustained by a mis-directed Saturday. All of this applies with equal force to the watching, waiting, worshipping congregation.

**SOME GENERALITIES.** A good slogan as to schedule is, "On time, all the time, every time." The minister and his staff of helpers in the meeting should set an example on this point and educate the people accordingly. A helpful touch in this direction is to have good, highly devotional instrumental music to precede the worship service. The director of worship should control controllable factors. The place should be well illuminated. In the winter time, well heated. At all times well ventilated. When necessary building custodians should be primed a little on the matter of cleanliness, and attractiveness.

Every service should be pre-planned so as to avoid disproportion, discordant and irrelevant elements. Where there is a musical director that one should work with the Pastor keeping in mind that the Pastor is the conductor of the entire service. This does not mean that

he needs to meddle but that when final decisions have to be made they rest in his hands.

The question of time or length of service is germane here. To be sure no inflexible law could possibly be laid down. In rural sections where there is but one service weekly naturally that service may continue to considerable length. Any regular service differs sharply from a special occasion when different musicians and more than one speaker may be heard. When baptism or communion is included the service will necessarily be longer. Where a given congregation holds many regular services weekly, any such extended to wearisome length is an unpardonable offense and definitely impedes spiritual progress. To argue that people once sat for hours is beside the point. The schedule of meetings was once much lighter than it is now. We believe that any Pastor will do well to make summer time services shorter than the winter, especially in centers of uncomfortable temperature. Let certain elements common to the winter time be left out of the service. The singing of the doxology, a responsive reading, the use of the church covenant are worship properties that lend themselves to adjustment. They can be omitted and when the congregation returns to them it will be with deeper appreciation. We have rarely attended a regular service of church worship that needed to extend much beyond one hour and twenty minutes. Worship should never become a singing, talking marathon. Let announcements be compressed, let there be a smooth and expeditious moving from one feature to another. It will be amazing how much that elevates the soul and enlightens the mind and moves the will can be crowded into the suggested span of time. It is much better to have many people saying, "I should have liked to stay an hour longer", than to have many restively enduring to the end. The stated service of worship involves stress upon four central factors that should be considered here.

**HOLY SCRIPTURES SHOULD**

BE PROMINENT. In recent years long strides have been made in the education of some congregations toward carrying their Bibles regularly to church. We are convinced that there is every argument for this and none against it. It is not a pious display. He measurably labels himself who carries a Bible. An open Bible in the hand during the course of the sermon but intensifies the message and fixes it in the memory. One of the greatest boons of our day is the wide circulation of printed Scriptures at inexpensive cost. Few are they in the English speaking world who can be excused for not having a readable Bible.

To this must be added that the actual reading of the Scripture is essential to a well-toned, well-rounded service. There is something distinctly wanting in that kind of a religious assembly that can carry through to the end without the audible reading of the Word of God. We are of those who like to hear an entire congregation read, each one from his own Bible. It is evident to all who have observed that responsive readings do not have the weight with the people that comes from congregational reading of the entire passage.

Commonly the Pastor will read in the course of worship from his own Bible—this is more than highly desirable. On this point a Pastor should keep certain things in mind. It is doubtful if any congregation ever listens well to an extended portion of Scripture. A few verses reverently heard because well read with proper emphasis, with right voice inflection, fitting well into the service in hand will accomplish more than a lengthy portion that just wearies the people. We preachers need often to go back to Nehemiah 8:8 "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading."

The writer had one professor who was an ardent advocate of the practice, on the part of the preachers, of reading in privacy, daily, at least three chapters of the Bible, audibly. No one will read well in public who does not read much in private. Let this be believed by all, the Holy Ghost blesses that Word of which He is the lone Author. "A glory gilds the Sacred Page, majestic like the sun it gives a light to every age, it gives but borrows none."

THE PLACE OF PRAYER. In this instance the week-night democratic, social, prayer meeting is not in mind. No church can long enjoy

divine favor with its consequent state of spiritual health among the people apart from a praying congregation. But the matter before us now is the principal prayer of a stated Sunday service. Incidentally it need not always be offered by the Pastor. Some years ago we heard a student Pastor remark that on a given Sunday he led in public prayer fourteen times. One-third that often would have been a plenty. It is a rare voice indeed that can be heard many times in any one service without tiring the people.

Some simple obvious things should mark the chief oral prayer. It should be free from can't. It should not be a one-hundred yard dash. Just as some people are too sluggish many are too speedy. One need not get himself worked up to a state of breathlessness to prove his earnestness. It should not be a coward's barricade to stab at certain persons within hearing range. Commonly it should not be long. We recall the case of a man who prayed at least seventeen minutes in a regular church service. That is, he prayed seventeen minutes after your writer arrived. One must be an unusual Christian if he does not backslide a little during some preacher's protracted season of public prayer. We risk it that one will be brief and pointed in public petition in proportion to the extent that he is extended and earnest in private petition. It is not necessary to always circumnavigate the globe when leading others to talk with God. To orthodox readers it hardly need be said that prayer should be Biblical. The actual prayers of the Bible should be carefully studied—were this true it would often prevent the vulgar familiarity that people exhibit when orally directing in social prayer. Prayer should be marked by definiteness, earnestness and faith.

WHAT ABOUT MUSIC? It were wonderful if this aspect of this article could be settled by dogma but nothing is farther from the truth than that. Concerning music there must be among us strong traces of Christian charity. There is not even one congregation where there is a uniform attitude concerning the importance of music or the kind to be employed. Raising the question as to whether it is the sermon or the music that attracts people or that does the more good is just so much religious piffle. Sermon and song are indispensable. Either may be weak or both may be weak or both may be

powerful—depending upon content and design.

We believe if a census on this question of the place of music in worship could be taken among the orthodox the prevalence of opinion would run something like this: Congregational Hymn singing should continue everywhere. Any method that takes vocal praise out of the control of the many and leaves it to the few is a detriment. While learning songs of a later day that are sound and savory we should certainly not discard those songs and hymns that have weathered the test of the centuries and still secure a popular response. When a congregation cannot sing "Fairest Lord Jesus", "Jesus Lover of My Soul", "There is a Fountain Filled with Blood", "Alas and did My Saviour Bleed", "Wondrous Cross", "A Mighty Fortress is our God", "O For a Thousand Tongues to Sing", "Amazing Grace", "Majestic Sweetness Sits Enthroned", "Abide with Me", "In the Cross of Christ I Glory", "Jesus Keep Me Near the Cross", etc., it is spiritually impoverished.

The foregoing songs should be known by memory to tens of thousands of our people. Pastor's sermons should be interspersed with frequent quotations from them.

What should be said about present-day Gospel Chorus singing? Probably none among us would argue that the choruses represent the acme in musical value or that they have any tremendous theological content. Many of them are weak, some are all but objectionable. While admitting these things it cannot be overlooked that multiplied thousands of our young people in their church buildings and in Bible Conference Camps do enjoy these choruses. What their reaction would be if we sang only the established hymns nobody knows. Reaching and holding young life for the Lord Jesus Christ is far more important than fitting smoothly into some norm laid down by people of exacting tastes. Of this much we are certain that music which would satisfy the ear and sensitive taste of the trained musician will never captivate and hold the masses. Winning people is more important than winning praise. The writer feels that there should be a prominent place in regular worship for solos, duets, quartets, etc., for anthems so long as they are not of a stilted style that speak only to people of asthetic or cultural temperament. The church should not flout

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# THE ATLANTIC CITY CASE

By PASTOR COULSON SHEPHERD

As we record the facts of the Atlantic City Case we are thankful that there is no bitterness in our hearts toward the New Jersey Baptist Convention officials who are suing our Church with a view of having it declared extinct. The Convention is taking this action in an endeavor to secure our name, properties and all assets, including a legacy of over \$100,000.00 given to the Church last year for the erection of a new building. We are thankful too for those things that cannot be dissolved or taken away from us. Baptist officials might be successful in having a local Church declared extinct—the organization may be dissolved, but we are thankful that the Body of Christ, the true Church, that organism of which we as believers are a part cannot be dissolved. How good to know, especially at a time like this that “the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. And, let every one that has named the name of Christ depart from iniquity” (II Timothy 2:19).

The First Baptist Church of Atlantic City was organized in 1880, and in 1881 was incorporated under the Laws of the State of New Jersey. Ever since that date it has adhered strictly to historic Baptist principles and practices. The present pastorate began in November 1933. For the same reason that hundreds of other Bible believing Baptist Churches withdrew their support from Baptist Conventions, we ceased reporting to the New Jersey Baptist Convention in 1935. Two years prior to that the Church under the leadership of Rev. Harold T. Commons (1930-1933) the Church discontinued sending missionary offerings through Convention channels. The Church never communicated with the Convention office in Newark resigning from the Convention, or advising them that we would no longer co-operate. In 1938 the Church voted unanimously to unite with the General Association of Regular Baptist Churches (North). Since this action we included a note in our weekly Church Calendar reading, “This is an Independent Baptist Church, affiliated with the General Association of Regular Baptist Churches (North), a Fellowship of Independent and Fundamental Bible-Believing Baptists”. This was done so that the many visitors to our services would

know our denominational affiliation. We also list all the Missionary enterprises regularly helped by the Church.

All true Baptists know that we were perfectly within our rights when we ceased co-operating with the Convention. Well-informed Baptists know that a local Baptist Church “can withdraw co-operation, at any time, for any reason which seems to itself sufficient, without prejudice to either its evangelical or its denominational reputation and standing” (Page 335, Hiscox’s “New Directory for Baptist Churches”) And Baptists who put the emphasis on loyalty to their Lord and His Word instead of denominational sentimentality know that they can best abide by historic Baptist policies by ceasing to co-operate with Baptist Conventions, for they themselves have departed from historic Baptist principles and practices.

The late Mrs. Mary A. Barker attended our services, entertained the Pastor and his wife on several occasions at her hotel, and was thoroughly familiar with Baptist Conventions and also our affiliation with the General Association of Regular Baptist Churches. In January 1940 this dear child of God died, leaving the residue of her Estate to the First Baptist Church of Atlantic City, stating in the Will that it was for the erection of a new building. The residue of her Estate amounts to over \$100,000.00.

On December 19, 1940 Dr. Charles E. Goodall, Executive Secretary of the New Jersey Baptist Convention, and H. Theodore Sorg, Life Member of the Board of Managers of the Convention and also Attorney for the Convention, started legal proceedings to have the Church declared extinct. Their first move was to make claim to the Fidelity-Philadelphia Trust Company of Philadelphia, Executor of the Barker Estate, for the Church’s share of this Estate. On January 6, 1941, seventeen days later, the Board of Managers of the Convention, on recommendation of Messrs. Goodall and Sorg voted to have the Church declared extinct by the Chancery Court of New Jersey. One can imagine that it was necessary to picture to this Board of Managers the First Baptist Church of Atlantic City as dying or dead and a disgrace to the community to get them to agree to such action, for

some of the members of the Board are without question Godly men. How grateful we are to the Head of the Church, our Lord Jesus Christ, and our faithful heavenly Father that all of the many charges brought against the Church, and included in the Bill of Complaint subsequently filed against us, are wholly untrue.

The action is based on a Statute which provides for the disposition of property in case a Church becomes extinct. In such a case, according to the Statute, the property becomes the property of the New Jersey Baptist Convention. This Statute further defines an extinct Baptist Church as follows: “Any Baptist Church in the State, which has ceased, or failed to maintain religious worship, or services, or to use its property for religious worship or services according to the tenets, usages and customs of Baptist Churches in this State for two consecutive years, or whose membership has so diminished in numbers, or in financial strength, as to render it impossible or impractical to maintain religious worship shall be deemed and taken to be extinct, and may be so declared and thereupon dissolved by an order of the Court of Chancery” (R. S. 16:2-19, 20 and 21).

In February the Church was served with subpoena and Bill of Complaint was filed against us. The Convention is interpreting the definition of an extinct Church to mean a Church that ceases to co-operate with them. Our Attorney moved to strike the Bill of Complaint on the grounds that the Convention “proceeded by Bill of Complaint instead of by Verified Petition, as provided by the Statute; that the Complainants have no right or interest at this time which entitles them to the legacy under the Barker will; that the Bill of Complaint is multifarious in that the Trust Company is made a party solely because of a requested construction of the Barker will by the complainants”. On May 19 the Court ruled in our favor, so that it now becomes necessary for the Convention to verify the charges brought against the Church by properly executed affidavits. The Court also ruled that a hearing should be held at which time witnesses will appear for necessary testimony.

We do not see nor understand how the Convention will be able to pro-



duce affidavits verifying false charges, yet the Attorney for the Convention has stated, "the issues are such that the matter may well eventuate in the highest courts". So from all indications this is going to be a long drawn out litigation. The case will not be heard in Court before the Fall of this year.

If it were not for the fact that God made us stewards of this large sum of money, and that Mrs. Barker had so much confidence in us, and that the outcome of this case will effect every Baptist Church that has withdrawn its support of State Conventions, and really all other Baptist Churches, we would not defend the action at all. But as Stewards of God we must be faithful, we must uphold the sacred trust committed to us by one of His children, and we must consider other Baptist Churches throughout the Country.

Now for a brief word about the true condition of the Church: The present membership is 240. During 1940 twenty-five new members were added, mostly by Baptism. During 1940 \$4,791.57 was received for current expenses, and over \$2,000.00 for other expenses, such as repairs, organ, radio and tract funds, etc. During this same period \$2,818.97 was received for missions, compared to \$300.12 for the year 1933. We closed the year 1940 with a balance of \$470.60 in the current expense account, with all bills paid. This year all these figures will be increased. All the services are very well attended, and the Church enjoys the reputation of paying all its bills promptly. In the seven and a half years of the present pastorate the Pastor never failed to receive his salary check in full each week. During the past six years God has laid His hand upon 13 of our young people, who are now either in full time service or in training for definite Christian work. We are glad also that the Church never received any financial help from the New Jersey Baptist Convention or any agency connected with the Northern Baptist Convention.

We praise God for the fine spirit manifested by our people. This action by the Convention has done more to cause our people to be unified in matters of Bible separation than any preaching could ever have accomplished. There have been more souls saved since this action was taken, and the weekly offerings are greater than any like period during the present pastorate. In many ways God has proven His faithfulness to us, and revealed that His hand is

upon us for good. For these blessings we are most grateful to the Lord, and our hope and confidence are in Him.

Last year the Northern Baptist Convention held their sessions in Atlantic City. Neither the Chelsea Baptist Church of this City nor our own recognized the meetings of the Convention or attended any of the sessions. We realize it was embarrassing to the New Jersey Baptist Convention not to have any Baptist Church in this Convention City act as host to the Convention. This is most regrettable, and it naturally brought condemnation upon our Church especially, because it is located so centrally. The cause of this lack of fellowship is with those who tolerate modernism both in doctrine and methods, at home and abroad, and are responsible for the Convention's attitude toward the "Laymen's Missionary Report" and the Federal Council of Churches of Christ in America.

The Convention officials have made it clear to us that they will drop the case against us and be of much "assistance" in the erection of a new building if we will agree to co-operate with them. It is therefore very clear that the Convention selected this particular Church out of the many that have not co-operated with them for years, so that they could obtain or try to obtain a large sum of money with which to establish a Church, that would be a Convention Church in this Convention city.

This article is not written to stir up any bitterness toward any Convention officials, or any others co-operating with the Northern Baptist Convention or State Conventions, but to simply give the true facts in the case, and urge all acquainted with the case to pray that God will get a great victory for Himself out of all these unfortunate proceedings. Please pray definitely that God will protect and preserve this Gospel preaching and Bible teaching testimony, and make it more effective in this resort City than ever before. Pray too that the support for the nineteen missionary enterprises regularly helped by the Church might not suffer because of this action. And pray for the hundreds of Baptist Churches not co-operating with the Northern Baptist Churches and State Conventions, for a decision in our case will greatly affect them and their existence. And pray that we might have wisdom from above and be kept sweet during this testing time, and that our

hearts might say to those who are endeavoring to break up a most happy relationship between a pastor and people and bring to naught a Gospel testimony, change Baptist Conventions into State Judicatories and deny Bible Believing Baptists their sovereign independence and rights—PRAY that our hearts will say with Joseph of old,

"But as for you, ye thought evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive". Genesis 50:20.

Coulson Shepherd, Pastor  
First Baptist Church  
Atlantic City, N. J.  
May 30th, 1941.

## PASTORAL THEOLOGY

(Continued from Page 7)

culture; on the other hand it cannot exist for its promotion. Music that does not call for an Amen among the rank and file of believers is a liability. Music should do two things primarily. It should prepare hearts for the sermon and bring praise to the Lord Jesus Christ.

THE INDISPENSABLE SERMON. At another time in this series there will come a separate treatment on the question of the Pastor as a preacher. It is enough for the moment to remark that we never attended a service that left with us a perfect feeling of completeness in the soul when the preaching element was wholly excluded. "The preaching of the Cross is to them that perish foolishness but unto us who are saved it is the power of God." The world has not devised nor will it devise anything to take the place of prophet, Apostle or preacher. A service of worship that puts meat and milk on the table for every mouth present will include a sermon. The need of the hour is not less preaching but more preachers. Each one putting all his ransomed faculties into this which is the noblest task to which God has ever turned the heart and mind of man. "Preach the Word." Concerning our worship of the Lord Jesus Christ this is about the summary: It should be artless without being awkward; it should be earnest without being fanatical; it should be orderly without being ritualistic. Sometimes it should be militant without being belligerent; it should be restful without being apathetic. "Worship the Lord in the beauty of Holiness."

# GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

Caixa 35 A  
Manaos, Brazil  
April 29, 1941

Dear Friends at Home:

Let none hear you idly saying  
"There is nothing I can do."  
While the souls of men are dying,  
And the Master calls for you  
Take the task He gives you gladly,  
Let His work your pleasure be;  
Answer quickly when He calleth;  
"Here am I; send me, send me!"

If it were possible it would be so much fun this afternoon to ring your doorbell and sit down with you for a little chat about the work. Letters are wonderful but at times a bit onesided. I should like so much to answer the questions that come to your mind as you think of the work here in Manaos. But, since this is impossible, I shall resort to my imagination and write the things that seem the most interesting. So many of our friends inquired about Christmas in Brazil, that I am supposing that many are interested in knowing what Easter was like.

In many ways Catholicism is very unlike the religion we know in the States. So far as we have been able to find out there is no period before Easter known as "Lent". However, Good Friday is a very, very important day in Brazil. The people who are faithful to the priest and his teachings are not allowed to eat, talk, do any kind of physical labor such as sweeping the house, preparing meals, taking baths, combing hair, or sewing. At noon a little water is allowed and a small wafer which is given out by the priest in the church. At four o'clock in the afternoon there is a grand procession in the business section of the city. At the head of the procession is a life-size statue of the Virgin Mary. Next in the procession is the coffin of Christ, which coffin actually contains the body of Christ, according to the belief of some of the people. It is interesting and yet pathetic that there were more people on hand to view this procession than there were several months ago when the president of Brazil made his very first visit to the city of Manaos. At night all good Catholics are expected to attend church.

On Saturday morning following

Good Friday, effigies of Judas are suspended from poles, trees, etc., in different parts of the city. Some of these effigies make one remember the scarecrows used in orchards at home to scare the birds away. On Saturday night these effigies are burned with fire. That is Easter in Brazil the way hundreds of people know it. They worship a dead Christ and know nothing of a living Savior.

While all of these sad customs provoke us to pity for these poor blinded souls we rejoice in the victory that God gave us on Good Friday. Some of you will remember that we are conducting a class for young girls and women on Friday afternoon. When we learned that practically everyone attended the parade, Catholic or non-Catholic we were tempted to hold the class on another day but after consulting the Lord, we went ahead and planned for the class per schedule. Oh, how our hearts did rejoice when girl after girl came in until the attendance lacked only three or four of the regular group. Two girls came who had been forbidden by the priest to sew, but they were there for the Bible lesson, which is our main interest, the sewing is only a means to an end.

Before we leave the subject of girls we should like very much to leave with you a special request for prayer. Many of you have been so faithful in remembering Maria Castro in prayer, and so we are going to quote a part from her last letter, trusting that you may be even more zealous in your prayer support.

"Grace, I never felt so sad and unhappy in all my whole life. I cannot talk about Jesus or pray extensively because I have an aunt, who is very much a Catholic, and is angry with me because she knows that I am a Christian now. She wants me to frequent the services of the Catholic church and when I do not care to go, she quarrels and yells at me. Between us there exists great trouble because of this. I cannot go to church. I do not know what to do. The other day I was reading my Bible and she saw me and almost beat me. She said: "The next time that I find you reading this book, I am going to put it in the fire and burn it, and when you look for it, you

won't be able to find it." And now, Grace, I have to hide my Bibles. Every Sunday I go to church with her. You can understand my life. The only time I can read my Bible is when I go and come on the street car before or after work. I talk with Jesus at night when I am in bed. There are many things besides salvation I would like to know, but there is no one to explain these things to me. What shall I do?"

We trust that the above quotation is sufficient to touch your hearts in such a way that you will intercede for Maria in an even greater way.

And now for my friends among the children and those who are the friends of children I should like to tell you just a bit about the Sunday School which has been opened up on Sunday morning after the session which we hold here in the Mission House. Of course it is only beginning and we aren't organized as well as we should like to be but still the Lord is blessing and we now have a class of adult men taught by Charlie Hocking, a class for women taught by Lois Martinson, and the children are divided between Martha Hocking and me. I have always loved boys and girls all sizes, ages, and colors so it was a joy to my heart that first morning to have ten, tiny cradle roll members to teach about the Lord Jesus Christ. I thought it was going to be very easy but to my surprise, it was almost an impossibility. You see these little children have scarcely been outside their humble little mud or wooden homes and know little about the most common things. The story was about Jesus, when he walked upon the water. First I asked them if they knew what an ocean was and the answer of course was "no". Then I asked them if they knew what a river was and again the answer was "no." In desperation I said, "Well, it's a great big lot of water like we have when it rains, only it is all in one place". That night Lois, Martha, and I were more thrilled than a concert pianist upon the receipt of a huge bouquet of costly, hot-house flowers, when the cradle roll or a goodly number of them, marched in and one by one held out a tiny fist to us with the only flowers they had to offer. Poor, neglected, little waifs, many of them without sufficient food but precious to us and the Lord.

The meetings on Tuesday night in the house of Mr. and Mrs. Redman have been rather at a standstill because of Catholic opposition and the rainy weather. However, the rainy season is about over and last Tuesday night was lovely. The room was well filled and the service followed a different order. Mr. Dynes McCullough who is back in Manaos, enroute to his field of service in Acrici, sang a special number, with the predominating truth repeated over and over again, "Tomorrow may be too late." The Spirit in the meeting worked in such a way that Mr. Hocking felt led to give the invitation then rather than waiting until the end of the meeting as had been customary. One of the members of the Sunday School, whom we had felt was a saved person, accepted the Lord, and how it did rejoice our hearts. Praise God with us for this another victory in the work here.

The work is tremendous, but God gives us strength for every day. The burdens are heavy, but He carries the heavy end. The disappointments are many, but His grace is sufficient. We are counting on your prayers.

## **THE BLOOD OF CHRIST FOR A BLOOD SHED- DING WORLD**

*(Continued from page 1)*

Him Who loved us, and washed us from our sins in His OWN BLOOD." (Rev. 1:5.)

That is the most wonderful verse of Holy Scripture. First, He loved us. He loved us so much that He was willing to leave His mansions of glory in Heaven, His home. He took up a human body in the womb of the virgin Mary. He grew up into manhood in obscure circumstances. The Father of eternity had become an infant of days. At the age of 30 He made His public appearance in the streets of Jerusalem. They cried "Hosanna, Hosanna, Blessed is He that cometh in the name of the Lord; Hosanna in the highest." (Matthew 21: 9.) These same people shortly after cried, "Crucify Him, crucify Him." (Luke 23: 21.)

They soon crowned Him with a crown of thorns. They smote Him on the head. They spat in His precious face. They plucked His beard. They scourged Him with a Roman scourge. They made a cross for Him and laid it on His bleeding back and led Him away to Golgotha's hill to be crucified. They nailed Him to the cross. They lifted

Him up with His bleeding face, and bleeding hands and feet. They mocked Him, and railed at Him. They cried, "If thou art the Christ come down from the Cross." They wagged their heads. They said, "He saved others, Himself He cannot save." They gave Him vinegar and gall for His drink. They nailed a superscription on the top of His cross saying, "Jesus of Nazareth, THE KING OF THE JEWS." (John 19:19). They pierced His side with a Roman spear, and blood and water came forth from His side. He was taken from the cross and put in the new sepulchre of Joseph of Arimathea. After three days and nights, he broke the shackles of death and came forth conquering over the grave.

"Low in the grave He lay.

Jesus my Saviour!

Waiting the coming day

Jesus my Lord.

Up from the grave He arose

With a mighty triumph o'er His foes;

He arose a Victor from the dark domain,

And He lives forever With His saints to reign

He arose! He arose!

Hallelujah! Christ arose!

He shed His precious blood for your sin, and mine on Calvary's cross. He bore your sins, and your sorrows. He made them His very own. He took your burdens to Calvary, and suffered, and bled alone.

"Unto Him Who loved us, and washed us, from our sins in His OWN BLOOD." (Rev. 1:5).

Listen, my friend, the religion of Jesus is a religion of BLOOD. "It's the BLOOD that maketh atonement for the soul." "It's the BLOOD of Jesus Christ which cleanses from all sin." It's the BLOOD of Jesus you need to get to heaven. It's the BLOOD of Jesus that will save you from hell. It's the BLOOD of Jesus that will cleanse you from sin. It's the BLOOD of Jesus that will pardon you. It's the BLOOD of Jesus that will set a sinner free.

There is absolutely no other message in all the world that can bring a person into the city of eternal happiness. All other preaching and teaching is absolutely useless. No other message can save a soul from hell. Unless a person has been washed in the precious BLOOD of Christ which was shed on Calvary for sin, and sinners, he or she can never be saved, no matter how good a church member you might be. No matter how good a life you have lived. No matter how much you

know about the Bible. If you could recite the Bible backwards and have not been cleansed by the BLOOD of Christ you will be eternally lost. You may have been very faithful for many years to your church, and go lost. You may have given for missions and go lost. You may have prayed long prayers and go lost. You may sing in the choir, and go lost. You may have preached for many years and go lost. You may have been very sincere in what you believed and go lost.

It's the BLOOD of Jesus, my friend, that opens the gateway to Heaven. Not one person will ever get past the pearly gates who did not believe in the BLOOD of Jesus for the remission of sin.

"Without shedding of blood is no remission." (Hebrews 9:22.)

You know, as well as I know, that this is not preached from the average pulpit today. Woe, woe, woe, be unto the preacher who denies the BLOOD of Jesus. Woe, woe, woe, be unto the people who believe that kind of preaching.

Paul says concerning those who deny the truth of God's Precious Word, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

And no marvel for satan himself is transformed into an angel of light.

Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness whose end shall be according to their works." (II Corinthians 11:13-15).

In II John 7 we read these words, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

In Jude 1:4 we read, "For there are certain men crept in unawares who were before of old ordained unto this condemnation, ungodly men, turning the grace of God into lasciviousness and denying the only Lord God and our Lord Jesus Christ."

"Be watchful," my dear friend. Make sure that you are not being deceived by the cunning craftiness of Modernism. Modernism was born in hell. It's the Siamese twin of infidelity. Take heed! Be not deceived. If they don't preach the BLOOD of Christ in your church, you can make up your mind, that your preacher is a wolf in sheep's clothing. If the virgin birth of the Lord is denied in your church, and by your preacher, then I take the audacity to say that you are listen-

ing to an antichrist each Sunday. God's word states specifically that any "who confess not that Jesus is come in the flesh. This is a DECEIVER AND AN ANTICHRIST." (II John 7).

Perhaps, you ought to begin some research work in your church, and find out what your preacher believes before you pay another cent towards his salary. I would to God that Christian people today would be more concerned about how they spend God's money. There are many dear, sincere Christian people today, who give their money into the church thinking that this is going to be used for the glory of God, but if they knew what it is used for, they would never give another penny through the channels of their own church. If these same people knew the things that their preacher inwardly denies, I'm confident, they would spend their money for that which is bread. "Wherefore do ye spend money for that which is not bread? And your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." (Isaiah 55:2).

Be very careful, my dear friend, how you spend God's money. Make sure that you spend it for that which is bread indeed.

Don't give a cent to your church program if you know that the Gospel of Jesus Christ is not preached from the pulpit of your church. If you do, you are giving it to the devil. But, if the real message of the Gospel is preached in your church, "Give of your best to the Master." Spend and be spent for His glorious cause. Give cheerfully, regularly, and faithfully, because, you are spending it for the bread of the Gospel of Christ.

"Cast thy bread upon the waters for thou shalt find it after many days." (Eccl. 11:2).

What a glorious message we have to preach to a lost, and sin burdened world. We who preach it, depend upon you to make it possible by your tithes and offerings. We could not preach if you did not help us in your giving. We can't all preach. Some are called to preach the Gospel of Christ. Others are called to give of their substance to send the Gospel forth from the pulpit, and through the printed pages. Others, who are not blessed with the riches of earth are called to pray for those who preach it. We all have a part in the program of making Christ known. Your part is as essential as my part. Are you faithful in your part? You who are able to give for the cause

of Christ, do you give of your tenth to God? Are you spending your money for that which is bread? God will reward you, my dear friend, for giving your tithes and offerings to help spread the Gospel of Jesus Christ throughout the whole world.

One has said, "God has no feet but our feet. God has no hands but our hands. God has no pocketbook but our pocketbook." God is depending on us to make Christ known to the world. If we fail, He has no other way of doing it.

And you, who cannot give anything to God in a material way, are you giving your prayers for those who are out on the firing line for God? We could not preach unless you prayed for us. Please pray for all God's dear servants who preach the Gospel of Jesus Christ uncompromisingly. Pray that God will strengthen them in these days of ridicule and satanic opposition on every hand. Pray that they may be bold for God in presenting the truth of His infallible Word.

The message of the BLOOD is an antagonistic message. Thousands of church members hate it. They despise it. They refuse it. They hate those who preach it. They refuse to listen to it. But, my dear ones, it's God's message. It's God's method of redemption. It's God's way of saving mankind from an eternal inferno of hell fire. It's God's cure for sin, and sinners. It's God's plan for man's salvation. It's God's acts of mercy, and love. It's God's way of cleansing sinners. It's God's way of setting men, and women free. It's God's way of pardoning guilty sinners. It's God's inexplicable love for a lost human race. It was God's plan from eternity. It became God's pleasure at Calvary. It is God's program presently. It will be to God's Praise eternally.

It's God's message of peace. It's God's message of power. It's God's message of praise. It's God's message of love. It's God's message of truth. It's God's message of triumph. It's God's message of grace. It's God's message of good news. It's God's message of glory. It's God's message of the Gospel.

It's God's message for the drunkard, for the defiled, for the doctor, for the deacon, for the deceitful, for the decent, and for the dictators.

It's God's remedy for an upset world. It's God's remedy for empty, and powerless churches, and church members. It's God's remedy for every problem in the world today.

The message of the BLOOD originated in Heaven, and will never

be harmed by man. The message of the BLOOD will be the joy of God's redeemed ones through an endless eternity. The message of the BLOOD reconciles man to God. The Only message which God has today for a world of sin and sorrow is the message of the BLOOD. This has been God's message from eternity, and will be God's message throughout eternity. Man may preach another message, but God's message is the message of BLOOD.

(1) "We have Redemption through His BLOOD." (Eph. 1:7.)

(2) "We have forgiveness of sin through His BLOOD." (Eph. 1:7; Col. 1:14.)

(3) "We have cleansing through His BLOOD." (Heb. 9:20; Rev. 1:5; Rev. 7:14; I John 1:7.)

(4) "We have peace through His BLOOD." (Col. 1:20; Eph 2:13-14.)

(5) We are justified by His BLOOD. (Romans 3:25; Romans 5:9.)

(6) We have access to God through His BLOOD. (Heb. 10:19.)

(7) We have nearness to God by His BLOOD. (Eph. 2:13.)

(8) We are sanctified by His BLOOD. (Heb. 13:12-13.)

(9) We have victory through His BLOOD. (Rev. 12:11.)

(10) We have eternal glory through His BLOOD. (Heb. 9:12; I Peter 5:10.)

Praise God for the BLOOD of Jesus Christ His Son. God will have no other message but the message of the BLOOD. His divine wrath is upon every other message by which man is trying to get into Heaven.

My dear friend, do you believe the message of the BLOOD? Have you been washed in the BLOOD of the Lamb of God "Who taketh away the sin of the world?" Do you love the message of the BLOOD? Or, do you despise the message of the BLOOD? If you expect to get to Heaven you can only go there the old fashioned BLOOD sprinkled way.

"There is a fountain filled with BLOOD

Drawn from Immanuel's veins;  
And sinners plunged beneath that flood,

Lose all their guilty stains.

The dying thief rejoiced to see  
That fountain in His day;  
And there may I, though vile as he,  
Wash all my sins away:

Dear dying Lamb, Thy Precious  
BLOOD

Shall never lose its pow'r  
Till all the ransomed church of God  
Be saved to sin no more.

E'er since, by faith I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die."

My dear unsaved friend; is this message proclaimed in your church? Is your church like the church of Sardis? It has a name, but is it dead? Will you not turn to the pages of God's infallible Word for yourself rather than listening to the sugar coated poison doctrines of satan. You need to accept the message of the BLOOD to be saved. You can never be saved any other way no matter how sincere you may be. Only the BLOOD of Jesus Christ can set you free from sin, and it is the passport to Heaven.

Don't be satisfied with anything else, my friend. Don't be deceived by any other message. If you are basing your salvation on something else other than the BLOOD of Jesus Christ, you will go eternally lost, and spend an eternity in hell. Oh! I plead with you, get under the BLOOD, and be saved now. Come into the ark of God's mercy now. Don't wait until tomorrow. Tomorrow may never come. "Now is the accepted time; behold, now is the day of salvation. (II Corinthians 6:2.)

Are you saved, my dear friend? Have you made your peace with God through the BLOOD of Christ? Christ has purchased pardon for you 1941 years ago; but, unless you will accept it, and appropriate it, it will do you no good.

Are you trying to save yourself by your good works? That is to set at nought the work of Christ. Your good works are as filthy rags in the sight of God. God does not need, nor does He want your works. He has placed an eternal seal of satisfaction upon the finished work of His only begotten Son, and He (Christ) is "the Way, the Truth, and the Life." He is not the way shower, but, the Way Himself. He is not only the Life Giver, but He is that Life Himself. He is not only the Truth bringer, but He is the Truth Himself. (John 14:6.)

Are you trying to save yourself by trusting in your church membership? God asks you to trust His Son, and not your church, or pastor.

Are you trusting in your church going? God speaks very plainly

in His Word that we are saved by grace, and not by works of our own. (Ephesians 2:8-9.) There is nothing in all the world that we can do to obtain salvation. Salvation has already been obtained for us and all that a poor, guilty sinner needs to do is to come to God, and accept the gift of eternal life through the BLOOD bought pardon of Jesus Christ, God's Son. (Hebrews 9:12.)

Are you trying to save yourself by keeping the Law? Don't you know that the law was the school-master unto Christ? (Galatians 3:24.) The law condemns. Grace justifies. The law says, "Do;" Grace says, "It is finished."

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is everyone that hangeth on a tree." (Galatians 3:13.)

"But that no man is justified by the law in the sight of God, it is evident: for the just shall live by faith." (Galatians 3:11.)

I was brought up in a church where the law of Moses was read every Sunday morning. I was in bondage to the law. I had never heard the Gospel of the grace of God. This doctrine kept me in darkness, and it is keeping many more people who are still listening to the same thing each Sunday in darkness. I praise God that He opened mine eyes to the blessings of the Gospel of the grace of God. Who wants to listen to, "thou shalt not, thou shalt not" each Sunday morning when God says, "Thou shalt have eternal life by faith in My Precious Son." That doctrine is keeping thousands of people in darkness today. It made me disgusted, and dissatisfied, and it sent me out into a world of sin, and it would have ruined me eternally if Almighty God had not opened my blind eyes. I was told all the time that I had to be elected before I could be saved. I was told that God does not save everybody, but, only special people. I was told that I must just depend upon God's mercy to choose me for salvation, and if He did not choose me, then, of course, I would go lost. What was the use then of going to church at all, I thought. If I'm not to be elected, then my church going will not help me; and if I am to be elected, I will be elected whether I go to church or not.

I well remember the gloom manifested in the lives of these people. There were only two or three people in the church who could say that they were saved and that was

the minister and a couple of elders, and they would say that it took several years for them to get saved. Those people go to church every Sunday morning hoping that God will be merciful unto them and that they may be chosen as one of the elect.

How I praise God for deliverance from such teaching. I weep for my loved ones, and friends who are still under law, and in bondage. God have mercy unto these men who teach such doctrine. They are blind leaders of the blind.

Are you trying to get saved that way, my friend? Hear what Paul says, "Be it known unto you, therefore, men and brethren, that through this man (Jesus Christ) is preached unto you the forgiveness of sins:

And by Him ALL that believe are justified from ALL THINGS, from which ye could not be justified by the LAW of Moses." (Acts 13:38-39.)

Yes, Christ did it all for us. Will you not stop working for your salvation, my friend, and accept the finished work of Christ?

Calvary covers it all

My past with its sin and shame.  
My guilt and despair,  
Jesus took on Him there

And Calvary covers it all.

"The BLOOD of Jesus Christ, God's Son cleanseth us from ALL sin." (I John 1:7.)

Have you been washed in His BLOOD? If not, why not accept Him, and be saved right there where you are.

"He that hath the Son hath life; and he that hath not the Son of God hath not life. (I John 5:12.)

Do you have Him? If you don't, won't you right now make Him your own Saviour by faith in His Precious shed BLOOD, which He shed for your sins? Don't wait another day, but right now as you are reading these lines, settle it right there in your heart. Confess your sin to Him and He will save you right now. Will you do it now? May God help you to do it now and you'll be saved for all eternity. You'll be able to say with the words of our text, "Unto Him Who loved us, and washed us from our sins in His own BLOOD." (Rev. 1:5.)

"For as much as ye know that ye are not redeemed with corruptible things such as silver and gold, but with the precious BLOOD of Christ, as of a Lamb without blemish and without spot." (I Peter 1:18-19.)



# THE CAPITAL PARADE IN THE LIGHT OF BIBLE PROPHECY

By DAN GILBERT

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

This is an age in which information is widespread, but true knowledge and understanding are scarce and obscure. We use large words without fully grasping their meaning. We talk of the foreign conflict as being "an imperialist war" or "a war of the ideologies." Precisely what is meant by these terms?

The "philosophy of imperialism" has been the curse of civilization for the last two generations. It has produced the most intensive and extensive warfare of all history. The tendency is always to overemphasize the importance of the individual personality and underestimate the importance of the philosophy which he represents. If there were not a Hitler and a Stalin, there would be other leaders to champion the militaristic philosophy for which they stand. Hitlerism is, perhaps, the final and most violent expression of the philosophy of imperialism which has dominated the thinking of European statesmen for more than two generations.

The philosophy of imperialism is based on two principal premises: first, that war is inevitable. Of course, one way to make war inevitable is to believe that it is. And, second, that, in the long run, war is beneficial, since it insures the victory of the strongest race and nation. Both of these basic ideas are grounded in the philosophy of "naturalism", which gave birth to the philosophy of materialism and imperialism. War, teach the naturalists, is part of the plan of nature; therefore, it must be beneficial and cannot be avoided. The prime tenet of naturalism has long been, "whatever is natural is right".

The Darwinian theory of evolution gave great impetus to the philosophy of imperialism. As Dr. Carl Becker writes in his *Modern History*, "Many people accepted the philosophy of imperialism because it seemed to be confirmed by natural science. In 1859 Charles Darwin, an English biologist, published a book entitled *The Origin of Species*. It was one of the most important books ever published, because the central idea of the work has had a profound influence upon all modern thought from that time to this. Darwin main-

tained that the various species of plants and animals as we know them were not originally created in their present form. He said they had been gradually 'evolved' from very simple forms of life. Every plant and animal, according to this theory, endeavors to live and reproduce its kind; but more individuals are born than can find proper nourishment. The result is a 'struggle for existence' in which the strongest shove aside or destroy the weak. Thus, according to this theory of evolution, the law of life is not peace but conflict."

Professor Becker continues, "Darwin did not apply this theory to the relations of men to each other. But other writers did. They pointed out that from the earliest times tribes and nations had fought for food and wealth and desirable territories. Those that were the most numerous, or the most intelligent, or possessed the best weapons, shoved aside or enslaved or destroyed the others. The victors established their customs and laws, their language, their religion—in short, their civilization. According to these writers, war is one form of this conflict and therefore a natural, and even a necessary, means of human progress."

Given a philosophy of greed and exploitation, men will always find arguments by which to justify it. Thus, the philosophy of imperialism supplied an alibi, not only for the conflicts in Europe, but also for wars of aggression against "backward", weak, and small nations of other continents. "By what right", moralists might ask, do the military powers of Europe go abroad to deprive the peoples of Africa and of Asia of their land and their liberty?" "By the right of the stronger, by the right of conquest, by the 'law of nature' that the strong shall dominate the weak", would be the natural reply.

Of course, this would be a blunt, frank statement of the issue. The "tender-minded" and "idealistic" would require that it be stated in other terms. Hence, as a justification for imperialism, there was developed the idea that, in the long run, it was best for all humanity that wars of conquest should take place. It is best for the "inferior" them-

selves that the "superior" shall govern them. The "superior" nation or race has the duty to "civilize" the "inferior".

It is a mistake to suppose that this philosophy flourished only in Germany. It was avidly taken up and preached by men of political influence in every leading country of the world. In America, Capt. A. T. Mahan, author of popular books on history, published in 1912 a volume entitled *Armaments and Arbitration*, in which he contended that if arbitration were substituted for armaments, European civilization "might not survive, having lost its fighting energy." He apparently felt that the peaceful settlement of disputes between nations was undesirable.

In 1890, Professor Karl Pearson, the famous scientist, delivered a lecture on *National Life from the Standpoint of Science*. It had a profound effect upon the thinking of the British people. He applied the evolutionary struggle for existence to the conflict between nations, maintaining, "History shows me one way, and one way only, in which a high state of civilization has been produced—namely, the struggle of race with race, and the survival of the physically and mentally fitter race."

In 1898, Wilfred Scawin Blunt noted in his diary that the imperialist philosophy was becoming popular in England, "especially among the younger men." Gerald Balfour argued that "patriotism was the imperial instinct of Englishmen, who should support their country's quarrels even when in the wrong" for "this idea is based on the application to politics of Darwin's law of the selection of the fittest."

In Germany, of course, the philosophy of imperialism secured its strongest and most enduring foothold. In 1883, Gumpowicz published a scholarly work of great influence entitled *The Race Conflict*. His central thesis was that "the perpetual struggle of races is the law of history, while perpetual peace is the dread of idealists."

Heinrich von Treitschke had even greater influence on the popular thought of the German people. From 1874 until his death in 1896, he lectured at the University of Berlin,

preaching with passionate enthusiasm the doctrines of militarism, war, and conquest as "means to human progress". His most widely read work, *Politics*, contains the essence of his thought: "War is both justifiable and moral, and the hope of perpetual peace is not only impossible, but immoral as well. Our age is the age of iron; and if the strong vanquish the weak, it is the law of life."

Friedrich von Bernhardi became the military exponent of German imperialism. Ten years before the first world war, he published a book under the title *Germany and the Next War*. A dogmatic Darwinist, he maintained, "If it were not for war, we would find that inferior races would overcome healthy, youthful ones. We must strenuously combat the peace propaganda. . . We must become convinced that war is a political necessity, and it is fought in the interests of biological, social and moral progress."

As Professor Becker has pointed out, "It is clear that some writers formulated the philosophy of imperialism in a *realistic* way: they emphasized the fact that the strong will naturally shove aside the weak. Other writers formulated it in a more *idealistic* way: they emphasized the notion that it is the duty of the superior races to civilize the inferior. The latter method was the most effective because it appealed to a greater number of people."

But whether presented from the realistic or the idealistic viewpoint, the philosophy of imperialism remains the same thing. It was not originated by Adolf Hitler. He has merely applied it with more cunning and ruthlessness than some others. Hitler is merely the spokesman for his times and generation. He is the inevitable exponent and expression of this false philosophy which has gripped and guided the thinking of men since Darwin implanted in their minds the lie of organic evolution.

America can doubtless defend herself against Hitler's army. He has no navy. But can we defend ourselves against his way of thought, his philosophy? That should be our first consideration. The evolutionary philosophy in our schools is the real fifth column in America. For it is the intellectual force that has carried the world away from kindness, love, peace, and charity; it is the intellectual force that has swept civilization along the path to brutality, violence, strife, hatred, and cruelty. It is this false philosophy which is

attacking and undermining Americanism. Our standards of justice, liberty and righteousness are being assailed by a philosophy that denies all law, except the law of tooth and claw, the law of the jungle, the law of evolution. If America is to be preserved, our youth must be saved from the militaristic philosophy which has been the blight and bane of Europe ever since Darwinism took hold of the thinking of men.

## HALLS BUSY IN DEPUTATION WORK

Modesto, Calif.  
May 10, 1941

Dear Friends and Co-Laborers  
in Christ.

Greetings. Many of you may wonder why you have not heard from us for several months. The truth of it is that we have not been in one place long enough to write a letter. Many of you know that we made a trip to the west coast last fall, having meetings along the west coast and on our way back to Newton, Kans., arriving in Newton just four days before Christmas. We made that trip by train. Since then the Lord has made it possible for us to get a car (not a new one) to do our traveling in. We left Newton again the last of January having meetings in the north and west. We are now camped in a cabin along highway 99 just six miles north of Modesto, Calif. for a little rest and also a chance to write a few letters. So far on this trip we have traveled some 9,000 miles, and it is not yet finished.

The Lord has been very good to us on this trip, and has blessed us along the way giving us many open doors and many dear new friends. We pray that we may have been a blessing wherever we have been. We are still looking forward to returning to the field this fall. So far we have only a promise of \$100 toward our return passage and \$15.00 per month support, but the Lord is able, and we are looking unto Him to lay upon the heart of others of His children to give of their means to make possible our return to the field.

Because of the war we have to have \$2,000 for our return to the field to assure our having funds sufficient to reach the field. Also we must have someone or ones, or one or more churches which will promise to raise the funds for our return to the states should we be forced to leave the country where we are working.

At the present our field is under the Free French Government and we have been assured an open door into French Equatorial Africa by the Governor General of the land. There is little possibility of our being forced to leave the land as long as England controls Egypt and the Egyptian Sudan, but should Germany get control of Africa there is little hope for missionary work there. Please pray that the Lord will keep these doors open that we may continue to carry forth His work in dark Africa. There are a possible 1½ million people in the northern part of our field which are yet to be reached with the Gospel.

We have two meetings in Stockton and one in Modesto this next week and then we will be going on down toward Los Angeles where we will be until about the middle of June when we will be starting east again. We intend to go east by Pueblo, Colo. and then on to Newton. Then as soon as we can arrange for meetings in the east we will start on east as we wish to be able to obtain funds for our return to Africa, and unless we continue to present the need before the people they will not rally to the cause. How we wish that the people here in the states had the desire in their hearts to see souls saved like our native Christians have. If that were so, the missionaries would be able to rest when they come home, instead of spending all of their time running around having meetings in the states. Do not think that we do not like to tell what God is doing out on the mission-field, but I would say that most of the missionaries could stand much more rest than they get. But we all praise the Lord for the strength He gives to carry on.

We wish to thank each one of you that opened your churches and homes to us that we might present the Lord's work to you, and also you who have given of your means for the work, and you who have been holding us up before the Throne of Grace. Please remember that though you may not hear from us often you are always in our remembrance, and we can always meet at the Throne of Grace. We know that the Lord will bless you richly for all you have done or may do to make possible our return to the field and our work on the field.

Any who may wish to communicate with us can do so through our address at Newton, Kansas which is 423 West Third St.

Yours in Him,  
Delbert and Lorene Hall.

## FLASHES FROM FOREIGN FIELDS

### HOCKINGS REPORT FROM BRAZIL

Manaos Brazil  
April 16, 1941

Dear Prayer Helpers:

Cachoeirinha where we have opened our new work means the "little water fall". It has lived up to its name. God has been and is blessing. But even as we write, our hearts cry out, "Lord why not a Niagara?" Will you folks be praying as you read this letter? Perhaps, if you leave it until later, you—

God has been dealing especially with the young people out at Cachoeirinha. Many attend and many are saved. You have been praying for a young man that we asked you to pray for, some time ago. Jose Ribemar Costas is the young man that asked me to teach him the Bible. Since we wrote the last letter to you Jose has taken Christ as Saviour. Praise the Lord! Pray for him as he witnesses to the other students in the college. He also tutors a number of children. He has splendid opportunities to testify. Christian, do you hear the call to prayer?

Last Sunday night I talked with two young men after the service. They were very interested in the plan of salvation. They both asked me for Bibles so that they could read the "Good News" for themselves. They were given New Testaments on the condition that they had to return them whenever they didn't want to read them anymore. We can not help but believe that they are not far from the Kingdom of God. We asked you to pray for for the salvation of one last time. How about praying these two fellows in?

When the invitation was given one night not so long ago, a young lady raised her hand desiring salvation. Some of her friends who were standing out side made fun of her and she put down her hand again with flushing cheeks. She left that night before anyone could speak to her. We prayed for her and she came back again and again. Now she has come clean for our Lord Jesus Christ in spite of opposition. Pray for Coitinha.

Last Friday was a big day here in

Manaos. Almost half the population turned out to parade. At least that is what it seemed to be to most of them. We estimated the crowd to be about forty thousand. They formed a moving sea of black heads as we looked down on them (blonde people are very rare here in Manaos). Here and there in the procession marched little boys dressed in purple carrying wooden crosses. Most of them had little crowns of thorns on their heads. Some of them were babes in their mothers' arms. The pictures of their sad, serious little faces shall not leave me for some time to come. They were granted a special dispensation from the priests for marching in the procession attired in this manner. Women also marched dressed in purple but with no cross or crown of thorns, to gain their bit of merit. At the head of the procession marched the priests, altar boys, uniformed men and women forming splashes of white, black and red. Then came men carrying a statue of Veronica. She was supposed to have wiped Christ's face. Then another surge of black heads and an image of Mary came into view. A short distance after her appeared a group of men carrying a casket. Suspended over it was a beautiful black and gold canopy. As the coffin passed us we could see the form of a statue of Christ. If anything would describe the religion of these people it would be this: they serve and worship a dead Christ. They haven't heard the Easter story. You know Him as a living Savior. Do you see it, Christian? Will you pray?

Yours for the LOST souls of  
Brazil,

THE HOCKINGS,  
Caixa 103  
Manaos, Brazil.

Received April 23.  
Immanuel Baptist Tabernacle.  
Traverse City, Michigan.

### WAR CLOUDS OVER MANILA

1534 General Luna  
Manila, Philippines  
May 22, 1941

Rev. R. T. Ketcham  
Walnut St. Baptist Church  
Waterloo, Iowa.

Dear Dr. Ketcham and Friends  
of Walnut St. Church:

Greetings! and we can make our greeting very warm now. It has been extremely hot for the last two weeks or more. And they tell us it will continue thus for about four more weeks and maybe grow worse until the rains set in some time in June. We perspire freely and are broken out with heat most of the time. We could certainly go for some fine spring weather from the good old U. S. A. We might as well confess that there are times when we feel like we would like to be home and see all our friends and loved ones for a while. We are certain though that this is God's place for us so we really are content here.

The work is coming along fine at the First Baptist Church. God is certainly blessing in a marvelous way through the summer months. Many went home in March for vacation until in June. As you know our membership is mostly students. But God has sent in many strangers during the summer and our church has been close to full nearly every Sunday morning. I am sure when our students come back we shall have a full house most of the time.

Our Institute will open on June 5th. I am going to be teaching two hours a week in the Institute as well as to have charge of practical work. We have a very promising student body this year. We hope you will all pray about the work of the church as well as the Institute.

The war scare is being felt here in many ways. Plans have been completed to evacuate all civilians from Manila and some other towns in case of war here. Then many soldiers from the U. S. are coming. In fact many have already arrived. Prices on foods and many other things are raising continually. Many things are beyond our reach now. Even native foods are raising in

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\$1.00 per year.**

price. The people are becoming restless and the war seems to be the main topic of conversation every place. In case of a war our work in Manila would about come to a standstill as all students would return to their homes in the provinces. We are hoping it will not come here. We are not afraid though as we believe God will take care of us.

I would like to describe to you if I can the driving of a car in the traffic here in Manila. You will keep in mind that there are literally hundreds, even thousands of the two-wheeled buggies drawn by very small horses on the streets. These are called calesa's (Kalasa's) and carritelas (caretala's). We see many of these every place we go in town. They make driving extremely difficult as they drive in the middle of the street most of the time. When they cross a street or turn they never look or wait. The men just stick out their finger or whip and drive on as if they were the only ones on the street. We have almost run into one of them many times. At night they drive with no lights except a small dim candle on the side which does not show from the back. We have also many busses and taxies as well as the auto calesa's (Bantam cars which are made so as to allow four people to ride in the back. That is small persons like Filipinos).

It seems the only time these people can show any speed is when they are driving a car. They scare us out of our wits all the time. We are afraid to drive fast for fear of meeting up with some of these fast drivers or a slow calesa on the corner. Everyone drives with a horn here. The first one to use a horn at any corner, even when entering a boulevard, except when a policeman is there, is the one who crosses. We drive down a through street many times going about twenty miles an hour and all of a sudden we see a car come from a narrow side street, and without warning or even slowing down, turn into or cross our street making forty miles an hour. A person with heart trouble could not drive here. Esther used to drive all the time at home in Chicago but she has not even tried driving here. You can begin to realize what it is to drive here if you can imagine what Chicago would be like if you had thousands of these horses and buggies on the streets and many drivers who never obeyed the stop or slow signs on the corners. On top of all this we must drive on the left side of the street instead of the right

side. So much for this: I just thought you might be interested.

Work will begin for us in June and there will be no let up until next March. Of course we have been busy all summer. We have had a radio program every Sunday during May as well as a Saturday night meeting of American Sailors and Soldiers besides our regular church work. We hope you will pray for our continued health. God has certainly been good to us.

Give our regards to the whole family including Don and Lois. We would like to hear from some of you sometime.

Yours in His Service,  
Harold and Esther Palmer.

## REPORT OF MEXICAN GOSPEL MISSION

### *The Radio Work*

Going now on our fourth year of continuous weekly broadcasts in Phoenix over Station KOY, a powerful 1000 watt station which reaches far below our border to the South, the loyal group of young people who started to serve our blessed Lord with us in singing the Gospel has stood by even though some of the group have since been married. Others of course have changed places with new ones. The number has increased steadily, until in the last six months we have had a group of about twenty to help us in this ministry. Through the gift of a dear friend in California we are offering to our radio listeners a book entitled, "What Awaits You," by F. P. Keller and although we just announced it last Sunday, requests have already begun to come in and we know God will use this message to many hearts of those who have believed as a result of our broadcast.

While in Escondido last week, after a meeting in the American church, a fine Mexican Christian shook our hands and said, "I have been waiting to know you for two years, since I have been listening to your broadcasts. I am surely happy you came because I want to ask you some questions." This dear soul was converted in a Free Methodist group but could not see the eradication of his sinful nature take place because as he put it, "somehow it still hangs on to those who claim they have gotten rid of it." We were able to take God's Word and lead him in the truth as it is in Christ and show him the glory in the resurrected life of Christ and how it can be manifested in our earthly life. He was very

happy when we left him at nearly midnight.

Dear friends and co-workers in the vineyard of our Lord:

With joy we send the following notes, praising God as we do, for your intercession in our behalf and trust you will rejoice with us, both in the victories won and also in the doors of opportunity that are open to us, that we together, at the Throne of Grace, may continue to pray for the furtherance of God's work among us.

### *The Jail and Street Work*

Brother Canuto and a group from the church, weekly bring to us the names and sometimes only the numbers of those who at the County jail have professed faith in the Lord Jesus Christ in order that the entire church may pray for them. Many of these come from other towns and other sections of the city, other than where our church is located but we praise God the work of sowing the Seed goes on from Sunday to Sunday. In this ministry not a Sunday has passed for over eleven years that the Gospel of Christ has not gone to those who speak the Spanish tongue. The Lord has taken some very precious jewels from behind those prison bars and although we do not see them all in our church yet we know their names are written in the Lamb's Book of Life and some day we shall see them around the Throne of our dear Saviour.

The same is true in the street meetings where our Brother Chema is the leader. Sometimes it seems as though this witnessing for Christ out on the street corner is of no avail, for visible results are sometimes meager, but on the other hand the development of those who take part is wonderful to behold. Some began by just giving a short testimony two or three years ago and they can now give quite a message. One brother in particular who is just learning to read, but who of course doesn't try to read in the street meetings, just gives out the message, and he has been called a preacher several times because he gives a fine impression and speaks with a lot of conviction. He has learned God's way however, and has been wonderfully saved and thus poor Ramon committing to memory the verses he is going to use before he goes, gives out God's message of his own way.

### *Our Sunday night services at the Tabernacle*

The work of our Lord at the Tabernacle is carried on weekly by our

Sunday School, Sunday mornings by the preaching of the Word to Christians, the prayer meeting held on Thursdays and the Young People's work on Tuesday evenings. The men and women meet in separate groups on Mondays and the evangelistic services are conducted on Sunday nights. It is in this last named service that most of our converts come into definite contact with the Lord Jesus Christ and this weekly evangelistic service is so popular that sometimes it gets to be too long for the average American audience. We do not try to invite our American friends to this service for this reason but our people love to sing and they want to bring their petitions and it is very hard to keep from having a two hour service. They are very well attended, generally filling the tabernacle and hardly a Sunday ever goes by when the Lord doesn't give us souls to take a definite stand for Christ. It is glorious to hear our people sing and to hear them testify of what great things the Lord has done for them. Some of them take part in the services by singing and playing their instruments in a very native way.

The joy and crowning in these services come when those who are touched by the Lord come forward. Sometimes it is a joy for us to see the front lined up with men, women, boys and girls taking a definite stand for Christ. Since ours is a migrant population some of these people we do not see but a few days to a few months after they have accepted Christ. The next time we hear from them, they have joined some church in Colorado, New Mexico or California.

The work of the Lord goes on and we praise God for the sowing of the Word and for bringing these people in contact with Jesus Christ. Their names may be on a church roll but God will give you credit, my dear Brother and Sister for having helped us to win them to Himself.

#### *Hospital Visitation and County Farm Meetings*

For the past four months Mr. and Mrs. Byars and Miss Lynes have been visiting the County Hospital every Wednesday afternoon bringing comfort and cheer with the blessed Word of God to countless numbers. Both Spanish and English tracts and magazines are given out. One fine Christian woman who had hurried away from home without her Bible, was glad to receive the Gospel of John we gave her. Some read the portions received and then send them

on to friends or relatives sometimes even in other states.

At the County Farm on the same afternoon while Mr. and Mrs. Byars conduct a short evangelistic service Miss Lynes visits others in the cottages as there are some who are physically unable to attend the services. These people appreciate every effort in their behalf and eagerly look forward to these meetings each Wednesday.

We trust you will remember us in prayer with the following requests:

1. Means to carry on the work in Mexico and the support of our new worker in Nogales, Mr. Luciano Garcia.

2. A car for Brother Romero.

3. The Lord's definite guidance regarding evangelistic services in the use of a tent loaned to us during the summer.

4. The need of large gifts for the ever expanding work and activities of our mission.

Yours in Him,  
Leonardo and Hazel Mercado.

### **DINNER IS READY— NICE FAT RATS!**

Kembe par Mobaye  
Oubangui-Chari, A. E. F.  
February 28, 1941

Today the cicadas are noisily chirping in every direction; they come around only now and then and when they do come, they surely let us know they are here. Sometimes their shrill chirping is almost deafening. Then from the trees around us there is the delicious love gurglings of the doves and pigeons. I love to hear them coo. Theirs is a happy, mellow tone that is so soothing to the ear. Africa is enchanting at sunset and as soon as the sun hides his face, Africa is alive. All types of animals large and small begin to roam and you can almost see everything moving in the still depths of night. This is the environment of the "blackies" of Africa. We've often wondered if they appreciate all these things around them that God has created, and we realize that they cannot. We must know the Creator of all these things in order to appreciate His handiwork.

The other week we had quite an exciting time around here. Due to the carelessness of a native boy, a clump of grass caught fire and instantly there was a great blaze. It must be remembered that this is our dry season and the tall grass is very dry. He did his best to extinguish

it with a few pails of water but the fire grew. Dick and I were on the verge of getting into the truck to leave for a village about twenty kilometers from here when Dick saw the fire. We hurriedly beat the drum for help. But with every second the fire grew bigger and was spreading rapidly—Dick said it was a hopeless case to try to stop that fire. This section is nothing but rolling grass hills and fire travels very rapidly under these circumstances. All we could try to do was to protect our dwelling house, etc. The natives took large leafy branches and were frantically trying to pound out the fire, to keep it back. They fought for three hours and with HIS help, it was completely extinguished and didn't cause a bit of damage to us nor the native villages around here. One of the native boys worked so hard that he collapsed.

After the big fire, the native women and children came to dig out rats. They use their native hoes for this purpose. When they find one of these luscious fat mice, they just crush its head with their two thumbs and throw it in a skin bag or a pot and excitingly hunt for more. Mouse or rat sauce is a great delicacy in Africa.

Last month, January 29th, Dick wrote you telling about brick making. You will be interested to know that a kiln of 30,000 bricks have already been burnt and he is about to begin burning another kiln of 20,000. We are having considerably lot of rain and it seems as if we haven't had any dry season at all.

Class attendance has increased this past month. We truly praise God for those faithful ones who come regardless of gardens, cotton, fires, sickness, et. The native is not naturally preserving. He begins and then after a month or so drops out to plant, hunt, or to visit some friend of his miles away, etc. But those who know our Lord Jesus, come daily. We already have seen the results of last year's labors and it does encourage our hearts. We know that He is at work and that our labors are not in vain in the Lord.

Continue to hold us up daily before the Throne; we are always "standing in the need of prayer".

Sincerely in Him,  
Dick and Irene Paulson.

(Received May 16th)

Join The  
**BULLETIN FAMILY**



## ELSA SCHLAYER BUSY IN AFRICA

Fort Sibut, A. E. F., Libre  
March 15, 1941

Dear Friends:

I believe that this is one of the hottest days I have ever experienced in Africa. At this moment I am sitting on the Braun's piazza trying to catch a little of the hot breeze,—not that I care for the "hot" part, but it gives one a chance to breathe. The sun is going down behind a smoke screen,—not caused by war but by bush fires. The atmosphere is stifling! Bricks, chairs, walls, dishes—everything you touch is hot. Books and paper are brittle. The few plants that have survived the dryness are drooping. The little rain we had a few weeks ago was not enough to keep things alive. In the 12 years that I can count back, this is the longest dry spell we have ever had. The mighty Congo, which is known for its width and depth, is now lower than it ever has been in the history of the white man. All river traffic has ceased; it will be another few weeks before the rains come and then it will be another three months until the river swells. Some of the smaller boats have been stuck on sand bars for 3 and 5 days. We have been waiting for a group of missionaries who are coming up river; thus far they have been delayed ten days and still there is no word of them.

My little Pilot Radio is still working fine. It seems to work better with use. It has been a blessing to many. I leave it where everyone in the house can use it. I have had it here at Sibut where it really means more to the folks, as they can not get information so easily as in Bangui. Any of you wanting to go to the field or wanting to give one to a friend on the field—I could not recommend one better than a Pilot. There is no trouble charging batteries. The little dry cell batteries for this one have come through well in spite of the war.

Last Conference it was decided that I return to Maroubas and take up my work there. Up until now I have not been able to go for various reasons, but I expect to be ready by May. Next week I am making a push trip up there to get in my garden and corn. I have just received a lovely box of seeds. I planted some in a box to see if they would come up, and to my joy they

came up in just a few days. The house that I spoke to you about in former letters was never started at Bangui. At Maroubas, the Jeunettes built a lovely house, but it was started by someone else who did not build it where they had planned to. So I will take that house and pay them what they have put into it, and they will build one where they had originally planned to. This means that I must get some money to them as soon as possible, for the rains will be coming on soon and there are about 30,000 brick to be made and cement to be hauled before wet weather spoils everything. This house comes to about \$600. I am telling you this so that you can make it a subject of prayer that this need will be supplied before very long.

I also want to thank all of you prayer partners for your faithfulness in prayer during the two years that I have been back in Africa. The Lord has answered your prayers and kept me in wonderful health. There have been a few minor things such as Dengue, a cold, and at present a certain "bug" or worm which I am trying to get rid of through injections. We have a wonderful Father Who never fails. I look forward to moving about as much as you do, but that seems to be a part of a missionary's life. I think of the words of our founder, "Blessed nothingness." Yet we have asked God for the things we have and we are more than thankful for them, for they make things easier for us so that we can accomplish more and keep in better health.

Keep on writing; the mail is coming through better. We do not know what the next few months will bring, but He is watching over us. His mighty Right Hand upholds us. The native calls the right side the man's side and the left the woman's. The right always speaks of strength and the left of weakness. God holds us in His Mighty Right Hand.

Yours, awaiting His glorious  
coming,

Elsa Schlayer.

## PROBLEMS A PLenty IN INDIA

North Lakhimpur, Assam, India  
March 11, 1941.

Report No. 12

Dear friends at home:

February is "Hobha" time for the Christians in Assam. "Hobha" means "an association or an assembly"—a time when all the Christians in one section gather to fellowship together and give reports of the year's work. It is a welcomed time for most of the villagers as there are not many big events breaking in on the daily routine of village life.

Let us tell you about the first Hobha we attended with Dr. and Mrs. Cook and their family, Miss V. Christianson and Miss A. Eastlund from Jorhat. Joyce and I never imagined there would be such extensive preparation for the four days of meetings. The people living in Bhoroluwa village, twelve miles from Lakhimpur, were a busy group for several weeks before the meetings. The women were busy cutting rice straw (only the heads of the rice are cut at harvest), while the men were cutting down trees and bamboo, all of which were used in the construction of a chapel, cook house, and housing for the missionaries and all the other guests. The entrance to the large chapel was covered with cloth on which Scripture verses were written, and the well-built platform was decorated with leaves and palms. Over a thousand could have easily found comfortable seating on the straw covered ground. They built two very long tunnel shaped affairs, just high enough to stand up inside, for sleeping quarters for the women and children. The men slept in the chapel.

We were quite comfortable in our straw homes until it started to rain. Rice straw will not turn water like thatch grass and we were certainly glad it decided to be a long drizzle instead of a downpour. Our second night out we were awakened by cold sprays of water on our faces; that is, Joyce woke up and was rude enough to push me until I woke up—just to tell me my face was getting wet! She jumped out and put everything we had with us into our canvas bed roll and suitcases. The only spot that seemed to be weak in our little house at the time was directly above our cots. It would have been too much trouble to move our cots

**NOW IN TRACT FORM**  
the article which appeared in the  
May issue  
**"TEN REASONABLE REASONS  
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and hunt new places to tie our mosquito nets so she propped an umbrella over me and took one along to bed with her. The slow patter of the rain on the rice straw soon had us in dreamland again for a good night's rest.

The rain continued through the rest of the meetings, but just the same they were well attended with over 750 being at one of the services. Preachers, evangelists and teachers gave their reports, missionaries brought messages and churches brought their offerings and planned their work for another year. You would have enjoyed seeing them bring their gifts. Two men stood in the middle of the church with a large sador, the long cloth they use to wrap themselves in the cold weather, and the people marched by singing and dropping in their gifts.

There are thirty-one Baptist churches with about 1,250 members in this district. Not many when you consider the hundreds of villages here, yet it was encouraging to be with these for we see that those who have gone before us have not labored in vain. Even more encouraging was it to find that some of the churches are beginning to see their responsibility and are really becoming working churches. Four new boys from this district entered Jorhat Bible School March 1. Our work will not be with these churches, but we do look forward to the time when we can have an all-Miri Hobha. There are days when this seems so far distant, but we have encouraging days too.

February is also Mid-term vacation in Bible school which gave me another opportunity to visit Miri villages with Robeson. We visited villages where I had not been before and had a good hearing. Most of those who could read bought gospels. The idea that God really cares for them is quite foreign to them, for their old religion was fear and their new connection with Hinduism places them at the bottom of the ladder of the Hindu social religious system. It will take much teaching, preaching and prayer so there is plenty of work for all of us.

It does not take the people long to sense the fact that missionaries have a love for them and that they have come to bring joy and peace into their lives. But these who have so little of the material things of life seem to feel that material gain will bring the satisfaction they desire. A few acts of kindness, or a smile on our part, soon brings many requests

other than our spiritual help, and some of them present real problems, while others take up a lot of time.

Here is a young Hindu man I gave work in our garden a few months ago in order to earn enough to take his baby to Jorhat Hospital. While working here he asked for Christian literature and seemed quite sincere. The X-ray showed that a part of the little boy's hip is missing and he will never be able to walk. After taking advantage of the good natures of the Jorhat missionaries, the family came to us yesterday demanding steady work for the husband because of the child's condition. We explained we had no work at present, and that there was no reason why the child's unfortunate position should affect the husband's earning a living in the same manner as before he met us. Then they decided we should buy them a pair of bullocks!

A professing Christian man bought a piece of land five years ago, and now the man from whom he purchased it is trying to put him off the land. These five years Marcus paid the taxes through the man from he bought the land, which shows the owner's name had never been changed on the official records. We sent him to bring the receipt he received on the purchase of the land, but he could not find it! He wants me to settle it for him. Maybe you could help?

Here is a man all excited and cannot understand why I would not come and shoot (with a 12 gauge shotgun) a rogue wild elephant that has been chasing him out of a piece of jungle he is clearing for a future mustard field. You might like the experience!

A Miri boy qualified to teach primary school opened a school in a Miri section and asked us to help him receive government recognition. This we did and he has been promised government aid for next year, provided his school meets government standards this year. All well and good—but, who will pay the teacher this year? If we would pay him it would give us a better contact in these villages, but the man is not even Christian. There is no doubt that he would become a Christian, in name for the present, if we pay the salary—but there are others who would willingly become "rice Christians".

These are just a few of the recent requests besides the many calls for medicine, cloth and money. We do need your prayers, especially for

wisdom, as this is all new to us and we would do His will.

In India for Jesus' sake,  
Jimmie and Joyce Garlow.

P. S.—We thoroughly enjoyed the many Christmas greetings and birthday wishes and thank you all for them.—J. & J.

## REPORT OF THE TREASURER

May 11, 1940 to May 12, 1941

### RECEIPTS:

Balance on hand May 11, 1940 .....	\$512.26
Received for General Expenses .....	1655.10
Received for the Baptist Bulletin .....	1774.20
Received for Missions .....	460.93
	<hr/>
	\$4402.49

### DISBURSEMENTS:

A. From the General Fund	
Erie Conference expense ..	\$ 120.00
Executive Council meetings .....	429.78
Postage, Telegrams, phone calls .....	144.07
Printing .....	304.85
Secretarial services .....	70.50
Misc'l. expense .....	1.80
	<hr/>
	\$1071.00

B. For the Baptist Bulletin:	
Printing .....	\$1616.23
Secretarial help .....	368.00
Postage, etc. ....	130.00
Misc'l. ....	1.33
	<hr/>
	\$2115.56

C. For Missions .....\$ 460.93

Total Expended: .....\$3647.49

Balance on hand May 12, 1941 .....\$ 755.00

Signed: R. F. Hamilton, Treasurer.

Audited and found correct 4-14-41.  
H. S. Stevick,  
A. L. Lutzweiler.

Accepted by the Association  
5-15-41.

**DON'T LET YOUR  
SUBSCRIPTION  
EXPIRE**

# GLEANNINGS

Edited by R. F. HAMILTON

THE PONTIAC CONFERENCE WILL BE ONE LONG REMEMBERED. We are indeed sorry for those who were not able to be present. The attendance was the largest of any conference thus far. It was good to see the usual friends who attend and then many whom we had not seen for years.

Pastor Savage and his people certainly are to be commended for their splendid hospitality, fine co-operation, and excellent accommodations for such a gathering. The 500 or so guests who required room accommodations were handled very efficiently even though only a small part of them had sent in advance reservations. The Association has gone on record now as saying that hereafter overnight accommodations can be guaranteed only to those who send in their reservations at least ten days in advance; others will have to take their chance when they come. This is to eliminate embarrassment and confusion for the entertaining church.

It was truly remarkable how the Holy Spirit led in the continuity of subjects used by the different speakers. From the very first to the last the practical workings of the Spirit filled believer were stressed. Each speaker's theme fitted in with the themes of the preceding speakers.

## A REAL CHALLENGE

Prof. Walter Athearn, in a recent investigation of 6,194 individuals from twenty-six different states, discovered that the peak of conversion is now at the thirteenth year. It is needless to say that as the child enters his twelfth year the Sunday school should be confronted with the great responsibility of bringing him to a personal and public confession of Jesus Christ as his Saviour. There is no reason why under God every scholar in the Sunday school should not be brought into the church. This is the natural way, the Scriptural way,—but the neglected way. Despite the fact that three-fourths of our church members are recruited from the Sunday school, only twenty per cent of our scholars are converted while in attendance, twenty per cent after they leave our institution, while sixty per cent are never converted.

—From, "The Church at Work".

THE RIVERSIDE CHURCH of Decatur, Ill. enjoyed an outing at the Starved Rock State Park on Memorial Day.

\* \* \* \*

THE BIBLE SCHOOL of the Baptist Church of Elyria, Ohio also enjoyed a Memorial Day outing at Camp Iss-See-Kes.

\* \* \* \*

THE YOUNG PEOPLE of Central Church of Gary, Indiana also made their annual Memorial Day trek to the Indiana State Dunes Park with a stop over for breakfast in Marquette Park. The church bus was used to transport most of the people.

\* \* \* \*

THE TEMPLE CHURCH of Tacoma, Washington also had an all-church outing on Memorial Day at Lakedge near Tacoma.

\* \* \* \*

A NEW MISSIONARY PLAN is being followed by the Elyria, Ohio church. The last Sunday of each month is designated as Missionary Sunday, and all the money taken in that day goes toward the missionary budget of the church.

\* \* \* \*

THE WOMAN'S MISSIONARY UNION of the Hebron Association met with the First Baptist Church of Wellington, Ohio on May 27th. Principal speaker was Miss Elizabeth Whewell representing the Mino Mission of Japan.

\* \* \* \*

THE MEMBERS have been busy around the Riverside Church of Decatur, Ill. helping to install new seats in the auditorium and place the auditorium seats in the S. S. rooms. Also a reconditioned organ is being placed in the church and will soon be in operation.

\* \* \* \*

PASTOR KEITHLEY of the Berean Church of Grand Rapids held a week of meetings with the Calvary Church of Kalamazoo. This was no "ordinary" week of meetings, for Pastor Gerstenkorn of the Calvary church expressed great delight with the house-to-house evangelism carried on during the week. It was more of a "calling crusade" than a preaching campaign. This campaign was held the last week in March.

A TRIPLE TREAT is scheduled at the Milton Heights Baptist Church of Alton, Illinois on Saturday, June 14th. The Mississippi Valley Fellowship of Baptist churches convenes there; examination and ordination of Walter Binney is set for that time; and Dr. M. E. Hawkins is scheduled to deliver the evening ordaining message. Dr. Hawkins held an eight day meeting with Pastor Mayer's church, June 8 through 15.

\* \* \* \*

WITH NEW LOUD SPEAKING EQUIPMENT, the gospel teams of Central church of Gary started the open air season in June. Hebron was the first Indiana town scheduled for regular open air services during the summer. This work has been of great blessing to participators and hearers alike.

\* \* \* \*

FORD PORTER of Indianapolis believes in reaching the unsaved in every way possible; he pastors the Berean Missionary Baptist Church; broadcasts every Sunday morning, 8 to 8:30, over WIRE (1430 kc); publishes and distributes large quantities of free tracts; now that summer weather is here, he can be found out on the streets and surrounding communities with his specially equipped gospel trailer, preaching the gospel wherever he can get an audience.

\* \* \* \*

MORE THAN TWO HUNDRED AND FIFTY boys and girls are taught each week in Bible Clubs conducted by members of the Tabernacle Church of Ithaca, New York. These are classes outside the Sunday School.

\* \* \* \*

THE GLEN PARK BAPTIST CHURCH of Gary, Indiana, founded as a mission of the Central Church about 1935, and now an incorporated church, has grown to such a size that it has become vitally necessary for them to have their own building to house a church membership of 132, and a Sunday School averaging 262. When they first moved into their present quarters in a store building, they used only the main floor of one store; but now they are using two store buildings — basements, main floors and second floors. They have bought and paid for a lot 75 by 125 feet on a corner just a short distance from their present location. The church is now floating a \$20,000 bond issue among their members and friends to erect a building of their own to house their growing work. This is a fine prospering church work under the capable leadership of R.

C. Hutches who has pastored the work for about the last five years. We recommend this work to your prayer interest.

\* \* \*

#### A CHRISTIAN IS—

A mind through which Christ thinks,  
A heart through which Christ loves,  
A voice through which Christ speaks,  
A hand through which Christ helps.  
—Selected.

\* \* \*

#### THE ACCUSING FINGER IS POINTED AT—

The Christian who talks about the plan of his life before he knows God's plan for his life.

The Christian who is over supplied with vitamin "I".

Those who thank God for the open Bible but never take time to open and read it.

The man who does more for his friends than he does for his Lord.

—The Announcer, Waterloo, Ia.

\* \* \*

"THE FRIENDLY GOSPEL HOUR" over station WCLS is broadcast by remote control from the auditorium of the First Baptist Church of Plainfield, Illinois every Sunday evening at 8 o'clock. This is a unique ministry for pastor A. G. Annette. While the station is only 250 watts, it does reach into thickly populated parts of the territory around Chicago.

\* \* \*

A FELLOWSHIP OF INDEPENDENT BAPTISTS from western New York and northwestern Pennsylvania met with Pastor Donald Beightol and the Niobe Baptist Church of Niobe, N. Y. on May 20th.

Two messages were brought in the afternoon session and one at night. The afternoon speakers were Rev. Francis Whiteman, who spoke on the subject, "The Word of God Increases"; and Rev. Melvin Hyers who spoke on the theme, "They Crowned Him with Thorns". In the evening, Rev. John Waugaman spoke on, "The Cities of Refuge". Thirteen churches were represented in the afternoon session and ten in the evening. Reports were also given of the national meeting at Pontiac. Rev. Gilbert Lloyd, the president, presided over the sessions.

\* \* \*

An old darkey approached the minister. "Pahson, suh", he said, "ah wants you all to pray for me."

"All right, Rastus. What's wrong?"

"Suh, Ah's got a floatin' kidney, suh."

"But Rastus," replied the minister, "I can't pray for physical things like that; I only pray for spiritual things."

"Yo' all can't pray for a floatin' kidney? Den how come you prayed last Sunday fo' the loose livahs?"

—Copied, The Baptist Visitor, Plainfield, Ill.

\* \* \*

THE CHURCH WAS RICHLY BLESSED by the two weeks of evangelistic services conducted in the First Baptist Church of Pana, Illinois by Rev. John D. Jess during the last two weeks of May. Six souls made definite decisions for Christ. The services were well attended and the church members were greatly blessed by straight from the shoulder preaching of the gospel.

\* \* \*

THE WEALTHY STREET church of Grand Rapids, Mich. reports great blessing from the ministry of Rev. Oswald J. Smith, held for eight days, May 18 through 26th.

\* \* \*

ONE HUNDRED YEARS AGO Heinrich Heine, one of Germany's greatest writers, said: "It is the greatest merit of Christianity to have assuaged the joy of the German in brutal bellicosity, but when one day the cross of Christ is broken, the savagery of the old warriors, the wild beserk wrath, will break forth anew in all the barbaric fury of which our Nordic poets tell in song and saga. . . . Then will the storm god arise. . . . It will come one day and you will hear an explosion such as never occurred in the history of the world".

\* \* \*

From a "New York Times" Editorial about Hitler:

"Into this struggle for high stakes which is now beginning, Hitler can be counted upon to throw every weapon at his command. He will stop at nothing to win that struggle—even to opening the floodgates of religious passion if he can. This war whose course runs beyond all powers of prediction has offered more than one strange paradox: none stranger than this spectacle of the greatest infidel of modern times summoning Islam to a holy war, with the blood of fourteen nations on his hands."

—Copied from Wealthy St. Calendar.

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THE PLAINFIELD, N. J. COURIER NEWS carried a fine writeup recently on the work of the Hydewood Park Baptist Church and her pastor, Ralph W. Carr. A Golden Ju-

bilee celebration was held by the church May 11 through 18. The ministry of brother Carr has been a profitable one to the church. Since his arrival in 1932, 225 have been added to the church roll and about 75 to the Sunday School roll; five have been ordained to the gospel ministry; two have been sent to the mission fields. Under his pastorate a tabernacle was erected and then demolished and the present Randolph Memorial Chapel erected in its place. The church enjoys a fine growing young people's work, Fisherman's group for jail and mission work, and Women's Missionary Society and Ladies' Aid.

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PASTOR ORVILLE YEAGER of the First Baptist Church of Princeton, Indiana now mimeographs a splendid monthly church paper called "The Princeton Baptist Voice". We enjoyed reading this first copy with all the interesting church news and messages of inspiration. The church and community ought to very definitely feel the good impact of such a fine paper.

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THE FIRST CHURCH OF ELYRIA, Ohio has printed a calendar giving the program of the Mid-week services all during the summer. Different song leaders and musical specials are selected for each week. The topic for discussion is also announced. We hope that this will help Pastor Reese to head off the summer slumps that plague many churches.

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CORRESPONDENTS for this column have selected to represent us in several of the states, and more will be appointed as we go along. Will all the Ohio brethren please send their church calendars and news items to Rev. James T. Jeremiah, 1262 Oakwood, Toledo, Ohio. Those in Wisconsin send to Rev. W. E. Kuhnle, 210 W. Garfield Ave., Milwaukee, Wisc. Please send your items in by the first week of the month in order to get in the next issue as our copy has to go to the printer not later than the 10th of the month.

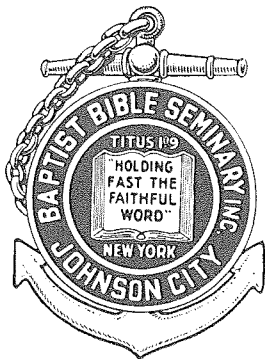
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THE LAKE REGION Baptist Fellowship met with the First Baptist Church of Hobart, Indiana in their quarterly meeting, May 19th.

**RENEW  
NOW!**

## THE BAPTIST BIBLE SEMINARY

DR. EARLE G. GRIFFITH, Pres. DR. EMERY BANCROFT, Dean  
DONALD B. STOWELL, News Editor



### BAPTIST BIBLE SEMINARY CLOSES GREAT YEAR

It was our high privilege Monday night, June 2nd, to deliver the ninth annual commencement address for the Baptist Bible Seminary at Johnson City, N. Y. We have been publicizing this institution through the columns of the Bulletin. We have been talking the Seminary everywhere. While not privileged to attend its meetings but rarely, we are a member of its Board of Directors. Nevertheless we are not only surprised, but amazed, at what we saw and heard in Johnson City on the occasion of this commencement service. We say with all the emphasis possible, that the Johnson City Baptist Bible Seminary has arrived!

First of all we were impressed with the tremendous ovation given the Seminary in the form of an audience of a thousand people which packed the First Baptist Church building from end to end. This large audience in itself is an indication of the esteem in which the Seminary is held by those within a radius of 200 miles around it. We were impressed also by the calibre of the graduating class numbering 35. As we listened to the address of Mr. Ray Poludniak, the president of the class, and also to the address of Mr. J. N. Pfaff, we wondered why we had been brought a thousand miles across the country to deliver a sermon. These two messages were in themselves outstanding.

The graduating class next year will probably number over seventy-five. The Freshman Class this year numbered close to 100 and the prospects for next year are that the 1942

Freshman Class will far outnumber 1941.

Here is an institution with a three-year course of instruction that challenges the very best intellect, and the finest of Christian character. Baptist churches everywhere ought to be putting this institution on their regular missionary budget.

### PRAYER REQUESTED

The readers of the Baptist Bulletin we are sure will be glad to join in the prayer battle on behalf of two of the pastors in the G. A. R. B. family.

Dr. Earle G. Griffith and his good wife are the parents of seven year old twin boys. Approximately three months ago, Tommy was stricken with rheumatic fever and at the time of going to press, his condition is not improved.

Rev. Ralph W. Neighbour and his wife are the parents of a little nine-year old son. Several weeks ago he was riding his bicycle near his home and was struck by a fifty-mile-a-minute freight resulting in three broken bones in his leg and three broken bones in his arm together with serious internal injuries. The little fellow is battling for a complete recovery in the Patterson, New Jersey hospital.

Let much prayer be made for these little fellows together with their parents during these trying days.

### ORDINATION

Harold A. Sanders was ordained in the First Baptist Church, Waverly, Iowa, June 2, 1941. The council was comprised of fourteen churches represented by twenty-six messengers. They represented a cross-section of the Independent Baptist Churches of Iowa. Mr. Sanders received his ministerial training at the Northwestern Bible and Missionary Training School, and Northwest Evangelical Seminary. He has earned both the G. th. and B.R.E. degrees. The demonstration of his ability in and understanding of the Scriptures, won emphatic acclaim from council members and visitors alike. The moderator for the council was the Rev. Mr. A. D. Mohr of the Grandview Park Baptist Church, Des Moines; and the clerk was the

Rev. Mr. Robert M. Arthur, pastor of the Campus Baptist Church, Ames, Iowa. The ordaining church was the home church of the candidate, and the sermon was preached by his pastor, the Rev. Mr. V. C. Oltrogge. Rev. Sanders is serving three churches in central west Minnesota, in cooperation with the American Sunday School Union.

### SOME INTERESTING STATISTICS

The thirty churches which declared themselves in fellowship with the General Association of Regular Baptist Churches and were welcomed into the fellowship at Pontiac, bring the total number of churches which have by actual vote thus declared themselves to 173. Of these 173 churches, 104 sent in a statistical report from which the following figures are derived. These 104 churches added 2,294 members last year. The total membership of these 104 churches is 27,312. The total amount of money spent for current expenses of these churches last year was \$426,229.53. The total money spent for missions by these 104 churches was \$146,060.23, or an average per church for missions of \$1,404.44.

The Northern Baptist Convention now claims approximately 7,000 churches. Had the Convention churches last year averaged as much for missions as did the independent churches, the Convention would have received \$9,831,080.00, whereas, their total receipts, we understand, were slightly over a million dollars.

There's a reason!

William Allen White, the noted journalist has said: "If Christianity is to survive it must survive in the environment made by Christian leaders. It cannot survive in an atmosphere that is thickening with modern paganism".

Of course we know that the survival of Christianity is dependent solely on its supernatural character and not its atmosphere, but we are sadly in need of leadership in Christian ranks. There are plenty who are willing to sit back and drift, but who will take the responsibility to forge ahead for Christ?

We need leadership among our young people. Many are satisfied to see who can be the leading Smart Alec or the leading athlete, or the leader in popularity but who will be the leader in consecration to lead the crowd for Christ?

—Rev. Joseph M. Stowell.



## THE DEVIL'S METHOD

By DR. R. L. POWELL

The Lord's own—those who have the Holy Spirit's anointing—know and recognize the false and the true in the maze of teachings in the world. Yet it is often true that we need to avail ourselves of the provisions of the Lord for us in carefully discriminating between the pseudo "angels of light" and the light of truth. One of the gifts of Christ to the church was "pastors and teachers" (considered as one office), and the purpose of the gifts was "in order fully to equip His people for the work of serving—for building up Christ's body—till we all of us arrive at *oneness of faith* and in the knowledge of the Son of God, and at mature manhood and the stature of full-grown men in Christ. So we shall no longer be babes, nor shall we resemble mariners tossed on the waves and *carried about with every changing wind of doctrine* according to men's cleverness and unscrupulous cunning, making use of every shifting device to mislead." (Weymouth on Eph. 4:12-14).

The thing we have in mind here is to call attention to one of the enemy's cleverly devised schemes to confuse the thinking, and disrupt the unity of faith among God's children. When the devil tempted the Lord Jesus Christ, he used a Scripture challenge. But note how he quotes the Word. The passage which he presumably quotes is found in Psalm 91:11, 12: "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

You will observe that when the devil sought to use this passage in the temptation, he deleted from it a very important part of the promise. Here is how the devil quotes Scripture: "He shall give his angels charge over thee, to keep thee; *and* in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." He omits, "in all thy ways," which means the limitations of Divine appointments. To reveal his real intent, the devil adds, "at any time," in the last clause, thus showing that he would have the Jesus believe that His Father's promise would hold for Him, even walking outside of the revealed will. As a man, Jesus availed Himself of the Scriptures in their correct spiritual values and thereby defeated this corruption of the Word.

In this we find a clear revelation

of the devil's method. He quotes Scriptures, boasts of faith, and challenges the known methods of the Almighty; but his ways are devious.

The "angels of light," whom the devil sends to deceive, are adepts at *wrongly quoting, wrongly interpreting, wrongly associating passages, and wrongly applying* Scriptures. We need to know that many of them are very clever. They take many passages out of their clear context, using them in connection with a wholly different setting and meaning; deceitfully combining Scriptures so as to make them appear to support a wholly un-Scriptural teaching; and using some passages in an isolated manner so as to disconnect them from where the Holy Spirit has given them in their correct connection in the Book. All of the false teachers who claim to have support from the Bible for their delusions, are following this method. They stack up Scriptures, but they put *their own* connections, associations and interpretations upon them. They are indifferent to the major emphases which occur in clearly revealed truth connected with the passages where the Holy Spirit has placed them in the Book. For instance, the devil connected two sentences in the original statement in the Psalm with the word, "*and*," thus further perverting the meaning by suggesting that the promise is tied to a misquoted Scripture. In this we have the *exact* method of the false teachers. They connect Scripture with Scripture so as to make God *appear* to say things which are most surely contrary to the whole message of the Word.

It behooves the children of God to know the Word—the whole Word—and to be so completely yielded to the Holy Spirit that His anointing with truth will be effective when these false teachers are engaged in their clever cunningness.

We ought to note that the devil's methods do not end here. He devises other *clever things*. Many people are easily deceived by sob stories, clever humor, stage appearances and unscrupulous cunning. They forget the *purpose* back of all these shifting devices. They see nothing but the passing show. The anointed of the Holy Spirit should not, and they have the power of discernment that they may not be deceived by the cleverest of false teachers and leaders.

But the gravest of all these perils comes from those who pose as being *the holiest of all*. They parade their spirituality. They claim to

have some kind of special, new, different *experience* in the Holy Spirit, which enables them to offer revelations which the believers have never been able to see in the Word. They manifest great enthusiasm. Their stock and store is "religious whoopee." These are just as dangerous perverters as those who know themselves to be deceivers, even if they are sincerely deluded.

Our safety lies in the direction of three courses of action:

1. We should make sure of our salvation—get settled in salvation.
2. We should seek to know the Word—the whole Word.
3. We should be filled with the Holy Spirit. We do not care to discuss terms here. Simply obey the clear command to every child of God, "Be filled with the Spirit," and this is always the opposite of the excesses and "wild-fire" experiences.

### DID YOU KNOW THAT:

1. God does not demand a beautiful vessel for His work, but a clean one.
2. The promises of God are certain, but they do not all mature in 90 days.
3. The Bible is a letter from God with your personal address on it.
4. We get no deeper into Christ than we allow Him to get into us.
5. No one can bear witness to himself and to Christ at the same time.
6. A person can get along in life without an insurance policy, but can not get along without an "eternal life assurance policy".
7. The three essentials for soul-winning are grace, guidance, and gumption.
8. God can take a Samson from a *house of Shame* and publish his name in the *Hall of Fame*. (Heb. 11).
9. It is not the number of times you go through your Bible, but rather the number of times your Bible goes through you.

—The Announcer, Waterloo, Ia.

### THE SNEER

Sneers are poor, paltry things; they are not born in good men's bosoms, and most wise men despise them when levelled at themselves. They break no bones, and men of backbone smile at them. Yet with the weaker sort they are terrible weapons of war, and the dread of them has made more cowards than the roar of cannon.

—Spurgeon.