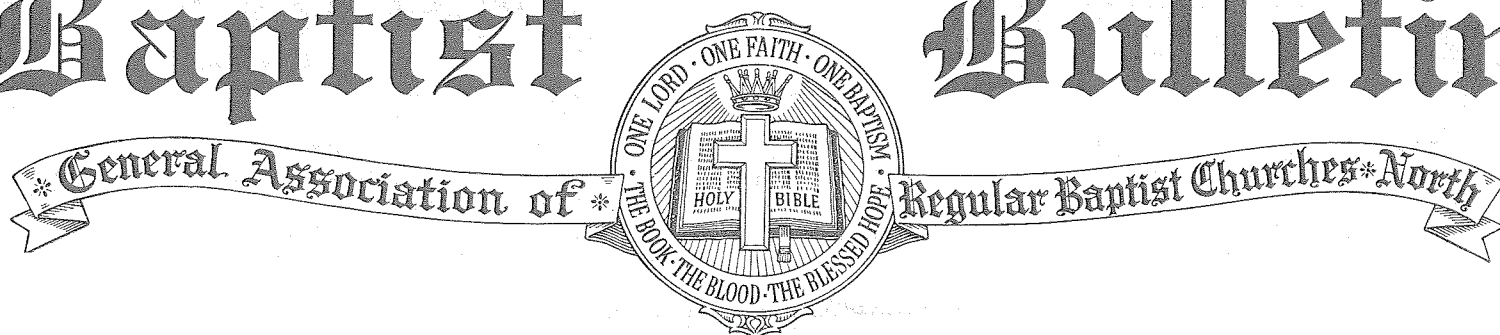


Baptist Bulletin



THE TENTH ANNUAL CONFERENCE

Each year when we attempt to describe the Annual Meeting of Regular Baptists we find ourselves wishing for a new edition of a dictionary, creating a new vocabulary by and through which we can adequately describe our emotions. Each year the Conference seems to rise to greater heights than the year before, and certainly the session of the Tenth Annual Conference which just closed in the Walnut Street Baptist Church of Waterloo, Iowa was no exception. In many respects we believe it to be the greatest conference yet held.

An unexpected avalanche of messengers and visitors came into Waterloo to attend the Conference. So far as we know from previous records, 350 out of the city guests has been the largest number any entertaining church has had to care for. This year 562 messengers and visitors were cared for by the entertaining churches, Walnut Street, Burton Avenue, and Hagerman. Over 150 of these were cared for in nearby hotels.

A substantial increase in the number of churches in the fellowship was noted again this year when 21 churches (listed elsewhere in this issue) came into the fellowship of the Association. There were literally dozens of pastors and members of other churches at the Conference. Many of these declared their intention of bringing their churches into the fellowship this year.

The seven members elected to the Council of Fourteen were Dr. David Otis Fuller, Grand Rapids, Mich., Dr. E. G. Griffith, Johnson City, N. Y., Rev. R. F. Hamilton, Pana, Ill., Rev. William Headley, Gary, Ind., Dr. R. L. Powell, Tacoma, Washington, Rev. Robert Ryerse, Grand Rapids, Mich., Dr. R. T. Ketcham, Waterloo, Ia.

The seven members of the Council whose term continues for another year are Rev. A. G. Annette, Plainfield, Ill., Rev. Carl Sweazey, Los Angeles, Calif., Rev. J. Irving Reese, Elyria, Ohio, Rev. R. W. Neighbor, Glen Rock, N. J., Rev. D. E. Gillespie, Detroit, Mich., Dr. H. O. Van Gilder, Portsmouth, Ohio, Dr. Clarence E. Mason, Jr., Atlantic City, N. J.

The Council named as its chairman, Dr. Van Gilder of Portsmouth, Ohio. It also

named Dr. Fuller as Secretary, Rev. Hamilton as Treasurer, Dr. Ketcham as Editor, Rev. Annette as Chairman of the Program Committee, and Rev. J. Irving Reese as Chairman of the Missionary Committee.

The next annual meeting of the Conference will be held in Johnson City, N. Y. in May, 1943.

The Association, without a dissenting vote or voice, after thorough discussion voted to declare itself in cooperation with the American Council of Christian Churches which is an organization recently set up in contrast to the Federal Council of Churches of Christ in America. The following resolution which was adopted sets forth the matter clearly:

WHEREAS there has been among all Christian Evangelicals of our country for many years a strong feeling of the need of a united voice respecting such matters of common interest as radio privileges, relation of missionary agencies to the Government, and chaplaincies, etc.;

And WHEREAS the Federal Council of Churches of Christ in America lays false claim to the right to speak for twenty-two million Protestants;

And WHEREAS we cannot and will never accept, as our representative voice, this organization which we consider to be apostate, modernistic, anti-christian, shameful, and un-American.

And WHEREAS there is now in active operation a fellowship of evangelical Christians known as the American Council of Christian Churches, with headquarters located at 340 West 55th St., New York City, whose present doctrinal platform, policies, and objectives are approved by us, without the sacrifice of emphasis upon our historic Baptist position;

BE IT RESOLVED that we instruct the Council of Fourteen of the General Association of Regular Baptist Churches—North to declare ourselves in active co-operation with the American Council, and to appoint the required number of representatives to said American Council.

(Continued on page 8)

EXPOSITIONS IN THE SONGS OF SOLOMON

By REV. H. E. KETCHAM

BROKEN FELLOWSHIP RESTORED!—Chapter 3:1-5.

These verses tell us of a broken fellowship and a restoration. In the last verses of Chapter 2 we find a perfect fellowship. "My beloved is mine, and I am his: he feedeth among the lilies." In the last verse she is longing for his coming, but as we enter the third chapter we find that something has happened to break that fellowship. How true this is to our own experience, and the experience of countless hundreds of others. For a time there is sweet fellowship. We walk in the light as he is in the light, and there is fellowship one with another. How well we remember those days when we first believed, and the joy of the Lord flooded our soul, and we were always in our place at every service. The things of the world had no attraction for us, we loved to pray and we loved the Word. But sin has come in, something happens, something comes between us and our Lord; the fellowship is broken, the joy all leaks out, and we have a miserable existence. There is no more miserable creature on the earth than a backslider.

Biblical examples of backsliding

God said David was a man after his own heart. In Second Sam. 7 God is promising David that he will establish his Kingdom, and that he shall not lack for a man to sit on his throne. In Second Sam. 9 David is being used by the Holy Spirit as a type of God the Father as he brings Mephibosheth up from the land of Lo-debar into his own house and places him as one of his own Sons. In Second Sam. 10 war breaks out, and in chapter 11 we see David the King, who ought to be out with his armies, tarrying at Jerusalem, and then comes the sin with Bathsheba. In chapter 12 comes the accounting. Nathan, the prophet, confronts David with his sin, and David repents. What a miserable mess it was, and remember that while God forgave David his sin, yet he told him that the sword would never depart from his house. Whatsoever a man soweth that shall he reap. If David had only been where he belonged he would not have been tempted, and therefore would not have sinned. The reason we sin and get out of fellowship so much is because we expose ourselves too much.

Then there was the family of Elimelech, he with his wife and two sons backslid and went down into Moab when the going got tough in Bethlehem. The result was that Elimelech and his two sons died in Moab, leaving Naomi with two daughters-in-law. The record says she went back, having heard that there was bread again in the land, but she went back confessing that the Lord had dealt very bitterly with her. She said: "I went out full, and the Lord hath brought me home again empty." How true that is, no backslider ever went away from God empty-handed. The prodigal-son went away from his father with his hands full, but he came back a miserable mess. No excuse for it. O! the wasted years. I, myself, went out from my father's home in northern Pennsylvania, a Christian boy, with my hands full of promises and blessings from the Lord. There was no excuse for doing what I did, but I started down the toboggan slide, and kept on sliding for nine years, gathering up the filth and sin of the world, until I got to the place where I would not enter a church. I was under conviction all the time, but too stubborn to yield and confess. It was only in answer to the prayers of several of my friends that I, at last, was moved by the Spirit of God to go back to church, and the third night found me at the altar confessing my sins and unloading the tobacco, the drink, the cursing and swearing, and all that goes with them. It was a humiliating experience, all unnecessary because in every true believer there dwells the Holy Spirit, which is the power of God, by which he is able to do exceeding abundantly above all that we can ask or think. Had I let Him have His way there would have been no backsliding. This beautiful maiden in our picture had a sweet unbroken fellowship with her Shepherd-King lover, but something came in to mar it, and we find her now convicted of her wrong and she is seeking him again. How true to our experience.

On the way back into fellowship

She says: "By night on my bed I sought him whom my soul loveth: I sought him, but I found him not." Notice she is seeking him in the

night. I John 1:6 says: "If we say we have fellowship with Him and walk in darkness, we lie, and do not tell the truth." So it is possible for a child of God to lie, and therefore walk in darkness. This certainly will break the fellowship. If we do not walk in the light with him we will certainly walk in darkness. When conviction finally comes we find ourselves in the night. David was in darkness when Nathan said: "Thou art the man." Naomi came back saying, "Call me not Naomi, call me Mara" (bitter). The prodigal found himself in darkness. I was surely in the night time when the conviction came to me. Peter went out into the night and wept bitterly.

She says she sought him on her bed. The bed speaks to us of ease and inactivity. But the convicted backslider will not find Christ in the place of ease and inactivity. There must be a coming back to the place of service, the place where we left him.

In Verse 2 she says: "I will rise now, and go about the city in the streets, and in the broadways I will seek him whom my soul loveth: I sought him, but I found him not." No Christ is not found in Society, nor in the crowds. He is not found in the ways and pleasures of the world. Any amount of social activity, education, culture, refinement, or business activity will not bring the backslider back to Christ.

In verse 3 the watchmen of the city found her, and she asked them if they knew where he was. But they had no answer. These watchmen may represent nominal Christians, who attend church, and take an active part in church work, but who are not able to lead a soul to Christ, nor show a poor backslider the way back. What a pity it is that there are so many Christians who are so untaught and uninstructed in the Word that they could not lead a soul to Christ nor help a backslider if they came and parked on their front porch, let alone going out to seek them. You will notice the maiden asked them about her lover, but they knew nothing. (Gal. 6:1).

In verse 4 she turns from them and continues her search, and she soon finds him whom her soul loveth. After she had sought in all

these places she found him while alone. She was in earnest, and the rebuffs she suffered in all these places and from others did not discourage her, and she found him. Ah! my backslider friend, if you are reading this let me tell you that when you really want to find the Lord, the lover of your soul, he will reveal himself unto you, for he is the good shepherd that goeth out after his sheep until he finds it and layeth it upon his shoulders and bringeth it back to the fold. (Luke 15:3-7). A broken and a contrite heart, O God, thou wilt not despise. (Psa. 51:17).

This time she held him and would not let him go. Oh! how precious he is now. So it is with the wandering child of God who comes back out of sin and disobedience. My reclamation was a greater experience to me than my salvation. I was saved when I was nine years of age. at the age of 16 I left a Christian home to work for myself, and as I have already stated above, began to backslide. I went on in my own way for nine years gathering up the filth, and when I did come back, how precious and wonderful did the Christ appear to me. Like Jacob of old, who wrestled with the angel, I would not let him go. Like Mary, when she was hunting for the body of Christ, remained alone at the tomb, and Christ revealed himself to her. He has been so precious to me all these years since that night in Galeton, Pa., when in the midst of darkness, I cried out to him remembering my first love, and he heard me and gathered me up in his arms and brought me back to the fold.

The beautiful maiden says: "I brought him into my mother's house, and into the chamber of her who had conceived me." This speaks to us of giving him, not only the first place in our home and life, but the whole place. Some one has said, "The Holy Spirit must not only be **RESIDENT** in the believer's life, but **PRESIDENT**." We, a few weeks after coming back to him, told him he could do anything he wanted to with us. We told him we were willing to do anything anywhere, anytime. We had no idea he would ever call us to preach. But ten years rolled by, ten years of intensive study and activity in the church. One day he spoke to us, reminding us of the consecration we had made ten years before. We kept our word, but we asked him to prove his call. It took him a year to do it, but finally we were convinced, and

we have had 21 precious years of ministry, not without blood and tears, but also not without his presence, joy and peace. Yea! His love is better than wine. (S. of S. 1:2).

My friend if we would always let him have his rightful place, and seek his things first we would not have to pass through such sorrowful nights as this beautiful maiden passed through. "If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ, God's son cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:7-10).

This is the kind of a life that delights our Lord. It is pictured in

verse 5. The Shepherd-King is speaking, he says: "I charge you O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till she please." Here is the expression, "my love" which proves that he is speaking. Also the personal pronoun is in the feminine gender. (H. A. Ironside). In Eph. 1:18 we are told that Christ has an inheritance in the saints, and I am sure that he is delighted when he finds a heart that loves him just for his own sake instead of the blessings which he bestows. We love him for his blessings, but it is better to have the blessing than the blessings. When we are head over heels in love with him, so that we are rather silly about him, the Devil can't do much with us.

STUDIES IN GENESIS

By J. IRVING REESE

LESSON II—CREATION

Chapter 1:1, 2

I. THE FIRST STATEMENT: "In the beginning God created."

A *personal God* is the only satisfactory "First Cause." The evolutionist is right when he says that God is "First Cause," but he is wrong when he stops there, for he is much more than that. It is not correct to read this, "In the beginning God," as though that were the point the writer is making, he is not emphasizing the fact of God, but the fact that God *created*. The Bible nowhere attempts to prove the existence of God nor to satisfy man's curiosity concerning Him. It always proceeds upon the proposition laid down in Hebrews 11:6, "But without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that He is a rewarder of them that diligently seek Him."

Other assigned causes are unsatisfactory and do not meet the need. There are those who tell us that creation came by **CHANCE**—that it is the result of a cosmic accident. The answer to that is: Does chance beget order? Will an accident, however orderly it may be, result in establishment of law and order that will persist through centuries? How foolish to suppose that the 97 elements of the material creation just happened to arrange themselves into the orderly groups we see all around

us. We are told that there are 40,320 different orders in which the eight works of creation can be arranged, yet modern science says there is one natural and logical order, that is the one given in Genesis, isn't it surprising that one educated in the false theories of that day should have arrived at the correct order when he came to record it? It is unless you accept the fact of Divine inspiration. One writer lists 15 creative acts which may be arranged in 1,307,674,367,900 different ways, again the Bible and science chose the same order, is this too a miracle of chance?

Others would have us believe that **LAW** is the first Cause and the sustaining power. All that need be said is to ask, can you have law without a lawgiver? And does not law demand an enforcement agent? It is true that law and order are written large on all creation, but to the honest mind these only serve as evidence of a Mind back of the design.

A certain group fall back upon **NATURE** saying that here we have the Creator. They have a hard time, however, telling us what they mean by nature and are in danger of becoming Pantheists and making creation its own creator.

Some who would appear very scientific declare that **ELECTRICAL ENERGY** is the Creator, overlook-

ing the fact that electricity is produced by expending matter and acts in the very reverse of creation.

The *greatest known quantity* is *personality* not the material creation we see, this personality demands a personal God. The *greatest scientists* have come back to this view. The statement of Moses, written by Divine inspiration still stands, "In the beginning God created."

There are *two beginnings* spoken of in the Bible: The First, Genesis 1:1, has to do with creation; the second, John 1:1, with redemption. The second stands before the first in point of time dating back into the remote past for God's forethought concerning redemption antedated that of creation. Read Ephesians 1:3-5 and Revelation 13:8 R. V. It is indeed precious to remember that the love of God prompted thoughts of redemption and salvation for a race as yet unborn. Some people talk as though salvation were an afterthought, an expediency God hastened to when He discovered man had fallen into sin, but thank God, He is never taken unawares by any stroke of Satan nor surprised by circumstances.

II. THE PROBABLE CATA- CLYSM:

Verse 1 deals with the *original creation*, which was perfect, complete and beautiful, Psalm 33:4-7; 145:17; Revelation 15:3. Many believe that its glory was a mineral beauty, their idea is based upon Ezekiel 28:13, where God is describing the covering of the beautiful "anointed cherub" who by His fall became the Adversary.

Between verses 1 and 2 thousands of years probably elapsed during which some *terrible catastrophe of judgment befell the earth*, laying it waste and empty as it appears in verse 2. The literal translation of this verse reads, "The earth became confusion and emptiness." The Hebrew words used are "tohu," confusion, and "bohu" meaning emptiness. James M. Gray, D. D. wrote, "Read it thus and you get the idea that originally the earth was void and waste, but that some catastrophe took place resulting in that state." Other passages of Scripture seem to bear this out, read Isaiah 24:1; 45:18; Jeremiah 4:23-26. "These clearly indicate that the earth had undergone a cataclysmic change as a result of divine judgment,"—C. I. Scofield.

This catastrophe may have been *a judgment connected with the fall*

of *Lucifer*, recorded in Isaiah 14:12-15 and Ezekiel 28:12-19. It is possible that there may have been a pre-adamite race of beings inhabiting this globe who were also involved as well as a portion of the angels of heaven. (We shall take this up more fully when we reach chapter 6).

III. THE RECREATION:

There are *two words* used for "creation" in this chapter: they are, "bara," the best meaning of which is "created out of nothing," this is used three times, in verse 1 of heaven and earth, and verses 20-22 of fowl and fish and verses 24, 25 of beast and man; "asah" meaning "to make appear," used also to express "transformation." This is used in regard to the inanimate creation from verse 2 on. The use of these words carry out the thought expressed above that there was a primary creation thousands of years before that described in Genesis 1:2-31, and that this latter was only a re-establish-

ment of order after the chaos of judgment.

The "*Spirit of God moved upon*," literally "was brooding upon," the figure is that of a mother hen brooding over her eggs. We are reminded of the Lord's words to Israel facing the scattering judgment of God, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

NOTE:—The record does not say that the Spirit was "in" the waters, it was not pantheistic, nor were the waters the place where life originated. He, the Origin of life, brooded "upon the face of the waters."

The full Trinity was engaged in the creations: God the Father issued the decree; God the Son, as the Word, administered it, and God the Spirit executed it. Read II Kings 19:15; Job 33:4; 26:13; John 1:1-3.

In future lessons we will take up the separate days of this great week.

PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

CHAPTER 18—"THREE VITAL ASPECTS OF SOUND MINISTRY"

Scriptures—I John 2:12-14; Matthew 28:16;
Matthew 25:34-36.

Throughout this chain of studies it has been the purpose to avoid nothing that is germane to effective Gospel ministry. There have been labored attempts to make the work of the pastor-preacher less complex than the construction of a dog kennel. To support such views the statement of the apostles, "We will give ourselves to prayer and to the ministry of the Word" is cited. No servant of Jesus Christ should have a multiplicity of aims. God's highest glory and man's eternal good form his dual purpose. The attainment of some such unspeakably sublime goals cannot be crammed into one or two simple sentences. No one ever conducted a highly effective spiritual ministry which was free from complexities. In this chapter the plan is to move from the minor to the major.

CARE AND COURTESY IN CORRESPONDENCE. It is a serious oversight for any minister of the Gospel to ignore his mail. Much will reach his desk from sundry persons who do not expect a reply. But

all personal inquiries, that are presented in good faith, should be given full, prompt and courteous treatment. Ancient prophets and New Testament apostles were writers. When that "Beloved disciple" had sixty years of preaching to his credit he took time and expended strength to write to what he calls, "Little children," "Fathers" and "Young men." I John 2:12, 14. The same author in his second Epistle addressed to "The elect lady and her children" explains that the only reason for his brevity in writing was his expectation of meeting face to face. The third Epistle forwarded to one called "The well beloved Gaius" would also have taken on more extended proportions apart from the writer's anticipation of shortly meeting the one he had in mind and speaking "face to face."

In our day excuse for failure to communicate is reduced to zero. Any important thought that the reader may now have in his mind, if necessary, can be communicated to one to whom it might be useful with-

in a matter of moments though that person be 2,000 miles removed. Even the less swift methods would deliver it in written form in a matter of hours or days.

Some like to build pious fences and hide behind them. As for example, writing letters or dictating letters reduces "My prayer time and Bible study." Another will dispose of the correspondence question by subjecting his letter writing to the test, "does it help me or my work?" Another takes the view that extensive correspondence is financially costly. No one of these is a valid reason. The correspondence of most ministers is not sufficiently heavy to encroach upon the time needed for their personal spiritual cultivation. Furthermore no selfless soul ever renders decisions on the basis of what it will mean to himself and his more immediate interests. As to expense, it is likely to bring returns in the form of life-long Christian friendships; in the satisfaction of helping others in what they are doing which should outweigh material loss a million fold.

A minister of the Gospel should allow no one to have better manners than himself. How often in an ordination council one will hear the names of ten different churches, including their pastors, to whom formal invitations were sent by the church that convened the council but there is no reply either oral or in writing! Such treatment of the host church and the person presenting himself for ordination is unspeakably rude. If invited we should go or write.

If one permits his name to be placed on a standing committee, a governing council or board or a Mission Agency or other Institution he should attend the called meetings or regularly convey to responsible persons his sustained interest and his genuine regret. When three cents and three minutes time will make for smoother, stronger relations among one's yoke-fellows in Christ the investment should be made. There is something about a card, a letter or a telegram for which there is no fitting substitute. We do not believe a preacher should ignore this function of his work because he does not have an office, typewriter or a paid secretary. Even illegibility in penmanship is insufficient grounds. Paul's letter to the Galatians nullifies the force of all such excuses. It is gentlemanly, Christian and courteous to answer one's mail.

THE SCRUPULOUS KEEPING OF APPOINTMENTS. The writer was reared in a Chatauqua community. He recalls many instances where a celebrity was announced. Then at the eleventh hour it was explained by the chairman that unforeseen developments prevented his arrival. The disappointment among the people was always palable. None of us are perfect masters of destiny. Physical indisposition, critical illness in one's family, transportation emergencies, extreme weather conditions or an unintended conflict of dates will make it utterly impossible to live up to an appointment. Notwithstanding all of this, barring factors that one cannot control, we ought to keep our appointments. "Then the eleven disciples went away into Galilee into a mountain where Jesus had appointed them." Our Lord named a time and a place. They agreed. He and they religiously respected the agreement. Think of what they heard and saw that day. Matthew 28:16.

It was said of a certain outstanding minister that "You could never be sure that he would arrive until he did." Such practice is bad ethics with a vengeance. The one who has an appointment should not consider so much how disadvantageous it would be to him to fill it as how embarrassing it would be to the other party or parties involved should he fail to do so. In our day extensive publicity so often attends a special appointment which makes a substitutionary plan colorless. Whenever a departure from the original plan must be made, due and full apology should always be given and some mutual agreement reached. All of this put together but means that any representative of Jesus Christ should be a man of his word. It is worthy notation that preachers commonly are that very thing.

HELPFUL VISITATION. There is a needless variance among Christians concerning the method, measure and meaning as well as need of pastoral visitation.

He would have to approximate infallibility who could lay down flat rules covering all situations. Some churches are located in sparsely settled communities where travel is difficult. Sometimes the worship center of a given congregation is located in the heart of a great metropolitan area while the families comprising the congregation are scattered over a very extensive radius, living in tenements or apartments

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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and next to inaccessible to the pastor. Sometimes the total membership of a church is so small and so reachable that it could be contacted in one or two days. In other instances it is utterly impossible for a man holding the pastoral office to visit any considerable percentage of his own flock. There are cases where long tradition has taught the people to cease to expect pastoral visitation. Other churches have been served by men who gave faithful shepherd care, on the field as well as from the pulpit. Industry and commerce have set up new problems breaking up family unity into various units, the children rushing off to school, the mother turning to the factory, the father to his craft or to his office.

It is now a far cry to that day when the circuit rider preacher put in his appearance at the rural home finding the father and sons readily disposed to come from the field, the mother and the daughters just as ready to interrupt household duties for a time of spiritual conversation and earnest prayer. That millennial foregleam is well nigh extinct. An altogether new structural order for society presents real problems to the pastor who wants to "Feed the flock." The preacher should always be the last to surrender to difficulties. It is the boast of the great circuses that, "The show goes on." It is likewise the boast of the government that, "The mails go through." If acrobatic stunts, the exhibition of animals and the delivery of mail are of sufficient importance to demand execution who can overstate the importance of our doing our work regardless of new religious, political and economic barriers?

On this point there should not be two opinions among us. Some kind of pastoral visitation should be done. Church bulletins, circular letters, printed programs and telephone calls have a certain degree of weight but nothing offsets the value of personal presence. In the case of congregations that have considerable membership, it is usually impossible for the pastor to see all the people. Such churches are usually quick to sense the need and to set up definite measures in the form of salaried assistants to greatly extend or actually cover pastoral visitation ministry. If paid help cannot be secured deacons, deaconesses, Sunday school teachers can help materially to see to it that the field is periodically covered and that the true spiritual

level of the people is known.

The conviction lies behind these lines that the pastor of the very small church or medium sized church should within a given round of time meet all his people in their homes. At the same time the pastor of the very largest church can do a restricted form of visitation work. In the first place no man loses anything in pulpit power or spiritual grace by having a clear, thorough, broad, understanding of human relations. He who knows from close range observation the sorrows, reverses, the temptations, the aspirations of his people will face them on each succeeding Sunday with a stronger heart-throb and compassion. What he learns behind closed doors or from personal interviews will not be dragged into sermons in the form of indelicate allusions but his own soul will undergo an enrichment. He will not be a professional proclaimer who is paid for the job but a personal friend and servant who understands need.

It is not the thought in this connection that pastoral work is to take the form of evenings spent in delightful social contact in the homes of preferred friends. Ministers are human beings and are therefore likely to have many personal friends but an interchange of visits among these and with these cannot be looked upon as a minister's best pastoral work. A real pastor will make many visits that are not to him naturally delightful. They are made in the faithful discharge of the obligations peculiar to his office and in the interest of those upon whom he calls. Real visitation work must be prompted by positive spiritual designs.

If a preacher's constituency has grown to such proportions that he cannot do general visitation there are certain persons and places that can be listed as indispensable. A called servant of Christ will not be above going to penal, charitable and medical institutions. There are many persons in those places who would not listen to the ablest preacher if they had their health, their happiness and their liberty. With these gone they will listen as has been proven ten thousand times. "I was an hungred, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked, and ye clothed me: I was sick, and ye visited me. I was in Prison, and ye came unto me." Matthew 25:35, 36. We should not

forget that all kinds of fake friends prey upon people who are wards of institutions. If need be we should make some adjustment in our schedule and extra sacrifice to see to it that all of these wherever possible receive from our lips the news of salvation through Christ. Who can believe that Jesus Christ or any apostle or any of their worthy successors could end their ministry with a Sunday pronouncement under the most favorable auspices while multiplied thousands wrestled on hospital beds, peered out through iron bars or set through life's long dreary sunset in some county home. A minister has but one way of endearing himself to the sick, to the aged and to the infirm, whether these are in their homes or elsewhere, that is by personal visitation. As to how often he may be expected to see those in health in private life there may be some doubt but precept, example and exhortation support the belief that a pastor should show interest in ailing, aged or maimed bodies. It is to be feared that some have acquired an inhuman orthodoxy. A sightless man, a speechless tongue, a hungry throng, a lifeless body were enough and more than enough to bring Jesus Christ our Lord into action. We poorly follow Him if human distress meets with prolonged inconsideration in our hearts.

On last Sunday it fell to the writer to deliver two messages to a congregation assembled in a Centennial church celebration. The historic sketches indicated that one pastor had served that church fifty-five years or much more than half its entire history. You can be sure that to an emphatically Biblical pulpit work there was assiduous visitation among the homes of the needy and the sick, the sorrowing the bereft.

It is insufficient to say that some kind of pastoral visitation is rightly expected and ought to be done. There are questions of policy, ethical discretion, frequency, time and length of calls, all of which are important. It should be the policy of the pastor to call on the very poor as readily as he would call on the very rich. He should visit the unlearned as readily as the educated and the cultured. His native inclinations may pull him toward a certain group, his spiritual wisdom should make him the unbiased servant of his entire church. In the case of extreme illness a pastor will gain

in confidence and affection among his people by an immediate response. Important though his Sunday afternoon rest and study may be if he learns of a life that hangs in the balance on Sunday morning it would be wiser to go Sunday afternoon. The question of the pastor's relationship to the opposite sex is just another question that cannot be ignored. If he must visit one of his own age or younger it will usually be the part of wisdom to take another person with him and to avoid too frequent visits and too lengthy. The thoughtful pastor when making his rounds at the hospital will not presume on the license such places afford those of his high calling. He will deviate from established practice of people in general only when the situation is urgent. He certainly never should overstay, he should show due respect for the authority of the attending doctors and nurses. He should discuss no questions likely to disaffect mentally the one on whom he calls. At no time can a pastor's role as shepherd visiting the flock, count for more than in connection with death occurring among his own members. Close kindred, neighbors and friends for a few days, perhaps a few weeks are likely to show much concern for the family bereft of a dear one. No pastor can afford to let others excel him in heart-felt sorrow for people stricken in heart by the loss of one they love. Surely no one among us needs to be reminded that the sooner the pastor is on hand quietly and wisely speaking his word, offering his service the better it will be. When the last word of consolation is spoken at the grave the true shepherd will never feel that his ministries are ended. These paragraphs are dictated by one whose parental home was suddenly plunged into midnight by the father's tragic death. There were three pastors of orthodox persuasion in the immediate community. One appeared in time for the funeral service. If recollection is correct, in a span of five years, no pastor ever mailed a card, sent a letter or made a call at our home. During those years of stygian night an occasional visit by a consistent man of God with his word of counsel would have been to all our family circle like a sunrise at sea.

God saved this world by paying it a visit. Let us as we are taught be "Followers of God as dear children," visiting men with redemption's message.

STUDIES IN THE REVELATION

By DR. H. O. VAN GILDER

Study No. II—

THE PROPHETIC CAREER OF THE CHURCH

Text: Rev. 2:1—3:22.

These seven epistles of chapters two and three contain truth of very practical value for every church in every age, and we believe they contain, moreover, an outline of the entire history of the church from Apostolic times to the end of the church age. In support of this view, we give the following:

Arguments for the Prophetic Character of These Epistles.

1. *From the general character of the Book.* The Revelation is a divinely inspired prophecy reaching forward to the end of the age, and it is reasonable to think that in such a Book no attention should be given to the most significant feature of this present age, namely, the history of the church on earth. But if such a history is to be found anywhere in the Book, it can only be here in chapters two and three.

2. *From the evident importance of the letters.* Seven times we are admonished: "He that hath an ear, let him hear what the Spirit saith unto the churches." It is as though the Spirit wrote across these two chapters, in seven-times-underlined letters, the word URGENT! And notice how much space is given these epistles, two whole chapters. It must be apparent that they cannot be intended to apply to so many local churches that have long since ceased to exist.

3. *From the typical meaning of the number seven.* No thoughtful reader of Scripture can fail to be impressed with the Bible's use of numbers. Lack of space forbids our giving examples of other numbers here, but all of those most commonly used have definite and uniform meanings. Seven is the number of fullness and completeness. God's creation work fulfilled, He rested on the seventh day. The first man to fulfill the righteousness God required was Enoch, "the seventh from Adam." There were seven years of plenty (revealing the fullness of Divine grace) in preparation for seven years of famine (revealing the fullness of Divine judgment). Many other instances may be given of the

use of this number to represent fullness and completion, and it seems reasonable to believe that here in these seven epistles we have a complete view of the complete church of the complete age.

Coming now to the epistles themselves, we find just what we have been led to expect,—a prophecy covering the entire church period with a view, especially, of its varied spiritual aspects.

EPHESUS (vv. 1-7). This epistle shows us the church of later apostolic times, the church as it was when John wrote. The church is commended for its good, but warned of evil, present and to come. The church has not tolerated false doctrine, but has "tried them which say they are apostles, and are not, and hast found them liars." Compare (2 Cor. 11:13). Nevertheless, heresy is there—the heresy of the heart: "Thou hast left thy first love." The church has not yet left its first teaching; theologically it is Fundamentalist to the core, but, notwithstanding, it has left its first love" (v. 4) and "first works" (v. 5). The church is commended for hating the deeds of the Nicolaitanes. Who they were, we do not assuredly know, but the word itself means "rulers-of-the-people," and it is probable that they were possessed of the same spirit of arrogance that John encountered in Diotrephes (3 John 9, 10), and that Peter warned against (1 Peter 5:3). The early church rejected their pretensions, but we find them firmly entrenched later.

SMYRNA (vv. 8-11). The word *smyrna* is translated "myrrh" three times in the New Testament (Matt. 2:11; Mark 15:23; John 19:39). Myrrh was one of the ingredients of the holy ointment (Ex. 30:23-25) and was used also in embalming the dead. "It well describes a church persecuted unto death, and lying embalmed in the precious spices of its sufferings, such as the church of Smyrna was. It was the church of Myrrh, or bitterness, and yet agreeable and precious unto the Lord." (Seiss.) It is the church of persecution, the ten days' tribulation

(v. 10) probably referring to ten great persecutions that occurred within two hundred years. Appropriately, Christ here is presented as the One Who "was dead and is alive"; the martyrs are promised "a crown of life;" and the overcomer is promised deliverance from "the second death."

PERGAMOS (vv. 12-17). Deepening spiritual declension is indicated by the fact that "the deeds of the Nicolaitanes" (v. 6) have now become "the doctrines of the Nicolaitanes" (v. 15), and by the reference to those that hold "the doctrines of Balaam." The story of Balaam is found in the Book of Numbers. When he could not destroy the people of God with curses (Num. 22-22), he destroyed their purity by marrying them to the heathen (Num. 25:1-18; 31:15, 16). In like manner, the apostate clergy of the Pergamos period, when it appeared that the church could not be destroyed by persecution, taught the heathen rulers of that day (as Constantine) to corrupt the church by wedding her to the world.

THYATIRA (vv. 18-29). This gives us the Lord's view of the priest-ridden church of the Middle Ages. He sees some good in the church, and commends it, but He sees a great preponderance of evil. We are confronted with another Old Testament character: "Jezebel, which calleth herself a prophetess." Jezebel was the heathen, idolatrous wife of a Jewish king. She led her husband to set up idols, establish an idolatrous priesthood, and slay the Lord's prophets. "And Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him" (1 Kings 16:33). The wicked abominations which Jezebel contrived have made her name a reproach and a hissing to this day. As referred to in this epistle, she becomes a striking type of the great, ruling apostate church of the Dark Ages, which, professing to be the bride of Christ, was, in reality, wedded to idolatry, harboring an idolatrous priesthood, and persecuting the Lord's true prophets. It marks the time when the worship of the virgin was introduced into the church from heathen Babylon, when every heathen temple was transformed into a "Christian Church" simply by painting the names of the apostles on the old idols and decking the priest with a cross! It is the church of Rome.

SARDIS (3:1-6). The Protestant

church of the Reformation. The Lord is presented as the source of spiritual power and light in testimony, while the church is condemned because it has but the form of godliness without the power thereof, "Thou hast a name that thou livest, and art dead." She is exhorted to strengthen her waning forces "that are ready to die," and is condemned because her works are not completed. This is an apt characterization of the Reformation church which began a good work and then lost its power, lost its purity and zeal, and settled down in the world, leaving its work undone. A few were left who did not defile themselves and Christ's promise is that they shall walk with Him in white.

PHILADELPHIA (3:7-13). This discloses a phase of the church which grew out of the Reformation period. The membership of the Philadelphia church is composed of those true believers who, in the Sardis period, were seen to exist as a little remnant of undefiled ones. There is no condemnation expressed for this church, but, on the contrary, the Lord promises that this church shall be delivered from the "Great Tribulation" which is to precede His second coming: "I also will keep thee from the hour of temptation (trial) which shall come upon all the world, to try them that dwell upon the earth."

LAODICEA (3:14-22). This represents the last stage of professing Christianity *after the rapture of all true believers*. This is indicated by the fact that Christ is on the outside (v. 20), which could never be true so long as His body—composed of all regenerated persons—remains within the visible, professing church. A lukewarm, unregenerate church which is rich in worldly goods and quite unconscious of its spiritual poverty. The Philadelphians are spared from the hour of trial, the Laodiceans are spued from the mouth of Christ. It is in keeping with the teaching of 2 Thess. 2:8-12, that those who reject the Truth before the rapture will not be saved afterward.

THE TENTH ANNUAL CONFERENCE

(Continued from page 1)

We would advise our readers to read again the editorial in last month's issue entitled "The Shadow of the Federal Council."

The full detailed report of the Waterloo Conference will be found elsewhere in this issue, written by Dr. Mason, Rev. Sweazy, and Rev. Yeager. We urge every reader to read the full report and note with joy the increased missionary giving and the evidence of God's blessing upon the work of the Association.

Walter Carvin's Corner

The church is sick. It's become anemic. It needs blood. It lacks vitality. It's dying from diagnosis. Because it is sick we have called in the church Doctors. Years ago our church leaders were called Saints but now they are called Doctors. It was St. Augustine, St. Jerome or St. Paul but since the reformation it is Doctor Luther or Doctor Calvin.

Now I, have nothing against a preacher being called a Doctor. It is merely an honorable title or degree but when a man is called Doctor I expect the church to live not die. Hence I feel the title is very misleading. Today we have many church Doctors. They call in a Doctor, because many of them are like mummies, living on the past. It is said there is new system of petrifying the dead by standing them up as statues. I know of churches which are mummified, petrified and they are dignified as a grave yard. They seek to call in a Doctor. Perhaps he carries degree after degree, perhaps dying by degrees. Well, he's a specialist and specialists are what we need. He's a Doctor in Psychology; Psychiatry; Psychometry or Psychopathology, but after several years of Doctoring a church, the patient is no better, but worse. All of this reminds me of a Jewish man who visited the hospital each day inquiring how his wife was getting along after her operation. Each day he was told she was improving. At last he was notified of her death, and circulated it around she died of improvements.

Now, when a patient does not respond to treatment and the pains grow unbearable, the patient is given a hypodermic or a sedative and the same holds true in churches. If the

400 NEW
Subscriptions
This Month
KEEP IT UP!

church does not respond to his Doctoring it is given a hypodermic by calling in a divorced actor to speak on the art of acting, augmented by a choir of chorus girls and assisted by the street cleaners band with a book review by Dr. Smith followed by a short discussion on the value of "Green pastures." But not all churches are given such treatment. Some are given sedatives. The Doctor might go in for ritualism and beauty. In exact proportion as spirituality declines, ritualism increases. What the church lacks in power it makes up in piety. What it lacks in force is makes up in form.

But the church does not need a Doctor. It needs Doctrine. It needs more teaching. more of thus said the Lord and less of thus said man; more use for the Book and less use for the cook, more sinners and fewer dinners. The early church grew husky under Doctrine. In Acts 2 we read "and they continued steadfastly in the Apostles' DOCTRINE and in fellowship and in prayer and day by day the Lord added those that were being saved. They did it by Doctrine, and not by Doctoring. I can hear someone say "But they don't want doctrine." To be sure they don't. You are right. They want sermonettes which produces Christianettes. They do not want to think. In the medical world the patient does not prescribe the cure, so why should we stoop to what people want. Give them what they need. Give them the teachings of the Word, the book, the blood, the blessed hope. Give them Doctrine, my brother, and you'll have a revolution or a revival.

TWENTY-ONE NEW CHURCHES ENTER FELLOWSHIP

List of Pastors and Churches Received in the General Association of Regular Baptist Churches at Waterloo, Iowa

SPRUCE STREET BAPTIST CHURCH — Fiftieth and Spruce Streets, Herbert V. Hotchkiss, Pastor, 5011 Osage Ave., Philadelphia, Penna.

PRAIRIE FLOWER BAPTIST CHURCH — Washington, Iowa, Harold Day, Pastor, Floris, Iowa.

FIRST BAPTIST CHURCH — Thomas Paul Kelly, Pastor, P. O. Box 356, Sherman, New York.

FIRST BAPTIST CHURCH—11th Street and 2nd Ave., John J.

Rader, Pastor, 153 10th Street., Silvis, Ill.

FIRST BAPTIST CHURCH—Cor. Division and Oaks Streets, R. Vernon Paulson, Pastor, 34 East Maple Street, Fremont, Michigan.

EMMANUEL BAPTIST CHURCH —Broadway at Minnesota, David T. Jordan, Pastor, 1445 New York Ave., Flint, Michigan.

CALVARY BIBLE CHURCH—331 Oak Street, O. B. Ransopher, Pastor, 1361 1st Street North, Wisconsin Rapids, Wisc.

IRVINE MEMORIAL BAPTIST CHURCH, 3170 Pyrites St., Rev. Dale Satterthwaite Pastor, Los Angeles, Calif.

FIRST BAPTIST CHURCH—Rev. W. S. Colegrove, Pastor, Rochester, Mich.

CALVARY BAPTIST CHURCH—Rev. William F. Long, Pastor, Grinnell, Iowa.

AMERICUS BAPTIST CHURCH—Rev. Koven I. Smith, Pastor, La Fayette, Ind.

SOUTH JEFFERSON BAPTIST CHURCH—Rev. Earl Smith, Pastor, Stamford, New York.

HADDON HEIGHTS BAPTIST CHURCH, Third and Station Avenues, Haddon Heights, N. J., Rev. K. W. Masteller, Pastor, 312 Fourth Ave.

GOSPEL MISSION BAPTIST CHURCH—Rev. Samuel Muralt, Pastor, Knapp, Wisconsin.

GRANDVIEW PARK BAPTIST CHURCH—Rev. A. D. Mohr, Pastor, Des Moines, Iowa.

FIRST BAPTIST CHURCH OF WISSINOMING — Rev. Gerald Stover, Pastor, Philadelphia, Pa.

BAPTIST BIBLE CHURCH — Rev. Gordon Houser, Pastor, Jamestown, New York.

FIRST BAPTIST CHURCH — Rev. Kenneth R. Romig, Pastor, Stanton, Michigan.

SOUTH BAPTIST CHURCH—Rev. E. D. Ferguson, Pastor, Bay City, Michigan.

STOCK YARDS BAPTIST CHURCH, Rev. Aurel Miazofsky, Pastor, Chicago, Ill.

MUSTE AND THE COMMITTEE OF NINE

By W. B. RILEY

(Editor's Note: Dr. Riley is stirred again by deflections of N. B. C.)

The Baptists of the Northern Convention are again faced with the astonishing announcement that an-

other Red is to have conspicuous place in the forthcoming program at Cleveland—Abraham J. Muste, who is boldly, yes, even brazenly, announced as one of the prominent speakers at the approaching convention. We just wonder whether Conservatives will stand for this; and yet, we have ceased to wonder, as we have seen them swallow so much in silence.

This all points back to the "Committee of Nine." It will be remembered that this committee managed to secure an appointment of itself at Rochester, New York—a favorite source of such a movement. It made its first report in the form of a 15,000-word document at Colorado Springs. In its original constitution there was no conservative; on the contrary, J. H. Franklin, N. L. Tibbetts, E. A. Fridell, W. E. Saunders, Charles Goodsell, K. F. Mather, Mrs. C. W. Kemper, Mrs. A. R. Petty—all representatives of Leftism. We published at the time a tract on the subject, *Bloodless But Red*. We insist that our title was true to the attempt. We knew at the time that it was the entrance of the camel's nose, and we did what we could both at Colorado Springs, and by the publishing of this booklet, to rouse our Baptist people to this Red-inroad; but they slept on.

The next manifestation of that Committee's influence was at THE CONVENTION AT LOS ANGELES. Fortunately for the peace of the Convention, and perhaps fortunately for me also, I was stricken, on my arrival, with illness, and was never able to leave my bed to attend even one session of that Convention. I say fortunately for me also, because I have an idea that had I gone and voiced myself it would have seemed like another "voice crying in the wilderness," for wilderness it was.

The Convention opened with an address by a near Communist, Kirby Page, and another by a Jewish Rabbi, who plainly told the assembled Baptist hosts that they ought to revise the Bible and take out the record indicating that the Jews had crucified Christ.

The truth is that the people who favored this Rabbi's appearance had already revised their Bible, and had taken out of it everything that was offensive to the flesh; for Modernism, denying verbal inspiration and discarding even plenary inspiration, finds no difficulty in deleting any doctrine that may prove unacceptable to the natural man.

The committee on program knew perfectly well that Southern California was conservative, and must have reasoned, "If we can get by with this thing there, we will have no trouble in the future with presenting any Radical we may choose for the office and honor;" and now, certainly, in bringing MUSTE to the Convention platform, they are saying frankly to all Conservatives, "Your day is over," and "Your opinions and feelings do not even further concern us."

This man, Muste, has been head of the American Workers Party; on the American Civil Liberties Union until 1933; President of the Brookwood Labor College; once Vice-President of the "Pioneer Youth of America;" Vice-President of the "American Federation of Teachers"—a company that is threatening our republican form of education as no other existing institution; on the Council for Sacco-Vannetti—murderers and robbers though they were. He was also on the National Scotsboro Committee, Speaker for the Communists of the United States; contributing editor of *The World of Tomorrow*, etc., etc.

The mask is off now. THE COMMITTEE OF NINE dares come absolutely into the open; Communism is no longer to be opposed by the Northern Baptist Convention, but its most vigorous leaders are to be made the Convention's inspiring (?) instructors.

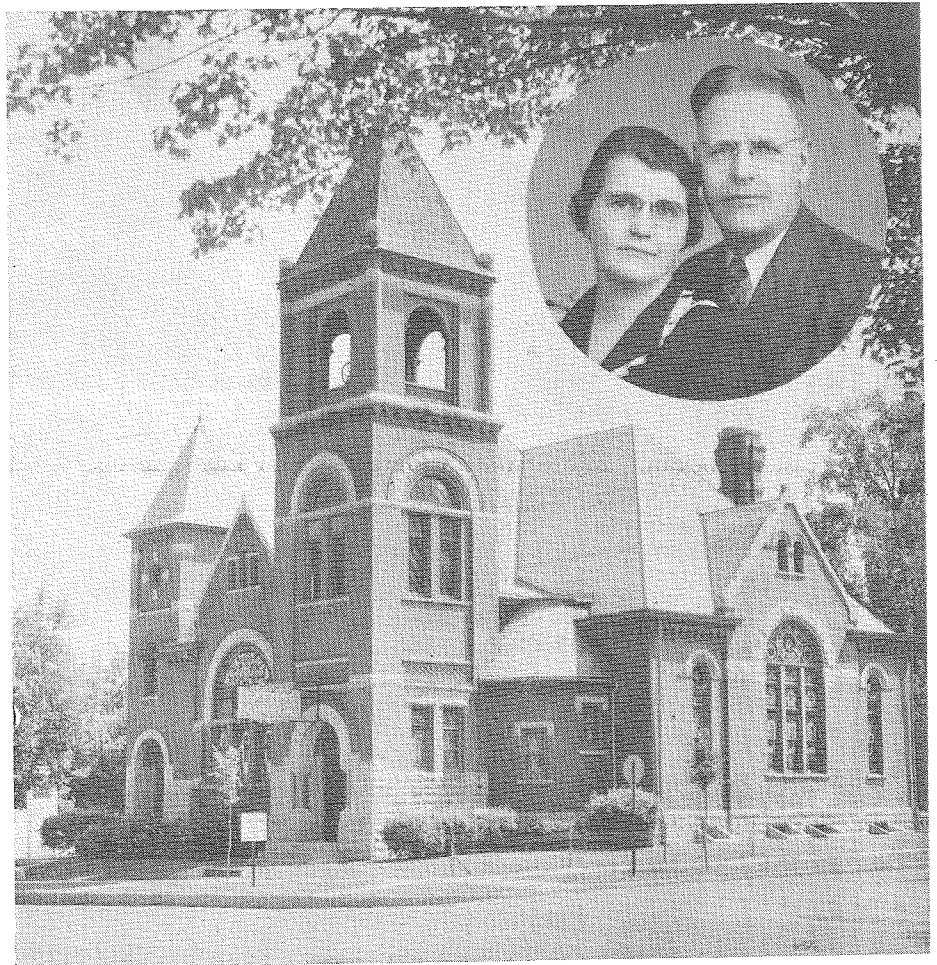
Candidly, we admire them! People that we hold in contempt are the COMPROMISING CROWD! Modernists know what they want, and they go after it; Fundamentalists have never agreed on what they want. They have fought a weak, defensive warfare, as have England and the allies, never going on the aggressive. Increasingly, Modernists prepare not only the Modernist program, but by compliments or cajolery or both, they also split the Fundamentalists into factions, sidetrack their programs, and employ their votes to keep themselves in power. This is all done in the name of their DEAR BAPTIST CAUSE, which is, exactly as NEW DEALISM, put over in the name of *loyalty* and *patriotism*; yea, even in the juggled use of *Democracy*! While we are convinced that Modernism was born of the pit, and that it has weakened the denominations past repair, and threatens their eventual destruction, we still take our hats off to them. They know what they

want, and they dare to go after it.

Candidly, we deplore many features of Roosevelt's program. We believe them to be against American interests, and we are confident, when the war ends, our country will have a vastly worse problem to solve than that of Fascism or Nazism—namely, Communism, and that the Democracy that many of us love will have been torn to such shreds that it will be difficult to find the fragments. But in spite of that, we admire *one thing* about F. D. ROOSEVELT; he dares to do what he wants

done, and he has stuck to his program in spite of criticism, in spite of warnings by his wisest and best friends, in spite of the intelligent opposition of America's best editors and writers, in spite of everything.

So have the Modernist leaders, through the organization of the "Roger Williams Committee!" Modernism drives on; and MUSTE, the Red, like the Communist and Jewish opening of the Los Angeles Convention, will be the prized spokesman at Cleveland.—(The Pilot, May, 1942).



First Baptist Church, Austin, Minn. (Inset: Rev. and Mrs. Sandgren).

AUSTIN, MINNESOTA, CHURCH CELEBRATES PASTOR'S TENTH ANNIVERSARY

It was this editor's privilege to be one of the speakers in connection with the celebration of the tenth anniversary of the pastorate of Rev. Leo Sandgren of the First Baptist Church of Austin, Minn. Several days of special services marked the occasion and it was truly a great occasion. During Pastor Sandgren's

ten years of ministry the membership has grown from 481 to 680. Over 300 have been baptized. The Sunday evening attendance has trebled. The total budget of the church has grown from \$5,390 a year to \$13,201. Missionary giving has grown from \$1,379 a year to \$4,672. There are over a hundred young people in average attendance in the young people's services. Ten young people are in Bible Schools and Seminaries preparing for the Gospel ministry and the pastor and his wife have been carrying on a radio ministry over five days a week for nearly five years.

REPORT OF SESSIONS OF THE TENTH ANNUAL CONFERENCE GENERAL ASSOCIATION OF REGULAR BAPTISTS

THE CONFERENCE—MONDAY AND TUESDAY

Reported by
CLARENCE E. MASON, Jr.

MONDAY NIGHT

The Opening Session of the Conference of the General Association of Regular Baptists hit a high C, right at the beginning. Unlike many gatherings of Christians, where time must be allowed for steam to rise, the whistle blew and the train filled with old fashioned Bible-loving, heart warmed Baptists followed Clyde Taylor's excellent song directing from the first word of the first verse.

Here they were, gathered from all sections of this great land of ours, coming with prayerful expectancy, and bubbling over with the joy of getting together for this great annual fellowship meeting. Despite tire problems (and, for some of our Eastern brethren, gas restriction), over 425 registrations had already come in by mail before the first day's sessions began. Many more came in without registration, despite the urgent pleas of the entertaining church for advance notice. This Conference is by far the largest one which has thus far been held. While the Northern Baptist Convention is bewailing the severe shrinkage in their hopes for attendance, due to the present war conditions, we of the General Association do not know what we would have possibly done to arrange any place of entertainment for those who were hindered from coming by the emergency. In addition to the generous number of those who opened their homes so graciously, it was necessary to put over 160 in three Waterloo hotels. Preliminary prayer and faithful preparation showed all along the line in the efficient handling of the swamping crowd of attendants.

The Walnut Street Baptist Church is commodious and wonderfully adapted to the needs of such a Conference as ours. Ample balcony space on three sides, with an extra room at the back of the main floor made expansion possible, yet kept all compactly together. Everyone could see and hear, which adds much to enjoyment of such a meeting. Dr. Robert T. Ketcham, the Pastor, and his faithful co-workers, did all that was humanly possible to make every

one feel at home, AND WE DID!

The song service, including such favorites as "Revive Us Again," "Wonderful Grace of Jesus," and "What If It Were Today?" and punctuated with a bright new chorus "Mine! Mine! Mine," and much enjoyed special numbers by Mrs. Ham of Illinois, the Choir, and its girls' trio, made a wonderful preparation for what followed. Prayer was offered by Rev. William Berntsen, assistant Pastor of the Burton Avenue Church of Waterloo, followed by Scripture Reading of I Chron. 29 by Pastor Maynard Rogers of Hagerman Church of Waterloo. Mrs. Harriet Fisher, author of children's Bible stories and affectionately known as "Aunt Hattie," did the unusual by making the Book Table announcement interesting. Pastor A. G. Annette, of Plainfield, Ill. and a Council Member, seeing that we were already late for the message, graciously gave up the time assigned to him for a Testimony Service, and the Exposition of the Word was then given by Pastor Carl Sweazy, Council Member from Los Angeles.

Brother Sweazy had the whole congregation read Psalm 29. There was something thrilling and heavenly in the rustle of leaves, so plainly audible, and in the stirring, full-voiced reading of this psalm of praise to our majestic God. He then selected verse 9b as the theme of his message: "In His Temple doth everyone speak of His glory." Pastor Sweazy, reminding us of I Chron. 29, pointed out the magnificence of this temple, the gold and silver alone amounting to over \$100,000,000. No wonder upon looking around on this wonderful interior of gold everywhere, the worshipper would say "Glory."

He then distinguished five temples in which every believer should glorify God. First, our places of worship should glorify God. Nothing should be allowed to take place in them, and nothing should be said that would not say "Glory" to God. He scored churches who desecrate the name of God, citing one church in Los Angeles which maintains classes in dancing, bridge, make-up, and acting, and one in Ohio which pays its way by running a Night Club.

SECOND, our bodies are the Temple of God (I Cor. 6:19, 20; II Cor. 7:1). Can our hand, our lips, our

eyes, our feet say at the end of the day "I have, with this temple, said glory to God today." Nothing unclean should be allowed to defile it.

THIRD, the Church which is His body is God's Temple (Eph. 2:18-22). Brother Sweazy emphasized that he would rather have a *fellowship* than a *membership*, and the fellowship of the saints in a local church was a beautiful thing. He asked us if everything that was said at our last church business meeting said "Glory" to God. The Choir, the Deacon, the Trustee, the Sexton, . . . and the Preacher (!) should in all that they do say "Glory" to God. Christ is our sufficient message. Preach Him!

FOURTH, the larger Fellowship of our General Association of Regular Baptists is a Temple indwelt by the Spirit in which everything we say and do should speak of His glory, whether at this particular Conference, or in our Association's whole testimony and ministry.

FINALLY, he called our attention to the scene in the New Jerusalem (Rev. 19:9-22), where John would naturally have expected to find a gorgeous temple defying description, but particularly remarked that he found none. That is, none such a men build! "For the Lord God Almighty and the Lamb are the temple thereof." Through all eternity we shall "everyone in His presence speak of His glory."

Thus, we came to the end of the first evening's session, and as the great congregation filed out or gathered in groups to talk of Him and His work, the joy of the Lord was written upon our faces and our hearts. It was a blessed beginning!

TUESDAY MORNING

A Meeting of the National Council of Fourteen was held at 9 o'clock. One thing that has been a great blessing to me has been the unanimity of the Holy Ghost in the meetings of this Council. Also the proverb "In the multitude of counsellors there is safety" (Prov. 11:14) has been fully attested. Too many organizations have too few representatives so that a cross-section of opinion is often not available. Further, although one of the Council acts as Chairman, he simply *presides*. The WHOLE Council discusses and decides. There is no czar or dictator

in this group. All the men influence final decisions. If it were practicable or possible, I have sometimes wished that all of our G. A. R. B. constituency could sit in on a meeting of their Council.

The 10 o'clock session was the first public session. In the unavoidable absence of Rev. Sam Post of California, pastor A. D. Mohr of the Grand View Park Church of Des Moines, Iowa, did a splendid job of substituting. With spiritual skill he guided us through one of the most profitable hours of Praise and Prayer it has been my privilege to enjoy, alternating praise, prayer, and song so that we might all be kept physically and spiritually alert. Pastor Bill Kuehnle of Milwaukee presided at the piano, with Clyde Taylor directing. Prayer was especially offered for our country and its leaders in this hour of need, for our boys in the armed forces, for the missionaries in the Philippines and other occupied territories, and a family in the entertaining church who had lost a loved one.

The testimonies were of the "pop corn" variety, with no time wasted. Among the things that most impressed me were. The testimony of a gray haired man that although his name had been in the Lamb's book of life from before the ages began, he didn't know it till six years ago—to his joy. Another said: "I am thankful we have a God who can get glory out of a blowout." Another testified: "Christ saved me when I was 50 years old. He reached down into the cesspool of sin and lifted me, a rebel to him and to everything which was good." Each testifier gave their state, and I caught the following states: New York, California, Illinois, Indiana, Iowa, Pennsylvania, Minnesota, New Jersey, Wisconsin. No doubt there were others.

The hour closed with "My Jesus I Loved Thee," and one of Aunt Hattie's inimitable book announcements, with Dr. Ketcham putting a particular amen to the book "THE CAMELS WERE COMING," a unique review of church history in entrancing style.

The Doctrinal Sermon has always been one of great interest. At Erie in 1940, Pastor David Gillespie, now of Detroit, spoke on "The Resurrection." Last year at Pontiac, I spoke on the holiness God requires of us under the subject "A Colony of Heaven." This year the Doctrinal Sermon was given by Pastor Robert Ryerse of Calvary Baptist Church,

Grand Rapids, Mich. His subject was "WHAT BAPTISM MEANS TO BAPTISTS," and his message was an able exposition of the great passages involved, and there was much food for thought.

By way of introduction, Brother Ryerse pointed out that we as Baptists need to know *what* we believe, but that we need to know *more* than what we believe,—we must know *why* we believe what we believe. We need to declare the worth and preciousness of those things which some men, having cast aside, would have all men share their folly. Especially is this true of this truth (baptism) which has made us distinctive as Baptists.

Pastor Ryerse divided his message into three major points: I. THE BAPTISM OF CHRIST. II. THE PRACTICE OF THE CHURCH, and III. THE TRUTHS ASSOCIATED WITH, AND ATTESTED TO BY, BAPTISM.

I. THE BAPTISM OF CHRIST.

The examination of the Scripture doctrine of Baptism must inevitably begin with an examination of the meaning of the Baptism of Christ (Mt. 3:13-17). There are three reasons why our Lord was baptized:

(1) To identify Himself with man in his sin, doom, death, and damnation. By water baptism Christ did this IN A FIGURE. (2) To ACTUALLY effect that which He had prefigured in His water baptism. His experience at the cross, He called His baptism (Lk. 12:50; Mt. 20:22). Note the tense. Not His baptism of John, but a baptism yet future, the baptism of the cross, where all the waves and billows of God's wrath upon sin passed over Him. So we have first the *figure*, then the *fact*. First, the *representation*, then the *reality*. (3) Still again, we have another baptism, brought to us in Mt. 28:18-20. This is the baptism of the believer. In these verses we have (a) a command, (b) a commission, and (c) a certified promise. This is where the believer identifies himself with Christ in His death, burial, and resurrection, as at the Cross Jesus identified Himself with the believer. Why should Christ identify Himself with us, and we be unwilling (by baptism) to identify ourselves with Him? Further, this identification with Christ is a present experience, as well as an historical fact, and upon our entering into it by faith depends our practical deliverance from the power of indwelling sin (Gal. 2:20; 5:24, 25).

II. The PRACTICE OF THE CHURCH. Pastor Ryerse pointed out three uses of the word *ecclesia* (church) in the New Testament: (a) Eph. 2:22, 23, the True Church which is His body, made up only of true believers; (b) I Tim. 3:15, 16, the Visible Church, or Christendom, a supernatural institution surrounded by much which professes to be the Church of Christ which makes us sick, and makes Christ sick too, for He will spew this false church out of His mouth (Rev. 3:16); and (c) Phil. 1:1, where we have obviously a Local Church. This is no mere Bible Class, but an organization, with elected officers, and stated order. It is a participating part in the use of both (a) and (b) above, but has things in which it is distinct.

It is important to note that no New Testament epistle was addressed to the Church which is His Body, nor the whole of the Visible Church, as such. But all, in their first instance, were addressed to a Local Assembly, or an individual in a local assembly. So if we do not belong to a local church, we *ought to!* And where you have a local assembly, you have baptism as the means by which our declared faith in Christ makes us eligible for membership and fellowship. And what God hath joined together, let no man put asunder. The fulfilment of the Great Commission involves baptizing those who believe the message. Proof is to be found in the practice of the Apostles in the Book of Acts, beginning with the Birthday of the Church at Pentecost (Acts 2). In the epistles we have a continuance of the proclamation of what baptism means, in such passages as Rom. 6, Col. 2, etc.

A very helpful definition of a New Testament Church suggested by Brother Ryerse was as follows: "A New Testament Church is an assembly of professed believers on the Lord Jesus Christ, living for the most part in one locality; assembled together in His name for worship, praise, and prayer; organized for the keeping and observing of the Ordinances of Baptism and the Lord's Supper; for testimony, ministry of the Word, and evangelism at home and abroad, and the furtherance of the Gospel in the edification of the saints and salvation of the unsaved."

III. THE TRUTHS ASSOCIATED WITH, AND ATTESTED TO BY, BAPTISM. Baptism has become the repository of the faith. It gathers together in itself every-

thing a New Testament believer holds dear. The man baptised in accordance with the New Testament doctrine of immersion in water, declares: I BELIEVE:

1. The Bible to be the Inspired Word of God.
2. In Regeneration and a Regenerated Church Membership.
3. In the Church of which the Believer is to be a member and Christ the Head.
4. In the Doctrine of the Trinity.
5. In the Fatherhood of God to all believers.
6. In the Deity and Virgin Birth of Christ.
7. In the Deity and Person and Work of the Holy Spirit.
8. In the Sacrificial, Vicarious Atonement of Christ.
9. In the Efficacy of the Shed Blood Of Christ.
10. In the Bodily Resurrection of Christ.
11. In the Bodily resurrection of the Believer.
12. In the Eternal Security of the Believer.
13. In the Great Missionary Responsibility of the Church.
14. In the Separation of both Church and Believer from the World, the Flesh and the Devil.
15. In the Pre-millennial Second Coming of Christ.
16. In the Glorious, Sovereign Lordship of Christ.

Thus scripturally, doctrinally, dispensationally, governmentally and practically Baptists believe that Baptism has a wondrous and glorious meaning:

So then, "Baptists believe Baptism to be an ordinance of the Church: the baptism by immersion of the believer in Christ in water in the Name of the Father and the Son and the Holy Ghost, as an act of conformity and obedience; and a testimony of experience and faith; to the intent that in the beauty of the ordinance, as a pre-requisite for membership in the local church there might be set forth the Authority of the Word of God and its great cardinal truths as the Great Commission of a Spirit-endued Church and its membership in its witness and testimony to a dying, lost world until the Lord comes the Second Time without sin unto salvation.

Therefore: Hebrews 2:1-3 is strongly applicable: "Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip."

After the usual enjoyable song service led by Clyde Taylor, the Missionary Address of the afternoon was given by Miss Sadie Busse, a missionary to the Philippines under the Association of Baptists for World Evangelism, considered by many as one of the most moving speakers available on missionary themes. Miss Busse has done pioneer work in Palawan, Cuyo and other islands of the Sulu.

She began her message by painting a graphic picture of the Philippine Islands as a mission field, with special reference to the bondage of Romanism, which holds 90% of the people in its grip. She told about the tragic weeping and wailing which characterize Filipino funerals. Burials always take place immediately after death, for a body will not keep in that climate more than 24 hours. As they bury their dead, is is with blank despair and grief, for Purgatory lies ahead, and it will take years of masses and penance of paying of money to pray the dead out of that place. Many, many are the instances of broken hearted wives and mothers and children who are unable to pay the priests enough money and therefore there are no masses for their dead.

Then she described in detail the gruesome Good Friday ceremonies of the Flagellantes, who go without food for three days up to Good Friday, and then lacerate their backs and scourge their bodies cruelly to try to pay for their sins and make penance for their crimes, so as to lay up for themselves personal merit in the treasury of Heaven sufficient to open its doors and let them in.

After painting this dark background of the Filipinos' need for Christ, Miss Busse then turned to a demonstration of the power of the Gospel. Among many stories of the Gospel's triumphant power in lives, the most touching to me was the story about the old man who was won to Christ just two weeks before his death, and yet in those two weeks won 22 loved ones and friends to Christ! Then, there was the young man, a prisoner handcuffed and chained to a constabulary officer who was taking him on a launch to his prison. The missionaries in the providence of God were on this same launch and befriended the young man, sharing their food with him. This won his gratitude and made him open to the Gospel message as the native evangelist pressed it home, winning him to Christ. Shortly later as they passed a group

of prisoners working on the road, this young man with shining face ran up to them and said: "I'm a prisoner, and yet I'm free."

"Sometimes people ask me, on hearing a message like this, 'Are there no hardships, Miss Busse?' Oh, yes, certainly there are hardships, physical, and mental, and spiritual. We missionaries have feelings just like any one else, and it isn't easy to lean over and kiss a mother goodbye who is so ill that the doctors said then she could not live till I reached the Philippines. Yes, that was hard, but HE ALWAYS GIVES US GRACE to do His will. And, what a wonderful mother I have. Whenever the heart attacks have come through the years, she always said: 'Tell Sadie not to come home. I'll pray for her as long as I have breath.'"

And some of the missionaries have had to part with their dear little one, who like little Martha Naylor, "are blossoming in God's garden above."

The Exposition of the Word for the afternoon was presented by Pastor Clayton Gray of the Park Avenue Church, Binghamton, N. Y. Brother Gray preached on "THE BLOOD OF CHRIST" and took his theme from Rev. 5:9. He told of a preacher, who preached for three years before he was gloriously saved, with whom he had a conversation before his conversion and who said "Certainly, I always preach the cross. I am careful to mention it in every message." And yet this man was unsaved, as later events proved. At that time Pastor Gray asked him, "But, my friend, do you preach the blood of Jesus?" That is the point. He then told of a fountain on the Boston Commons which has four nymphs through whose mouths the water pours, but they do not feel it. Just so, many may sing about the cross and even preach about the cross, and not feel it or be changed by it themselves.

He called attention to Heb. 10:29 where a severe warning is pronounced against the one who would count the blood of Christ an unholy, a common, thing, as though it were merely the blood of a man and not of God. Other warnings cited were 2 Pet. 2:1 and Jude 11. He pointed out that if we would meet God, we must first meet Him at the place of blood sacrifice, or we shall not meet Him at all!

Pastor Gray then declared four facts about the blood of Jesus:

FIRST, Acts 20:28, PURCHASED

with His own blood. If we purchase anything, we must pay a price. A Potter's Field was bought with the money with which Judas betrayed Christ. A potter's field is a place where vessels wrecked in the potter's hand are discarded. So we, wrecks of humanity, discarded through sin, have been purchased "not with silver and gold" but "with His precious blood." A certain garage had a sign over it "Receiver of Wrecks," which in spiritual language is tantamount to saying "This man receiveth sinners!"

..SECOND Col. 1:20, PEACE through the blood of his cross. Observe the infernal regions are not included in this great statement concerning the reconciliatory work of Christ. But all else is. However, though available to all, it is experienced only by those who stack their arms and cease to be enemies by wicked works against the Lord. Jesus made peace. We recognize it and cease to be rebels.

THIRD, I John 1:7, PURIFIED by the blood of Jesus. Brother Gray recalled Carl Sandburg's poem, "When General Booth Enters Heaven," in which he imagines a court house square where the General with some faithful men and women are holding an open air meeting. The breeze blows the old and blind General's beard as with one accord they sing "Are You Washed in the Blood?" In this group are the drunkard, the fallen woman, the pickpocket, etc., who have been cleansed by that blood. He then imagines our Lord Christ, coming out of the courthouse door, and across to where this group is standing, and leaning over, he kisses the General on the brow! Ah, yes, it is the blood which gives us HIS approval. He is our Great High Priest ever standing before the Father, my name written on His hands, and the Father cannot turn away His Son!"

FOURTH, Heb. 10:19, POWER through the blood to enter into the Holiest. This was illustrated with the story of an uneducated Scotch lassie whose heart was softened by a picture of our Lord dying on the cross, and won through the wise and kindly testimony of the parson's daughter. The re-affirmation of the importance of our Lord's blood was refreshing to all assembled.

At this point the Reception of Churches, which had applied for fellowship with the G. A. R. B. during the months since the last Annual Meeting, took place. The list appears elsewhere in this issue. The

wide distribution of these 20 churches was especially noteworthy, with Michigan, Pennsylvania, California, Minnesota, Iowa, Indiana, New York and New Jersey being included. This fellowship of churches constitutes the largest body which have come out from any of the large denominations, whether they be Presbyterian, Methodist, etc. A hearty welcome was extended to these churches, and a hearty invitation to other churches "to come on in, for the water's fine!"

TUESDAY EVENING

The evening session was preceded by a Band Concert provided by the 25 piece band of the Burton Avenue Church with Rev. Wm. Bernsten, Assistant Pastor, directing. "Onward Christian Soldiers," "Come Thou Almighty King," "Holy, Holy, Holy," and other familiar numbers were played, closing with the "Star Spangled Banner." A feature was the playing of a drum solo "The First Etude" by Bob Kehe, Iowa State High School Champion Drummer.

Another of Clyde Taylor's "tailored" song services was directed in his inimitable style. As we sang "There's Power in the Blood" he expressed the wish that every modernist in the United States might hear us, and if they had, they would have heard full-hearted singing from this great throng which must have convinced them of the reality of our faith. Those who failed to sing the next song were threatened that he would sue them for non-support if they didn't join in the next verse! Pastor John Green of Wellington, Ohio, led in prayer; Mrs. Wm. Kuehnle, pastor's wife of Milwaukee, Wis. rendered a beautiful solo entitled, "Give Me A Heart Like Thine." Scripture selection, Psalm 2, was read by Pastor Walter Carvin, of Racine, Wis., and the offering received. Dr. Ketcham's delayed Address of Welcome simply dripped with hospitality and good will, and emphasized the great values of fellowship derived from the G. A. R. B. Aunt Hattie poked some good natured fun at the powers that be that limit her to 2 minutes announcement and then announce some book they are interested in for 10, and made us all want to visit the Book Table. We were then ready for the Sermon.

The evening sermon was given by a veteran Council Member and friend of the G. A. R. B., Pastor J. Irving Reese, of the First Baptist Church, Elyria, Ohio. Brother Reese

stirred our hearts with a portrayal of the death of our Saviour and a plea that we should "break our hearts" at the realization of the meaning of Calvary, and go out to serve more powerfully. His Scripture background was Isaiah 53, and key verses, John 19:34 and Ps. 34:18. He pointed out that our Lord Jesus died, not of a broken heart, but *with* a broken heart and gave medical testimony that such a physical result can be caused by excessive emotion or strain. He divided his message into three parts:

FIRST, Our Lord's Heart Was Broken By the Burden of PAIN which He Bore. He graphically depicted the physical sufferings of our Lord, through the brutality of the soldiers and the tearing of his flesh at the cross. So, Christ knows how to sympathize with those who suffer.

SECOND, Our Lord's heart was broken by the burden of SORROW. He was indeed "The Man of Sorrows and acquainted with grief." He mentioned the sorrow of neglect and the sorrow of bereavement which burdened our Savior, bereft as He was of His nation, His brethren, and even His disciples.

THIRD, Our Lord's heart was broken by the burden of SIN. All the floodtides of sin converged and met on Jesus Christ at the cross. Christ bore the total sum of sin. In some way the fact that *our* sin put him there should *break our heart*, for we're callous to Calvary. He closed with a plea for whole-hearted, sacrificial, Spiritfilled soul-winning.

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THE CONFERENCE — WEDNESDAY

Reported by Rev. Carl Sweazy

Starting promptly at 9 o'clock, song leader, Clyde Taylor led the congregation in singing "Only a sinner, saved by grace," Rev. H. O. Van Gilder at the piano. Such fervent singing from the very start gave promise of a great day before the Lord as this day certainly proved to be. Rev. Robert Arthur, Missionary under appointment to Ceylon, conducted the praise period, following which Dr. Harold T. Commons gave a report on conditions in the Philippines.

He gave first some interesting information concerning the Philippines, there being some 7,000 islands comprising the group, about 1,000 of which are inhabited. The people are a heterogenous group or number of groups speaking at least 89 dif-

ferent languages. He reported that missionaries in Manila had moved to the mountains and so far as is known, those who fell into the hands of the Japanese had been released, with the exception of the Treasurer, who possibly because he was the key man, so far as the administration of the mission is concerned, was retained. All communications from the missionaries have ceased since the fall of Bataan. He showed how very important it is that offerings should continue to flow in for the missionaries, as at the very earliest opportunity, the mission wishes to send the money to the missionaries, all of whom must be brought home for physical recuperation, immediately after the war.

Following his report Dr. Commons presented Miss Rhoda Little a pioneer missionary who has come into the fellowship of the missionary society which Dr. Commons represents. Miss Little spoke in an optimistic mood, presenting the advantages of the war to the cause of evangelism, even though it seems to be suffering a severe set back. She related several incidents of the operation of the marvelous grace of God which set the hearts of the great congregation rejoicing in God's great power through the gospel. She also mentioned incidents which spoke of the great hunger in the hearts of the masses for Christ and the Word. We were particularly impressed with the constantly recurring expression, "The word of God," in Miss Little's message, which spoke very plainly of what she considered the great instrument for spiritual offense. It was heart touching to hear her state that she envied those missionaries who are still in the islands for their opportunity to witness for Christ under the present conditions.

Following Miss Little's stirring message the men retired to the auditorium in the basement and the women remained in the main auditorium of the church for their simultaneous sessions of Intercessory prayer. Dr. Ketcham took charge of the men's meeting, asking for special requests for prayer. Many and varied and passionate were the appeals for prayer. Some 250 knelt as many poured out their hearts before the throne of grace for the outpouring of God's grace and spirit to meet the needs in His great harvest field.

In the women's meeting Aunt Hattie Fisher, whom Dr. Ketcham had previously described as the "book sellingest woman," took charge of the meeting; and again among the wo-

men there was a manifest movement of the spirit of God as they poured out their hearts for a heaven sent revival in all parts of the vineyard.

Following the period of Intercession the men assembled again with the women in the main auditorium of the church to listen to a stirring message by Rev. Ford Porter, on the subject, "Where are the Elijah's?" in which he argued that every one knows where the "Lord God of Elijah is" but what is needed today is a great company of preachers and laymen who know the Lord God of Elijah and who will do as he did wait before the Lord until power fails. It is indeed a heart challenging call to a life of prayer, we shall not soon forget.

Immediately following this message the election committee met in the basement auditorium for the annual election of members to the Council of Fourteen. The following persons were elected to serve for the next two years. R. T. Ketcham, Waterloo, Iowa; D. O. Fuller, Grand Rapids, Michigan; Earl G. Griffith, Johnson City, N. Y.; Wm. Headley, Gary, Indiana, Ray Hamilton, Pana, Ill.; Robert Ryerse, Grand Rapids, Michigan and R. L. Powell of Tacoma, Washington.

AFTERNOON SESSION OF WEDNESDAY

At 2:00 P. M. Clyde Taylor led the conference in another period of song and praise following which Brother Leo Sangren led in prayer.

At this time Rev. Clarence Davis made a strong plea for special attention to the evangelization of soldiers. As Don Ray Falkenberg had not arrived in time to take his place on the program, Brother Coulson Shepherd, from Atlantic City spoke on, "The Church's Responsibility to its Jewish neighbors." He stated that he did not believe it to be God's first and best plan to have Jewish missions, rather than to include the Jewish people in our regular church membership. He told of the great blessing to the local church to have the testimony of Jewish believers. He stated further that he did not believe that any local church had a Biblical right to send money to other forms of missions until it had done something definite to evangelize the Jews in its community. Brother Shepherd, who has a signal radio testimony to the Jews in his section, went on to tell of the satisfying spiritual results and the responses to his efforts on the part of the Jews themselves, and also of

the resulting blessing to his own people.

By the time Brother Shepherd had finished speaking, Brother Don Falkenberg came into the auditorium and was presented. He took as his text Revelation 3:7, 8 and spoke on the Church's Great Open Door. Commending the many fine forms of Bible Evangelism which is being carried on among the soldiers, Mr. Falkenberg gave a thrilling report of the work of the Bible Meditation League, which he heads, telling us that at present there is a definite enrollment of 125,000 fellows in the various camps over the country, in Bible Study Classes under supervision of the Bible Meditation League. Of this number 2,000 are Jewish. He spoke of the very unusual cooperation of Catholic Chaplains, one of which made distribution of the Gospels of John furnished by the Meditation League, at a mass which he conducted for the Catholic fellows, and asked for more stating that he would make faithful distribution of them among his Catholic boys.

At this time David Otis Fuller made a report to the Association of the results of the election.

Following this report Mrs. Grace Heidt Stull, a member of the Walnut Street church and with her husband, missionary to Brazil, gave one of the most stirring missionary addresses, it has been the privilege of the writer, ever to hear. Accounts of one "living memorial" after another were given until the great congregation was in tears and hearts were living in Brazil. One was impressed that the speaker was a veritable "living memorial" herself, of unselfish devotion to Christ, to serve Him in any capacity. Handkerchiefs were used freely by all who were present and it seemed that our Lord was walking in our midst.

A most unusual feature of the meeting at this time was the baptism of Rev. Herbert Blair McIntyre, a Presbyterian Pastor in Minnesota, by Pastor Coulson Shepherd of Atlantic City. To hear this brother's testimony, to the authority of the Word of God, over the writings of men was decidedly refreshing.

WEDNESDAY EVENING

Again our hearts were refreshed by the inspirational song service. It would not be easy to give adequate expression to the appreciation of the entire congregation for the unusually fine leadership in song on the part of our Brother Taylor. Rev. Denzel

Osburn from Rozana, Illinois led in prayer.

Ralph Neighbor made a great offering speech and favored the congregation with a whistling solo. The Choir sang a splendid arrangement of the old songs, and Dr. B. L. Powell, of Tacoma Washington a newly elected member of the Council of Fourteen, was presented as the speaker of the evening.

Dr. Powell took as his text Titus 2:11-15 and proceeded to bring to us a remarkable message on the "Grace of God," Stating that he fully appreciated the fact that we are saved by the grace of God, and that he suspected that possibly not a single believer present but would agree that we are saved by grace, but he lamented the fact that many Baptists do not seem to realize that grace continues as a process of living. "The announcement to Mary concerning Jesus, by the angel was, "He shall save His people FROM their sins," not "with" nor "in" their sins. It was a very strong message with many professing blessing. The blessing of grace in suffering, and God's loving administration of suffering to our great refinement and spiritual good was emphasized. And few that were present failed to find experiences in their own lives fully illustrating our brother's message as he proceeded.

Following the message the Choir sang in a most effective manner, "Amazing Grace" as our brother urged the gospel invitation.

Dr. Falkenberg showed pictures of the work in the camps of the Bible Meditation League, and at the close also a film of the Bombing of Pearl Harbor.

It was a great day of spiritual blessing and great fellowship before the Lord.

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THE CONFERENCE — THURSDAY

Reported by Rev. Orville Yeager

Speaking from the standpoint of the physical, the last day of any four day conference is likely to be the worst. Conference days are strenuous. Evening sessions prevent early retirement. Most preachers are so anxious to see their brethren in the ministry that they sit up in hotel rooms until the wee hours in theological jam sessions. The result of it all is that by the time the last day rolls around, people are tired and perhaps a little cross and anxious to get home to their work.

But G. A. R. B. conferences for

ten years have been glorious exceptions to the general rule. And the conference this year was an exception. There was no let down until the last AMEN of the last benediction. Even then there was a feeling of regret that it was over and that we would have to wait another year to have another time of fellowship such as this.

At 9:00 A. M. on Thursday, the Rev. Leo Sandgren of Austin, Minnesota led a jubilant testimony service. The allotted fifteen minutes proved to be altogether inadequate for this service.

At 9:15, Dr. M. E. Hawkins, President of Mid-Missions gave a stirring and unique address on I Chron. 12:8: "And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains."

The subject, "Volunteer Troopers" uniquely brought out several pertinent applications of the text to the present missionary situation.

He began by stating that Mid-Missions now has 160 missionaries on 16 fields. New fields in the home land have been added, since the current war situation has necessitated that many missionaries, formerly connected with foreign fields, remain at home.

The Barbados Islands in the Caribbean Sea have been occupied by Mid-Missions, Dr. Hawkins stated. Four missionaries there have acquired three houses and six churches. One more missionary is ready to go.

The Japanese war drive has penetrated to a point within 200 miles of the nine Mid-Missions missionaries in India, according to the speaker.

It would be natural to think that missionary zeal would lag among those who feel called to go to the foreign fields, in view of the fact that the war has closed so many doors, but Dr. Hawkins said that many volunteers for mission work have manifested their desire to go since the war began. He then stated that preparation for a successful missionary was as essential for those who remain at home as for the missionaries themselves.

Separation from place, from people and from plans constituted the first major division of the message. Each sub point was effectively and humorously illustrated by the speaker. He then suggested the necessity of the preparation of the head, in Bi-

ble study, of the heart, in a greater passion for the lost and the hands, in the willingness for personal contact.

After Clyde Taylor had lead the congregation in "Stand Up For Jesus, Rev. William Headley, presided over the annual association hour. The report of the Association secretary, Dr. David Otis Fuller of Grand Rapids, contained much interesting information. To the total number of churches already affiliated with the General Association, were added 21 churches which applied at this time.

Of the 171 churches in the fellowship, 101 reported. From these reports the following statistics have been compiled. 2,128 new members were added in the fiscal year, May, 1941 to May, 1942. The total membership of the churches reporting is 24,426. \$509,893.79 was spent by these churches for current expenses. \$165,705.15 was spent for missions. This is a per church average of \$1,640.65 and per capita average throughout the association of \$6.78.

That the fellowship of Regular Baptists is universal throughout the north is evidenced by the following statistics, compiled by Secretary Fuller: There are 14 churches in California, 20 in Illinois, 13 in Indiana, 16 in Iowa, 3 in Massachusetts, 29 in Michigan, 9 in Minnesota, 2 in Missouri, 27 in New York, 7 in New Jersey, 12 in Ohio, 9 in Pennsylvania, 4 in Wisconsin, 1 in Washington, 3 in Virginia, 1 in Honolulu and 1 in Oklahoma.

Fuller of Grand Rapids read a letter from the American Council of Christian Churches requesting that the General Association cooperate with them in presenting a united front of evangelical churches in opposition to the Federal Council of Churches of Christ in America.

He then read a resolution setting forth the allegation that the aforementioned Federal Council was subversive in its influence and resolving that the General Association vote its cooperation with the American Council.

An extended report by R. T. Ketcham on the recent meeting of Fundamentalists in St. Louis in which the American Council was discussed, was followed by a lengthy discussion from the floor. No difference of opinion regarding the advisability of the Association supporting the American Council was manifested, but it was discussed from various angles and numerous questions were asked and answered.

The motion was passed without a dissenting vote.

The last session before the noon hour featured the Johnson City Baptist Bible Seminary. President Earl Griffith with typical originality including the akimbo position of his arms, presided. The Victory quartette, composed of Mr. and Mrs. Kenneth Ohrstrom, Miss Shirley Rogers and Mr. Lloyd Button, sang three numbers on the program. Speakers in addition to Dr. Griffith included Willard Stull of Brazil, South America, Harry Babcock of Mannington, West Virginia, George McCauley, assistant pastor of the First Baptist Church, Elyria, Ohio, James T. Jeremiah, pastor of the Immanuel Baptist Church, Toledo, Ohio, R. D. McCarthy, pastor 31st St. Baptist Church, Indianapolis, Indiana and Stanley Lewis, speaker of the Interstate Evangelistic Trio.

Regular Baptists are justly proud of their new pedagogical baby and point with satisfaction to the ever increasing number of graduates from the Seminary who go out to the pastorates of the churches who desire true Baptist polity and traditional theology.

At 2:00 P. M. the ball of blessing was started rolling again by Clyde Taylor who in his inimitable style led the congregation in singing "Saved, Saved, Saved."

Rev. John Taylor, pastor of the Brownsdale Baptist Church, Brownsdale, Minnesota, sang "Tell Me His Name Again."

Rev. Ralph Neighbor, co-director of the Interstate Evangelistic Association was introduced. He read from Luke 4 and prefaced his remarks with the report of the inability of the Rev. Harold Strathearne to be present, due to broken health. Special prayer for Dr. Strathearne was offered by David E. Gillespie, of Detroit.

Dr. Neighbor presented a brief philosophical sketch of the impetus of Modernism, declaring that the same principles that actuated Nazism had been presented from many pulpits in America years before the rise of Hitler. He declared that the Interstate Evangelistic Association was the perfect anti-dote to the subversive philosophy of the Nazis in that it provided an agency through which pastorless churches could be directed to pastors who would preach the historical faith of Baptists.

He spoke of the financial care for small churches and needy pastors

and expressed regret that more could not be done. He declared that the need for the Interstate was great and that contrary to popular opinion, it was not being underwritten by any powerful financial philanthropies. The need for the churches to place the Interstate on their missionary budget was strongly emphasized later by David Otis Fuller.

J. Irving Reese, of the First Baptist Church, Elyria, Ohio spoke briefly of the history of the Interstate. He has been connected with this work since its inception.

Earl Griffith elaborated somewhat on the work of the Interstate in acting as a go between for churchless pastors and pastorless churches.

Rev. Don Stowell, pastor of the recently organized West Corners Baptist Church, West Corners, New York, gave a thrilling and unassuming report of the success of his work in that needy and hitherto untouched area. Brother Stowell has carried on there at great personal sacrifice and it is felt by this reporter that his testimony did more to boost the Interstate than anything else that was said on the program.

Rev. Frank Wasser of Buffalo, New York spoke briefly on the Bible conference work at Canandaigua Lake, New York.

The Rev. Herbert Farrar, pastor of the Raymond Baptist Church, Franksville, Wisconsin thrilled the audience with his beautiful and spirit filled rendition of the gospel solo, "The One Lost Sheep."

Rev. H. O. Van Gilder, of the Temple Baptist Church, Portsmouth, Ohio, gave a 15 minute report on the four approved mission agencies not directly represented on the program. Particular emphasis was given to the newly established Fellowship of Baptists for Home Mission Work, which was organized in Elyria, Ohio last July. R. D. McCarthy spoke five minutes regarding this Fellowship of which he is chairman.

Other Mission works on the approved list of the Association which were presented are the St. Louis Baptist Mission, directed by Rev. and Mrs. Carl Anderson, assisted by Miss Mary Dowding. A heartening report of the effectiveness of this work was given.

The Fundamental Baptist Mission to the Japanese was discussed. Our loveable little brother, Paul Watanabe, the founder and director of this work was reported ill in the hospital, pending an operation for cancer.

Special prayer for him was requested. It was reported that repeated efforts to obtain special permission from the United States government for making an exception in Watanabe's case in Japanese evacuation of the west coast, had failed and that he will be compelled to go among his people in the concentration camps.

The Mexican Gospel Mission of Phoenix, Arizona, directed by Rev. Leonardo Mercado was presented. The work there has recently been incorporated. At present the mission owns four city lots and two buildings. Total indebtedness is only \$2,890.00. This is the first conference in many years that Brother and Mrs. Mercado have not been able to attend and their presence was keenly missed.

The Bible exposition hour of the afternoon was ably handled by Rev. Joseph Stowell, pastor of the Tabernacle Baptist Church, Ithaca, New York. He spoke on the subject, "Give Christ The Pre-eminence." His text was Col. 1:18. His introductory statement comprised a brief historical review of the schismatic elements which have come into the church. Brother Stowell then advanced the thesis that the greatest schism in the history of the church is the issue of modernism versus fundamentalism.

He decried the philosophy of Diotrepes and warned us of the menace of the enticing world the menace of the seducing world and the menace of formalism. It was a timely message, ably presented.

THE FINAL SERVICE

There was a peculiar preciousness about the last service of the conference. Clyde Taylor paid a wonderful tribute to the association when he said, "This has been the greatest four days in my musical career as a song leader. And I know why." And so do we, Clyde, Jesus set the world to singing when He came and when a group of blood washed, Spirit filled, deep water independent Baptists get together and focus their eyes upon the One who alone is recognized as "head over all things to His church" there is certain to be singing rivaled not even by heaven's angels, for we sing a song which even they cannot sing—the song of redemption.

The association voted telegrams of sympathy and assurance of prayers to Dr. Harold Strathearne and Brother Paul Watanabe, both of whom are ill. Later in the evening

a special letter was received from Dr. Strathearn expressing mutually felt fellowship.

The speaker, Dr. William Pettingill began characteristically enough. He said, "This reminds me of the Northern Baptist Convention. It's so much different. I was in that outfit when it was born and after it died. It doesn't know it's dead so the funeral has been postponed."

After the Scripture reading, read in concert from Acts 20:17-32, Dr. Pettingill called attention to the fact that Regular Baptists are celebrating their tenth anniversary. He raised the question as to what Paul would say to the G. A. R. B. if he were on earth. He paid us the high compliment of averring that if Paul were on earth today, He would no doubt have been present at the gathering. He referred also to John's attitude toward the G. A. R. B. and that of the prophet Hosea.

He warned against teaching for doctrines and traditions of men, delightfully suggested that Diogenes must have been a Baptist on one point at least, namely that of refusal to be overawed by pomp. He reminded us that Diogenes bid Alexander the Great to step aside lest his royal carcase should hide the sun. He nailed down the point by saying to the absent convention overlords, "Get out of my light."

He suggested finally that we should study the word, as pastors, feed the flock of God and guard against heresey.

His parting shot was "Preach the word and dare to stand by it!"

Following the benediction, an estimated audience of 500 remained in the auditorium to see the 1,000 feet of moving picture film, taken in technicolor by Rev. Paul Friederichson, A. B. W. E. missionary to Iloilo, Philippines.

Good byes, God bless yous, parting prayers, fervent handclaps, eager expectation for the next meeting and holy determination to be better pastors, better laymen and better Baptists in the future—all this characterized the last precious moments as Regular Baptists for the 10th consecutive year went on national record, affirming their faith in THE BOOK, THE BLOOD, and THE BLESSED HOPE.

**DON'T LET YOUR
SUBSCRIPTION
EXPIRE**

FLASHES FROM

FOREIGN FIELDS

KNUTSONS BUSY IN BRAZIL

Caixa Postal 24
Crato,, Ceara
March 6, 1942

Dear Brethren in the Lord:

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen. Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen. Rev. 1:5-7.

Certainly the time of His coming cannot be far hence, but whether near or far, having been washed from our sins in His own blood, we can rejoice and labor while we wait. Since our last letter many things have taken place, principally that of the States being at war. This makes very real the words of our Lord when He said, "For nation shall rise against nation, and kingdom against kingdom." May our nation realize that, "Except the Lord keep the city, the watchman waketh but in vain," and so look to Him for deliverance; and then not forget to give Him the praise and glory for the victory that will be ours.

Speaking of the States being at war, brings another thought to mind. You are all aware of the sinking of boats between the States and Brazil. This will account for the fact that some of you will not receive an answer to your recent letters. We had answered all our Christmas mail a short time before the Brazilian boat, the "Buarque" was sunk; so some of the letters of appreciation for your remembrance of us are with the fishes, thanks to the 'saviour of Germany.' Similar happenings might occur in the future, so if you do not receive an answer to your letter it is not because we have forgotten to write. We trust that this will not cause any to put off writing in fear that the letter will find a grave in the briny deep, and you can be sure that we will keep up our writing.

Since our arrival in Crato on Nov. 13, we have been very busy carrying on the work; and need we add that we have enjoyed it very much? The time goes by very rapidly, yet in looking back so much has taken place that it seems much longer than it is. Included in the regular schedule of meetings is a meeting for the children on Wednesday afternoon, a meeting for the women on alternate Wednesday nights, and a meeting in Buriti, a little village a few miles from Crato, twice a month on Thursday nights. Much of our time is occupied in preparing for the services as it is a little more difficult to express one's thoughts in Portuguese than in English.

You will want to rejoice with us in that the Lord has made it possible for us to open up a little chapel. Feb. 1 the first meeting was held in it, and on Friday night the 6th we had a dedication service. The attendance at all the meetings has been very good. Much is no doubt due to curiosity, but what ever is the motive that brings the people out, we are glad for the opportunity of preaching the Gospel to them. It is His Word that can convict of sin and lead to the Saviour; and we pray that the seed sown might bring forth abundantly.

To be sure the enemy is not idle, and though we rejoice in the open door that we have, it grieves one's heart that many are indifferent and openly ridicule or deny the Gospel. At one of the women's meetings a group of boys gathered at the door and enacted an 'Indian War dance' in favor of the 'Dodes' (goats). This title of scorn and derision is frequently heard as one passes along the street. At the close of one of the services in the chapel a large group of men were gathered outside. A chorus of a hymn was read in conclusion to impress the need of individual choice of the Gospel. The words were: "Life or death, which will you accept? Tomorrow can be too late, Christ wishes to free you today." Amidst laughter, several on the outside answered "Death." Pray that the Word may penetrate and convict of sin. Our confidence is in our Saviour and we praise Him for the faithfulness of our friends

in upholding us in your prayers and your gifts toward our support. May you be richly rewarded is our prayer.

Yours through Calvary.

METZLERS HAVE GREAT TRIP BACK TO AFRICA

January 10, 1942
Fort Archambault, Tchad
Free French Africa.

Dear Prayer- Helpers:

If I am not mistaken the last time I wrote I was trying to get enough gas to go from Lagos to Fort Lamy. The Lord was good to me and I was able to get the gas. Two days and a half later I was at Jos where I found my wife and children waiting for me. Our baggage had not as yet arrived but a man had been found who would take our baggage on to Fort Lamy at a much more reasonable price than we had ever expected. Two days after my arrival the baggage came but then there was no truck so we had to wait another two days.

Finally the truck came and we loaded it and the car, and started on the next to the last lap for HOME. The going was good and the second night we arrived just across the river from Fort Lamy. We arrived about nine o'clock. The restaurant was non-existent and there was no hotel. We could not go on for the raft does not run at night. We explained our situation to the Government Official who was there and he gave us a house in which to sleep. We had enough left in our food box for supper but after supper the truck had not yet arrived with our beds, bedding and mosquito nets. There was one bed in the house but no bedding. We did have a couple of mats in the car so we spread them on the bare springs and Etienne and Miss Kneeland lay down on that to sleep. We made a bed on two chairs for Evelyne and Jackie and I went to bed in the car. We had no nets and there were plenty of mosquitoes, I for one did not sleep much.

About midnight our truck came but when the driver started across the little bridge that led from the road to the house, the bridge caved in and let the two hind wheels down into the ditch. We worked for over an hour to get it out but to no avail. Finally we took out the nets for those who were in the house and waited for the day. The day did come at last and by tipping a

bunch of lazy bystanders the equivalent of a dollar, we were able to persuade them to push us out of the hole. Soon after we were on our way to the raft. There we found half a dozen trucks ahead of us. One truck was already on the raft so the ladies and children went on over to Fort Lamy to look up a missionary friend who lived there. By some arguing and not a little bluff I convinced the other truck drivers that it was very necessary that I cross as soon as possible. I certainly was glad to get off that river bank. It was at least a hundred degrees in the shade there and there was absolutely no shade.

It was a wonderful feeling to be at Fort Lamy and know we were just one more lap from home. The one thing that was not so nice was that the money we had transferred from Nigeria had not yet arrived. We had an idea it would get there some time, but not too sure. We have had some experience, not agreeable, with African banks. But then everyone we asked about a truck said they had just left. We prayed about it and finally did find one who agreed to take our baggage. A few hours before we were to leave I made a final trip to the bank and found our money had just arrived. How we praised God for His goodness to us! He has met every one of our needs and just at the right time, from the time we left home.

We slept the first night out of Fort Lamy with the truck but the next morning there was no holding back. The roads were in fair shape so we made good time. When we reached the last river before Fort Archambault we found a letter of welcome waiting for us. When we reached the mission we found more than a letter. Groups of people kept coming to tell us how they praised God for the way He had answered their prayers. They told us that although some had said we would not be able to return they were sure the God who had made it possible for us to come each time would do so again. What a wonderful God we have. Is anything impossible for Him?

We find He has been blessing the work here in many ways. I was very glad to learn that many of the older men who had thought it impossible to learn to read, are now reading God's word. Because so many are reading the Word there has been a growth in Grace in many lives. There are many church prob-

lems to be worked out but after nearly a year's travel amongst the churches in U. S. A. I praise God that there are not more. The church attendance is down to around three hundred and fifty per Sunday, but I can feel those who come are more in earnest than perhaps they were before.

For Christmas we had two programs, one in town for the white people and one out here at the mission for the natives. Both were good programs and both well attended. In town there were more this year than ever before. At the mission the program was given by the children and was as good as any ever given by any white children in U. S. A. As I sat there and saw what God had done, I praised Him that He ever had allowed us to come to Fort Archambault.

We wish we had time now to write to each one of you who have helped us in our outfit and passage here. We do intend to write to you all, but we will have to ask you to be patient with us. Perhaps most of you now know that besides two young ladies we will be the only couple for this whole Archambault field. We formerly were eleven and all were busy then. You can imagine how busy the four of us will be. The only time we will be able to do much writing is after supper and I can assure you after a day's work here it does take grace to sit up and write letters. Please pray that we will have that grace for we do want to write to you.

In some of our meetings we told you that our house was in bad shape. We told the truth more than we realized. I have had to start right out repairing it to keep it from falling on our heads. How we praise God we had enough money left when we arrived here to buy some cement. We really should tear down the house and rebuild, but with no one to help it is too much work and we want to have cement enough for the foundation of a new house when we build again. This could not be done for less than a thousand dollars now, for cement costs just One Hundred Dollars a ton here. We will be happy to repair this house for at least one more year.

Word has come from home that no more workers can come to us for the present. That makes this look as if we will not be able to go to the North country for some time. We would ask you to continue to

pray that soon the doors will open again, that workers will come out and we will be able to go where we feel He would have us go. We can not leave the work here until some one comes to take our place. Pray, pray, pray.

Here I have gone and written two pages again and there are yet some more things to say. I will close by saying that we all are well, happy and praising Him.

Thank you all once more.

In His Service,
Paul and Etienne Metzler.

CONVERSIONS IN BRAZIL

Fortaleza, Ceara, Brazil
April 13, 1942

Dear Christian Friends:

So often someone has requested that we "tell about some conversions." One of the most interesting ones lately has been that of the Calvacante family.

One morning a year ago this month I was passing through the praca in Joazeiro when a Catholic friend who had once sent her children to our Sunday school spoke to me. It seemed that a government official, a fiscal of traffic and her relative had been transferred from Fortaleza to our city and, according to her story, he was a member of "our religion." We crossed the street to his office and I was introduced to him.

Since there are so many false doctrines supposed to be Christian, I began by asking him, "With what congregation did you meet in Fortaleza? With the Baptists? Presbyterians or Evangelicals?" He replied, "No I attended the meetings of the 7th Day Adventists a few times; and formerly I studied Spiritist Literature." "We differ from them in some essential doctrines, and I have some interesting books on these subjects if you care to borrow them."

He borrowed the books, and by December we began to see him in our meetings. In the meantime some of our Christians had been contacting him and I had the privilege of answering many of his questions. His interest mounted steadily and he began to bring his 9 year old daughter to Church too. She was quite a factor in aiding her father to interest the mother. Finally on Christmas Eve, the entire family came including one of Senhora Cal-

vacante's nieces. The wife and mother was slow in showing much interest because her mother was an Adventist, and she was afraid of any new teaching, but her husband and little girl prevailed on her to come each Sunday night. It wasn't long before Senhor Raimundo (Mr. Calvacante) began to testify and pray in the services and he asked to be baptized. He is not afraid to witness in any place, and it is a joy to see him grow. He reads his Bible regularly and when he finds some new precept which he has not followed before he is quick to get in line, and to instruct his wife that she might follow, too.

Once more they have returned to Fortaleza but they came back saved and telling the story to others. He has no difficulty in pointing out the errors of Adventism to his friends. The wife has stopped dyeing her hair and painting her cheeks and fingernails for two reasons, 1st, in reading the Word the husband discovered that these things were not becoming to a Christian and second because the little girl said "Mother why don't we leave these worldly things and be REAL Christians?" We had said nothing to them either in or out of the Church on the subject.

Praise God for His Faithfulness! for the work of Grace done in the heart of this family! Who knows but what this man was transferred to Joazeiro just for this reason?

We are also in Fortaleza due to Inez' weakened condition after an attack of colitis in January, and dysentery in March. Her health is now gradually becoming normal and we hope to return to Joazeiro the last of this month.

While here, I have inquired into traveling conditions and find that boat passage is possible but considered dangerous. The Panair line will give us reservations the last of June. We believe the Lord will direct and answer prayer. We are instructing the Mishawaka office to send our June check early so that gifts sent in by the first week of June may still be applied to our passage.

"Set yourselves, stand ye still, and see the Salvation of the Lord with you." II Chron. 20:17.

Ambassadors for Him,
Guy and Inez McLain.

Join The
BULLETIN FAMILY

NEWSY LETTER FROM MISS MANUEL

Fort Crampel, Oubangui Chari
Free French Equatorial Africa

Dear Friends in the Homeland:

The Lord has been good to us. We have spent a week in fellowship with our co-workers and best of all in fellowship in the Word of God. On Tuesday morning November 25, the cars began to arrive, some with those we had not seen for a year; and some with those we had seen during the past year. All except three cars had arrived by evening, and for those three we waited and watched. Later one of them arrived, saying they had sat alongside the road for 3 hours waiting for the other two to catch up with them, to help with flat tires and blowouts. And then we continued to wait for the other two cars until the next afternoon, when we decided something was very wrong, and so another car from here started out to find them. They found them a 4 hours drive from here with both cars broken down, and they had to go back many more miles to get other cars that had been left at home. The car that went from here arrived about 10 at night and the other two after midnight; thankful to be here with nothing more serious than broken axles and wheels and tires. There were sixty some of us, ranging from 6 weeks to —? We were also very happy to have the Metzler family and Miss Kneeland with us; they had arrived from America just the week before conference started; with stories of how God had led every step of the way; protected and opened doors for them. Of how He had arranged all along the way that they could bring every bit of their luggage (and incidentally some they had for some of us) with them.

From the first message on Wednesday until the last message on the following Tuesday morning, it was a real spiritual feast. The Holy Spirit had worked in the hearts of those giving messages so each message blended in with the others, without any previous arrangement. And the strange part was that so many of the messages and Bible Studies were from the first 3 books of the Old Testament; but we also had some precious lessons from the New Testament. One in particular I trust I will not forget and be able to practice. It was taken from Titus 2, where Paul told Titus "in all things

showing thyself a pattern of good works"; and the point was brought out of how Paul could tell Timothy and Titus to exhort the people to live as Paul had lived. And could we send a native Christian, who had lived around us daily, to another village to instruct young Christians and exhort them to live as *we* were living? Not our teaching as much as our daily living? We had 3 Bible studies on Christ as Prophet-Priest-King; another 3 studies on the offerings of the first chapters of Leviticus. Other good and profitable messages, also prayer and praise services. Over two hours were spent one afternoon in those from each station telling of how God had answered the prayer requests (handed in at Conference last year, to be prayed for throughout the year) during the year. It made our hearts rejoice anew in our prayer hearing and prayer answering God. The theme of the conference seemed to be "that I may know Him."

But during this time some of our students in the Bible School were going through sorrows; one family from another station lost their little 2 months old baby, the fourth they have had and lost. And one of our out-station students passed on to Glory. This is the third we have lost from Crampel in the last three years. The wife of this man is just a recent convert and needs much prayer that she may find her comfort in the Lord (she lost a little one recently too). If she goes back to her own village, she may be led back into heathenism by relatives who may not believe.

We are all well and happy here. Said good-bye Wednesday morning to three of our workers, who left for furlough by way of Capetown. And now with this yearly request I will leave you; Pray that those *whom God will call* will be willing to come to the Bible School this next year; starting May 1. There are yet so many places without the good news of Salvation.

Yours in Him,
Bertha Manuel.

MR. AND MRS. MELLISH OPENING NEW STATIONS IN LIBERIA

Dr. Robert Ketcham,
Walnut St. Baptist Church,
Waterloo, Iowa

Dear Dr. Ketcham:

For months it has been upon our

minds to write you for two reasons —First to give you some news of the work in Liberia which you may have space to include in the Baptist Bulletin, and second to say that we would very much like to receive the Bulletin regularly ourselves. Before leaving Toronto to return to Liberia we were receiving the Bulletin and enjoying it but in the rush of leaving we failed to ask you to send the copies to Liberia, and so perhaps it may not be too late now.

News of missionary activity in other fields is always of real interest to missionaries and particularly we have very little method otherwise of hearing news of the other members of Mid-missions family. Then there is the news of the churches at home and the pastors, many of whom we met, not, to mention the expositions of the Word of God. We had failed to place your name on the list to receive copies of our prayer letter but this we have also done and a letter is being sent to Toronto by this same mail.

The Lord has enabled us to take a number of advance steps in the work during the last few months. Nearly a year ago we applied to the government for permission to open another station in the territory of the Kpelle tribe which we were not touching. This permission was given but then there were world conditions to consider and month after month as we prayed no word has come of any new workers, in fact little encouragement along this line. Since the door was open we felt that we dare not do anything but go ahead for if it had not been of Him He would have seen to it that we did not receive permission. Now Dorothy and Arthur Nickerson have the land cleared, are putting up new buildings and making their first contacts in evangelistic work with the people of Suakoko, 78 miles from Tappi towards Monrovia. This place will make a very convenient stopping place on the route to Monrovia from where all our mail leaves the post office and to which we must go for cashing drafts and for all supplies.

The next step, perhaps not as big, but just as important in reaching out with the Word, was the opening of our first out-station at the beginning of December, and now as we write we are ready to open another such sub-station. Again government permission was given freely, with the result that numbers are

hearing daily who might never have heard the Word otherwise. One does not have to go far from our mission station to be able to preach to those who have never heard the Gospel. Often they are shy and suspicious when they first see us but after listening there is a change and their hearts are opened.

Our native people are what we might call 'self-contained' in many respects. With the labor of their own hands they cut a farm in which is planted rice, cassava, etc. for food and cotton which they spin into thread to weave into cloth for making their clothes. Fortunately they do not need as many clothes as we do for the war has caused the prices of imported cloth to rise about three-fold while pay for labor remains the same. To do such however is the work of about eleven months of the year.

The first native Christian and his wife, G—— and Diama, to go out on one of these out-stations, had just completed this eleven months work and now had food stored in his house for the coming year. It was impossible to carry this to his station so he had to step out in faith, trusting the Lord to supply His needs as the missionaries trust. The Lord has given abundant grace and blessing. Our prayer letter which you will receive tells of one of these blessings in the rescue of a small child who would otherwise have died. More important and along with it many souls are being rescued from going to a Christless eternity. No one had ever told them of the way but the Word of God gives new hope nevertheless. Our privilege is great of reaching such a people.

Still there are large territories in Liberia where the people are not hearing the Word. Many are close enough that with reinforcements some can go from our present stations to them and for others more new stations must be opened. Even in war time the promises of the Lord still hold. Passages are easier to secure on boats which come to Liberia regularly than they were even when we came out. We continually pray that young people, whom the Lord wants here, may listen to His call and come now. Brethren pray for us.

Greetings in Christ,
Sincerely,

Catherine and
Gordon D. Mellish.

ANNUAL REPORT OF THE TREASURER OF THE G.A.R.B.C. 1941- 1942

RECEIPTS:

Pontiac Offering (regular)	\$ 450.98
Milwaukee Council meeting	55.25
Atlantic City Council meeting (regular)	82.38
Special designations for Atlantic City Conf.	100.00
Regular gifts for Current expenses	1,239.23
For Missions	
Pontiac missionary offering	264.50
Current missionary designations	192.22
Subs. and gifts for Baptist Bulletin	1,445.26
Total receipts for the year	\$3,829.82
Balance on hand May 16, 1941	755.00
	<u>\$4,584.82</u>

DISBURSEMENTS:

Current Expenses:

Pontiac Conference May, 1941	\$ 240.03
Milwaukee Executive Council Meeting—Sept. 1941	299.75
Atlantic City Executive Council Meeting, Jan. 1942	481.00
St. Louis Conf. of Evangelical Churches	48.78
Waterloo Conference, May 1942	61.68
Appropriation for Missionary Committee	50.00
Secretarial Help	72.00
Phone calls and telegrams	33.70
Postage	36.24
Stationery	35.00
Printing (other than Bulletin)	187.94
Miscellaneous	8.70
Refund on check	30.00
	<u>\$1,584.82</u>

Missions: 413.00

Baptist Bulletin:

Printing and mailing from Butler, Ind.	\$1,940.81
Secretarial Help	360.00
Miscellaneous Expenses of Waterloo Office	128.00
Cuts—paid direct	5.40

Miscellaneous paper	1.40
	<u>\$2,435.61</u>

Grand total expenditures \$4,433.43
Balance on hand May

8th, 1942	\$ 151.39
Divided as follows:	
Current Expense	104.17
Missions	47.22

(Note: Transferred from General fund to Bulletin \$990.35; to Missions \$3.50).

THE TRI-STATE FELLOWSHIP OF INDEPENDENT BAPTIST CHURCHES

Of New Jersey, Philadelphia, and New York City

There has been a long-felt need for a closer fellowship of independent Baptist churches of the New Jersey, Philadelphia, and New York City areas. This has finally been accomplished in the above organization. Pursuant to a supper conference in the Chelsea Baptist Church of Atlantic City, called by Pastor Clarence E. Mason, Jr., during the mid-winter meeting of the National Council of Fourteen in January, it was planned to hold a preliminary meeting as soon as possible.

For various reasons this meeting was not possible till Thursday, March 19th, when a crowded church welcomed the first TRI-STATE FELLOWSHIP meeting in the WISSINOMING Baptist Church of Philadelphia. Over 20 churches responded to the call and a real enthusiasm for such a fellowship was manifest as pastor after pastor arose and expressed his eagerness. The speaker of the evening was Pastor Arthur Franklin Williams of the First Baptist Church of New York City who spoke on "God's explanation of the World's Present Distress."

At the gathering a committee was appointed to canvas the whole situation and report back recommendations. This was done at Bristol, Pa. on Friday, May 8, in the Calvary Baptist Church. It was decided that we should meet at least quarterly, and two dates were named: Thursday, August 20th, at Atlantic City, in co-operation with the Boardwalk Bible Conference, Dr. Paul W. Rood, speaker (11 A. M., 2:30 and 8 P. M.), and Fri-

day, October 16, in the First Baptist Church of Hackensack, N. J., with Dr. H. O. Van Gilder, speaker. Brethren of all this area are cordially welcomed to come with just as many of their members as possible. Pastors Clarence Mason and Adam Lutzweiler were elected Chairman and Sec'y.-Treas.

The churches and pastors that have thus far co-operated by personal presence are (members of the G. A. R. B. indicated with *): *First Baptist of Atlantic City, Rev. Coulson Shepherd; *Chelsea Baptist of Atlantic City, Dr. Clarence E. Mason, Jr.; *First Baptist of Florence, N. J., Rev. Robert Hayden; *First Baptist of Newport, N. J., Rev. Adam Lutzweiler; *Weston Memorial Baptist of Philadelphia, Rev. Carl Egli; *Spruce Street Baptist of Phila., Rev. Herbert V. Hotchkiss; *Wissinoming Baptist of Phila., Rev. Gerald Stover; *Haddon Heights Baptist of N. J., Rev. Kenneth Masterler; *South Baptist, Totenville, Staten Island, N. Y., Rev. James M. Greir; Burholme Baptist of Phila., Rev. Wm. J. Lockhart; First Baptist of Doylestown, Pa., Rev. Enoch C. Moore; Madison Avenue Baptist of Paterson, N. J., Rev. Thomas Clark and Rev. Edward Drew; Calvary Baptist Church, Bristol, Pa., Rev. Lehman Strauss; Calvary Baptist of Phila., Rev. Arthur Thompson; New Dorp Baptist, Long Island, N. Y., Rev. Wm. J. Morrison; First Baptist Church of New York, Dr. Arthur F. Williams; First Baptist of Perkassie, Pa., Rev. Alfred E. Watkins; Bloomingdale (N. J.) Baptist, Rev. Douglas Christian.

Other independent churches who have expressed interest, but as yet have not provided a representative: *First Baptist of Hackensack, N. J., Dr. Harry C. Leach; *Hydewood Park Baptist, North Plainfield, N. J., Rev. Ralph W. Carr; *Port Norris (N. J.) Baptist, Rev. Kenneth D. Bouton; *North East Baptist of Millerton, N. Y., Rev. Alfred P. Conant; Bethesda Baptist of Phila., Rev. Wm. K. Rouse; First Baptist of Newfield, N. J., Rev. Edward E. Washburn; West Baptist of Vine-land, N. J., Rev. Edward Cooper; Baptist Tabernacle of National Park, N. J., Rev. George Slavin; Baptist Chapel of Bridgeton, N. J., Rev. I. W. Clark.

There are some brethren whose churches are not independent as yet, but who have expressed interest in this fellowship. They are cor-

dially welcomed, but their churches are not allowed a vote. Among them are: Rev. Clifford Greiner, First Baptist, Clinton, N. J.; Rev. John B. Morrison, Daretown (N. J.) Baptist, etc.

OHIO STATE CONVENTION DEFEATED

COURT ACTION TO POSSESS PROPERTY FAILS

(From Ohio Independent Baptist)

The famous Bowling Green Case is a matter of history—and court record — leaving The First Baptist Church of Bowling Green, Ohio, in full possession of its house of worship and parsonage. Now for the story:

In 1907 the church needed a new roof on its building and not having sufficient funds at hand, appealed to The Ohio State Convention for a loan of \$135.00. The convention made the loan and in turn received a reversionary deed, in which the congregation stated the following: "We do hereby agree, promise and covenant, to deed, and by this instrument, to deed to the said Ohio Baptist Convention a reversionary interest in the property of said church." The instrument authorized the convention, "To have to and hold in full control said property, said interest becoming effective should said church at any time depart from the doctrine and practices of the Baptist Churches in union and co-operation with said convention, etc."

Recently the church built a fine parsonage on its property and went to a local bank to borrow \$2,000.00 on first mortgage. The bank was willing to lend the money, the reversionary instrument not being recorded and all but forgotten by the people probably, when the bank received a letter from state headquarters notifying them of the lien, and upon visiting the court house a second time, the bank found the deed recorded. The church immediately mailed a certified check to the amount of \$135.00, in satisfaction of the debt, and the convention returned the check, evidently determined to possess the property.

The church immediately entered suit in court to clear their title, whereupon, the convention entered a cross petition, in which under 19 charges the convention labored to show that the church had departed

from the Baptist position and that under the terms of the reversionary deed had forfeited its right to be called a Baptist Church, as it was no longer in co-operation with the state convention, and that the state convention should be granted the property. All of this, mind you, for \$135.00.

For years we have known that over-lordship existed in the Northern Baptist Convention, and its affiliates. We have heard and read of claims set up by the hierarchy, but never did we suspect that the determination to control had reached the point indicated by the various points of the cross petition, copy of which we have at hand. The petition deals with former pastors of the congregation and points out that under their ministry there has been a gradual slipping away from the fellowship with Ohio Baptist Convention, to withdraw co-operation, and that formal withdrawal had been made from the Toledo Baptist Association. Point No. 10 seems to be a heavy factor. We quote:

"That one of the practices of the Baptist Denomination and one of the requirements of the Baptist Churches desiring to co-operate with The Ohio Baptist Convention, defendant herein, and the Northern Baptist Convention, is to send its missionary giving to the defendant herein for distribution among missionary enterprises, according to methods employed by the Baptist Denomination and The Northern Baptist Convention. That the plaintiff in furtherance of its desire to discontinue relations with the defendant herein, voted on or about March 1941 to cease sending any missionary contributions to the defendant herein and to cease any white cross work. The plaintiff has not sent any missionary contributions to the defendant since December 15, 1939."

The charges continue by citing the church has not engaged speakers furnished by the convention; has not used literature approved by the American Baptist Publication Society, preferring to use literature approved by "Moody Bible Institute and other similar organizations." That candidates for ordination were not referred to the proper committees prior to ordination, and that persons had been licensed to preach the Gospel who had less than sufficient education, experience and qualification. As related to the present pastor, the instrument says:

"That since the resignation of the Rev. George W. Boyd as pastor of

the church, the plaintiff herein has engaged the Rev. C. Stricklin as its pastor. That said Rev. Charles C. Stricklin is not a minister who is in fellowship with the defendant and is not recognized by the defendant or the Northern Baptist Convention. That the said Rev. Charles C. Stricklin does not follow the doctrines and practices of the Baptist Churches acting in union with the defendant and has declared his lack of sympathy toward the work of the Northern Baptist Convention. That the said Rev. Charles C. Stricklin was formerly pastor of The Albany Baptist Church located at Albany, Ohio, in the Pomeroy Association and while occupying the pastorate refused to allow missionary speakers representing the defendant to speak in his church and on November 8, 1939, was instrumental in having the said Albany Baptist Church sever all existing ties of fellowship with the Northern Baptist Convention and the Pomeroy Association."

As item 19 of the petition the convention avers:

"This defendant says that by reason of the averments aforementioned, the title to the real estate described in the plaintiffs petition and in defendant's exhibit A, has reverted unto the defendant and that this court should declare the fee simple title to be in the defendant, THE OHIO BAPTIST CONVENTION.

CALLING A PASTOR

In its petition the Ohio State Convention comes right out into the open and declares its position in relation to pastoral exchange. We quote:

"That one of the By-Laws of the Defendant herein provides that if a church is co-operating with the Baptist Denomination, the defendant herein and the Northern Baptist Convention, approval of the Executive Secretary of the defendant, or some committee that he may designate shall be obtained before a call is extended to a pastor, and before the pastoral relation is dissolved the Executive Secretary or committee designated by him should be consulted and given opportunity to give counsel and make recommendations."

If there has been or is now any question in the minds of Ohio Baptists concerning the convention's desire to dominate the pulpits of the state, let that question forever be removed. If the churches call in the "Secretary" they are in grace and if they do not call in the "Secre-

tary" there is provided a reason why they should forfeit their property, so says the convention—but not the court.

It might be of interest to note that during the early part of 1941, the First Baptist Church of Zanesville, Ohio, was considering a call to Pastor Stricklin, then at Albany. A letter of inquiry was addressed to Granville—state convention headquarters, concerning Mr. Stricklin, and the reply, which we have in our possession, points out his antagonism toward the convention, and from this letter we quote:

"He pulled the Albany Church out of Pomeroy Association, and when the Moderator of the Association and one of the laymen from his own church went to the meeting in Albany to protest the church's withdrawal, in true storm trooper fashion Mr. Stricklin had them arrested and held in custody for two hours until the church meeting was over. Perhaps this is enough to give you the information you want concerning him."

One would assume from the paragraph quoted above that Pastor Stricklin is sort of a "Buffalo Bill" preacher; however, the very opposite it true. We have known this beloved young man for many years, long before he left his high-salaried position in Struthers, Ohio, to enter Philadelphia School of the Bible, and have found him to be a wholly consecrated, meekly disposed, soul-hungry, peace-loving Gospel preacher. His ability to win souls has been marked and his ability to deliver a message is recognized among students of the Word. What more is required? Mr. Stricklin also attended North Eastern Institute and Grace Theological Seminary.

THE CONGREGATION

Many days before the trial the congregation at Bowling Green, Ohio, was on its face before God. One of the trustees is reported to have said, "If the convention wins, we will start another building within twenty-four hours." There was no excitement among the people—just a waiting upon the Lord.

The case was ably presented to the court on February 17, by Attorneys Ray Avery and Frank Harrington, and when the Trial Judge, Hon. E. K. Solether denied the cross petition of the convention, it not only brought rejoicing to the members of the church, but to the entire community as well. The cost of the trial to the church was \$385.00, all of

which was paid gladly by the people.

The First Baptist Church of Bowling Green, Ohio, has a membership of approximately 200. Pastor Stricklin states that the experience has provided a great spiritual awakening among the flock. The Wednesday evening following the trial was a glorious service and praise ascended from every heart. Charles reports that "we usually have Bible study in connection with the mid-week service, but the people wouldn't allow the preacher sufficient time for the study." There has been a more determined effort to reach lost souls and many have been saved since the trial.

Experiences such as that through which these beloved saints have passed is not pleasant; however, such experiences are many times used of God to unite the people into a closer bond of fellowship, not only among themselves, but with their Lord as well.

Ohio Association of Regular Baptist Churches offers a Christian salute to the believers of Bowling Green, and extends congratulations in keeping with their recent success. May the blessing of the Lord continue to rest upon them and their pastor, to the end that the house of worship and the parsonage, which are now their very own to have and to hold until Jesus comes, be ever used for His glory.

NOTICE

We regret the absence of the Gleanings Department this month. Due to Mr. Hamilton's extremely heavy schedule in connection with the Waterloo Conference it was impossible to get his department in shape for publication. We are sorry that many interesting items could not be given to our readers in this issue, but after all Mr. Hamilton is only one person and could not very well accomplish the work of a half dozen. Ordination notices and other material which will still be of interest will be run next month.

**400 New
Subscriptions This Month
BUT—
150 Who Did Not Renew!
That's What
Kills An Editor!**

BAPTIST BIBLE SEMINARY

SEMINARION

The Senior class are proud of being the sponsors of the largest class book ever published in the history of the Seminary. The "Seminaron" composed of 76 pages includes pictures of all the faculty, each member of the graduating class, a group picture of the juniors, freshmen, and the whole school, and of special organizations. There is a history of the school, interesting sidelights on the word of the school, messages from the different classes, a list of students and alumni, and an inspirational message "This Is The Victory" by Dr. A. A. Wright of the faculty. The exceptionally low price of the book insures a ready sale of the book among students, alumni and friends.

SPRING CONCERT

The Glee Club and Chorus presented Handel's "Messiah" to a packed auditorium on Friday, April 24th for the Second Annual Spring Concert of the Seminary. This group of 120 voices was under the direction of Mrs. Elsie Bancroft Nichols with Miss Shirley Rogers and Miss Lenore Butts as student soloists. This was the most ambitious musical undertaking ever made by the Seminary and there was every reason to feel proud of the fine group that filled the platform of the First Baptist Church rendering in perfect harmony this difficult Oratorio. After the strains of the beautiful "Worthy Is The Lamb" had died away, the audience rose for the "Hallelujah Chorus" and thrilled to its mighty power, a fitting climax to months of arduous preparation.

The Quartet Choir, 20 picked voices in quartet formation, presented a Sacred Concert on Sunday evening, May 3 in the First Federated Church of Unadilla, N. Y. Between groups of numbers every member of the choir gave his testimony.

PRESIDENT GRIFFITH HONORED

A reception honoring Dr. and Mrs. Earl G. Griffith on their 25th wedding anniversary was given by the Seminary at the First Baptist Church on Friday evening, May 1. Members of the Senior class acted as hosts, hostesses, and ushers at the formal affair. About 300 guests attended to congratulate Dr. and Mrs. Griffith.