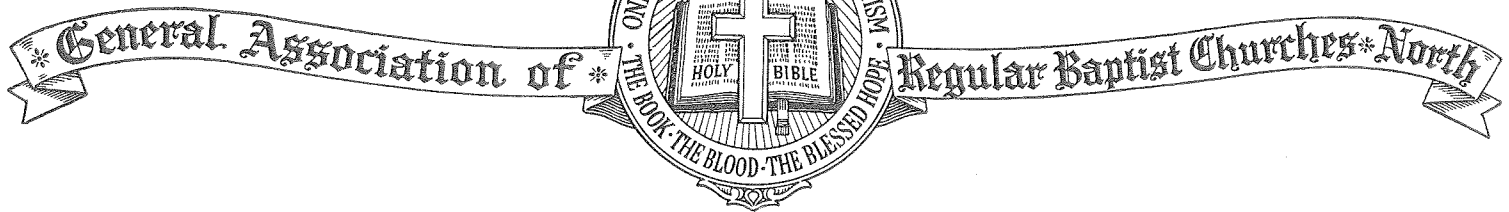


The Baptist Bulletin



CHRIST AND THE CRISIS OF SIN

By DR. R. L. POWELL

Every normal child of God desires to live above sin. Such a desire arises out of the Christ-life implanted within him when he is born again. The normal expression of this heavenly life is holiness in desires and purposes. With such a life-passion burning within the whole being it is thoroughly inconsistent with such a life to live in sin. That believer who allows sin in any form to disturb his fellowship with the Father is at once profoundly disturbed in his deepest emotions, and the normal course for such a person to take is to repent, confess, forsake and forever rebuke that sin. If there is no interference, the normal Christian will feel like doing this very thing. But the real problem with most people is that there are so many who seem to have been born again and yet they allow sin to reign in their mortal bodies. It is not only possible for a Christian to commit sin, but it is actually happening all along the way.

Many very conscientious people believe and teach that regeneration not only gives a new life but that it kills the old life, eradicates the "Adamic nature." This theory would build an impassable barrier between the soul and even the possibility of sinning, or it would make an act of sin terminate the whole relationship with God. This is Scripturally untenable, because everywhere in the Scriptures, the assumption that the Child of God may commit sin is clearly set forth. God does not mock us with deceptive pretensions.

Then there are others just as sincere who believe that the newly implanted life cannot commit sin. This may have some value theoretically, but the fact stares us in the face that our new or supernatural life is bound up with the old or natural life until death do us part. Moreover, if we are honest, we must recognize the fact that God has "writ large" His gracious provisions for the restoration of the "sinning saint." James would say, "If he have committed sins, they shall be forgiven him."

Let us be very clear here about this grave and important matter. We are not writing an

apology for the Christian who allows sin in his life. We say without any hesitation that the entire presumption of the Scriptures is that the Child of God ought to live a holy life. It is the clear teaching of the Book that sin is entirely out of harmony with the nature and will of God. The man who loves sin and sinning is nothing but a sinner. If the new birth does anything at all for us, it certainly plants within us a love for righteousness and a hatred for iniquity. When this order is reversed in the heart of any man, there is something terribly wrong. However, it ought to be said that there are two phases of Christian experience which must be emphasized, if we are to become "perfect," or grown-up Christians. We must have the ministry of the Holy Spirit in our lives in a gracious fulness and we must have a working knowledge of the Word. Many born-again ones have the right impulse, but they lack the power and discernment so very necessary for achievement; the Holy Spirit gives the power and the Word is a discernor of the thoughts and intents of the heart. *The desire to live above sin is not enough.* The power to discern what sin is, and at the same time, to realize a definite victory over sin's bondage will be necessary in the life of a victorious Christian. Let me be personal. There was a time in my own life as a Christian when I was living in partial darkness and weakness about this whole matter. I knew the theory, but not the reality. I had become backslidden in heart and mind. I was awakened by the grace of God to my plight. I had had a most serious break with the will of God. I had kept the outward forms all clear, but I was a defeated, broken-hearted, disappointed, and all but despairing Christian in my inner, secret life. I never doubted God or His Word, but I had many doubts about myself. I knew that I was not what I wanted to be. During this period in my life, I had all the fears of the doomed, and suffered all the defeats of sin. I learned that any sin was sufficient to break any fellowship with God, and that one does not commit just one sin at a time, "For whosoever shall keep the whole law, and

yet offend in one point, he is guilty of all." Any sin is an act of rebellion against God, and it violates the whole moral order of righteousness. I had to learn that sin was hateful in God's sight in all of its forms, and I had to learn that my life, tolerant toward sin as it had been, actively breaking every commandment in the Book, either in fact or in spirit, was just as hateful as sin itself. I came to hate every garment spotted by sin. I hated all the life which had been involved in sinful acts, impulses, desires and passions. I hated the memories that burned like fire in my soul, particularly one outstanding sin in my life. I lived much in the fifty-first Psalm. It came to be the camp-fire of my lonely vigil of soul. I hated, feared and loathed sin and sinning. It was at the climax of this period, a long and searching spiritual process, that I came to know for the first time what our Lord meant when he said, "He that loveth his life shall lose it; and he that HATETH his life in this world shall keep it unto life eternal." But there was never a time in all this struggle of mine with the burden and bondage of sin that I felt any VICTORY over sin. I had judged and confessed my sin to the Lord a thousand times, but memory held ineradicable records. God had forgiven me but I had not forgiven myself, nor had I come to the faith to claim the power of God over sin in my life.

It was in connection with this crisis in my life that I poured out my soul in almost unceasing cry for complete victory over sin. I did not have any false notions about so-called sinless perfection; I knew then, as I know now, that there is but one kind of perfection, and that is the perfection of our blessed Saviour. At the same time I knew that the Scriptures condemned every sin in the life. I stood often in the experiences indicated in next to the last verse of the seventh chapter of Romans. In one such an hour of soul chastening, the Spirit of God showed me through His Word and through light upon that Word what is the power of the blood in breaking the POWER OF CANCELLED SINS. Jesus said of the Holy Spirit, "He shall glorify me for He shall receive of mine, and SHALL SHEW IT UNTO YOU." The ministry of the Holy Spirit is primarily in respect to Christ, and He makes REAL, or realizable to our hearts, the effect of Christ's death on the cross, the complete atonement for all sins and the power of the shed blood of Christ to break off the yoke

of sin's bondage from the life. Not only does the Holy Spirit convict of sin but He likewise conducts the soul to such a position as to behold the Lamb of God that taketh away the sin of the world, and then He makes that mighty work of Christ REAL before the very eyes. One comes to see that the whole sin question was fully and forever settled, hence the believer comes to know, that by and through the death of Jesus, the power of the devil has been brought to naught, as is shown in Hebrews 2:14. This truth tells us that the devil can never hold over the head of the believer the fear of the judgment of sin, cancelled sin and sins. When this truth is realized, there will be a blessed peace and a very noticeable victory in the conscious soul of the believer. It is by beholding through the light of the Holy Spirit, the perfection, glory, works and triumphs of Christ that one comes into victory. Our victory is in Him. He is our triumph.

When the gracious Lord had tenderly brought me into this place. He showed me many things in my life which had been on the wrong basis. He here taught me more than I had ever known of the CHRIST-LIFE. Many things in my life had to be cleared. Some very trying things had to be met. Confessions had to be made. Wrongs had to be righted then, and on in the future, as He gives grace.

The chief effect of this crisis in my life was to completely alter my attitude toward the whole field of sin. I had to be re-converted on the sin question. This was not a second salvation but a definite revolution in my soul regarding the whole realm of sin. There came such a definite change as to produce an irrevocable, unconditional, outright and eternal renunciation of sin, and a declaration of total, all-out war on sin. I had broken off diplomatic relations with sin long ago, but I had not gone into total war with sin. I had some tolerance, some compromise and some back-hand fellowship with sin. This leads me to say that when a full vision of the Christ of Calvary dawns upon the soul, and all the glorious achievements of that cross-victory become real to the soul, that soul will ever thereafter feel a certain freedom from the power and bondage of sin. This does not mean that one may live wholly free from any sort of defilement, but it does mean that one may realize the fact that Jesus signed the "Emancipation Proclamation" of the soul on the cross. Many

"Freedmen" have not realized this fact yet, hence they fear to claim their purchased rights. The Holy Spirit, working through the Word, leads men to see that they have been released from the fear, terrors and bondage of *habitual sin*, and then enables them to claim this blood-bought heritage by faith.

When the Spirit of God leads a man to see this truth, and experience it, then he will have no tolerance for sin. *He will not make allowance for sin in his life.* To make allowance for sin is to commit sin. This seems to be something like the presumptuous sin spoken of by the Psalmist. If sin should come into the life through temptation, it should cause as much of a disturbance in the soul as a small pebble would cause if put into the eye. It should be as much of a hurt to the inner life of peace and fellowship with God as it would be to the physical life if one should thrust his hand through with a sliver, it should be unbearably painful. One said to me the other day that he had driven a sliver through his finger and that it hurt him so badly that he was sick all over. That is how it ought to be when sin comes into the life.

If sin comes into the life of a believer, it ought to be the most shocking possible experience for him. God hates sin, and though he loves the sinner, he has *no fellowship* with sin. And he has nothing short of disturbed fellowship with his child who has allowed sin in his life, until that sin is confessed and forsaken. Christian workers may make great mistakes here. I did. We may assume, like Samson of old, "I will go out as at other times before, and shake myself. And he wist not (knew not) that the Lord had departed from him." We know that the Holy Ghost never leaves a saved man, but we also know that sin grieves Him and surely hinders His power in service. There can never be any ground upon which a Holy God will agree to fellowship sin, not even in your life or mine, and the only acceptable attitude toward sin is an outright break and total war. There can never be an armistice. We must have no appeasement measures with sins. This will be a complete revolution in any soul. I remember when it dawned upon me. The whole picture of life was radically changed. This has to be settled, sealed, recorded in the soul—forever final.

This is not some wild-fire stuff. There is no fanaticism here about
(Continued on page 17, col. 2)

THE ELEVENTH ANNUAL CONFERENCE OF THE GENERAL ASSOCIATION OF REGULAR BAPTISTS

First Baptist Church, Johnson City, N. Y.

MAY 10-13, 1943

MONDAY AND TUESDAY

As Reported by Dr. Clarence E. Mason, Jr.

Yes, it was raining! And it was Monday night! Monday night and rain usually spell an indifferently attended meeting in the average church and on the average occasion. But no G. A. R. B. gathering is ever average! And so as the 7:30 hour approached, the commodious auditorium of the First Baptist Church of Johnson City was well filled and the sprinkling in the gallery was steadily increasing. The poet said that to him, "It isn't raining rain today; it's raining daffodils." But the Christian can sing:

"What would we do without the sunshine?

What would we do without the rain?

What would we do without the Saviour

To keep us till He comes again?"

In spite of gas, tire, and travel restrictions, 415 representatives registered from 19 states.

Howard Jones, the announced song leader, was unable to come, but it was a great joy to those who were able to attend the 1942 Conference at Waterloo to see Clyde Taylor mount the platform and begin one of his inimitable and joyous song services, with Pastors Hall Dautell of Erie and Bill Kuhnle of Milwaukee doing musical gymnastics on the pianos. It is doubtful if any of us ever participate in more spontaneous and successful song services than we have in the G. A. R. B. meetings. "Revive Us Again," "Jesus Saves," "Sweet Bye and Bye" and other favorites rang out with the throb of full-hearted consecration. Clyde's comments are quite illuminating. He defined "Hallelujah" as "an Amen after it has been to camp meeting."

The Chairman of the Council of Fourteen, Dr. H. O. Van Gilder of Portsmouth, Ohio, presided and special music was provided by the entertaining church's choir and Mr. Taylor. Rev. Don Moffat of Bunker

Hill, Ill., led in prayer. Our Chairman, referring to the generosity of the co-operating churches in giving up their beds to the large number of visiting representatives told the apocryphal story (which he good-naturedly alleged to be true) that on a previous visit, he and Mrs. Van Gilder were taken to the home of Baptist Bible Seminary President Earl Griffith to change and freshen up for a banquet after their journey here. It seems that one of Dr. Griffith's twins saw these strangers go into an upstairs room and set up quite a wail. When Dr. Griffith tried to comfort him, he managed to say through his tears, "Daddy, are you going to hang us up in the hall closet again tonight?" "No, son," said the good doctor, "They're just changing their clothes. They're not spending the night!"

We enjoyed a new chorus, entitled "My Sins Are Gone," written by Clyde Taylor, which became the theme chorus of the Conference.

The opening address of the Conference was delivered by Dr. Arthur Franklin Williams, Pastor of the First Baptist Church of New York City. Brother Williams' obvious sincerity and convincing logic drove his message home to the hearts of the large audience. He based his message on Ephesians 4:1-16 and examined some of the things that hinder the unity of the Spirit to which this passage exhorts. He pointed out that for two millennia the church has not only been beset by foes from without but harassed by divisions within, with often tragic consequences. This is particularly true when Bible-believing people are involved.

He pointed out that there are three basic divisions, a recognition of which will explain much of the above, namely (1st) Sinners; (2nd) Sons; (3rd) Soldiers, or putting it another way: (1) Sinners; (2) Saints or Citizens; (3) Disciples. He pointed out that the modernists were utterly unbalanced in placing their whole emphasis upon the ethical teaching of Christ, ignoring the new birth and blood redemption, and other great essentials, but urged that fundamentalists were in

danger of the other extreme, that of neglecting proper emphasis on the ethical duties of believers after they are saved. Further, few even of fundamental believers understand the difference between numbers (2) and (3), between those who are sons and saints, and those who are soldiers and disciples. Many of God's dear people who are saved and on their way to heaven are, nevertheless, not disciples. Discipleship costs. Jesus laid down the terms in such passages as Luke 14:25 "If a man come after me and hate not his father, and mother, and wife, and children . . . yea, his own life, also, he cannot be my disciple." Just as there is a distinction between the citizen and the soldier, so there is between the saved person living in the line of least resistance and the Christian soldier standing valiantly for Biblical truth in its practical applications personally, socially, and ecclesiastically.

But how are we to do this, how know what to do? Christ is God's pattern for us, and in a three-fold way. (1) In relation to His Father; (2) His Family, and (3) His Foes. In connection with the latter, it is important to see that Christ has every virtue and in perfect balance, whereas we are likely to have virtues unbalanced or overbalanced. If we seek to be loving, we are liable to get sentimental; if just, censorious and stubborn. Christ was BOTH MEEK and regal, BOTH just and compassionate. We must not get a distorted concept of the pattern (Christ). Many think we should not attack anything, but only preach "a positive Gospel." But Christ and His Word constantly employed both positive AND negative ("Not by works of righteousness but . . . etc., etc."). "A God of inflexible holiness has a right to define the limits of our fellowship," said he, and closed with an exhortation that each of us keep our eyes on the pattern, the Lord Jesus Christ Himself, who said "Follow ME." Appropriately, Mrs. Hilma Johnson Porritt of Johnson City, and Mr. Taylor closed with a beautiful duet entitled "Follow Me."

The unfortunate occurrence of a test blackout delayed dismissal, but the time was well employed in a season of prayer.

TUESDAY

After representatives from the churches had slept the sweet sleep of the exhausted, they arose refreshed and eager for the new day. Their kind hosts in most cases provided them breakfast, but in a few cases where this was not possible because of defense work, etc., the entertaining church thoughtfully invited such visitors to the church for breakfast. Afterward, hearty handshaking and exchanging notes of the Lord's blessing and leading occupied the time till the first session at 10 when Pastor Hall Dautel of Bethel Baptist Temple, Erie, Pa. led a service of praise and prayer. After a half hour of interesting song and testimony, united intercession was made for the remaining half hour, particularly for our boys in the armed forces, for the chaplains that God would lead them to really preach the Gospel, and for the missionaries who have been interned in the Philippines and elsewhere.

The Doctrinal Message of the Conference was then delivered by Dr. Robert T. Ketcham, Editor of the Baptist Bulletin and Pastor of the Walnut Street Baptist Church of Waterloo, Iowa. He chose as his subject: "Which Christ? The Christ of the Federal Council or the Christ of the Bible?" By way of introduction he traced the origin of the Federal Council of the Churches of Christ in America in 1908 and explained that a deep sense of need for a united voice to speak for Protestantism was the reason for its formation. This was a laudable motive but unfortunately a small coterie of liberally minded men seized control and entrenched themselves so that the policies and sympathies of the Council have, for many years, been distinctly and vigorously against the Biblical concept of what the church is in the world to do, and has sponsored not only modernistic theology, but socialistic and pacifistic panaceas and movements.

As a result, monopoly of and domination over privileges resulting from its claim to be the sole representative of 25 million Protestants, such as radio hookups, and appointment of chaplains, has been increasingly distressing to real fundamentalists who deplore any contact with apostates, and—in the case of

radio at least—has systematically limited the choice of speakers to men of liberal persuasion. In the case of the appointment of chaplains, it has made possible the induction of men regardless of radical beliefs and habits of life which we feel to be unbecoming of a separated servant of God.

Some Baptists have permanently repudiated the Federal Council by withdrawing support from the Northern Baptist Convention, and have implemented that repudiation by giving their fellowship to the American Council of Christian Churches, through membership in the G. A. R. B. Also, recently, three state conventions (Arizona, Minnesota, and Oregon) have sought to accomplish something of this nature by voting a repudiation of the Federal Council. In a humorous but exceedingly effective way Dr. Ketcham illustrated how this action was an act of sincere but definite self-delusion in that these State Conventions did not join the Federal Council but the Northern Baptist Convention, and the N. B. C. joined the Federal Council. They can no more withdraw from the Federal Council while the N. B. C. remains in the Federal Council than a man can get rid of his mother-in-law while still being married to her daughter!

Dr. Ketcham then reviewed the record of the Federal Council in relation to its pacifism and its modernism. Quoting, as mere examples, from Dr. Buttrick, a former President, he told of a Gospel preacher giving a sermon on the death of Christ, with Dr. Buttrick present. He could not endure what the young man was saying and walked out, but returned to engage him in conversation at the end of the sermon. When the young man refused to retract his Scriptural doctrinal statements concerning the blood of Christ, etc., Dr. Buttrick said: "That God you preach (who would judge Christ for our sin) would be my Devil." He also quoted a portion which said that "The fortress of an Infallible Book can no longer be defended" and described himself as out searching for truth wherever he might find it and at the end of the journey saying "Lord, it was real zest to stake life on a grand perhaps!"

Over against this Christ of the Federal Council, Dr. Ketcham delineated the Christ of the Scriptures, and gave numerous well considered reasons from the Scripture for re-

ceiving the doctrine of His deity, all of which reasons were climaxed by the proof of his own personal experience; "I know He is God because He did something for me that only God could do.

The afternoon session Tuesday brought a lifting song service, with a solo by Shirley Rogers of Baptist Bible Seminary (and Waterloo, Iowa). The Address of Welcome was delivered by Pastor Kenneth Kenney of the First Baptist Church. The warmth of this word, as well as the wonderful job of entertainment of so many in a crowded war industry area, assured us that he and the assisting entertaining churches really WANTED us here.

The Bible Message of the afternoon was brought by Rev. Howard Young of Lock Haven, Pa., whose Scripture was 1 Cor. 15:1-11, and 58. Brother Young urged upon us the importance of not divorcing doctrine and practice, and spoke to three points of emphasis: (1) Real Love for the Brethren and for Souls (vs. 1); (2) The Need for Steadfastness (vs. 58); and (3) The Encouragement of the Prospect of Reward for Faithful Service (vs. 58). The parting reminder of this helpful message was: "If we lose everything for Him, it's worth it!"

The Missionary Message of the afternoon was given by Miss Jessica Minns, trained nurse, missionary under Mid-Missions in French Equatorial Africa, and the Lake Tchad area. Miss Minns stirred our hearts deeply with her humorous yet deeply heart-searching description of her experiences. As she said: "It's not the 120 degree heat, it's not the tsetse fly; it's not the dengue fever, etc., etc., but combat with evil forces, yes the power of the Devil, which is the hard thing which we missionaries face." Naturally as a nurse her story told much of what was being done to relieve human suffering, but the emphasis throughout was of Gospel opportunity and results. Among the many touching stories, few eyes were dry when she told of the cost to missionaries in the lives of their children, as illustrated by the death of little Stephen Metzler who was buried next to the seventeen-month-old grave of his sister; of the comment of the people of the community when they saw how the Christians were sustained by the Lord ("Truly their God must be real"); and of old blind Bangalar who said: "The first person I'm going to SEE

is the Lord Jesus!" The worth-whileness of the whole missionary enterprise was glorified and authenticated by this stirring message.

In the afternoon session, Pastor Adam Lutzweiler of Newport, N. J., presented an offertory solo, vocal and instrumental (on the marimba-xylophone), and assisted in the song services throughout the conference, to the delight of all.

The Lord's messenger on Tuesday evening was Rev. A. G. Annette, Pastor of the First Baptist Church of Plainfield, Illinois, and member of the Council of Fourteen. Brother Annette talked right into our hearts, using as an introduction the Lord's exhortation to Peter to "Follow me," regardless of what John does or doesn't do (John 21), and then directed our attention to Christ's uttermost salvation mentioned in Heb. 7:25. He then listed as some of the things Christ will save us from when we trust Him: (1) He will deliver us from *Worldliness*. He told of his chagrin in finding four members of his church were employees of the local movie, and how pressing the practical claims of Christ upon them caused them to see that their actions were out of harmony with the Gospel they professed. (2) Christ delivers us from *Worry*. Oh, how much we need this too. (3) Christ delivers us from *Petty Sins*. "I know mine but you have yours!" Christ wants to save us from these things which make us libels on the Gospel. (4) Christ will deliver us from *prayerlessness*. So few effectually pray. "There is so little prayer even in the prayer meeting. We need a burden. There are too few tears." He then told the story of how God used him to bring his own dad to the Lord after many years of being a professing Christian illustrating how the Lord can deliver us from (5) *Fruitlessness*. When his father received the Lord he asked him "Why hasn't someone told me this story before and asked me to believe it?" They had avoided him because of his drink. God delivers us from fruitlessness. Finally (6) Christ delivers us from *Fear*. With a very humorous story of how he gained the victory over fear of a boyhood bully, he drove home the fact that Christ is able to defeat every foe and deliver us from fear of anyone!

Following this message, it became the happy privilege of our Chairman, Dr. Van Gilder to welcome the 73 churches who had applied

for fellowship with the G. A. R. B. since last year's meeting at Waterloo. This is three times as many as the previous year. The Council of Fourteen were called forward and the Pastor or some representative of each church asked to come forward and be greeted by the Council. It was truly a great sight, with the whole front and one side of the auditorium filled with representatives of the churches from many different states. It was a happy crowd which greeted one another in the passageways, and went to their adopted homes for a night of rest.

* * * *

WEDNESDAY

Reported by Rev. Robert L. Ryerse

Can mere words tell it, Can spiritual tides be understood by the wordy explanation of an observer? That is how we feel as we attempt to tell the story of the third blessed and glorious day of the conference. The Council of Fourteen met in early session at 9:00 o'clock, as they have done since the conference convened. One cannot help remark concerning the unity of spirit and purpose pervading the group and binding together in the same spiritual ties that are evidenced constantly in the larger gatherings.

Promptly at 10:00 o'clock Clyde Taylor in inimitable fashion led the splendid audience in a season of song, testimony and prayer, and as in previous sessions, the Spirit of God manifested His presence in the exuberance of praise and the hush of prayer.

With such prayer preparation the 10:15 hour was opened by a call for Rev. Harold T. Commons to take the place of Rev. Carl Sweazy of Los Angeles who was unable to be present owing to transportation difficulties involving travel priorities. Dr. Commons was not able to appear immediately, but after coming to the platform reported a long distance telephone call from the Philadelphia office reporting a government communication via Tokyo Radio to the effect that Harold Palmer, Missionary to the Philippines under the Association of Baptists, had died of complications following an appendectomy. The audience was shocked to stillness, and tears flowed unashamed down many a cheek as the audience bowed in

(Continued on page 6, col 1)

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—for—

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ELEVENTH ANNUAL CONFERENCE

(Continued from page 5)

prayer remembrance for his wife and family.

Dr. Commons then gave an unusually informative Bird's Eye Picture of the missionary situation in the Philippines. He spoke of the conditions at Bagio and stated that the State Department of the United States government had furnished reports up to and including June 1940 but that no report of an official character had been received since June 1940. The picture at Manila was that of the internment of all the missionaries at the beginning of Japanese occupancy, but that later the missionaries, with the exception of Mr. Bomm who was kept in an internment camp, were released to carry on their work within certain limitations set by the Japanese government. The picture from Iloilo was that of missionaries fleeing to the hills at the time of Japanese occupancy, where, to the best of present knowledge, they continue unmolested in their work. One of the problems emphasized by Dr. Commons was that of transmitting funds to the missionaries; for up to the present time, very little has been sent, there being no responsible method of doing so. Dr. Commons closed with a moving plea for prevailing prayer on behalf of this noble corps of workers in the Islands of the Philippines.

The 11:00 o'clock hour found the auditorium packed with an expectant company awaiting the announced Missionary Message by Rev. David Gillespie, pastor of the Alpha Baptist Church of Detroit, Michigan and also a member of the Council. Gillespie announced in inmistakeably clear words that the Missionary Plan of Finance that he was about to present was NOT MANDATORY upon any Church or Missionary agency, but that it was entirely an objective and an ideal toward which to work in coming months or years. Mr. Gillespie's statement concerning the unanimity of the Council of Fourteen in its approval of the plan which had previously been presented to the Council at its meeting in Bay City, Michigan last January carried a tribute to the Council concerning its truly representative ministry and its Baptist principles of liberty, democracy and coopera-

tion. Emphasizing the desire of both the Council and himself that the matters to be presented were for consideration and prayer and ultimate operation, yet entirely without mandatory or peremptory import, Mr. Gillespie in masterly fashion proceeded to outline his message and plan along a threefold-line:

Three Principles were essentially involved:

First: The Necessity for the development of a home constituency, on the same basis, and with the same emphasis as it is to reach the heathen with the Gospel and to establish indigenous churches on the foreign field.

Second: The Necessity for implementation of this policy in Home workers.

Third: The Necessity of alignment of Internal Financial Administration to carry out the above two principles.

Mr. Gillespie declared that it was concerning this third principle that the major body of his message has to do. Then with deep concern and moving method, this man of missionary vision proceeded to outline a financial plan that was 100 per cent for the help, ministry, and support of the missionary in the entirety of his effort both on the field and at home on furlough. Inasmuch as a complete statement of his message will be printed at a later date for wider distribution, we will simply outline the plan here: The plan called for a distribution of missionary funds on the following basis: For Missionary Support 25%—For Station Upkeep 15%—30% to be divided on an equitable basis between the following six items: Furlough and Return Passage Fund, Home Allowances with Increased Rentals, Retirement Income, Sick and Hospital Benefits, Education of Missionaries' Children, Exploration and Field Survey for the establishment of New Work or Stations. As a Cushion Fund for Emergencies and for Liaison Contact between the Home and Field 10%—20% for Education of the Churches in the home constituency and for all forms of publicity considered essential. It is Mr. Gillespie's contention that the proper relation and balance of the Home Arm with that of the Field Arm will increase the Missionary revenue not less than three times that of the present method and that therefore the over all work of the Missionaries themselves and the

Agencies under which they minister will be thus increasingly effective.

The large audience spontaneously broke into clapping at the conclusion of this moving and masterly address. There were tears upon the cheeks of many, and although I moved about amongst the crowd as we were dismissed, I heard not a single dissenting voice. The climax of the hour was that provided by the spontaneous and unsolicited remarkable statement of Dr. Harold T. Commons when he came quickly to the platform and said, "I have been a Missionary Executive for fifteen years, and I have never heard it stated so clearly and so well." The crowd clapped enthusiastically at the close of his statement.

We left the auditorium of First Baptist Church that noon with a renewed Vision of the Great Whited Missionary Fields of the World.

At 1:00 o'clock the election committee met in the basement auditorium for the annual election of members to the Council of Fourteen. The splendid group of representatives from the Churches, including some from the newly received 73 Churches, proceeded to ballot with the result that the following men were elected to serve for the next two years: David E. Gillespie, Detroit, Michigan; H. O. Van Gilder, Portsmouth, Ohio; A. G. Annette, Plainfield, Illinois; J. Irving Reese, Elyria, Ohio; Clarence E. Mason Jr., Atlantic City, New Jersey; R. W. Neighbour, Glen Rock, New Jersey, and Kenneth Kinney, Johnson City, New York. Rev. Carl Sweazy of Los Angeles, California was replaced on the Council by Rev. Kenneth Kinney, Johnson City, N. Y.

Promptly at 2:00 o'clock, Clyde Taylor led out in the usual inspiring song and praise service to be followed by a Bible Message from Rev. Carl Egli of Philadelphia, Pa. Brother Egli chose John 11: as his Scripture and the command of Christ, "Take Ye Away the Stone," as the theme of an instructing and inspiring message. The highlights of this message included some spiritual stones to be removed, among which we find: Race Stones; Stumbling Stones; David's Stones in the Shepherd's bag to be removed for use on the Philistine Giant; Stones of Prejudice and Unbelief. Mr. Egli said, "Christ commanded the Dead AFTER the living had obeyed him." He closed this compelling address with reference to

the second command of Christ, "Loose him and Let Him Go!"

At 3:00 o'clock, Rev. Carl J. Anderson from St. Louis, Mo. brought a report on the work of which he is the Superintendent in labors amongst the large Jewish population in St. Louis. Our hearts rejoiced in the report of the multiplied ministry, including the radio broadcast, that has resulted in taking Christ to these also for whom Christ died.

3:45 o'clock brought the closing afternoon message by Rev. Orville Yeager, Princeton, Indiana. Brother Yeager caught the attention of his listeners from the very first word and held it to the close of his compelling message from the Word. Choosing the passage from John 13-36 through 14:1 and the question, "Whither Goest Thou?" brother Yeager brought forth to the attention of his listeners the effort of Satan through propaganda and program to set aside the Cross and to destroy the One who alone would bruise the head of the Serpent. Beginning at Genesis 3:15 with the announcement of Satan's Anti-God Program and touching the highlights of Biblical History the speaker successfully touched upon the incidents of Cain and Abel, Destruction of the ante deluvians, Famine in Canaan, Red Sea Experience, Saul and David, Slaughter of the Innocents; Temptation in the Wilderness; Cliff of Precipitation at Nazareth; Various Stoning attempts; Storm on Galilee; Peter's "Not so Lord;" Mount of Transfiguration; Greeks in John 12 and Peter in John 13. Brother Yeager brought his message dramatically to a close with a plea for Faith in Christ, not only as to Who He IS but also in What He DID!

The evening service at the close of the day began with a heart-refreshing Singspiration under the direction of Brother Clyde Taylor. It would be difficult, indeed, to express the keen appreciation of the gatherings for the unusually splendid leadership in song and praise of our Brother Taylor. He has an infectious spirit that never fails to transmit itself to the audience. Nor can we do other than commend the splendid ministry of the First Baptist Choir not alone for this service but for every one in which they were a blessing to all who heard them. Report was made from the Elections committee; the Resolutions Committee was appointed; an

appeal was made and subscriptions for the Baptist Bulletin were received and urged. When time came to present the speaker of the evening, he had not arrived, but after a short delay Dr. Earl G. Griffith arrived with the speaker and was almost "Hung" to the microphone standard as punishment for tardiness, however, better judgment prevailed and our Brother Griffith was "spared" for further service to the Johnson City Baptist Seminary.

Dr. T. T. Shields, was introduced and presented to the audience by Dr. R. T. Ketcham. This great stalwart warrior and contender for the "Faith once delivered to the saints," spoke of his appreciation of the "Irregularities" that go to make "Regular" Baptists and then launched into an exposition of Romans 4:16—"Therefore it is of faith, that it might be by grace." Incidentally, although we were weary at the close of this day, we sat enthralled through the ninety minute address by this "Modern Spurgeon" and "Words fail us" in any attempt to relate the details of that great message. We learned that Salvation is of Faith, and that faith always postulates the supernatural, and that the Message of the Gospel is unique in its involvement of acceptance of His Word. We learned some definitions for Grace and Faith that stirred our hearts with greater love for the only Blessed One who in His glorious Person embodies them both. Grace, another name of and for God is the complement of Faith, and so Salvation is of Grace. Dr. Shields reminded us that all heresies consist in the denial of the principle of Grace. He declared that Orthodoxy is acceptance of the principle of Grace. He stated and elaborated the truth that Salvation was of Faith and of Grace both for OUR sakes and also for GOD'S sake, and that these two principles always work harmoniously together. This great address fittingly was climaxed with the statement of the text that the promise "Might be sure to all the seed." How our hearts were warmed and thrilled as we listened and learned and laid hold upon the glorious promise of the security and certainty of all that God has promised in a Salvation that begins with Faith and Grace and that will culminate in all that Grace can fulfil of His Great and Eternal purposes which He purposed in Christ before the world began.

Few, if any of us, left the auditorium that evening without a pervading sense of the presence and power of our Living Christ and the abiding Holy Spirit. The tides of blessing had reached a new high. We were happy! We were overflowing! We were fellowshiping! We were moving and would continue to GO ON WITH GOD, not alone through the days remaining for the Conference, but through all the days to come!

* * * *

REPORT OF THURSDAY

By Rev. David Gillespie

The Thursday meetings of the General Association opened with refreshing and blessing as, after an inspirational song-service, Rev. E. V. Howell of Clendenen, West Virginia, mounted the platform to bring a pungent and analytically accurate exposition of the first seven verses of the third chapter of John's Gospel. Ringing again and again in our ears, came the evangelistic and inspirational challenge, as he recalled to our minds the important command of Christ to Nicodemus, "Ye must be born again."

Following this splendid Scriptural and spiritually profitable message came the Associational hour, conducted by Dr. H. O. Van Gilder, the chairman of the Council of Fourteen. Reports were heard first from the Secretary of the Association, Dr. David Otis Fuller of Grand Rapids. Among the many interesting and cheering statistics brought to the attention of the Association by Dr. Fuller was the item of an average missionary giving of over \$1,800 per year per church which reported to Dr. Fuller. Of the 192 churches which were last year within the General Association of Regular Baptists, only 102 reported and the average missionary giving per member per church was over \$7 per individual. There were four churches which gave more money to missions than contributed for their own local current expenses.

Following Dr. Fuller's report, Rev. Raymond F. Hamilton of Pana, Illinois, brought the treasurer's report of the Association indicating that the Association's treasury was in splendid condition, closing with more than \$900 balance for the year and with all bills paid. Brother Hamilton suggested that while the Baptist Bulletin still has to be sub-

sidized to the extent of more than \$400 a year due to the fact that the number of subscriptions is not sufficient as yet to justify no financial help from the Association that it was hoped that soon, under the excellent leadership of the editor, Dr. Robert T. Ketcham of Waterloo, Iowa, and the corresponding interest of both individuals and churches, this splendid Baptist paper would be completely self-supporting. Brother Hamilton also suggested that while there was regular and systematic support for the Association freely given by many churches, yet others would find refreshing and blessing in systematically contributing either on a monthly or preferably on a quarterly basis to the advancing endeavor of on-going, true-to-the-Book, old-fashioned Baptists.

At the conclusion of the Association Hour the Baptist Bible Seminary of Johnson City, under its excellent and capable president, Dr. E. G. Griffith, presented a most inspirational and informative program which was edifying and stimulating to all. After the Seminary President and Vice President of the Seminary, Dr. Harold Commons, of Philadelphia, lead in prayer, the program began. Featured on the program was the music of the Ambassadors' Quartet, the Gospel Harmony Trio, as well as splendid solos by Kenneth Ohrstrom and Mrs. Virginia Mitchell, the new director of music of the Seminary, and faculty members and officers of the Seminary were presented. Our missionary Brother, Rev. Stephen Green, newly returned from arduous and successful labors in Venezuela, a graduate of the Seminary, was presented by Dr. Griffith, who evidenced to all the helpfulness of the training which had been given him in connection with his labors in reaching the lost in the neighboring continent where God has signally blessed him. The Alumni of the Seminary present in the audience were asked to rise and each individual identified himself and the place where he or she was serving the Lord in making known the unsearchable riches of Christ. The closing address of this hour was brought by the much beloved and honored Dean of the Seminary, Dr. E. H. Bancsoft, who spoke of the privilege of believers and particularly of churches in investing their prayers and funds in the work of enabling young people, consecrated to God, to bear the armor of right-

eousness and to wield effectively by the Spirit's help, the Sword which causes Satan and sin to flee. Dr. Griffith closed the Seminary hour by calling on Rev. Kenneth Kinney, one of the Vice Presidents of the Seminary, to close in prayer.

The closing hour of the afternoon featured the splendid pulpit appearance and trenchant moving message of Pastor A. D. Mohr of the Grandview Park Baptist Church of Des Moines, Ia., as he preached on the subject, "Repair the Gates" from the third chapter of Nehemiah, presenting to us the Old Testament Picture of the walls of Jerusalem which had been broken down "and the gates thereof were burned with fire." He pictured Nehemiah as establishing the gates of the city and lifting up the glories of Zion, fitting each in a present application in a modern day. Presenting the sheep gate, the fish gate, the old gate, the valley gate, the rubbish gate, with fountain gate, the water gate, the horse gate, Brother Mohr closed his message with application to our lives in spiritual truth through the unique imagery of each, and finally closed with a message from the east gate and the Miphkad gate which means, "place of appointment," the appointment which all of us will have, for "it is appointed unto man once to die, but after this the judgment, but unto us who look for Him, shall he appear the second time apart from sin unto salvation." This was truly a stirring message and one which fittingly closed with edification and inspiration the afternoon hour of this great day of the feast.

RESOLUTIONS

1. The General Association of Regular Baptist Churches—North expresses its heartfelt appreciation to the Pastors and people of the entertaining churches of the Tri-City area who by their more than generous kindness and hospitality have made us feel at home and solved a difficult entertainment problem in this crowded industrial area. We commend Pastor Kinney and the First Baptist Church particularly for their efficient handling of multitudinous details. We also wish to record our deep appreciation to the local newspapers for their splendid publicity and coverage of these sessions of this Conference.

2. The General Association of

Regular Baptist Churches—North pledges its undying opposition to all forms of Totalism, whether they be Nazi, Fascist, or Communist, and affirm its allegiance to the principles of democratic, representative government as expressed in the Constitution of the United States.

3. The General Association of Regular Baptist Churches—North believes that the war in which we are engaged is just and righteous, that it is our duty to prosecute it with all our powers until victory is won, that in so doing we serve the cause and purposes of God Himself. The Association calls upon all connected with it, and upon the people of America, to support the Government with money, prayer, and service.

4. The General Association of Regular Baptist Churches—North repudiates pacifism, holding it to be anti-Biblical, unchristian, and disloyal to the United States in this time of crisis. We charge the "Federal Council of the Churches of Christ in America" with being a fountainhead of pacifism for many years, and solemnly declare that it must answer at the bar of history for the hurt it has done to our nation.

5. The Word of God declares that righteousness exalts a nation, but sin is a reproach to any people. The Bible records that national prosperity has always followed godly sorrow for sin and national repentance. We, therefore, call our nation to its knees in repentance and humility before God and humble confession of its sins.

We likewise deplore the tendency to profanity and irreverence in the utterances of many public officials.

We urge all Christians everywhere to pray for national revival.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7:14).

6. Inasmuch as the attitude and action of the Axis nations are demonstrably inimical to the spread of the Gospel of Jesus Christ, and inasmuch as the basic opportunity to worship freely would be abridged or denied in the event of a victory by the Axis powers, the

(Continued on page 17, col. 3)

PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

CHAPTER 28

WHEN IS A SUNDAY SCHOOL A SUNDAY SCHOOL?

Scripture: Nehemiah 8:1-8



Sunday Schools are renowned for their antiquity, size and influence. In the thinking of informed Sunday School leaders such agencies of instruction began under the influence of Rober Raikes of Gloucester, England late in the 18th century. As a rather elaborate movement with paid teachers, text-books and tracts and a clearly defined plan of operation. The Sunday School movement under the name of "Sunday School Union" has been going about 140 years, in England, Ireland, Scotland and America.

But Sunday Schools in the broader sense began much earlier. Martin Luther established such institutions as early as 1529 and like many of the doctrines to which he held, Sunday Schools spread with the Reformation.

It is contended by good authorities that even antecedent to the 16th century Reformation, Christians were gathered together in catechetical groups and given careful instruction in knowledge of the Bible, standards of life and church membership.

But schools for teaching the eternal verities have operated from time immemorial. The first eight verses of Nehemiah 8 mark a grand assembly of the people of Judah at a historic spot in Jerusalem for the express purpose of receiving instruction in that portion of the divine revelation then in existence.

One enrolled upon a Sunday School record is affiliated with the world's largest instructional agency. As far back as 1920 there were over 200,000 Sunday Schools under Protestant supervision, over 2,000,-

000 Sunday School teachers, and pupils in access of 20,000,000. The grand aggregate now is undoubtedly much larger. It matters whether we have Sunday Schools and how we operate them. In this article, an attempt is made to answer an awkward question, namely, when are these worthy the title they wear and the reputation they enjoy? Stated differently, when is a Sunday School, a Sunday School?

WHEN IT IS NOT A SUNDAY SCHOOL BUT A BIBLE SCHOOL.

It was a pleasure to discover in Collier's New Encyclopedia the definition of a Sunday School by Schaff, "An assembly of persons on the Lord's Day for the study of the Bible, moral and religious instruction, and the worship of a true God. It is a method of training the young and ignorant in the duties we owe to God and to our neighbor."

Every Sunday School should be a Bible school. Correctly defined such schools are the Bible teaching departments or department of the churches. The Biblical ministry of a sound pulpit should be extended, intensified, and elaborated, by a staff of teachers projecting essentially the same doctrines to a few, or many groups.

It is unreasonable, inconsistent and ungenerous for any preacher to argue that neither teacher nor pupil in the Sunday School should be supplied with any printed material other than the Bible. As certainly as expository, and research books are of value to a minister of the Gospel they are beneficial to teachers and pupils. It is their proper right to have such but when we assemble in our schools on the Lord's Day it should be to study the Bible. It is written to the undying credit of the people in Berea that they excelled their neighbors in Thessalonica because of their zest for Bible knowledge. "These were more noble than those in Thessalonica in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honorable women which

were Greeks and of men not a few." Acts 17:11, 12.

It has been some years since the writer paid a visit to a Sunday School in a small town. The external method of operating the school was about what one commonly sees, but it is difficult to imagine any agency coming nearer to absolute failure of accomplishing its purpose. If observation was sound not one officer and not one teacher in the entire school brought with him a Bible. The pupils emulated their leaders. No Scripture was read. In the men's class after much struggling with a big moral issue the teacher, so-called, finally evolved the profound conclusion that no drunkard "Shall enter the kingdom of heaven."

Who does not thank God for schools set up on the plan and for the purpose which we readily discern in the opening verses of Nehemiah 8. In this connection the eighth verse bears quotation "So they read in the Book in the law of God distinctly, and gave the sense, and caused them to understand the reading." A Sunday School should be a Bible school, or perish.

WHEN ITS OFFICERS AND INSTRUCTORS ARE ANSWERABLE TO THE LOCAL CHURCH.

Not a few Sunday Schools are either counterfeit or competitive churches in disguise. It were better to have no Sunday School than to have one that turns attention from the church and devitalizes it. A good practice in a well organized Sunday School would be to insist commonly that teachers, leaders, secretaries, etc., should hold membership in the local church. It ought to be obvious that all should be downright Christians. Christians in their convictions, Christians as to character and conduct. No person belonging to any avowedly, heretical sect should be permitted to perform any kind of work in a Christian Sunday School. By the foregoing sentence it is meant that Russelites, Seventh-day Adventists, persons of Mormon leanings, Unitarians, and the like should be refused any place of responsibility or trust.

The key man in the Sunday School is the Superintendent. As a practice he should be elected by the church. His spirituality should be beyond dispute. He should always be a good yoke fellow with the local Gospel pastor. He should be a man of some executive ability. He

should be resourceful, punctual, regular and of a very healthy temperament. If such were true uniformly he would deliver our Sunday Schools from the insipid, colorless, worthless aspects of Sunday morning work that come under the heading of "Opening Exercises." A Superintendent should be able to plan, draw to himself persons who can carry through plans, Create and sustain interest in the work and the workers.

It fell to the one contributing these suggestions, some years ago to join a fellow pastor in a series of meetings. In twelve nights of consecutive Gospel services the Sunday School superintendent was present only once. No person intimated that there was the remotest excuse for such lack of interest in a definite revival effort. Needless to say that such a superintendent is always a barrier.

In line with what has been said the entire staff of workers should accept unconditionally the doctrines and practices of the church. It may not be in some cases a wise move for the church to draft a set of inflexible laws and seek to impose them upon teachers and officers. The teachers and officers of their own accord should set up and gladly maintain Bible standards of life and ministry.

WHEN IT IS "THE CHURCH'S STRONG RIGHT ARM." By a very simple arrangement any Sunday School can be just that. How?

First, by helping to publicize its church. Churches are now spending great sums of money to catch the public eye and ear. This we believe is usually a good thing. But we have long possessed in Bible classes and teachers, were they properly functioning, our best publicity agents. Teachers and class leaders have not performed the maximum of their functions when they have engaged in a brief religious discussion on Sunday morning. A Sunday School teacher or class president or any general officer in the school should find out what the program of his church and pastor is for the day and the week and talk it up, in the class and during the round of the week.

Second, Increase attendance. Frequently class leaders and the class should plan to attend Sunday services in body. Recollection brings up an instance where a small group of boys and girls by attending as a group a chain of Gospel services offset the total absence of any

printed advertising and were used of God to start the motions of a real revival. Sunday School teachers should capitalize on their loyalty and urge all under their influence to be in the stated services of the local church.

Third, Aid materially in financial sustenance. Church buildings vary as to the range of investment represented from a few hundred dollars to hundreds of thousands. In some instances it costs many thousands of dollars to keep a church building open and in useable condition for a single year. A considerable portion of the cost should be born by the various classes of the Sunday School. It is laughable for pupils and their leaders to feel that they are paying their bills because they are purchasing quarterlies and have a small reserve in the treasury. If observation is trustworthy the average Sunday School attendant gives about five cents per Sunday. To what place of culture and entertainment or pleasure could one go, and spend an hour for the inconsiderable sum of a nickel? The average person attending Sunday School should be taught to contribute at least two to four times as much as has been his practice in years past. The aggregate increase in giving in the grand total across our country would equal millions annually. Regardless of the amount raised the Sunday School should be a source of help to the church. In this connection it is germane to remark that many of our larger Sunday Schools have found it advantageous to have but one treasurer, that is, the one chosen by the church to receive all funds including those coming from the Sunday School.

Fourth, Support the world wide missionary program of the church. Those attending Sunday School should be taught the Great Commission very explicitly. At the same time they should not be educated to hunt around for obscure, dubious individuals and projects of their own. They should be informed of the good work being done by the church and taught to show first allegiance to that. When the church's missionary budget has been reached appropriate interest may be shown in other worthy appeals. No class should take on as its object of prayer and financial aid a missionary or a field of work to which the church for doctrinal reasons objects.

Fifth, Bring souls to Christ. It

was a Sunday School teacher who entered a shoe store in Boston and led a clerk to a simple knowledge of Christ as personal Saviour. That Sunday School teacher many believe will share in the rewards which will be the soul winner's part as allotted to Dwight Lyman Moody in the day when all of us stand before the Judgment Seat of Christ.

Sixth, Sunday Schools should move in such a way as to lead people to Baptism and local church membership. Memory affords two striking illustrations of the utter failure of Sunday Schools in some cases. In one instance a boy attended Sunday School for thirteen years but remained as far from Gospel illumination as a native Fiji islander. In another case, a boy stacked up a record of 17 years without missing one Sunday School session but remained unconverted and of course unrelated to any church. We doubt if this could happen where a Sunday School puts legitimate pressure upon the emphases, conversion, immersion, church membership. Reduced to substance the Sunday School should make every person who comes under its oversight Christ-centered, Bible-centered, and local-church centered. What pastor and congregation would not thank God for such a school?

DELIGHTFULLY INCLUSIVE BUT CONVENTIONALLY INCLUSIVE (An Editorial)

The readers of the Baptist Bulletin have been informed concerning the group known as the National Association of Evangelicals for United Action. This is the group which is attempting to bring about an organization which will act as a mouth-piece and over-all organization to represent the fundamental elements within the denominations and conventions. Like the brethren of the American Council of Christian Churches, these brethren have felt that something ought to be done to challenge the right of the Federal Council of Churches in America to speak for all Protestants. The American Council was organized in September, 1941, to definitely challenge and protest the claims of the Federal Council. The National Evangelicals have been carrying a tentative organization and will not be actually organized

until their meeting in Chicago, May 3 to 6 (which will be history when this editorial reaches our readers).

The distinctive difference between the American Council and the National Evangelicals has from the very beginning been the difference in their respective attitudes on the matter of the Federal Council. The American Council has insisted that we could get nowhere in breaking the monopoly held by the Federal Council on the appointment of Army and Navy chaplains, and the privilege of free time in coast to coast broadcasts, unless this monopoly was challenged and protested by groups who themselves were not members of the Federal Council. We could not see then and we cannot see now, how any group or combination of groups, who themselves are actually members of the Federal Council, can set up another organization to challenge these monopolistic controls, while at the same time they remain members of the thing that they are seeking to challenge. It looks to us as though it puts them in a position of a man fighting with himself in the mirror.

Recently three Baptist State Conventions, namely, Arizona, Oregon, and Minnesota have passed a resolution stating that they repudiate their "membership" in the Federal Council "through the Northern Baptist Convention." While we recognize that this is a gesture in the right direction, we must point out that it is only a gesture, and furthermore a gesture which hits nothing. These State conventions did not join the Federal Council as State Conventions. The Northern Baptist Convention joined the Federal Council as a convention, and since these State Conventions were in the Northern Baptist Convention, that automatically puts them into the Federal Council. We would point out to these good brethren, that the only possible way for them to implement their resolution of repudiation is to withdraw their fellowship also from the Northern Baptist Convention. It's like a man trying to repudiate his relationship to his mother-in-law through his wife. So long as the man insists upon keeping his wife it is absolutely impossible for him to get rid of his relationship to his mother-in-law. The only possible way he can get rid of a certain woman as his mother-in-law, is to get rid of his wife. These good

brethren want to repudiate the Federal Council, but they want to hang on to the Convention which is related to the Federal Council. Brethren, it just can't be done that way. This is essentially the position of the National Evangelicals for United Action. They also want to get rid of their mother-in-law Federal Council, without getting rid of their conventions, synods, etc., which relate them to the Federal Council. This is exactly the issue between the American Council and the National Evangelicals.

And now one of the outstanding leaders of the National Evangelicals, Dr. John W. Bradbury, comes forward with an editorial in the paper of which he is the editor, The Watchman Examiner, for April 29th, 1943. Discussing the National Evangelical Association editorially, Dr. Bradbury says: "False impressions have been given that this is wholly a fundamental movement. It is not. While it is true that many fundamentalists are in it, the majority are not identified with any fundamentalist organization, but all subscribe to a minimum doctrinal definition of what is an evangelical." We do not wish to appear sarcastic but we are compelled to say, Selah!

Do we understand Dr. Bradbury to say that men may be "evangelicals" and at the same time not be "fundamentalists?" Dr. Bradbury says that the National Association of Evangelicals is not made up "wholly of fundamentalists," but that while it includes fundamentalists, it also includes those who "subscribe to a *minimum* doctrinal definition of what is an evangelical." Here again we have this pathetic attempt to see just how close a man may come to being a modernist and yet not be one. Frankly, these are days when men ought to be living far enough from the shadowy, uncertain border line between modernism and fundamentalism so that at least others would not have to carry a lantern to detect their identity. I am reminded of the story of the Englishman of wealth of olden days, who was examining four applicants for the position of family coachman. To each one of them he put this question, "If you were driving my family along a narrow road on the edge of a cliff, how close to the edge could you drive without going over?" Number one said he could keep within six inches of the edge. Number two said he could keep it within four inches. Number three said

he was expert enough to keep it within an inch and a half. Number four said, "Sir, I would keep as far away from the edge as possible." He got the job. The application is obvious.

Truly, this definition of Dr. Bradbury concerning the National Evangelicals is delightfully inclusive, but conveniently inconclusive.

ORDINATION OF DAVID STOWELL

At the call of the Central Baptist Church of Gary, Indiana, an examining council met on May 6th to examine Brother David Stowell with a view to ordination to the Gospel ministry. Rev. M. S. Hansen of Harvey, Illinois was chosen moderator of the meeting, and Rev. A. F. Colwell of Highland was chosen clerk. There were nine churches and twenty-one messengers represented, including Rev. Forrest Johnson of Everett, Washington, and Rev. Dick Paulson, missionary to Africa, who were invited to set on the council. After having examined the candidate relative to his conversion, his call to the ministry, and doctrinal beliefs, the council recommended that the church proceed with the ordination. A public service was held that evening with Rev. William Headley preaching the ordination sermon.

Rev. Stowell received some of his training at the Baptist Bible Seminary of Johnson City, N. Y., but before completion of his course He joined the Army, and has been serving as a chaplain's assistant.

BOB ARTHUR GOES TO WATERLOO

On Sunday, May 2nd, the Walnut Street Baptist Church extended an enthusiastic call to Rev. Robert Arthur, pastor of the First Baptist Church of Geneva, Illinois, to become their associate pastor. Brother Arthur accepted and will begin his work on Sunday, June 20th. Before going to Geneva, he was pastor of the Campus Baptist Church, Ames, Iowa. He and Mrs. Arthur are under appointment by the Association of Baptists for World Evangelism as missionaries to Ceylon. War interfered with their missionary plans.

Dr. R. T. Ketcham, the pastor, has been without assistance except for office help since the leaving of his son-in-law, Don Moffat, in October of last year.

SEVENTY-THREE NEW CHURCHES

Nearly eleven hundred people were packed and jammed into every nook and corner of the First Baptist Church of Johnson City, New York, Wednesday evening, May 12, 1943, when at the eleventh annual session of the General Association of Regular Baptist Churches—North, seventy-three new churches were welcomed into the fellowship. The pastors of nearly all of these churches were present to receive the hand of fellowship extended by the Council of Fourteen in behalf of the General Association and those whose pastors were not present were represented by either the clerk or some layman attending the conference. It was truly a soul-stirring sight to see three quarters of a hundred representatives of sovereign Baptist churches, coming down the side aisle and passing across the front of the pulpit and standing there to be recognized and welcomed into a fellowship which they had come to find was what they had been looking for through the years.

Thirty-two churches is the largest number ever welcomed into the G. A. R. B. at one annual meeting prior to the 1943 conference. Indications are that the seventy-three welcomed this year will not hold the record for more than this year. There are literally scores and hundreds of Independent Baptist Churches all over this country that have been looking toward the General Association and waiting until they were sure that it was going to stand the test of the years and that it was not going to be another "fly by night" proposition. But pastors and churches everywhere have watched the Association grow from a handful at the beginning. They have witnessed its level-headed, safe and sane, Holy Ghost directed course through this decade, and in increasing numbers they are casting their lot with this fellowship of Baptist churches upon which the blessing of God is so evident.

We have been asked personally and by mail so often, "What must a church do to get into the G. A. R. B. C.?" The constitutional provision is very simple. Article IV, Section 1, of the Constitution says: "Any Baptist Church in the North which is no longer in fellowship or in co-operation with the Northern Baptist Convention, and/or its auxiliaries, and which subscribes to the

Constitution and Articles of Faith of the General Association of Regular Baptist Churches, and signifies in writing its desire to be considered in Fellowship with the Association, may, upon such written notice, be received into the Fellowship by a majority vote of the Association. Such notice of the church's desire shall be presented to the Secretary of the Association by the clerk of the church." If your church no longer fellowships with the Northern Baptist Convention, and desires the fellowship of an old-fashioned Bible-based, and Holy Spirit directed Baptist Fellowship all your church has to do is by its own sovereign vote, say that it wishes to be considered in fellowship with the Association and it will be welcomed into the Fellowship, providing of course, that it is a Baptist Church, and that it is *acting* like one.

There was considerable discussion during the past year as to the advisability of attempting to hold a Conference this spring in view of war conditions involving travel and fuel, etc., Also the matter of entertainment in our crowded cities. At one point in the discussion it was almost decided not to attempt the Conference this spring. What a tragedy it would have been, had that decision been made final. Four hundred and seventeen messengers from all over the North made their way to Johnson City to enjoy this four-day period of blessed, old-fashioned Bible Baptist Fellowship. And in spite of this large number of visitors, the First Baptist Church of Johnson City and its sister churches in the vicinity did one grand job of entertaining us. In these days when every nook and corner is filled with war workers in special war industries, it was remarkable with what ease and efficiency the Johnson City Church took care of the situation and found comfortable, adequate, and immediate accommodations for everyone who came.

It is so easy to consider as the greatest thing one has ever seen or heard that which he has looked at or heard last. Every year when the sessions of the Association close it seems to be the unanimous opinion of everyone, that it is the greatest conference yet held. And we wonder how any future conference could be greater. But each

succeeding year brings that same conclusion, "This is the greatest one yet." And so it was at Johnson City this year. We believe it to be true not simply because it is the last one in our memory, but because it truly was, not only in one or two respects but in practically all respects. Detailed day by day, and session by session reports of the Conference will be found on other pages of the Baptist Bulletin, written by competent observers. Dr. Clarence E. Mason is reporting the sessions of Monday and Tuesday. Rev. Robert Ryerse is reporting the sessions of Wednesday. And Rev. David Gillespie is reporting the sessions of Thursday. It is indeed difficult to catch the spirit of such a great conference and transfer it to paper so that those who were not there, may really get the full force of the spiritual emphasis that was felt by every heart present. But these reporters have done an excellent job and we trust their reports will be read with deep interest by those who were unable to attend.

One of the outstanding evidences of God's increasing blessing upon the work and testimony of the General Association was evidenced this year in the statistical report dealing with missionary giving. We are sorry that so many of the churches in the fellowship do not see the necessity of sending in their statistical reports, so that the combined figures may prove to be a real encouragement and a real witness and testimony to the glory of the Lord as to what the Spirit of God is doing in our churches. With the seventy-three new churches just coming into the Fellowship, our total number of churches now is two hundred and seventy-one. The figures which we here give are those of only one hundred and two churches which reported. The total membership in these one hundred and two churches is listed at twenty-four thousand three hundred and sixty-two. Money raised and spent for current expense—\$497,500. Total money raised and spent for Missions—\$190,356.00. This is an average gift per church per year of \$1,866.00 for missions, or a per capita gift for the entire membership of \$7.81 per year for missions. We recognize the fact that this \$7.81 per year per person for missions, looks terribly small. And so

it is. But when we remember that the per capita for Baptists in the Northern Baptist Convention for foreign missions is about 59 cents, and that all the other missions to which they give, such as home missions, education, etc., brings the grand total up to \$1.49 per year per capita. When we remember this—we can thank God and take courage that Regular Baptists who have a missionary program free from any taint of modernism, are the ones who have the impetus and inspiration to give. This average of almost \$2,000 per church is an item which we ought not to overlook. When we remember that perhaps the majority of our churches are smaller churches, and when we remember that we have some churches with memberships as small as fifty, then this figure of nearly two thousand dollars per church on an average, really means that our people are alive to missions. Perhaps we can get a better picture of it if we make a comparative statement again. The Northern Baptist Convention claims eight thousand churches. If the eight thousand Baptist churches in the Northern Baptist Convention had given on the same average as the churches in the General Association of Regular Baptists gave last year, the Northern Baptist Convention would have received nearly sixteen million dollars for missions. As it was they received less than two million.

If these figures coming from one hundred and two churches can be used as a basis of estimate and remembering that probably the larger churches are all reported, it can be safely estimated that the two hundred and seventy-one churches total a membership of well over fifty thousand people and that their total missionary giving was probably somewhere between two hundred and fifty and two hundred and seventy-five thousand dollars.

Let's all sing the Doxology and turn our faces to another year of blessed service for our lovely Lord.

**DON'T LET YOUR
SUBSCRIPTION
EXPIRE**

ETERNAL SECURITY

THE DEVIL'S LAST STAND

By P. A. KLEIN, Baptist Minister
721 15th Ave., Seattle, Wash.

(Editor's Note.—This is, in many respects, a most unusual presentation of the truth of *Security*. It will be reproduced in pamphlet form and may be obtained from the Author).

Those who are at all familiar with the history of the church, know full well that the devil has attacked every doctrine of the faith which was once for all delivered to the saints. When he is defeated in one field he shifts to another.

His last attack is against the "*Eternal Security of the Saints*." When the devil is forced to admit the Deity of Christ, and the atoning blood, his last fiery dart is: "The work is not eternal, it is not quite finished; you must add a little." The devil labels "eternal security" his own doctrine, so the real sheep of God will not feed on it, but, he is fooled; we like it.

"Eternal Security, Is It Unconditional?" is the title of a tract which a friend handed me the other day, in which the author seeks to discredit the grand and glorious Bible truth, of the "*Eternal Security of the Saints*."

The author of that tract makes a "straw man" of the doctrine by inserting the word "unconditional," and then proceeds to demolish his dummy, and thinks he has a great victory. Now what is the true teaching of the Bible on this question?

The Bible teaches the eternal security of the real children of God, who are trusting in the finished work of Christ for time and eternity, past, present and future, apart from works of their own. Works which they have done, or ever will do. The author of that tract calls this truth "an abominable heresy." Well, I can take my stand with Paul and say: What some men call heresy, so worship I God. It would make a long article were I to review all scriptures misused in the tract, so I will content myself with setting forth the truth, and trust it may be blessed by the Lord to the reader.

Righeousness Without Works

The Bible declares that righteousness is BY FAITH ALONE, APART FROM WORKS, Romans 4:5-6: "But to him that *worketh not*, but BELIEVETH on Him that justifieth the ungodly, HIS FAITH

is counted for righteousness, even as David describeth the blessedness of the man unto whom God imputeth righteousness *without works*, saying: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord WILL NOT IMPUTE SIN." If anyone has a quarrel with that scripture, let him take it up with the Holy Spirit and Paul, I did not write it; but praise be to God, I believe it with all my heart, and rejoice in its truth.

Let us start with a case in point; The thief on the cross. He was nailed hand and foot to the cross, he could not move to do any works. He called on the Lord Jesus, who heard his prayer, and assured him that, "This day shalt thou be with me in Paradise." We were all just as hopeless when we were saved as that thief, he must be saved by grace, through faith, and that not of himself it was the gift of God. I was saved just the same way. I had nothing but sin to my account. I must be saved without works or righteousness if saved at all, for I had neither. But some one asks: Are we not kept by works after we are saved? Well, Peter, in his first Epistle (1:3-5,) wrote: "Blessed be the God and father of our Lord Jesus Christ, which according to His abundant MERCY hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away reserved in heaven for you, WHO ARE KEPT by the power of God, THROUGH FAITH unto salvation, ready to be revealed in the last time." No, my friend, the Bible, when rightly used, knows nothing of this "works program" for salvation, nor of keeping you saved afterward. Works has its place in the Christian life, but not here. Some one asks: Is eternal security not conditional? Yes, my friend, everything we get from God is conditional and we must comply with the conditions before we get them. Being saved, getting eternal life are conditional, but, if you have them you must have fulfilled the conditions. So if you are saved, and have eternal life, if you are a son of

God NOW, then the condition must have been fulfilled, and they are yours forever.

Suppose I bargain with a man that on the condition that he dig a ditch for me three feet deep, two feet wide, and eight feet long, I will give him ten dollars. He digs the ditch. I give him the money. Now I offer to give him two dollars a foot for all he digs in addition to what he has dug, and suppose he does not dig any more. Do I take the ten dollars from him? Certainly not! Just so with God. If I fulfill the conditions of salvation, and become a saved man, certainly I have the right to be sure of what I have.

Faith's Translation

Take another case. In John 5: 24, Jesus said, "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, HATH everlasting life, and shall not come into condemnation; but is passed from death unto life." Now it is a self-evident fact that you cannot come into things that are in your past. My childhood is in my past. I have passed out of it into manhood. So it is with the death of which Jesus here speaks. The believer is passed out of death into life. If any professed believer can come into death, then certainly, *death must be* in his FUTURE, and not in his past. The death and judgment of the true believer took place nineteen hundred years ago, when he hung on the cross in the person of his substitute, JESUS Christ our Saviour.

That was made real to me in 1897 when I took him as my Saviour, and it has been real ever since, and, praise God, it will remain real to all ETERNITY.

Now I work, because I am saved, and not to be saved nor to keep saved. My salvation is a finished transaction, settled, and settled forever. I am already a SON of God, and an HEIR of God, yea, a joint-heir with Jesus Christ. All the requirements have been met in full, God is perfectly satisfied, and highly pleased with what Christ has done on my behalf, and, brother, I am more than satisfied. The Holy Spirit is the Seal to the Contract.

As it seems to me, it is only a fool who would argue against the words of Christ in John 5: 24.

Foreknowledge

Take another unanswerable statement which precludes all possibility of doubt or uncertainty as to the future of the sons of God. It is in I John 3: 2, "Beloved, now are we the sons of God, and it doth not yet

appear what we shall be, but we KNOW that when He shall appear, we shall see him as he is." Let us examine that statement. We can not KNOW a thing that will never happen, that is an absolute impossibility. We can believe things that will never come to pass, but we cannot know such. If John KNEW he would be like Christ when He appears, then he has precluded every possibility that such would not be the case. Reader, have you that knowledge? God's true sons have, or they *may* have, and that is why John wrote his First Epistle, I John 5:13. The people who do not believe the certainties of the believer's future life do not belong to the "we" class of first John. Otherwise, we could have no sound Christian truth, and no certainty of future things.

Poor Exposition

The writer of the tract quotes II Peter 2:22 about the dog turned to his vomit again, and the sow that was washed to her wallow in the mire. But that does not teach that there is no eternal security for the real sheep of God, for a dog is not a sheep, neither is a washed sow a sheep. For sheep never eat their own vomit, neither do they wallow in the mire. Such misuse of the Sacred Scriptures to try to rob the saints of God of their eternal security, comes only from immature minds with amateur experiences, and a very imperfect knowledge of the true teachings of the Word of God. When we desire to know the truth on any given subject, we must go to those places in the Bible where the writers have in hand the truths we are seeking to understand, and not to those places where the writer is discussing something else.

Sin and Chastening

There is another side to this truth, and it is clearly taught in the Bible, but in that teaching the sinning saint is never dealt with as a "dog" or a "sow" but as a son in the need of chastening, and he gets it. The Corinthian Church had been careless in coming to the Lord's table in a manner unbecoming to them, and they were told, "For this cause many are weak and sickly among you, and many sleep (were dead) that if they would judge themselves they would not be judged, but when we are judged we are chastened of the Lord, that we should not be condemned with the world (I Cor.

11:28 to 32). In I Corinthians 5:5 we have a case in point, a believer married his step-mother, and they were told to deliver such an one to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Many preachers do not believe that, but there it is, believe it or not. In first John 5:16 this sin is called a sin unto death. That is, this degree of sin. This is entirely different from the unpardonable sin which the unsaved might commit.

God's Way

God's way of dealing with the sins of His children seems to be about as follows. *First*; when we walk in the light, as he is in the light we have fellowship one with another and the blood of Jesus Christ His son cleanseth us from all sin."

We may not be conscious of the need of cleansing when we are walking in the light, but, *He* is. *Second*; when we see sin and confess it to God He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness. *Third*; when we become careless and do not judge and put away our sins when we see them, then He becomes judge in the matter, and begins to lay on the rod, and we will soon find that out. We have a Father in heaven who beholds our conduct, and He has not only something to say about it, but he *does* something about it as well. Any professed Christian who is not a partaker of God's correcting and chastening, in the language of Hebrews 12:8; "These are bastards, and not sons."

The Work of Faith

The trouble with those who do not believe the Bible truth of what is known as eternal security, is, that they do not see the difference between "The Work of Faith" and works consisting of good deeds. When the Jews asked Jesus, in John 6:28, what they should do to work the *works* of God, Jesus replied: "This is the *WORK* of God that ye believe on Him whom He hath sent." Faith is a real thing, and it has a work, and that work is to lay hold of the truth of God. Without this work no one would be saved.

There are thousands who will tell you they believe in God, and Christ and the Bible, and yet they are unsaved. Why? Well, the faith they have in God, and Christ, and the Bible is a "*dead faith*." It has no

work. But, many of them have works, good deeds along with their dead faith, but it avails nothing. That is the way with the professing Christians who claim to believe the Bible. They have many works (good deeds) but they cannot lay hold of the Bible truth of what it teaches about the state and standing of the believer. They say, oh yes, it is true, *If I hold out*. The author of the tract to which I have referred on page 5 has the following. "Advocates of the 'once saved—always saved theory' frequently quote the following Scriptures: "I give unto them eternal life; and they shall never perish, and neither shall any man pluck them out of my hand" (John 10:28). "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Rom. 8:38-39). Then he makes the following comment: "While I am fully aware of *these promises*, and do not want in any way to minimize their value, at the same time I cannot overlook other Scriptures upon which *these promises are based*." I would call the attention of the reader to the FACT, that there are no promises whatsoever in the above quotation and also there are no other Scriptures on which the above are based. These are two of the most absolute, unqualified statements of truth that are to be found between the covers of the Bible. Is it not amazing that any one should so garble the words of the Lord Jesus Christ?

Jesus Christ is the BASE HIMSELF for all Scripture. He is the first and the last, the beginning and the end, THE ALMIGHTY. I am going to examine those words of our Lord and see what they claim (John 10:27-30).

His Real Sheep

"My sheep hear my voice and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand, my Father which gave them me is greater than all and no man is able to pluck them out of my Father's hand. I and my Father are one." Could anything be more majestic than that wonderful statement of absolute truth regarding HIS SHEEP? There is another truth much like this in character in

Philippians 1:6: "Being confident of this very thing, that HE which hath begun a good work in you will perform it until the day of Jesus Christ."

Any work of salvation which will not be completed, was not begun by the Lord. Let us now look at what Jesus said. *First*: "My sheep," not the devil's brood. *Second*: "Hear MY VOICE," not the voice of every Tom, Dick and Harry. *Third*: "I KNOW THEM." The world does not know them, and preachers may not know them, but HE DOES. *Fourth*: "They FOLLOW ME." *Fifth*: "I give unto them ETERNAL Life," not the temporary life that some people have. *Sixth*: "They shall NEVER perish." *Seventh*: "Neither shall any man pluck them out of my hand." *Eighth*: "My Father which gave them me." They are the Father's gift to Christ. *Ninth*: "No man is able to pluck them out of my Father's hand." *Tenth*: "I and my Father are one."

There are ten statements of fact, coming out of the lips of the Saviour. Where in them is the promise of which our friend said he was fully aware? It simply does not exist, as any one can see. There is another great rock which is comforting to the real saints of God. "For whom He did foreknow. He also did predestinate to be conformed to the image of His Son—whom He did predestinate, them He also called, and whom He called, them he also justified, and whom He justified, them He also GLORIFIED." This is found in Romans 8:28-34. I have quoted only a part of it. Read it. It is very evident from John 10, and Philippians 1, and Romans 8, that when God begins a work, He also finishes is.

Lie or Truth?

In I John 3:9 we are told that "Whosoever is born of God doth not commit (practice) sin, for His Seed (God's seed) remaineth in him: and he CANNOT sin (practice sin) BECAUSE HE IS BORN OF GOD." Any professing Christian who can practice sin, has simply NOT BEEN born of God, he is a deluded person, which thing proves nothing against the "security" of the saints.

Paul asks the question in Romans 6:2, "How shall we who ARE DEAD TO SIN, live any longer therein?" The person who says it can be done, simply LIBELS the

Word of God. A person may claim to do so, but he lies. It can't be done.

Puzzle

When Jesus Christ does a work in a child of God, it is done once and for all, for the gifts and calling of God are without repentance, Romans 11:29. In I Corinthians 1:30 it is written "But of Him are ye in Christ Jesus, who of God is made unto us *wisdom, and righteousness, and sanctification, and redemption*," These four things are already accomplished facts in the life of the true Christian. Or I should rather say, the real Christian. In Ephesians 4:30 it is written, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." If God seals anyone unto the day of redemption He certainly knows what He is doing. It is of course possible for a Christian to grieve the Holy Spirit, but he will smart for it as has been proven to the great sorrow of many a child of God. In John 17, Jesus tells His Father that he had lost none of those whom He had given him (except the "son of perdition" who was never a real disciple). He also said, "Father, I will that they also, whom thou has given me, be with me where I am; that they may behold my glory, which Thou hast given me: for Thou lovest me before the foundation of the world. In verse 20 he said, "Neither pray I for these alone, but for them also who shall believe on me through their word." How any real child of God can read these words of Christ, and Paul, and Peter, and not HAVE and BELIEVE in "eternal security," is a puzzle to me.

True Humility

There is no Christian who does not need the correcting rod, the cleansing Blood, and the work of our Advocate to keep him clean, and in fellowship with God. Those of us who really know God are made to cry out with the Psalmist and say, "If thou Lord shouldst mark iniquities, O Lord, who should stand? And if God must let my sin go unmarked against me, and set to my account the perfect righteousness of Christ, in order that I might be saved, and receive the free gift of eternal life, who am I that I should condemn a fellow Christian as belonging to the devil, whose sin in God's sight may be no worse than my own?"

A Practical Test

In order that we may get a good look at the folly of this "saved-to-day-and-lost-tomorrow" theory, I will suppose a case. I will take the part of an infidel, and you take the part of one believing this theory. You are conducting meetings, and I attend. You see me and ask me if I am a Christian and I say no. You ask me to accept Christ, and I ask you why I should do so. You tell me that I need to be saved. I reply, you better be saved yourself first. You tell me you are saved, and have been for five years. I tell you that I am an infidel, and if there be a hell, I suppose I will go there, but if I do I will see you there too, for I do not believe in your religion. You assure me that will not be the case, so we separate. I die and go to the lost world. You finally have some trouble with your wife, other things pile up and you are driven to drink. On your way home you are struck by a car and killed, and of course, according to the theory, down you come to the same world where I am. I see you and say: "Hello, there. Are you not the man who spoke to me one night in church about becoming a Christian?" "Yes, I remember you." "Well, I thought you told me you were saved." "I was, but I backslid." "Nonsense with your backsliding, did I not tell you that night there was nothing in it? My words have proven true, I was not sure then about this religion, but now you have driven me to one of three conclusions: You were either deceived, deluded, or lying, for you were not telling the truth. Here is both time and experience testifying against you." My dear reader, time does not make *facts*, it only reveals them.

Judas was a clever fraud, so clever that only Jesus knew it. While Peter was an out-spoken, blundering reality, but a true disciple. Time revealed the truth about both of them, as it will do with all of us, both true and false believers. See to it that you are a real sheep of Christ. A true child of God. Count on God being true to His promise, even when you fail. Do all you can for Christ and trust in HIS work alone for your salvation, and never allow your imperfect work as a ground of helping in saving you or in keeping you saved, for Christ is **EVERYTHING** to the real Christian.

None of Christ's sheep will ever be lost. No sons of God go to hell. Just be real, genuine, and sincere in your endeavor, and you are safe for time and eternity. But remember, your safety does not depend on your work or service for Christ, but on being **IN CHRIST**, and HIS work and service set to your account.

Work and Reward

If you have been saved, and are a real child of God, you will be rewarded for your works at the judgment seat of Christ. I Corinthians 3:12-15 reads as follows: "Now if any man build on this foundation (Christ), gold, silver, precious stones, hay, wood stubble. Every man's work shall be manifest, for the day shall declare it, for it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath builded thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but, **HE HIMSELF** shall be saved, so as by fire." But works, good, bad, or indifferent have nothing whatever to do with **SALVATION**, that comes to all alike by grace, through faith, and that not of ourselves. It is the gift of God, and it begins when you believe, and not when you die or appear at the judgment seat of Christ.

Security

If we did not have eternal security now, after we have been saved, and have the witness in ourselves that we have eternal life, after God has sealed us with the Spirit of his Son, declaring we should never perish, and God declaring it **IMPOSSIBLE** for Him **TO LIE**, I say, if we did not have eternal security, then language would have no meaning, and the truth would be broken down at both ends and in the middle. But thanks be to God, we can say with John: "*We know* that the Son of God is come, and hath given us an understanding that we may know **HIM** that is **TRUE**, and we are in Him that is true, even in His Son Jesus Christ. And this is the true God and eternal life." (I John 5:20).

Anyone who is not eternally secure on this foundation, which is Jesus Christ, would not be secure if in heaven itself. Such a person would jump over its embattlements and land on the brimstone rocks of perdition.

The Impossible

Let us look at another impossibility. It is an impossibility to be both the negative and positive of any event. Some years ago we had a great flood in Johnstown, Pa. When that event was over there were but two classes in Johnstown regarding it. The saved, and the lost. It is impossible for those who were lost in the flood to be saved from it, and it is equally impossible for those who were saved from the flood to be lost in it. You must be one or the other for you cannot be both. Some of these days sin and hell will all be past, and there will be but two classes of people regarding them, the saved and the lost. You may say "I will be one of the saved 'If.' Well, brother, I am one of the saved now, and there is no "if" about it. Otherwise I have no right in any pulpit, and neither have you.

Mixing the Scriptures

I desire to clear up one point in closing. Some say this doctrine leads to careless living. Of course, that is not the truth. In Psalms 97:10, we read: "Ye that love the Lord hate evil; He preserveth the soul of His saints. He delivereth them out of the hand of the wicked." Apply that to Peter, in spite of his sin, and it fits perfectly. But if you apply it to Judas, it does not fit at all. Then take Psalms 109:6-8, which reads: "Set Thou a wicked man over him, and let Satan stand at his right hand, when he shall be judged, let him be condemned and let his prayer become sin. Let his days be few, and let another take his office." Apply that to Peter, and it simply does not fit. But apply it to Judas, and it fits perfectly. The Holy Spirit applies that to Judas in Acts 1:15-20. Note carefully that Judas was not a backslider. He was **NEVER** saved. For in John 6:70, Jesus said. "Have not I chosen you twelve? And one of you is a devil."

A Warning

In Matthew 7:22-23 Jesus said: "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out devils, and in Thy name done wonderful works? And *then* I will profess unto them, I **NEVER** knew you, depart from me, ye that work iniquity." These persons were not backsliders, they were deluded souls, for Jesus **NEVER** knew

them. This should be a warning to all those who boast of their wonderful works, and believe works helps in salvation, and yet, they do not have, nor *even believe* in the eternal security of the saints of God so clearly taught in the Bible.

In Galatians 5:17 we read: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so ye cannot do the things that ye would." It is the Holy Spirit in the true child of God who begins, carries on and finishes the work of grace. If the reader has been saved, and sealed with the Holy Spirit of God unto the day of redemption, then do not worry about what half-baked theologians may say about the danger of your ever being lost. I John 3:3 reads: "And every one that hath this hope in him purifieth himself, even as He is pure." Truth makes Christians free, clean and careful, not careless. For we are trusting in, and resting on the finished work of Christ, for time and eternity. He is able to present us faultless before the presence of His glory with exceeding joy. "Faithful is He that calleth you, who also will do it." (I Thess. 5:24).

Should my reader be an unsaved person, if he has not passed from death unto life, if death is still a future possibility for him, then do not seek salvation by believing in the eternal security of the saints, for that will not save you. I believe all about John D. Rockefeller, both his riches and his son, but that does not make me HIS HEIR. That takes a different transaction, and until you meet Jesus Christ at the Cross, and by that transaction become saved, pass from death unto life, and are sealed with the Holy Spirit of God unto the day of redemption. Until that is a fact, then the truth about "Eternal Security" does not apply to you. For you would have no living faith in it, and no understanding or enjoyment of it. But I hope you will seek the Lord while He may be found, and call upon Him while he is near, "for whosoever shall call upon the name of the Lord shall be saved." (Romans. 10:13).

But should my reader be a mere church member who is still yoked up with unbelievers, and lives in filthiness of the flesh and spirit, or is without shame and modesty, comes to church to whisper and

chew gum. Listen, my dear friend, the truth is this tract is for the real saints of God and should not be construed so as to comfort mere pretenders in their scandalous living. All such should read II Corinthians 6:14-18 and bear in mind that if you fail to heed His voice calling you out, you will never hear His voice calling you in.

CHRIST AND THE CRISIS OF SIN

(Continued from page 2)

sinless perfection of man. We have no delusions about this matter. This is the simplest, sanest and most spiritual interpretation of the plain teachings of God's Word, and it is at the same time, the sure urge of the Holy Spirit within the soul of every believer. We do not win the victory over sin. We are not conquerors. We simply belong to THE CONQUEROR. We are His—in Him, with Him, for Him—forever His very own possession; and since that is true, we may have the victory and blessings which are His by right of conquest. Our conscious participation in this victory is not by anything that we are by nature, nor is it by virtue of our strength of Christian character, but it is simply by our beholding the Son of God, and by our believing in His achievements in our behalf. This is freedom from the realm of sin, the reign of sin, the fear of sin, the bondage and slavery of sin. There may be passing defilements. It may be necessary for us to go to the laver of I John 1:9, again and again, in order to maintain unbroken fellowship with our Lord, even in defilement and disturbances of earthly fellowships, yet there will positively be a sure sense of having the habitual yoke of bondage broken from the life. There is no suggestion here that one may not be over taken in a fault, or that anyone who may commit any sin has thereby shown himself to lack salvation, but there is the claim for certain victory through simple faith in the whole and completed work of Christ for us and in us.

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RESOLUTIONS—

(Continued from page 8)

General Association of Regular Baptist Churches petitions the President of the United States to take such steps as may be required to secure the cooperation of all the United Nations in a World-Wide Day of Prayer for the spiritual needs and military success of the forces of the United Nations.

7. We reaffirm our abiding conviction that the monopoly of free radio time on nationwide hookups, insisted upon and tenaciously held by the Federal Council, is unfair, undemocratic, and unAmerican, and is proof positive that they will stop at nothing to keep the unadulterated Gospel of the Grace of God off the airwaves. We commend the American Council of Christian Churches for their courageous attempt to obtain some portion of this free time for the proclamation of the true Gospel and call upon Bible-believing people everywhere to sign petitions and secure the signatures of others that the goal of four million supporters of the true Gospel may be obtained and that speedily.

8. We commend the churches of our General Association of Regular Baptists to further cooperative and coordinated efforts for fellowship and evangelism within their respective regional areas, such as have recently led to the formation of such Fellowship of Independent Baptist Churches in the New Jersey, Philadelphia, and New York City areas, and The Association of Regular Baptist Churches of California and Arizona, that the blessings and inspiration which are ours at this Annual Conference may be extended to all our churches and perpetuated throughout the year.

Respectfully submitted,
Rev. Robert Ryerse,
Grand Rapids, Mich.
Dr. Harry C. Leach,
Hackensack, N. J.
Dr. Clarence E. Mason, Jr.,
Atlantic City, N. J.

GLEANNINGS

Edited by R. F. HAMILTON

NEW JERSEY

REV. HARRY E. KETCHAM, now living at 513 Sixth Avenue, Asbury Park, N. J., will be open for calls to the pastorate or work of such nature as will permit him to be more at home with his family. Family conditions make it necessary for him to be home more frequently than was possible in the evangelistic field. He is seeking for the Lord's will in regard to his future ministry. Your prayers would be appreciated.

* * * *

ATLANTIC CITY. After several months' absence from his pulpit, Pastor Coulson Shepherd returned to his work on May 2nd. A physical breakdown made it necessary for Brother Shepherd to have medical attention and much-needed rest, and we are happy to know that he is able to be back on the job again.

* * * *

NEW YORK

WEST ENDICOTT. As a result of special evangelistic effort in the United Tabernacle Baptist Church from March 23rd through April 4th, about twenty were received into the membership of the church after baptism on Easter Sunday. Ralph W. Neighbour was the evangelist. Douglas E. Christen is pastor of the church. Many students from the Baptist Bible Seminary attended and assisted during the meetings.

* * * *

LINDENHURST. The Bethel Baptist Church of Lindenhurst on April 5th was the scene of the ordination of Carl P. Narducci. A number of independent churches in the vicinity of New York City participated in the ordination council. Dr. A. F. Williams of the First Baptist Church of New York City preached the ordination sermon. Rev. Narducci graduated from the Baptist Bible Seminary of Johnson City, New York, on May 31st. W. J. Aardsma is pastor of the ordaining church.

* * * *

THE METROPOLITAN AND LONG ISLAND FELLOWSHIP OF REGULAR BAPTIST CHURCHES met for the first time several months ago at the call of the Bethel

Baptist Church, Lindenhurst, N. Y. In the second meeting, also held in Bethel Baptist Church, resolutions were adopted stating the purpose of the new fellowship. The third meeting was held at the Windsor Avenue Bible Church, Oceanside, N. Y., Rev. Frank Vurtue, pastor. Rev. Robert Hayden, pastor of the First Baptist Church of Hempstead brought the afternoon message. In the evening, Rev. Kenneth Kinney of Johnson City, New York, brought the message, which was broadcast over station WGBB of Freeport, L. I. At the business session in the afternoon, the above name was decided upon, and the New Hampshire confession adopted as the statement of faith. The officers elected for the year were as follows: for moderator, James A. Ker, pastor of the First Baptist Church of Patchogue; vice moderator, Rev. Robert McCaul, Brooklyn Baptist Tabernacle of Brooklyn; secretary-treasurer, Walter J. Aardsma of the Bethel Baptist Church, Lindenhurst, N. Y. The next meeting is scheduled for Monday, June 28th, at the First Baptist Church of Patchogue, L. I. We pray God's blessing upon this newest of our associational organizations among Regular Baptists.

* * * *

NORWICH: Calvary Baptist Church has record year. At the annual meeting of the Calvary Baptist Church of Norwich on April 28, reports indicated the strongest financial year in the history of the church. Local receipts for the year \$5,821.23; miscellaneous \$216.81; Missions and Benevolence \$2,467.24, making a total amount of receipts exclusive of Sunday School, \$8,505.28.

The parsonage purchased in April one year ago has been reduced to less than \$100 indebtedness. The outside has been redecorated and the first floor inside has been redecorated. The year was closed with total balances in the bank amounting to \$720.43.—Reginald L. Matthews, Pastor.

* * * *

PENNSYLVANIA

THE INDEPENDENT BAPTIST FELLOWSHIP OF NORTHERN PENNSYLVANIA and Western New York met with the Baptist

Church of Spartansburg on Tuesday, May 20th. Afternoon devotional message was brought by Rev. Don Miller; the evening message was brought by Rev. Ira Weyhe of Randolph, N. Y.

* * * *

MICHIGAN

GRAND RAPIDS. The Wealthy Street Baptist Church has invited the evangelistic party of Shannon and Guido to hold a campaign in the church September 12th through the 26th. This evangelistic party is sponsored by the extension staff of the Moody Bible Institute.

* * * *

HAZEL PARK. The Tabernacle Baptist Church, of which Rev. W. O. Love is the pastor, recently called into service as music director and assistant to the pastor, Clyde Taylor. He assumed his new duties about the middle of May. Brother Taylor will be remembered by many of our people as music director for the Walnut Street Baptist Church of Waterloo, Iowa and song leader at the Waterloo conference and the Johnson City conference of the G. A. R. B. C.

* * * *

FLINT. The Riverdale Baptist Church held their annual meeting April 30th, and rejoiced in the best year in the history of the church. Total offerings were \$11,000 more than the previous year, and the missionary offerings had more than doubled throughout the year; the pastor's salary has been increased three times, making a total increase of \$15.00 per week. Merle T. Huffman is now in his seventh year as pastor of the church. When he began in 1936 it was but a missionary project of the North Baptist Church. Soon after his coming, a church parsonage was built. In November of 1941 the congregation occupied the first unit of a new church building, which cost them about \$5,000. Only \$500 remains on the indebtedness.

* * * *

MIDDLEVILLE. The Quarterly Bible Conference of the Grand Rapids Association of Regular Baptist Churches was held with the First Baptist Church, Rev. S. B. Quincer, host pastor, on May 17th. Morning, afternoon, and evening sessions were held. Speakers heard during the day were Rev. E. W. Crockett of Rantoul, Illinois, Rev. Robert Ryerse of Grand Rapids, Rev. John Afman of Bradley, Rev. Robert Rynhout of Portland, Rev. Paul Gilatt of Bradley, Rev. C. E.

Garvin of Alaska, and Rev. Gerard Knol of Grand Rapids.

* * *

MIDDLEVILLE. The First Baptist Church recently celebrated its ninetieth anniversary. The first meeting took place April 23, 1853, with nine members forming the nucleus of the new work. The present church edifice was dedicated January 22, 1868. About thirty years ago, the church severed its connections with the Northern Baptist Convention and became one of a group of churches in eastern Michigan known as the Grand Rapids Association of Regular Baptist Churches. At the present time, ten of the members are engaged in definite Christian service. Various outside pastors took part in the anniversary celebration, which was concluded Sunday night, April 25th, with Rev. Fred W. Haberer of Detroit, who is associated with the Hebrew Christian Mission of the city. S. B. Quincer is the present pastor of the church.

* * *

LANSING. The Central Michigan Bible Conference was conducted in the Inter-City Gospel Tabernacle May 17th through the 21st. A Christian worker's clinic was conducted throughout the week, at which Dr. E. G. Griffith was the principle speaker.

* * *

ROMEO. Rev. John VanderSchie, who was guest speaker at the missionary conference last fall in the First Baptist Church, returned for a special preaching engagement April 19 through 25. Rev. VanderSchie has worked among the lepers of Nigeria, under the Sudan Interior Mission. A time of rich blessing was reported by Pastor Ralph Rhodes. A gift of \$200 was made by the church to the work of the Sudan Interior Mission. This made the missionary offering of the church for the month of April \$570.25.

* * *

FLINT. Rev. Alfred B. Smith of Wheaton has been called as associate pastor of the North Baptist Church of which Rev. H. P. Warren is the pastor. Rev. Smith is well qualified by experience to do a good work, as he has served as assistant at The Church of the Open Door in Philadelphia, director of music at Wheaton Bible Church, and in other well-known places. He also assisted in the radio field through WMBI in Chicago. He is the compiler of Singspiration No. 1 and 2.

FERNDAL. Rev. Burton C. Reed, formerly of the Faith Baptist Church in Saginaw, assumed the pastorate of the Fellowship Baptist Church of Ferndale on April 11th, succeeding Rev. Rolphe Barnard who entered the evangelistic field.

* * *

ST. CLAIR. Rev. Hiram A. Pegg, for fourteen years pastor of the First Baptist Church, has resigned as of the last of May. Rev. Pegg does not expect to take another pastorate, but plans to do supply and Bible Conference work among the churches.

* * *

WILLIAMSTON. The Williamston Baptist Church, under the leadership of Rev. Harold T. Reese, for several months has been conducting a series of Victory Meetings, the purpose of which is "to inspire the community to ardent, intelligent, and effective Americanism in the light of America's historic background." Patriotic organizations are invited as special guests for different services.

* * *

OHIO

ELYRIA. The Men's Bible Class of the First Baptist Church is publishing a bi-monthly paper entitled "Home News" in the interest of "our boys in uniform." This little eight page paper is replete with informative articles, news, and inspiration, and letters from the boys.

* * *

FINDLAY. The First Baptist Church, under the leadership of Rev. William L. Fisk, has been experiencing real blessing from the Lord. Cottage prayer meetings preceded special services with Evangelist O. W. Stucky from February 28 through March 14. This resulted in some 27 accepting the Lord, 21 of whom have united with the church.

* * *

DR. H. O. VAN GILDER conducted a Bible conference May 17 through 21 at the Huntington City Mission, Huntington, W. Va. The first eight chapters of the book of Romans were the basis for the messages given.

* * *

INDIANA

BEECH GROVE. June 13th has been set by the First Baptist Church as the day for the burning of the church mortgage and a time of special fellowship with former members and friends. Pastor Roy C. Carlson reports that the church finances have been sufficient to pay

off the debt on their church basement and also to make repairs to Sunday School rooms. All phases of the work are prospering.

* * *

GARY. Evangelistic meetings were held at the Hosford Park Baptist Mission April 11 through 18 with Glyn Evans of Wheaton College doing the speaking. Rev. Evans is a member of the Central Baptist Church of Gary. The mission director, Earl Brown, is also a member of the Central Church.

At a recent business meeting of the Central Baptist Church, it was voted to pay off the mortgage debt on the Hosford Park Mission, amounting to \$820.00. This action was taken in order to enable the members of this mission to concentrate upon the salary of a full time missionary pastor.

* * *

GARY. The Central Baptist Church recently extended a unanimous call to Mr. Charles Conrad to become the assistant pastor to Rev. William Headley. Mr. Conrad will assume his new duties some time in June, following graduation from the Baptist Bible Seminary of Johnson City, N. Y.

The church also voted to have Kenneth Resur become permanent music director.

* * *

ILLINOIS

A GREAT TIME OF INSPIRATION AND FELLOWSHIP was enjoyed April 26th through 30 by the churches of the Mississippi Valley Fellowship of Regular Baptist Churches. During those five days, simultaneous conferences were held in eight of the churches. Among the various speakers heard were Rev. William Headley of Gary, Indiana, Rev. M. S. Hansen of Harvey, Rev. Thomas Fletcher of Utica, Rev. C. F. Fields of Chicago, Rev. R. F. Hamilton of Pana, and Rev. John D. Jess of Jacksonville. Churches co-operating in these afternoon and evening conferences were the First Baptist Church of Roxana, First Baptist Church of Bethalto, Jameson Baptist Church and Milton Heights Baptist Church of Alton, Cottage Hills Baptist Church, First Baptist Church of Troy, Berean Baptist Church of Bunker Hill, and Jennings Baptist Church of St. Louis, Missouri. The aim during the conferences was to carry the spirit of our annual meetings to the local churches, inasmuch as the spring state-wide conference was abandoned. The pastors all testi-

fied to a most blessed time of fellowship and inspiration that week

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DECATUR. The Riverside Baptist Church, under the leadership of J. M. Carlson, is continuing to make improvements about their building. Recently the seats in the auditorium were all removed and the entire floor sanded and varnished in preparation for new carpeting. The church lawn was resodded recently, and plans were under way to paint the entire basement. Pastor Carlson continues to carry on his daily radio broadcast over Station WSOY from 6:35 to 7 a. m., Monday through Saturday.

* * * *

FAIRBURY. Rev. W. A. Wood has resigned the pastorate of the Fairbury Baptist Church in order to accept a call to a Baptist Church in Enid, Oklahoma. He left for his new field in the middle of May. An evangelistic campaign was held in the Fairbury church the first two weeks in May with Rev. Harry E. Ketcham.

* * * *

MINNESOTA

WINONA. Rev. Arlo D. Twist has resigned from the pastorate of the Calvary Baptist Church, resignation to take effect the last of May, in order to accept a call to the Calvary Baptist Church of Minot, N. D. During the three years of Rev. Twist's pastorate at Calvary Church, he has had thirty-eight additions to the membership, the Sunday School has grown from twenty-five to sixty. He has broadcast the "Calvary Gospel Hour" Sunday nights for two years, over station KWNO, and the "Back Home Hour" Sunday evenings for the past year.

* * * *

IOWA

PERRY. The Iowa Association of Regular Baptist Churches met with the First Baptist Church of Perry April 28th through 30th. Among the speakers were Dr. R. T. Ketcham, Harvey Taylor, A. D. Mohr, and Mr. and Mrs. Willard Stull.

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WATERLOO. The Waterloo Bible Conference was held in the Burton Avenue Baptist Church, the week of April 18th. Rev. Roy L. Laurin of Hollywood, California was Bible teacher for the occasion.

* * * *

DES MOINES. On May 2nd A. D. Mohr began his ninth year as pastor of the Grandview Park Baptist Church. Many changes have

taken place during that time. We congratulate Pastor Mohr and his people on the excellent record they have made in the Lord's work.

* * * *

CORWITH. Recently, members and friends of the First Baptist Church carried out a happy surprise on their pastor, Albert Rust and family. The occasion was the beginning of the fifteenth year of ministering to the congregation and the surrounding community. The good-will of the congregation was expressed in a material token in the form of two twenty-five dollar victory bonds.

It will be remembered that this church and pastor experienced the fiery trial of being subjected to a court hearing when it was chosen as Iowa's only test case whereby those opposed to the historical rights and privileges of Baptist churches, hoped to establish a precedent permitting them to claim properties of majorities. The verdict and victory that God, in answer to prayer, then so graciously gave in behalf of the church and pastor has proved a boon to subsequent G. A. R. B. churches.

God has especially shown His favor and bestowed His blessings in that He has called into full time service four members of this congregation. These people are the first to be inducted into missionary and pastoral work from any of the local churches. Missionary giving has never been as high, with a \$7.50 average per resident member last year.

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MISSOURI

THE FIRST REGULAR BAPTIST CHURCH OF KANSAS CITY invited Dr. R. E. Neighbour of Cleveland, Ohio, to conduct an eight-day conference in their church May 19 through 26. O. W. Stanbrough is pastor of the church.

* * * *

WASHINGTON

PORT ORCHARD. On Sunday evening, April 25th, the First Baptist Church of Port Orchard was organized with ten charter members. This work was started and is being set on its feet by Rev. L. P. Sigle of the Coastal Area Baptist Mission.

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SEATTLE. On Sunday evening, April 25th, the Galilee Baptist Church was organized with Lennard Darbee as the pastor.

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TACOMA. Dr. R. L. Powell, pas-

tor of the Temple Baptist Church, conducted a series of revival services in the First Baptist Church of Corpus Christi, Texas, where Rev. R. O. Cawker is pastor. Meetings were held the last two weeks of April. There were forty-nine additions as a result of this special effort. On April 26th Dr. Powell opened two weeks meetings in the Calvary Baptist Church of Beaumont, Texas, where Rev. Otis Dingler is pastor. An even greater outpour of blessing was experienced during these meetings.

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CALIFORNIA

LYNWOOD. The annual meeting of the California Association of Regular Baptist Churches met with the First Baptist Church of Lynwood April 27 through 29.

The Pacific Home Missions Society of Regular Baptists announced at the meeting that Pastor Woodrow Young of Petaluma would resign his work in order to enter this field of evangelizing the Pacific Coast Area. Pastor Gerold May is president of the new mission society.

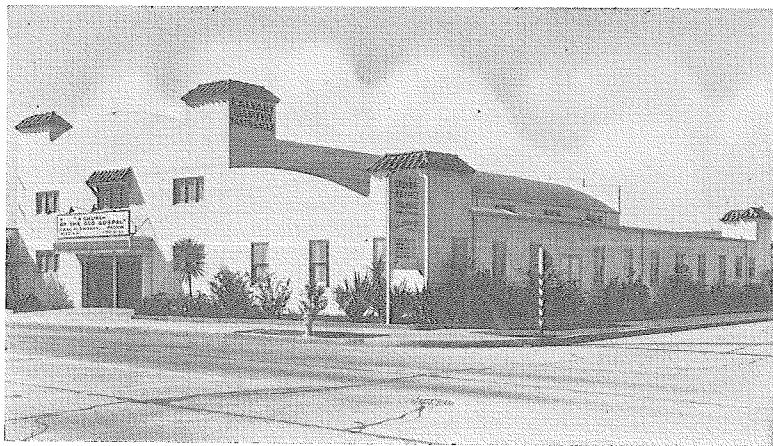
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CERES. Pastor Paul L. Jackson returned to the pulpit of the First Baptist Church on April 18th after an illness lasting from the first of February. The people of the church had been much in prayer for his recovery.

The work of the church continues to show real development along all lines. The missionary gifts from all departments last year amounted to \$3,612. Recently two new missionaries were added to the group which receive gifts from the church each month.

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THE REGULAR BAPTIST PASTORS OF CALIFORNIA CHURCHES were invited to meet with the officers of the Phoenix Bible Institute, April 13 to 15 in Phoenix, Arizona. This institute has been taken over by the Regular Baptists of Arizona and California and is now known as the Phoenix Baptist Bible Institute. It is hoped to enlarge this work and make it a real training station for not only pastors and mission workers in the Southwest and Mexico, but also to train and test prospective missionaries for South America, inasmuch as the climatic conditions are much the same as in many South American countries. Rev. Leonardo Mercado is one of the members of the institute board.



THE CALVARY BAPTIST TABERNACLE OF LOS ANGELES. On August 26, 1936, a tent was pitched on the corner of Hoover and 104th Place, where Rev. Carl Sweazy conducted five weeks of meetings following which a Sunday School was organized. Brother Sweazy was at that time pastoring the historic Calvary Baptist Church on the east side. Since he was living on the south side and there was no church in all that vast area, he felt a distinct call to build the church. On the first Sunday of June, 1937, accordingly, he resigned his church on the east side to give full time to the development of this new field. On October 11th the Articles of Incorporation were adopted, and the group declared themselves a Baptist Church with a membership of ninety-seven persons.



PASTOR CARL SWEAZY

In April of 1938 Dr. R. T. Ketcham laid the corner stone for their new building which they now occupy. The building was dedicated on September 25th of the same year. Since that time they have witnessed a steady growth in attendance, membership, and financial strength. Emphasis has not been laid, however, on membership from the standpoint of numbers.

More thought was given to quality than to quantity. The present membership is but 294, whereas it could have been doubled, had they not maintained high standards of membership. The church now owns \$18,000 worth of property at their present location, having purchased an additional one hundred feet on a prominent boulevard recently. Further, they have purchased lots in the city of Compton, to which site they are now moving a theatre building which they purchased on Terminal Island. This building is forty feet by one hundred feet with a side wing twelve feet by forty feet. The associate pastor, Rev. Henry E. Ziemer, will pastor this new work. On a recent Sunday morning, without previous planning, the Tabernacle congregation gave \$1,644 in cash for this work.

The Lord has also opened for the pastor a daily morning broadcast of thirty minutes for each morning of the week, in which he is giving Bible messages for the times in which we live. The missionary offering of the church have continued to increase from the beginning, until it is now evident that Calvary Baptist Tabernacle is destined to be a strong missionary church. Easter Sunday was a particularly blessed day, with six hundred twenty-five present in the Sunday school, and decisions for Christ, membership, and baptisms.

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YOUR
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EXPIRE
!
RENEW
NOW!**

NEW YORK

CHEMUNG. In one of the best attended business meetings held in the church during the nearly sixteen years of the present pastorate, the members of the First Baptist Church voted unanimously to petition the G. A. R. B. C. to be accepted into its fellowship. Since the day the church ceased to support the program of the Northern Baptist Convention and its affiliates, God has wonderfully blessed them. The missionary giving has increased from minus \$30 (the church had been receiving Convention aid) to \$638.10. A mortgage of \$1,400 has been liquidated. The buildings have been repaired and improvements added. The church has been repainted and reroofed. All bills are paid, and the church has a \$400 surplus in its several treasuries. The Ladies' Aid Society has become an afternoon club for Christian fellowship. There are no more paid suppers, fairs, etc., and the pastor rejoices that he "can no longer boast of being a bell-hop for the Ladies' Aid."

Special meetings were conducted April 20 through May 2 with Rev. Merle Fuller as evangelist. Rev. John T. Roney is pastor of the church.

* * * *

BINGHAMTON. The 49th Annual Meeting of the Park Avenue Baptist Church was held May 3rd. Reports showed receipts of \$15,973, of which \$3,148 was for the radio ministry, and about \$2,000 for other missionary work. Pastor Clayton H. Gray is now broadcasting from 8:30 to 9 Sunday morning and 10:15 to 10:30 Saturday morning from station WNBK of Binghamton, and from 8:30 to 9 Sunday morning from station WHED of Portsmouth, N. H. \$3,405 was paid on the church mortgage. Pastor and people are looking forward to celebrating the fiftieth anniversary of the church in 1944.

* * * *

ITHACA. The 15th annual Missionary Rally of the Association of Baptists for World Evangelism was held with the Tabernacle Baptist Church, Rev. Joseph M. Stowell, pastor, May 7-9. The entertaining church provided bed and breakfast for all out-of-town guests. The attendance and spirit of the meetings were excellent. Pastors J. M. Stowell, James L. Ker, William E. Kuhnle, and J. Irving Reese brought messages during the conference. (Continued on page 24, col. 1)

FLASHES FROM FOREIGN FIELDS

DON'T MISS THIS ONE!

Dear Friends in the Lord:

Since our eyes of faith have had a vision of life's values according to the revelation of God's Word, our sole desire is that of the Psalmist, "To make known His deeds among the people." As His Blessed Word has accomplished that which He pleased in the hearts of these black people, we see some of them resolved to deny self, take up their cross daily, and follow Him. Among them at Fort Archambault is 'Ouantangar,' one of our full time evangelists. He has been strong in the grace of the Lord Jesus Christ, Preaching the Word in season, out of season. Ouantangar feels that he owes a debt of gratitude to the missionaries for bringing the Salvation Tidings to the black people and also to you co-laborers who have sent us forth. The following quotation is his Sango letter to you translated verbatim. May it rekindle the spiritual embers of your heart to see a bit of the fruits of your labor at far away Fort Archambault.

"Greeting Friends in Christ Jesus in America:

"Heart of mine has much joy to send greetings to you there. Thanks in the Name of the Saviour for big love that God the Father made in the hearts of you, to send relatives of you to us. Day one one (each day) we in Africa pray for you there. Thanks to you much for the heart of kindness that God gave to you so that now you send relatives with the 'Good Words' which they come and break to us. Heart of mine say that they do like the Saviour of us did. He left home of the best of all to come and save us. Therefore we give thanks to God and to you also. I ask of you to pray for me and for friends that you sent. They are doing for us very well in the things of the Lord.

I have done the work of an evangelist for seven rains (years) and five moons, (months) and two sleeps (days). First I started work in a big village and people many believed in hearts of them. However later, many of them left 'The Way' and returned to the way that hearts of them wanted. Therefore

you pray much for them that God will return them to the way of Himself. Pray for others that they will remain in the way of faith and the way of Him. Just now I am not finding many new men. (Evidently means many new converts). I want you to pray God that He will work in me. Many men are hearing, but only in ears of them, in hearts of them not. I ask heart of mine if sin in me is closing way of them. Sin is in the hearts of all men.

I want you to pray much for me, for wife of mine and children of mine. They are well and names of them are Philip and Andrew. Another four children died and our hearts are filled with sorrow. But sorrow of wife of mine is more than sorrow of mine.

Hunger to see you works me, but I am able to arrive there not. But we will see you each one another day in Heaven. Therefore I say to you, You soldiers of God, make war against the enemy.

My words are finished,
Ouantangar."

Even though amusing, this letter reveals a cross section of Christian work in Africa. Burden for souls, joy in service, sorrow over back sliders, trials, heartaches, and the Blessed hope. We need united fervent prayer for each other these days. May each one of you be blessed by His every best thought for you.

Lovingly and prayerfully,
Jessica L. Minns.

FLORENCE ALMEN BACK IN AFRICA

Fort Sibut
Feb. 15, 1943

Dear Friends at home:

The Lord hath done great things for me, and oh, how I do praise Him for His great faithfulness to me. He who promised to go before me in the way, as I left the States has done so and has brought me to the place which He had prepared. I didn't know it would be here, but He did, and so He has a work for me to do for Himself.

Words didn't come very easy on my arrival. After having seen one

native Christian after another say "Merci na Nzapa" (Thank the Lord) and clap their hands and one even kneeling in the road to show her heart's praise to Him. You see the natives have also heard some of the Zam Zam story, and now I'm learning of it, even as I had to learn yours, when I returned to the States.

This is my second week at children's classes and such a blessing they have been to me. I'll never be lonely in Africa as long as the Lord gives me this joy in the children's work. One boy I used to mention quite often because of his great ability to repeat Scripture verses, Yakio, now goes to French School, so I only had him on Thursday. One of the helpers asked him to repeat the verses of Romans 12, that we had just been repeating, and he stood and repeated the first 12 verses, that we had memorized 3 years ago without one mistake.

I'm still sorry that I couldn't give you proper notice of my departure, but I didn't know that myself.

Thank you again for your every kindness to me and your prayers in my behalf,

Ever in Him,
Florence Almen.

NEWS FROM THE PEARSONS

Ft. Crampel
Oub-Chari,
Free French
Eq. Africa.

Dear Friends in the Lord:

This morning as I walked by our neighbor's house, I saw both Mr. and Mrs. Einfeldt writing letters to America so I determined to do likewise. But mail is so very slow as well as uncertain these days that there is very little inspiration for letter writing. It is a long while ago since we had any letters from either the church or the Prayer Group, and of course we have no way of knowing as to whether or not you receive our letters.

On Nov. 22nd we left for Bangassou, some four hundred miles east of us, for our annual conference. The conference has been held here at Crampel for the last 7 or 8

years as this is more centrally located, but we were so heartily invited to Bangassou and as so many our missionaries had never seen that beautiful station the invitation was gladly accepted. The first four days were spent in devotion when many messages were brought from the Word of God and we were all mightily blessed. It seems so good to get together once a year and hear of what the Lord has done among HIS PEOPLE on other stations. Many of our stations are undermanned and stand in great need of help, the missionaries are tired and are in need of furlough but none want to close up their stations and leave, and then too travelling on the open sea these days is dangerous indeed. We had a sad reminder of this some four or five weeks ago when a telegram arrived saying, "Shaw boat torpedoed. Richard and Carol saved." Mr. and Mrs. Shaw with their three children, Richard, Georgia and Carol came to the field the first time in 1939. Last year the two girls were here at Crampel for the school and stayed in our home so we got to know and love them dearly. Georgia was a year older than Frances, and they were such good friends. When the news came saying that Georgia and her parents were lost at sea we were broken up about it but Frances wept bitterly. They were advised not to go home, but they weren't well and felt they should go home and seek medical aid.

Some weeks ago I made an itinerary trip south of here where we are branching off from Dekoa toward Grimari. The people along that road had asked for an evangelist for some time, and about eight months ago we were able to send them two, for which we praise the Lord, and it did my heart so much good to see how the people were responding to the Gospel. Our evangelist at Dekoa, Jack, had been over the field before and sown the SEED and it is bearing precious fruit. Two Mohammedan chiefs have visited the meetings for some time, and some time ago they renounced the Mohammedan religion and said they wanted to become Christians. They were threatened at once to be killed if they left their former religion but they have stood firm. Pray for them as well as the evangelists in that section. We shall soon be sending one or two more workers into that field that the people may have a chance

to hear the GOOD NEWS. That is our business, to give them the Gospel, and when our messages are backed by your prayers at home, precious souls will be the result.

Pray much for our church and the evangelists with the eight organized churches under Crampel. They all need our prayer support. The Lord is working mightily but the adversary is also on the job.

When we came back from the Conference one of our deacons came and informed me that one of the older members of the church that we have respected very highly for his upright walk, has spoken for another wife. As I have written before, polygamy is one of the two greatest evils confronting the church of God. I called him a few days ago and had a long talk with him, warning him not to do it, but it remains to be seen what he'll do. He has been a real testimony throughout the past because of his ideal walk, but if he carries out his evil purposes he will do much harm. Pray much for him.

It is hard telling as to how soon this letter may reach you, but should it get to Chicago before the Christmas spirit is worn off, we want you all to know that we shall be with you in thought and spirit as you are in your homes around the Christmas trees, or in the churches singing your Christmas carols and listening to the sermons. It would be nice to be with you, but as it is we shall be content to be here among our people. Should this war end soon, we hope to be able to go home sometime next year, preferably in the spring, so as to be able to take Frances to the Westervelt Home in time for the opening of the school in September. Pray with us that His will may be done.

For what you have done for us during 1942 along financial lines, and for your prayer interest that we have been very conscious of many times throughout the year, we want to say THANK YOU. That is all we can do, as your representatives in Africa, but God who has prompted you to give and pray for this work that souls may hear the message of eternal life, He will reward you at His soon coming. I realize that our letters may be somewhat one-sided; we are so apt to tell you only the bright side of our work, but there are many adversaries on our field, as in any field, whether here or at home, and often as we have met before the

Throne of Grace pouring out our hearts before God, we have felt many times that we have been upheld by the prayers of our friends at home. And as we are about to step over the threshold of 1943 we know that you friends at home will stand by us in our stand against the hosts of darkness, that often times are fierce indeed. But blessed be God, we are more than conquerors through HIM.

Well now, this letter is already too long, so I shall hasten and put an end to it. May God bless you one and all throughout the coming year, and may you always experience His "Lo, I am with you always."

Sincere Christian greetings to you all.

In Him,

Gust Pearson

THE HALLS BACK IN AFRICA

Koumra, par Fort Archambault
French Equatorial Africa
February 1, 1943

Dear Ones in Christ:

How we praise the Lord for each one of you, and for the part you have had in making our return possible. Our hearts are full of praises unto Him, who has done so much for us. We feel He has a real work for us to do, and are looking forward to a fruitful ministry this term. We know you will be praying as we give forth His word, and He will work in the hearts of these He has called us unto.

We arrived in Africa Dec. 22. We had sweet Christian fellowship with three other missionaries. The Lord's presence was most real to each one of us. And we can only praise Him for the peace which surely passeth all understanding. We cabled Christmas Greetings from Matadi, which we hope arrived.

There is a matter which we would like you to pray much about. There is a possibility of us being about to begin working among the natives we spoke to you about while in the states. This will require that we have funds for building a house, clearing the land, etc. We have been told that in a few months we will be able to get cement. We pray that when we build we may at least be able to have one screened in room. We would appreciate your prayers concerning this matter, and

NATIONAL ASSOCIATION OF EVANGELICALS

By *CARL McINTYRE, Editor The Christian Beacon*

as the Lord leads you to give toward this project that you may do so as unto Him. We have presented the need to you, we have told you how eager the natives in this section are to hear the word. We believe the Lord is going to make it possible for us to take the word of salvation to them.

How happy we have been to meet our Christian natives. They are so happy in Him, and they too are praising Him for our safe return. They too are thankful unto God for those who have made our return possible. Please do not forget to pray for them.

Again we thank you for your prayers and gifts, and pray His best for each one of you. Again we would ask your earnest prayers concerning His work for us. That we may be guided in a very definite way. That the funds for building may be provided. And that He be glorified in and through His servants to the salvation of many precious souls.

Yours, trusting in Him,
Delbert and Lorene Hall.

GLEANNINGS

(Continued from page 21)

Missionaries present who also spoke were James L. Carder, Miss Stella Mower, Miss Bernice M. Hahn, Miss Ellen W. Martien, and Dr. R. C. Thomas. Dr. E. G. Griffith, president of the Baptist Bible Seminary, and vice president of the A. B. W. E., brought the closing message on Sunday evening. Dr. Harold T. Commons, president of the mission agency, presided during the sessions.

* * * *

WEST DANBY. Rev. Kenneth R. Kinney of Johnson City was the evening speaker at the Faith and Life Bible Conference at the West Danby Baptist Church on Friday, May 21st.

A WASTED LIFE is not always an evil life or an idle life. It is an easy thing to allow life to be filled with matters of small importance or with affairs of such varied and conflicting tendencies that the days and the weeks and the years shall pass with no definite goal reached and no effective work done. No one of the things that have occupied the time and attention may be wrong in itself, but the outcome of the life is as absolutely nothing as if nothing had been attempted.

—The Baptist and Commoner.

The establishment of the National Association of Evangelicals as a permanent organization raises in a definite way issues that must be faced by all of God's people in this country. The leaders of the American Council of Christian Churches have done everything in their power to prevent the establishment of what might be called two organizations to enter the same field in the name of the fundamentalists or evangelicals. In one sense it is with a very heavy heart that we see the establishment of this new association. In another sense, we believe God will use it to clarify the atmosphere and to enable God's people to see clearly the demands of His Word for them.

There is the Federal Council of Churches of Christ in America. This represents twenty-five million Protestants. By actual vote of their responsible denominational bodies these people are represented by the Federal Council. This cannot be denied. Then there is the American Council of Christian Churches, which entered the field in 1941 to dispute the right of the Federal Council to speak for Protestantism, and also to afford a basis of true representation for God's people. The American Council, therefore, according to the demands of God's Word, repudiated the Federal Council as a representative of its constituents. This line of separation between the Federal Council and the American Council is written in the constitution of the American Council. No church affiliated with the Federal Council can be affiliated with the American Council, and everybody in denominations affiliated with the Federal Council must repudiate the Federal Council's representation of them before the American Council can represent them. The very first question the leaders of the American Council have been confronted with in dealing with the chaplain question in Washington and in their dealing with the radio question was—Are you represented by the Federal Council in any way? The answer has been, No, and the line of sep-

aration between the two as maintained by the organization has been clearly presented, and the American Council has won its point to represent those who designate it as their spokesman and representative in repudiation of the Federal Council. The American Council has taken the true Biblical position.

The American Council was already in the field, organized, incorporated and functionary, when the little meeting was held in Chicago in October, 1941, attended by Mr. J. Elwin Wright, now promotional director of the National Association, and Mr. Ralph T. Davis, of the Africa Inland Mission, and Dr. William Ward Ayer, Mr. Horace Dean, and a few others. At this meeting the American Council leaders endeavored to persuade them from going ahead and setting up another organization, and offered personally to resign and step out of its leadership if they would go ahead and take the American Council and maintain its position in regard to the Federal Council and the Word of God. This offer was made by the American Council leaders to stop any movement that might be interpreted as in conflict with the American Council or could be used to confuse the issue. These men, however, went ahead and called a meeting in St. Louis the following April. This was attended by some one hundred and fifty men, and there again the issue was joined. The American Council leaders again offered to step out if that body would take over the American Council's position and go on, but they refused to do it, and they adopted a temporary constitution in which they refused to mention the Federal Council and adopted certain resolutions that would not mention in any way the Federal Council, but declared that they were against all apostasy wherever found. These same resolutions and recommendations were readopted by the Chicago convention, last week, and they therefore do not change the position organizationally of the National Association. So in May, 1943, we have a third organization.

Thus we have three positions—the position of the out-and-out modernist in the Federal Council, the position of the consistent out-and-out evangelicals in the American Council, and the position of the middle of the road or of compromise and hesitancy now represented in the National Association. The National Association will not take an organizational stand against the Federal Council. Some of the individuals like to interpret the resolution they passed against all apostasy as meaning that they are against the Federal Council, but this is an individual interpretation of the motion. It is not the interpretation of the organization, or the position of the organization, and this position protects those who are in the Association from embarrassment in their denominations where they are now represented in the Federal Council.

But this is the significant and all-important thing; there cannot be dual representation in regard to radio and other Government recognition. These men who are in the Federal Council and now represented by the Federal Council will continue to be represented by the Federal Council until they line up with some group that draws the line and demands repudiation of the Federal Council.

Dr. Ockenga and those whom he leads speak about desiring free radio time. They have free radio time now. The Federal Council represents them and has their share of free radio time. They can talk about the desire for good, sound chaplains, but they have chaplains now. Dr. Ockenga, Dr. Bradbury, all of those who are in the Federal Council, are now represented in Washington through the Federal Council's Commission on Army and Navy Chaplains, and until they repudiate that representation the Federal Council and the Army and Navy Commission continues to represent them. A man cannot be represented twice. Since the Federal Council represents them and the National Association will not repudiate the Federal Council's representation of them, then the National Association cannot represent them. For this very reason the American Council has received the recognition of its Commission on Chaplains, and has actually received quotas for chaplains. The matter was brought out clearly and the issue joined in the discussion of the matter of chaplains in the work-study groups in Chicago.

There an official representative, a Colonel from the office of the chaplaincy, in answer to a question asked him by one of the men as to how those in the denominations in the Federal Council get appointment as chaplains when their local denominational committee would not certify them because individually they would not co-operate with the denomination's program, replied, "I cannot answer that. The Chief of Chaplains will not take anyone in without denominational endorsement under any circumstances."

The National Association's resolution that they are against all apostasy wherever found is meaningless because they do not say that there is any in existence or identify any of it anywhere. The Federal Council denies that it is apostate. In its latest piece of literature, issued for financial support, it has this to say about itself: "The purpose of the Council, as officially defined in the Constitution, is to manifest more fully the essential oneness of the churches of America in Jesus Christ as their Divine Lord and Savior." It thus stands unequivocally on the historic Christian faith. The bodies which comprise it all look to the Bible as their source of inspiration and accept the incarnation of God in Jesus Christ as their foundation." Does this mean that the Federal Council is an apostate organization? Every Protestant Church affiliated with the Federal Council would deny it is apostate. No Christian Church would join an apostate organization. What makes an organization apostate?

Last year at St. Louis when this question was raised about all apostasy, Dr. William McCarrell, of Cicero, Illinois, asked if that meant that they were against the Northern Baptist Convention. Mr. Wright, new promotional director, said, of course they would not enter denominational questions.

So there we are—evasion and compromise! And the responsibility for starting a third organization to confuse the issue between the Federal Council and the American Council rests solely on the leaders of the National Association of Evangelicals.

A number of references were made in Chicago to the petitions issued by the American Council, declaring that they were useless and of no value. It was not actually said that the American Council was circulating the petitions, but everybody knew that petitions were being

circulated far and wide through the churches. The petitions printed in former issues of the *Christian Beacon* definitely call upon the signers to reject the Federal Council as their representative, and to name the American Council. Thus the issue is squarely joined, and it is joined in the most direct and personal way that it could possibly be joined. This is the reason there is hope for real results through the American Council's testimony and effort to represent people and secure great Protestant privileges of preaching the Gospel as a united voice.

One of the main planks in the platform of the National Association of Evangelicals has been that they are not negative, but it was most apparent in the public addresses that they are negative. Dr. Ockenga spoke against Archbishop Spellman by name. Dr. Bradbury, in his evening address, denounced the sending of a personal representative of the President to the Vatican. When Dr. Bradbury finished his address and a motion was made that this address be printed, Captain John F. B. Carruthers, a chaplain, declared that he was in favor of the National Association and rose to his feet and said that one of the reasons this organization had commended itself to him was that they were not to be antagonistic or negative in their approach. He objected to the reference to the protest to the Vatican envoy, and also referred to Dr. Ockenga's remarks concerning Spellman. He praised Bishop Spellman as a great Christian leader, and asked that there be a moratorium upon any attacks on the Catholics. Dr. Ockenga said that the whole matter would be referred to the executive committee, whereupon Dr. Bradbury arose and said that so far as he personally was concerned his remarks concerning the Vatican envoy would stand. It was learned later that excerpts from Dr. Bradbury's address, including that remark, had been released to the press. There was a division among the delegates as to what should be done. They voted, however, in favor of printing Dr. Bradbury's remarks. It can be unequivocally said, as Dr. Robert T. Ketcham, who was with the Editor, commented, "Such a thing would never happen in an American Council assembly," and, of course, it would not. The American Council's position in regard to the Protestant faith as opposed to Roman Catholic-

ism and the appointment of the Vatican representative has been clearly and repeatedly made plain in its resolution.

Apparently, leaders of the National Association in going around the country in recent weeks have discovered that, in order to work up enthusiasm among people who are uninformed, but who are Christians, they must attack. Consequently, there have appeared a number of articles in their paper against the Federal Council, and though the organization will not repudiate the Federal Council as a body in its constitution or by resolution, individuals in that organization feel free to attack the Federal Council, but that does not commit the organization. Therefore, the organization in its membership is protected from embarrassment, especially from embarrassing those who are in the Federal Council and desire to continue to remain in it.

One thing is clear—God's people throughout the country are going to be able to understand where a man really is today. Is he in the Federal Council? Does he stand with the National Association of Evangelicals, or is he with the American Council? Handled norms have now been given Christian people everywhere. For this very reason a number of interdenominational agencies have already announced that they are not going to support either the American Council or the National Association. They are afraid of the effect that it might have on their constituency, especially those who may be in the Federal Council.

So far as the leaders of the American Council are concerned the American Council is going

on its way continuing to join the issues squarely with the Federal Council and to arouse God's people to repudiate the Federal Council that they may be adequately and truly represented through the American Council.

The Editor regrets very much the disparaging and slurring remarks that were made about the American Council at Chicago. There certainly ought not to be any bitterness of feeling, and there should be the kindest of Christian spirit between these groups, for men in the National Association are fine Christian brethren who simply do not understand or who have not been fully informed. One thing that impressed us about the whole meeting in Chicago was that so many men came and, when they got in their different groups, they knew nothing whereby they could discuss or ask questions. The Editor went simply as the Editor of the *Christian Beacon* and observer. Dr. Robert T. Ketcham also went as the Editor of the *Baptist Bulletin* and an observer. No effort was made in any way to influence people, to contact the public press, or to disturb the meetings in any particular; but as we sat in different gatherings we could have asked questions that would have brought the issues out clearly. Because other men were not in possession of facts, questions were not asked, and the little group that dominated the St. Louis convention held the guiding rein in the Chicago meeting and are now in control in the newly established organization.

After Dr. Ockenga had referred to the American Council as dogs, we personally spoke to him and explained our regret at his using such

a reference to the American Council. He said, of course, that he was using a figure of speech, and referred to the leaders of the American Council not as dogs but as men. He explained that he used the figure in the same sense as Paul did in Ephesians when he said, "Beware of dogs." We do not believe that that is the right spirit, the spirit that God's people should have, and it is not and will not be the spirit of the American Council. It does not intend to call names. It has not done so, and we are sure it does not intend to be diverted by the activities of the National Association of Evangelicals. If God's people will see that the Word of God says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them," they will then understand that the American Council's position in drawing a line between the Federal Council and the American Council is Biblical, and in taking a stand by name against the Federal Council and re-proving the Federal Council, the American Council is doing what God's Word demands. This position God will honor, and in the years that lie ahead we shall see what happens in God's providence. We want all of God's people everywhere to see the issues, the principles involved, and then to stand on the side of and with those who are truly in the place of uncompromising loyalty to the Word of God!

RENEW!

RESOLUTIONS ADOPTED BY THE AMERICAN COUNCIL OF CHRISTIAN CHURCHES

Pittsburgh, April 29, 1943

RESOLUTION NO. 1

Re Coal Stoppage

In the case of the present mine stoppage, the American Council of Churches is not in a position to pronounce judgment upon the merits of the dispute. But this country is at war. We feel that men of god will should be able to reach an amicable agreement, by conference, without stoppage of work.

We deplore and condemn any such stoppage under circumstances of war as an act of sabotage tantamount to desertion of our men in the armed forces and betrayal of the cause to which they are devoting their blood.

Further, we also deplore and condemn a course of action which takes advantage of the exigencies of war to force a socialistic measure upon the country which tends to impair private enterprise and establish in

the realm of labor the very principle of dictatorship against which we are fighting.

RESOLUTION NO. 2

Re Maintenance of our Protestant Heritage

The American Council of Christian Churches in its constitution and by many public statements has declared its opposition to the modernistic, anti-Christian principles

involved in the standards and practices of the Federal Council of Churches, including its declared purpose to effect a union of Christendom; and since any such union contemplates the possibility of the inclusion of the Church of Rome, the American Council deems it expedient to put on record its determination to devote itself to the preservation, maintenance, and assertion of the traditional, civil and religious liberties of American citizens.

To this end, the American Council acknowledges the Bible to be the divinely inspired record which God has given to us of His Son, Who is therein revealed as the One and only Sacrifice for sin, the one and only Saviour, the one and only Mediator between God and man, the one and only Person to Whom universal authority in heaven and on earth has been given; and the American Council therefore acknowledges the Bible as being the supreme authority in religion; and in agreement therewith we will endeavor to practice, defend, maintain and propagate the great doctrines of and principles of the Protestant Reformation.

All this is held in contradistinction to, and in defense against, the supreme authority falsely claimed by the Roman Catholic Church; and also against the Roman Church's political methods of propagating its tenets and of extending and exercising this illegitimate authority.

RESOLUTION NO. 3

Re Revival

Whereas, the moral fibre of our nations is a vital consideration especially in time of war, we believe a revival of spiritual power is an imperative need, and we call on Christians everywhere to pray for a mighty spiritual awakening to the end that our nation may get back to God in confession and humility for individual and national sins and that the spiritual life of the entire nations be quickened.

RESOLUTION NO. 4

Subversive Pacifism

The American Council of Christian Churches repudiates as unbiblical and unAmerican the subversive pacifism which has gained such power in the Church as the result of "Modernism" as is expressed through the Federal Council; and the American Council con-

siders it nothing short of tragic that so many ministers have been infected by the virus of pacifism that the Army is having real difficulty in securing the proper kind of Chaplains.

Further, we do not believe that a pacifist minister should even be considered as a Chaplain, and we protest against the announcement of the General Commission on Army and Navy Chaplains of the Federal Council that men with pacifist beliefs would be certified to the Chaplaincy provided that their other qualifications were in order.

The Commission on Army and Navy Chaplains of the American Council is ready to certify Chaplains who are loyal to the Bible's teachings on the right and duty of Christians to engage in war, and we maintain that the rigid quota system granted to the Federal Council's Commission should not stand in the way of true, loyal, able and qualified ministers from aiding their country and preaching the historic Christian gospel to our armed forces.

RESOLUTION NO. 5

War

The American Council of Christian Churches believes that it is an aid to the Axis powers and a comfort to Hitler and his allies for the outstanding pacifists, Dr. Harry Emerson Fosdick and Dr. Ralph W. Sockman, to be the No. 1 and No. 2 Protestant radio preachers to address the United States nearly every Sunday on free time given to the Federal Council.

These leaders of the Federal Council declared in 1931 that they would never "sanction another war or participate as an armed combatant." They have not renounced that position since Pearl Harbor. If these men were subject to the draft, our government would put them in a detention camp for the duration. But they are permitted to carry on their propaganda as leaders in the name of Protestantism.

The American Council believes that America should be told by the leaders of Protestantism and Christians should defend our liberty, and fight and die if necessary in this present conflict for the victory of the United Nations. The Bible makes this clear.

The failure of the country to hear this message from the voices

representing Protestantism in the Federal Council is hindering our war effort and helping our enemies. The sanction and authority of our Lord, Jesus Christ, should be our bulwark in our battle for freedom.

RESOLUTION NO. 6

Radio and Minority

The American Council is a numerical minority in organized Protestantism at this moment; but it represents a position which is held by a majority of the Christians in the land. The rapid growth of the Council has given it a welcome hearing and unparalleled opportunity to turn America's eyes back to the Bible.

We appeal for minority right. The Federal Council leaders have opposed the granting of any free radio time to the American Council on national networks. When the president of one of the four networks asked the Federal Council to share some of the time which is monopolized in the name of Protestantism, the Federal Council spokesman opposed the granting of minority right to the American Council. These same leaders have even declined to enter, at the suggestion of the network head, a conference where the minority right of the American Council to be heard on a share of free radio time in America would be discussed.

In free and fair America, the American Council is entitled to be heard and every freedom loving citizen, even if he is a member of the Federal Council itself should join in demanding the recognition of the American Council minority right.

The American Council is the only other Council of Churches in America besides the Federal Council and we demand our right. It is for the very principles that we are now fighting as a nation in this war.

RESOLUTION NO. 7

Re The Reformation

The American Council of Christian Churches declares that the presence of the Greek Orthodox Church as represented by several of its branches in the United States in the Federal Council, and the Federal Council's joining in the worship of the saints and Mary and praying for the dead, as it officially did in Cleveland last December, forfeit the right of the Federal

Council to longer be called a Protestant Body.

By its participation in the said service, the Federal Council implicitly repudiated the principles of the Protestant Reformation which delivered men from the errors of the Greek and Roman churches and made men free in the one and only Mediator between God and man—the Man, Christ Jesus.

To recognize as valid and to participate officially in prayers to Mary and the many saints as the Federal Council did in December, 1942, should cause every true Protestant to realize the length the Federal Council has already gone in its departure from the historic Christian faith.

FIRING BIBLE TEXTS

A physician, bright but critical, went to hear D. L. Moody. Although he had no thought of such a result, he was converted. When asked the reason for his change of heart, he said, "I went to hear Mr. Moody with no other idea than to have something to laugh at. I knew he was no scholar, and I felt sure I could find many flaws in his argument. But I found I could not get at the man. He stood there hiding behind the Bible, and just fired one Bible text after another at me till they went home to my heart straight as bullets from a rifle. I tell you, Moody's power is in the way he has his Bible at the tip of his tongue." Jesus didn't convert the devil; He did not set out to, but He defeated his purpose, and in just the same way that Moody defeated the physician.—Christian Instructor.

HOPE IN DEATH!

Robert Owen, the infidel once called on a friend who was a Christian. Together they visited the cemetery and the friend showed Owen his family grave. "There is one thing I have over you" said Owen, "I am not afraid to die; but if some of my business was settled, I should be perfectly willing to die at any moment." "Well," said his companion, "You say that you have no fear in death; have you any hope in death?" After a brief, solemn pause he replied, "No!" "Then," replied the Christian, pointing to an ox standing near, "You are on a level with that Brute; he has fed till he is satisfied, and stands in the shade whisking the flies, and has neither hopes nor fears."

ANNUAL REPORT OF THE TREASURER G.A.R.B.C.

MAY 1942-MAY 1943

RECEIPTS

1. For GENERAL EXPENSES	\$3213.70
Direct from the churches	\$2317.25
From Conferences	846.45
Waterloo, Iowa	676.83
Elyria, Ohio	87.20
Bay City, Mich.	82.42
From Waterloo, Iowa booktable	50.00
2. For MISSIONS	482.07
3. For THE BAPTIST BULLETIN—subs. and contrib.	1883.34
TOTAL	5579.11
On hand May 8, 1942	151.39
In General fund	104.17
In Missions	47.22
Total monies handled	\$5730.50

DISBURSEMENTS

1. From GENERAL FUND—	
Waterloo, Iowa Conference	\$ 456.64
Elyria, Ohio Executive Conference	391.48
Bay City, Mich. Executive Conference	280.46
Detroit, Mich. Executive Conference	13.93
Postage	109.17
Telephone and telegrams	70.94
Secretarial help	161.05
Stationery	43.49
Printing of pamphlets, etc.	195.01
Printing Johnson City programs	45.13
Travel expenses, members Amer. Council	124.54
Contribution voted to Amer. Council	100.00
Bad check	5.05
Miscellaneous expenses	27.20
TOTAL	2024.09
2. For MISSIONS—(forwarded from churches)	482.07
3. For BAPTIST BULLETIN—	
Printing and mailing from Butler, Ind.	1703.89
Petty Cash of Waterloo office	125.00
Secretarial help	410.00
Miscellaneous90
	2239.79
TOTAL DISBURSEMENTS	4745.95

Total Receipts	\$5730.50
Total Disbursements	4745.95
BALANCE ON HAND, May 4, 1943	\$ 984.55
Bulletin deficit for the year	\$ 401.58
(transferred from General Fund)	

Audited by E. G. Knutson and H. J. Seeley.