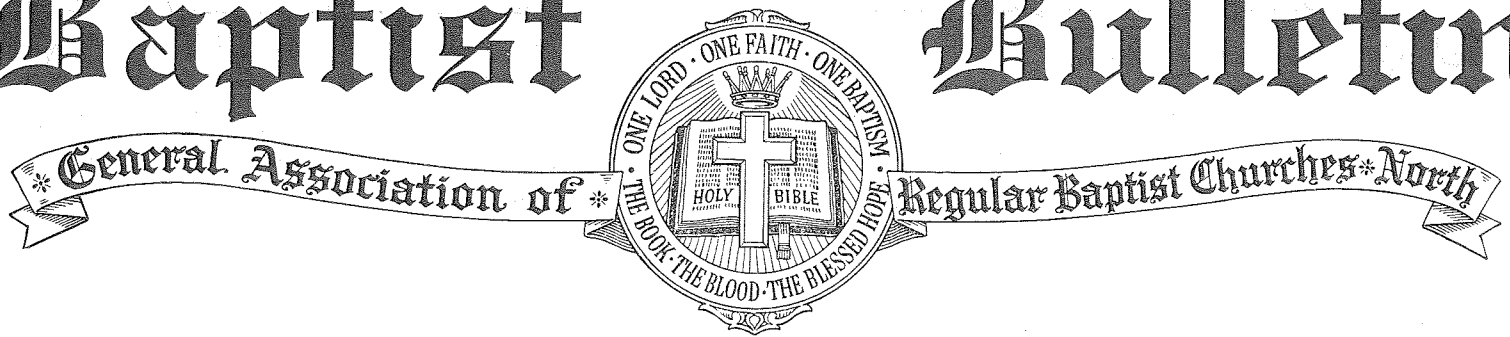


The Baptist Bulletin



"THE INCOMPARABLE CHRIST"

CLARENCE E. MASON, Jr., D.D.

We are living in perilous times.

Perilous times *Physically*, with slaughter and suffering on every hand.

Perilous times *mentally*, with over-emphasized half-truths which soon, amazingly soon blossom into whole heresies.

Perilous times *morally*! Wrong is called right so often and so insistently that the Christian is in danger of being swept along before the tide of contemporary opinion and community consciousness.

Perilous times *spiritually*! The Devil was never more active in clouding issues, making it difficult for believers "to distinguish things that differ;" on the one hand, tempting the most earnest contender for the faith to fritter away his time in unessential controversies and descend into mere name calling; and on the other hand subtly making good men compromise with the leaven of false doctrine under the specious plea of liberals that we should show the "spirit of Jesus,"—whatever that is. The Devil will permit us to do anything and everything but the "one thing" which is "needful," spending an adequate amount of time quietly in the presence of our Lord at His feet.

Masquerading as an angel of light, pushing forward his ministers into the public's attention (ah yes, the Devil has *his ministers*, according to 2 Corinthians 11:15),—his ministers pose as those who alone have the true message for a needy world. Ministers of *righteousness* they are: preaching personal righteousness, international righteousness, social and economic justice, but ignoring the cross, which is God's gracious gift to him that believeth.

Thirteen years ago, when I was called to my first church, I gave myself to prayer concerning the substance of my inaugural sermon. I was impressed by the Spirit to exalt the person of our blessed Lord, choosing as my text "Sir, we would see Jesus" (John 12:21). I told my people that they had a right to expect and insist that my preaching should be constantly Christocentric. That if at any time I

failed to make it such, I would appreciate my attention being called to the fact. When on the first Sunday of January 1935 I was to preach my inaugural sermon in my present pastorate, I again sought the Spirit's mind for my subject. But I hesitated. If there is anything I do not want to do in my preaching, it is to feed the people of God on stale manna. However, the impression remained. As I sat looking at the pulpit just before the sermon, my eyes became riveted to a beautifully done piece of gold lettering which could be seen by the speaker but not by the audience, and here is what it said: "Sir, we would see Jesus!" Thus the Lord confirmed my conviction, and I have no reason to change my conviction, that what people need here and everywhere, what the world needs in days like these, is that we who know Him should make Him known.

When the world is hopeless, what is *our* hope? It is Christ! *He* is our message, *He* is God's answer to the cry of a disillusioned, sorrowing, bleeding world. It is Christ, His MATCHLESS PERSON.

I... "Whom We Preach!"

For, after all, it is not things *about* Christ, however blessed they may be, which can meet your need and my need and the world's need today. It is Christ in His own matchless Person who alone can empower the word of His grace, penetrate the truths about Him, and give them any life-giving and life-changing effect upon our lives and the lives of others.

We are faced today with two great dangers in relation to our witness to Christ whether we be in the pulpit or the pew. On the one hand there is the danger of so emphasizing *WHAT* we preach that we lose sight of the fact that the issue is "*WHOM* we preach." This leads to a dry as dust orthodoxy which needs the presence of Him who is "the Resurrection and the Life" to give it any efficacy. I believe with all my heart in every jot and tittle of the Word of God. But there are many who spend

(Continued on page 12)

"JUDE'S DESCRIPTION OF THE APOSTACY"

By MERLE T. HUFFMASTER

I have chosen as my text the 11th verse of the Epistle of Jude, "Woe unto them for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." In this brief epistle, Jude is dealing chiefly with false teachers, or with what we have come to know as the apostasy. It is an exhortation by Jude to all Christians to "contend earnestly for the faith once for all delivered to the saints." And he sets forth as the reason for thus contending for the faith, the fact that certain false teachers have crept into the church unawares. Then he takes up 16 verses out of the 25 contained in the epistle to describe to us these false teachers. It is his purpose, I think, to give us such a clear description of these apostates that we will be able to recognize them immediately when we come in contact with them. In other words, Jude wants those who are engaged in this warfare for the defense of the faith to know with whom they are contending. While, no doubt, Jude has in mind certain false professors of his own day, yet I think these verses are chiefly prophetic and describe that apostasy which Paul tells us is to come in the latter days. Many of us believe that we are now living in that period, and that we are now in the days of the great apostasy. And this 11th verse which I am using as my text is a part of this description. Here Jude pictures for us the false teachers by using three Old Testament characters as illustrations. Jude apparently is writing chiefly to Jewish Christians, and these three men are well-known to them as outstanding examples in the history of Israel of men who ran contrary to the will of God. And since they are familiar characters Jude does not attempt to explain the points of similarity between them and the false teachers of whom he is writing, but leaves the reader to make his own application. Therefore, we must turn back to the accounts of the lives of these men as recorded in the Old Testament to discover the truths that Jude wants us to get from these three illustrations.

I. "THEY HAVE GONE IN THE WAY OF CAIN." To find the way of Cain we turn to the fourth chapter of Genesis. Here we find Cain taking part in the first recorded act of worship along with his brother

Abel. Here, right at the very beginning, we find the false professor and the true believer worshipping side by side. You know well the story, of how Abel brought a lamb of his flock, and placing it upon the altar offered to Almighty God a blood atonement for his sins. This was according to God's plan of redemption as He had revealed it to Adam and Eve soon after their first sin, and they, of course, must have instructed their children to come to God in this way.

But Cain brought a very different offering. He brought of the fruit of the ground, the ground which God had cursed. It was the fruit of his own labors and no doubt was a very beautiful offering to the eyes of man, much more pleasing to look upon than the bloody lamb which Abel offered. But God accepted Abel's offering and rejected Cain's because Abel came God's way and Cain came his own way. And that I think is what Jude means by "the way of Cain." Cain's way is man's way, in opposition to God's way. And is not that characteristic of every false teacher of every age? They reject God's plan of salvation and try to set up one of their own.

God down through the ages has had one plan by which the guilty sinner can come to Him and find acceptance. That way is through faith in the shed blood of Jesus Christ. That lamb which Abel offered typified the Lamb of God which taketh away the sin of the world. But Cain did not offer the lamb and God rejected him, because "without the shedding of blood there is no remission." He did not have the faith to believe in the plan that God had laid down, but attempted to make a way of his own. Here in the way of Cain I believe we have a very good illustration of the religious beliefs and doctrines of the apostates of today. We find in most of our churches today the true Gospel replaced by a social gospel. A program of social reform, the teaching of good works and righteous living. They make a lot of the Golden Rule and the ethical teachings of Christ, but they reject God's way. In pulpits which were once graced by some of the greatest men of God that the church has ever known, today we hear the blood atonement of Jesus Christ openly scoffed at. A friend of mine recently told me of hearing a ser-

mon in which the preacher sneeringly remarked, "Thank God, I have been saved from the slaughter house religion!" Others in their sneering, insulting, blasphemous way refer to those of us who still believe in the word of God as that group who attempt to take an immunity bath in a bucket of blood!

Is it any wonder that Jude says in our text, "Woe unto them who follow in the way of Cain." Like Cain all such must be rejected and cast out from the presence of God. "There is a way which seemeth right unto a man, but the end thereof is death." But not only have these false teachers forsaken the way of God for the way of Cain, but our text says,

II. "THEY RAN GREEDILY AFTER THE ERROR OF BALAAM FOR REWARD." As in Cain we saw an illustration of the teaching of these apostates, I believe that in Balaam Jude means to give us an illustration to show the motive behind their false teaching. We learn from the Book of Numbers that Balaam was that false prophet whom Balak, King of Moab, hired to curse God's people. Although Balaam professed to be prophet of Jehovah, and to recognize His authority, yet he could not resist the lure or Balak's gold and the offer of a high position in his kingdom. So in spite of the fact that God spoke to him and plainly said that he must not go, and even after the Angel of the Lord had stood in front of him blocking his path into sin, and after the ass upon which he rode had spoken to him in warning, still he continued on this way of destruction. His eyes fastened greedily upon the wages of unrighteousness. Three times at the request of Balak he attempted to curse Israel, but God would not permit it and changed the cursing into blessing. Thus being prevented from carrying out his part of the contract, of course Balak refused to pay him. But Balaam would not allow the things he coveted to slip away from him so easily. His lust for wealth and position led him on into even deeper sin. He now offered to show Balak a way to defeat the children of Israel by leading them away from God. Who fought for them and gave them their victories. He counselled Balak to tempt the men of Israel with the daughters of the Moabites, thus lead-

ing them into intermarriage and idolatry. Here we see the spectacle of a man who professed to be a servant of God purposely leading the people into sin and destruction, and finally we find him slain while fighting on the side of Balak against the people of God. And all this to satisfy his greed for personal gain!

Is that the motive of the false teachers of which Jude is writing? Do we not see on every hand today men who are deliberately teaching error and leading people to sin in order to satisfy their own selfish desires. It may not always be money, it may be desire for popularity, or a passion to see their own programs worked out and thus to be successful in the eyes of man, but whatever it is, you will find that back of the false teaching there is a selfish motive. Jude describes them in the 12th verse as shepherds who feed themselves without fear. Not feeding the flock, but feeding off of the flock. And as a result today we hear in our churches the discussion of all such tommy-rot as birth-control, companionate marriage, free love, and anything else under the sun to draw a crowd. And in order to hold the young people in the church they promote moving pictures, card playing, and dancing right in the church. Have they not indeed gone about as far as Balaam went?

I read an article some time ago by a Presbyterian minister in which he said, that when one of the leading ministers of his own denomination goes calling upon his lady parishioners, that he offers them cigarettes. He said also that the members of the same church held a party at which everyone present drank liquor except one lady and that she was ridiculed. Following in the error of Balaam for gain, this minister no doubt is quite popular with the crowd, and he probably draws a large salary. Therefore, instead of condemning sin, he indulges in it himself, and teaches his people to do likewise. Jude says, "woe unto them," who have run greedily in the error of Balaam for gain. Surely a most awful judgment awaits such men and their followers. This judgment is seen in the awful end of Cain and Balaam, but it is described more plainly in the third illustration of our text. Jude says, "They have gone in the way of Cain and ran greedily after the error of Balaam for reward, and perished in the gain-saying of Core."

III. "PERISHED IN THE GAIN-SAYING OF CORE:" Core here refers to that Korah of the 16th

chapter of the Book of Numbers who led the rebellion against Moses and Aaron. You are familiar, I am sure, with the story of how he along with Dathan and Abiram gathered together 250 princes of Israel and led this revolt against those two leaders. "You take too much upon yourselves," they said to Moses and Aaron, "Why should you rule over us, are we not as good as you are? Are we not every one holy?" But this rebellion was not merely against Moses and Aaron. They were God's representatives and they were appointed by Him to lead Israel. Therefore we find Moses saying to them in the 11th verse, "Thou and all thy company are gathered together against Jehovah." And as I read that verse immediately to my mind came that scene described in the 2nd Psalm, where the nations are gathered together against the Lord and His anointed. I wonder if that is not what Jude is thinking about when he says these apostates perished in the gainsaying of Core. Is he not prophesying of that time when all the enemies of God shall be gathered together under one head, the anti-christ, and shall be drawn in open rebellion against the authority of God? And I think the judgment which fell upon those who took part in the insurrection of Korah is strongly suggestive of the judgment which shall come at the end of this age. When the children of Israel had gathered before the tent of meeting as Moses directed. God told Moses and Aaron to withdraw from them that he might consume them in a moment. But Moses pleaded that not all should perish, that there were those who had not sinned in rebellion. Then God said speak unto all those of the congregation that they withdrew from Korah and all those associated with him; to separate themselves. And when the division had been made and God's people were separated from His enemies, then the judgment fell and the earth opened up her mouth and swallowed Korah and those about him alive, and fire came forth from God and devoured the two hundred and fifty who were offering incense for Korah. How like the passage in 2 Thess. 1: 7, 8, "the Lord Jesus shall be revealed from heaven with His Mighty angels, and in flaming fire taking vengeance on them that know not God,—and that obey not the gospel of our Lord Jesus Christ." And just as in the judgment of Korah, before this judgment at the end of the age falls, God's own will first be taken out of the way to a place of safety.

Those who have been redeemed by the blood of the Lord Jesus Christ shall be caught up to meet Him in the air, and then when only the rebels are left, God's wrath shall consume them. Oh what an awful fate awaits those who have rebelled against God. Verse 13. We must remember that not only the false teachers and leaders of the opposition to God will perish but all those who have been deceived by them and led to follow after them. There were 24,000 who perished in the judgment which followed Balaam's sin, and 15,000 in that of Korah.

And that is why Jude exhorts us to contend earnestly for the faith. Not that God needs any defense, but that we might rescue some of those who are perishing because of false teaching. As Jude says in the 23rd verse, "and others save, snatching them out of the fire."

That, Christian friends, is the work to which we have been called. That of throwing out the life-line to dying sinners, snatching them out of the fire. You know, it seems to me, that every time one is led to Christ in these days, he is indeed as a fire-brand plucked from the burning. With all the allurements of sin on every hand to entice him away from the things of God, and with false doctrines, and counterfeit religions multiplying daily to act as opiates to his mind, it seems as though the sinner who finds his way to the foot of the cross and is saved had indeed been snatched from the very brink of hell.

But Oh what honor God has heaped upon us that He has called us to shoulder such a tremendous responsibility. We have been called to the highest and noblest occupation to which a man may ever be assigned. O let us be faithful to the task. Looking to the Lord Jesus for strength, and witnessing in the power of the Holy Spirit, let us go forth to warn men and women against the teaching of these false prophets, and to preach the true gospel of salvation by the blood of the Cross without fear or favor, that we might in the words of the apostle Paul "by all means save some."

● ● ●

**Get Your
RESERVATIONS
In for the
MAY MEETING**

EXPOSITIONS IN THE SONGS OF SOLOMON

By REV. H. E. KETCHAM

FELLOWSHIP, RESULTING FROM WALKING IN THE FOOTSTEPS OF FAITH. *Song of Solomon 1:12-2:6*

In our last message the beautiful maiden (church) had been inquiring about the place where the Shepherd-King fed and rested his flock. The Shepherd-King (Christ) answered her by telling her to follow the footsteps of the flock. The footsteps of the flock are the footsteps of faith. She has obeyed, and now she is sitting at the King's table with the King's spikenard enveloping her with its fragrance. Verse 12 R. V. "While the King sitteth at his table, his spikenard sendeth forth its fragrance." Isn't it wonderful that the one who is the Bridegroom is also the King of Kings and Lord of Lords? Being such he ought to provide a wonderful table, and he does. Let us take a look at this table for a few moments.

It is spread with the most savory and appetizing dishes. Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, all the fruit of the Spirit, the power of God, manifested in each life that feeds on the Word at the King's table.

God prepares this table for us right in the presence of our enemies. (Psa. 23:5). He provides us with an armour that protects us while we eat. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:11).

God prepares his table for us right in face of impossibilities. In Psa. 78:19 the Israelites said: "Can God furnish a table in the wilderness?" They doubted that he could, in the face of the impossibilities. But God brought water from the rock, rained bread from the skies, and rained flesh upon them as dust, and feathered fowls like the sands of the sea, so that they ate and were well filled, giving them their own desire, but all that did not estrange them from their lust. What an ungrateful crowd they were, for after all this they sinned still, and believed not for his wondrous works. But don't comfort yourself that you are very much different. We behold God setting his table before us everyday right in the face of impossibilities. We behold him doing exceeding abundantly above all that we ask or think according to the power that worketh in us, and we still lust after leeks and garlic and the fleshpots of the world. May God forgive us.

This beautiful maiden has followed the footsteps of the flock, and has found that they lead right into the King's chambers, and right to the King's table. The result is, a very sweet fellowship is being enjoyed between them. This is as it should be between Christ and his church, and the individual members of his church. Let us walk by faith, yea let us run the race by faith, even as those faith heroes in Hebrews 11 who obtained a good report thereby. She is enjoying the sweet fragrance of his presence, and he has become to her as a bundle of myrrh that lieth between the breasts. (Verse 13). Ladies of the Orient carried myrrh in their bosoms to impart fragrance to their persons. Christ is the one who makes the fragrant life, but he must be in the heart, not just in the head. The heart is in the bosom, and it is the seat of the affections. With the heart man believeth unto righteousness, and out of the heart are the issues of life. "That Christ may dwell in your hearts by faith." (Eph. 3:17). "Let the word of God (Christ) dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16). "The mystery of God among you Gentiles is, Christ in you the hope of glory" (Col. 1:27). Now Christ is all this to us as we sit at his table and at his feet, but he becomes much more to us as we go out into the vineyard to serve him. In verse 14 she says, "My beloved is unto me as a cluster of camphire in the vineyards of En-gedi." She has been sitting at his table, but now she is out in the vineyard taking care of it for him, and he is so much more precious and sweet because she has paused to sit at his feet for a while. Remember Mary and Martha? Mary chose the better part which was to sit at his feet for a while. Martha learned that lesson too, that morning, we know she did, because in the 12th chapter of John they made Jesus a supper, and Martha served without any fuss about it. She must have been sitting at his table. Oh, that more of God's children would come to his table and eat, and grow strong, so that they could go out and do a day's work for God without growling and grumbling about it, or

having to be bribed to do it. The vineyards of En-gedi belonged to this Shepherd-King. They represent our sphere of service, and what a blessed service it is when Jesus is to us all that the similes of myrrh and camphire imply. "Unto them that believe he is precious" (I Pet. 2:7).

But Jesus cannot be all this to you without you being something to him. So in Verse 15 the Shepherd-King expresses his estimation of her, "Behold, thou art fair, my love; behold, thou art fair; thou hast doves eyes." With the same endearing terms Jesus expresses his love for the church. Those to whom Christ is precious, are precious to him. In Eph. 1:11 we are told that we have an inheritance in him. What a wonderful inheritance it is, we have the earnest of it now, but the rest is kept under guard in heaven for us who are kept here by the power of God through faith. But in Eph. 1:18 we are told that He has an inheritance in the saints. It may be rather a personal question, but, "Is the Lord enjoying his inheritance in you? Are you so yielded to him that he can look upon you and say, "Thou art fair, my love; behold, thou art fair; thou hast doves eyes." The eyes of the dove are expressive of character. The dove is an emblem of the Holy Spirit. The Holy Spirit dwells in our bodies to take of the things of Christ and show them unto us, and as we behold the things of Christ we are transformed into the character of the dove, pure and clean, blameless and harmless, the sons of God in the midst of a crooked and perverse nation, holding forth the word of life. It is then that we are fair to him, and have dove's eyes.

In verses 16 to Chapter 2:1 the beautiful maiden replies. "Behold, thou art fair, my beloved, yea, pleasant." Beautiful to the eye and pleasant to the heart. In other words he satisfies her vision, and fulfills every longing of her heart. Jesus Christ is all that to the one who is deeply in love with him. Then she speaks of three things as belonging to them, and we do have all things in common with him. First; she says "our bed is green." The bed is a place of rest. How sweet is our rest in him. It makes me think of the 23rd Psalm. "He maketh me to lie

down in green pastures, he leadeth me beside the still waters." It is after the hard driving service of the labor of love, that to sit down with him, in communion, is as though you both had come to the resting place. Our bed (couch R. V.) is green, restful. Second: "Our house has beams of cedar" V. 17 R. V. Here I am reminded of the church, which in Scripture is likened unto a building or a house. In Eph. 2:19-22 the church is compared to a building fitly framed together for an holy temple in the Lord, and for a habitation of God through the Spirit. In I Pet. 2:5 the church is likened unto a spiritual house, and believers are the living stones built into it. In Matt. 16:18 Jesus said "Upon this rock I will build my church." When she says "Our house has beams of cedar," she says in similitude just what these passages of Scripture have been saying in reality. Cedar wood is one of the most enduring woods. It is known as the "firmly rooted or strong tree." Christ and the church are one, the very gates of hell shall not prevail against her. Third: She says, "Our galleries are fir." Galleries, of course, remind us of going up, or steps of ascent. Also a place where the view or prospect is more clear. It speaks, in other words, of the progressive experience that should belong to the believer in Christ. "Grow in grace and in the knowledge of Christ."

Now in verse 1 of chapter 2 the beautiful maiden likens herself to a flower. She says: "I am a rose of Sharon, a lily of the valley." The general impression throughout the years has been that these words were spoken by the Shepherd-King (Christ). That he was saying that he was the rose of Sharon, and the lily of the valley. The poets and hymn writers have made it so, but it is not so. It is the beautiful maiden using these flowers to express her lowly opinion of herself. In the hands of the Holy Spirit they become similes describing the place of the church in the world today.

The rose of Sharon and the lily of the valley are both flowers of the plain and the valley. In Scripture there are great mountain peaks, two of which stand out most preeminently, viz., the mountain peak of his first coming and the mountain peak of his second coming. Plains and valleys are always found between mountain peaks, and between these two mountain peaks is the plain and valley of the church. And just as the rose of Sharon (plain) and the lily of the valley yield themselves

to the elements of the earth and air, grow and show forth the beauty and fragrance of their Lord and Master, just so the believer in Christ, yielding himself or herself to the control of the Holy Spirit will grow in grace and show forth the beauty and fragrance of the one who puts his own comeliness and fragrance upon them. This is a picture of the church realizing her position in the world and rejoicing in it.

Now in Verse 2 the Shepherd-King takes up the conversation, and says: "As the lily among thorns so is my love among the daughters." This is the way Christ looks upon his church. There is nothing in common between a lily and a thorn patch. Neither is there anything in common between a believer and the world. Yet we are called upon by the lover of our soul to live here in it, but not to be of it. The world, at its very best, is nothing but a thorn patch. You may be in possession of all that the world highly esteems, but if you have not Christ, you have only that which God considers an abomination, and which is under the curse of God, and thorns are the symbol of the curse. What a thrilling, joyous, miraculous thing it is to live here in this world, yet separated from it, and showing forth the beauty and fragrance of Christ, even as a lily in a thorn patch. Christ called attention to the lilies of the field as an object lesson to us not to worry about material things, for said he, "They toil not neither do they spin, yet Solomon in all his glory was not arrayed like one of these. Roses and lilies are similes of the believer. Someone has said that "Lilies that fester smell worse than weeds that fester. The progress of the church has not been retarded as much by drunken men as by soured saints."

Again she takes up the conversation in verse 3. "As the apple tree among the trees of the wood, so is my beloved among the sons." The apple tree is a fit similitude of the Lord, because you can get life from an apple tree, and Jesus is the Tree of Life. She says: "I sat down under his shadow with great delight, and his fruit was sweet to my taste." What a shelter from the hot scorching sun of the persecution of the Devil is Jesus Christ our Lord. What a rock in the weary land, what a shelter in the time of storm. Psalm 121:5-6. "The Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night." How sweet also is the fruit of the Tree of Life.

THE BAPTIST BULLETIN

—for—

BIBLE-BELIEVING BAPTISTS

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

by

GENERAL ASSOCIATION OF REGULAR
BAPTIST CHURCHES
(NORTH)

(Independent and Fundamental)

SUBSCRIPTION RATES:

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

Editor ... ROBERT T. KETCHAM, D. D.
Assistant Editor R. F. HAMILTON

Editorial Office

Walnut St. Baptist Church, Waterloo, Iowa

COUNCIL OF FOURTEEN

Rev. William Headley Chm. . . Gary, Ind.
J. Irving Reese, Elyria, O.
David Otis Fuller . . . Grand Rapids, Mich.
David E. Gillespie Elkhart, Ind.
E. G. Griffith Johnson City, N. Y.
R. F. Hamilton Pana, Ill.
Robert T. Ketcham Waterloo, Ia.
Rev. S. Franklin Logsdon . . . Erie, Pa.
R. W. Neighbour . . . New York City, N. Y.
Ford Porter Indianapolis, Ind.
H. O. Van Gilder Portsmouth, Ohio
A. G. Annette Plainfield, Ill.
Clarence Mason, Jr. . . Atlantic City, N. J.
Carl M. Sweazy Los Angeles, Cal.

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

COMMITTEES

MISSION COMMITTEE

Rev. H. O. Van Gilder, D. D.,
Chairman
Portsmouth, Ohio

PROGRAM COMMITTEE

Rev. S. Franklin Logsdon Chair-
man
Erie, Pa.

PUBLICATION COMMITTEE

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

SECRETARY

Rev. David Otis Fuller
1318 Sigsbee St., S. E.
Grand Rapids, Michigan

TREASURER

Rev. R. F. Hamilton
208 S. Maple St.
Pana, Ill.

In verse 4 she says: "He brought me to the banqueting house and his banner over me was love." The Love of God is the all conquering force. He who has the love of God shed abroad in his heart by the Holy Ghost is born of God and knoweth God, for God is love. (I John 4:7-8). When Joshua conquered Amalek, as Arron and Hur upheld Moses' hands, it was the power of God that was displayed that day and Joshua and Moses knew that, and built an altar and called it Jehovah-Nissi which means the Lord our banner. Love is the banner floating over us, and it means that all the resources and power of an all powerful God are back of us. The banqueting house can be the banqueting house

of His Word, the house of Prayer, the house of Personal Work, the house of Faith. It is in these banqueting houses that the soul is refreshed and strengthened.

"Stay me with flagons" means to feed me with the bread of life. The word "flagons" means something pressed solidly together such as a cube of raisins or some kind of food (Strong's Cond.). Comfort me with apples." The word "comfort" means to refresh. "With Apples" speaks again of the fruit of the Tree of Life." As we sit under the shade of the Tree of Life, he upholds and refreshes and protects.

The Holy Spirit does not use a vulgar expression, when in verse 6

he makes her say: "His left hand is under my head, and his right hand doth embrace me." I submit to you that that is exactly the place for the Bride, in the arms of the Bridegroom. She who has such a warm place in his heart, and love, will never fail to have a secure place in his hands and arms. "The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. 33:27). "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My father which gave them to me is greater than all and none is able to pluck them out of my father's hand. I and my Father are one." (Jno. 10:28-39).

PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

CHAPTER 15—THE PASTOR'S RELATION TO CHURCH BUILDING ENTERPRISES

Scripture—Haggai 1:1-9

The subject of the following lines is not extra-biblical. It is intra-biblical. Recollection brings back the case of a religious personality, notable in his community for things he never accomplished, who argued that church buildings are purely a modern invention. He was not solitary in that notion. Not a few feel that Christianity begins and ends with dissemination, allowing no place for concentration. Both the Scriptures and historic experience will show that they count most heavily in the general spread of the Gospel who meet most regularly within prescribed walls for worship. We have no less authority than the Lord Himself for specified times and places for selective assemblies. The tabernacle set up in the wilderness, followed centuries later by Solomon's elaborate temple, estimated to have cost seven hundred million dollars, subsequently repaired and in part rebuilt, show the divine attitude on the question before us.

A RELATED MATTER

The proper care of church property. There is an all too general need for church building respect and appreciation. "Is it time for you, oh ye, to dwell in your ceiled houses and this house lie waste." Many congregations will not soon reach the place of or have the financial resources for a new building venture. There is still open to all great possibilities in reconditioning and re-

modeling old buildings. Just as old homes, modernized and beautified, may surpass, because of quality and location, new ones, so old church buildings by the craftsman's touch may equal or sometimes excel new ones. This of course is for the local congregation to decide, each on its own merit.

Mr. Average Passer-by does not expect the church plant used by middle class Americans to rival the Parthenon. On the other hand he does not expect it to have a less alluring exterior than the barn of a progressive stock-raiser.

A well cared-for building is something of an index to the spiritual tempo of its occupants. Reader, quiz yourself. Is that building to which you are going next Sunday for instruction, worship and preaching, clean inside and out? Is it well heated, well ventilated and well illuminated? Are you glad to go there and sorry to leave? Is there a name of your church on or near the building? Is there a bulletin board giving the essential information? Is the thing a house or a hovel? Does your church building symbolize, a wide-awake, energetic, forward looking Christian family or does it talk of slothfulness and decadence?

All of us have been in buildings that were not only unattractive but positively unhealthful. We doubt if sanctification abides where sanitation is excluded.

SOME PREREQUISITES TO THE ERECTION OF NEW BUILDINGS.

1. Scrutiny of motives. Before any construction work is undertaken both Pastor and flock should probe deep into their own hearts concerning the end in view. Are we just trying to keep up with the religious Joneses who have outshone us as to architecture? Is the objective a proud pious display? Is the building after all but a dead weight memorial to an ambitious leader?

2. There should be a self-evident need. "And the sons of the prophets said unto Elisha, behold now, the place where we dwell with thee is too straight for us." II Kings 6:1. Elisha and the theological students set out to erect a dormitory only when there was proven, obvious need. If a congregation is laboring in a growing community, if the plant they now have is inadequate, if shepherd and flock are far-seeing, if a constructive, intensive, extensive evangelistic program is the objective, there is sense to a building enterprise.

3. There should be an approximate unanimity among those of spiritual discernment of the congregation. No aspiring clique has a right to shoulder an unbearable burden upon the whole church.

4. The place. We do not believe in the comity principle or rule as some religious leaders seek to apply

it. But Christian reason would dictate that when a church is doing a good work no church should deliberately move in to duplicate or compete. There are vast, unevangelized areas to explore. Churches having in mind a strong continuous evangelistic ministry will do well to weigh the appeal of the downtown sections of cities large and small. It should not be forgotten that a similar ministry can be carried on in rural or highly residential areas.

5. The building committee. About as much as need be written concerning this committee is that it should be representative. It should be limited to Christian men who have initiative, patience, a judical kind of mind and wherever possible some administrative experience. Needless to say that all members of the committee should be fully in accord with the proposed undertaking. One man riding "the holding back strap" can cause infinite embarrassment. The committee should always include the Pastor. In some instances he should be chairman.

WHAT ABOUT A COMMERCIAL ARCHITECT?

Likely the congregational purse will be the deciding factor on the employment of an expert in building designing. Certainly no wealthy congregation ever contemplates the erection of a church house independent of hyper-technical skill and rich experience. Many of us have an abounding admiration for competent architects and their attainments. They are the creators of land marks that withstand the corrosive effects of the ages. They lend aesthetics to cities that would be otherwise woefully humdrum. But in relation to church buildings they often present a real problem. They seem not to get their fingers on the pulse of the situation. Their labors satisfy the eye but fail often on almost every other point. They think in terms of a memorial instead of a ministry. Their work may satisfy the lovers of liturgy but seldom the lovers of Bible truth. Despite this any congregation who can afford an accredited architect who can fully sympathize with the ends for which a church building is set up will do well to have him, provided the final decisions all rest with the building committee. No congregation with a sense of responsibility for handling Christian funds will allow a man to carry through a meretricious exhibition.

CONSECRATED COMMON SENSE IN CHURCH PLANT DESIGN.

We want to advance a suggestion here. It seems to us that a church building should give crystalized expression to the kind of message that the congregation has to offer to the community and the world. Stated differently, a church that offers to man a ritualistic worship, that is cold, over-dignified, elevated in style is quite consistent when putting up a cathedral-like highly ornate building. But that same building sets up a burlesque environment for a congregation which has an evangelical set of doctrines, an evangelistic spirit and makes a personal warm-hearted appeal to men and women. Church architecture will either lengthen the shadows of a pulpit or scatter and disperse them. Any Pastor who has in mind using his church building for an intensely biblical ministry, where the democratic, genuinely human, spirit will prevail, where prayer rises from the congregation as well as the rostrum, where testimony, praise and song are spontaneous and soulful, should seek to incorporate these suggestions into the very building plant.

Long ago architecture was defined as, "Frozen music." That perfectly covers ornate architecture which makes only a cultural appeal. But architecture may be heart music. Let the reader reflect; do not some church buildings fill you with awe? Do they not forbid familiarity and expel the home-like impulse? Do they not say to the masses of common folk, "Our builders did not have you in mind? Should you enter here, tread softly."

In perfect contrariety other buildings have a welcome written upon their faces. Their designs include beckoning hands, outstretched arms. You enter naturally and gladly, you leave reluctantly. You feel like singing when others sing. You feel that you were in the mind of the builder. You feel that the whole plan of construction is more in step with the aims of Him whom the common people heard gladly. We believe churches with a biblical message and biblical objectives should seek to stamp those facts upon the very edifice in which they worship. The foregoing in no way implies that the vitally orthodox should be satisfied with inferior work-shops.

About two years before Dr. Oliver Van Osdel died it was the writer's privilege to have an extended interview with him concerning Wealthy Street Baptist Temple in Grand

Rapids, Michigan. The words of the Doctor remain clearly in mind. He said, "It is a false conclusion that building beauty resides in architectural flourishes and useless appendages." He further said, "Any building that is correct in its proportions, sufficiently spacious for the members to which it must minister, comfortable and serviceable is therefore beautiful." The building erected under his leadership is a perfect illustration of his reasoning.

Simple observation has shown us that certain omissions could be made without loss, in the traditional type of church building in America. The elevated approach is not necessary. It has neither religious significance or practical advantage. The average churchgoer is not an Alps climber. It would be of interest to know how many elderly people are actually kept from church attendance during unfavorable weather because of a long ascent of steps at the main entrance. No successful commercial house sets up such a barrier.

The elevated ceiling is also purposeless and sometimes creates a serious problem in acoustics.

The rostrum and choir loft, it is generally agreed, should be essentially one unit and not too far above the main floor. The Lord's final promise was that He would be with His people always. The Pastor and the singers should be down with the Lord and His people. Art glass windows do lend traces of beauty and touches of the sacred to a place of worship but they certainly cannot be said to have utilitarian value. When they represent a heavy financial investment the conscience of the congregation should assert itself and omit them. To summarize things to this point. In brick and stone we shall nullify or glorify the grand life-transforming tenets of pulpit and class room.

A WORD CONCERNING TABERNACLES.

Buildings of tabernacle pattern are largely a twentieth century move. Each individual church will have to decide what type of building meets its desire and purpose. If a congregation has in mind maintaining a preaching center, a large Bible Conference assembly hall, a place for extensive old-fashioned revivals and nothing beyond that, the painfully large tabernacle will meet the need. But any company of people intending to carry on an organizational as well as a pulpit ministry will likely find the usual tabernacle a disap-

pointment. Tabernacles commonly prove more effective in highly crowded centers. They are also a great problem unless crowds are consistently large. Nothing will so dampen the ardor of a preacher and his active lieutenants as an auditorium about one-third filled. It is like traveling in a trackless wild.

THE BIG BUGBEAR OF FINANCE.

There are two extremes with reference to finance that Christian congregations should avoid. One is the view that nothing should ever be purchased on a deferred payment plan. We believe that the most unwarranted interpretation has often been given to the apostle Paul's counsel to Roman Christians, "Owe no man anything." It is unreasonable to make that Scripture mean that one should never enter into any contractual obligation which will require time for its prosecution. We believe it is a solemn warning against defaulting in one's financial obligations. One does not owe his creditor anything so long as he lives up to the agreement between himself and his creditor. We have never known one person who held to the extreme view of the afore mentioned verse who followed it out in actual practice. In the present economic set-up it is impossible. What I am laboring to say is that when a church going ahead in a building venture agrees to pay its mortgagors a certain interest rate plus, say two hundred dollars per month, on the principal, so long as it adheres to that agreement it owes the mortgagor nothing and has violated no principle suggested by Paul's prohibition. Careless or deliberate default in payment is where congregational transgression begins.

The other extreme is the more common offense, namely that of plunging hopelessly into debt in order to realize a carnal ambition. There are Pastors whose names would have sunk into irretrievable oblivion apart from the fact that they led unwary congregations into wild building ventures. It is easy to face the people and quote the great saint who said, "Undertake great things for God and expect great things from God," but faith in quotation and faith in operation may differ sharply. We are convinced that God expects people to apply enlightened judgment to all their undertakings. No responsible building committee will ignore general economic conditions. The income of the average sustaining mem-

bership member of the church or the history of giving on the part of the congregation when a building budget is being proposed is worth weighing. As a matter of wise policy it would seem that a church should not place itself under a financial burden that cannot be lifted entirely within ten or fifteen years. To do so, is to mortgage the future of people who are not now reborn or even born. No wise considerate parent puts financial barriers in the way of his own children. It is the right of those who come after us to decide to what extent THEY wish to carry heavy loads for the glory of the Lord Jesus Christ. It is not our right to pack crushing burdens upon their shoulders.

This may have the effect of saying to some that the new building idea should be dismissed but that is not its import. Here is ventured a very pointed, if not personal suggestion. Churches seriously contemplating new buildings, but handicapped by insufficient funds, should visit the Grand Boulevard Baptist Church of Des Moines, Iowa. Pastor A. D. Mohr and his congregation have achieved the maximum in worshipfulness of spirit, auditorium capacity, acoustics and service value with minimum investment. The secret of it is that the people had a mind to work as well as give. We do not believe God is leading any church to so sink itself in local indebtedness as to have to close its ears to the worldwide call for evangelism. No church can die to missionary interest for a period of years and then enjoy a speedy, full resurrection. When the building becomes an obsession instead of an accessory it borders on idolatry. We recall a Pastor who was mildly rebuked for his limited contributions to the church building fund. His reply in effect was that he felt he had more than carried his share in the form of a greatly reduced salary while mortgage notes were being met. In this sense frequently the incumbent Pastor and needy missionaries in this and other lands are the most generous contributors to building projects. This is not a healthy state. There is a timely sentence that should be inserted here. Once a church has put its name through its representatives upon paper to pay a stipulated amount for material and labor the act should be regarded as a sacred obligation. There should be a soldierly, sacrificial facing of the deal. No dodging from, or coercing creditors, or taking advantage of changed

economic conditions can be looked upon as Christian.

ONE OR TWO WARNING SIGNALS.

Trustees. Too much care cannot be exercised in the selection of trustees. State laws should be adhered to but even more should be required. It is advantageous to have a trustee who is generous and business-like. But that is not enough. A trustee like any other member of the local church officary should be in sympathy with the doctrinal platform and the distinctively spiritual objectives of the church. Such should be continued in office during good behavior and efficient service. No man capable of betraying the church and its interests to any outside force should ever be selected or retained.

Clarity as to legal ownership. Witness the long chain in many parts of our land of church trials involving courts in the last twenty years. The sorrow, the embarrassment, in some instances the downright injustice despite the many triumphs of the truth should make us super-cautious. What folly it is to have church deeds with reversionary clauses, or various provisions stating that in certain contingencies the church property shall fall into the hands of certain boards. Such agreements make churches pitifully vulnerable to designing religious leaders. No wise congregation will imperil its future for a small financial consideration. Every possible step should be taken to guarantee to the local congregation full control over all its own property. May God grant to us wisdom in all we seek to do for His glory.

"The feeling incident to an unforgiving spirit is liable to increase. There is no telling where it will stop, or to what it will lead. An unforgiving spirit is a prejudiced spirit. It seeks the condemnation of the offender, and the justification of self. The longer such a spirit is allowed to continue, the more difficult forgiveness becomes and the less likely it is to be granted."

"Doubts are leaks that sink the ship of faith."

"When your knees knock, kneel on them."

"It is when you are hurt that people see Christ in you."

WHAT AMERICA NEEDS TO DO IN THIS PRESENT CRISIS

(Message delivered by Rev. Ford Porter over Station WIRE, Indianapolis, Dec. 14.)

I am speaking this morning on the subject, "What America Needs To Do In This Present Crisis." We read in 2 Chronicles 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

The most beautiful temple ever built for the Worshipping of God had just been completed and dedicated. Solomon, the king, had offered the dedication prayer. It was a wonderful prayer. He plead for the mercy of God. He did not ask for Justice from God; but for Mercy. That is what we need in America today; not justice, for if God's justice was meted out to this nation, it would be completely wiped out. For this nation has turned her back on God. What we need is His mercy. Mercy is the withholding of a deserved punishment, and that is certainly what we need.

We read a portion of Solomon's prayer as recorded in 2 Chronicles chapter 6, verse 12, "And he stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands:" The prayer continues—in verse 28, we read, "If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts or caterpillars: IF THEIR ENEMIES BESIEGE THEM IN THE CITIES OF THEIR LAND: whatsoever sore or whatsoever sickness there be:—verses 30-31. "Then hear thou from heaven thy dwelling place, and forgive and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men.) That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers." God appeared to Solomon and said, I have heard your prayer, verse 12 of chapter 7, "And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice." Now verse 14, God says, "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, will forgive their sin, and will heal their land."

The most horrible thing, besides God's final judgment, that can happen to any Nation has happened to us again; the taking of lives that were created in the image of God. AMERICA IS AT WAR! There are a number of us who had said, that this experience would come upon us. WAR IS A RESULT OF SIN!

America Has Forgotten God

Roger Babson, perhaps the world's greatest statistician, and an outstanding Christian gentleman, in addressing a group of bankers and business men in an eastern city some time ago, said, "America has forgotten God, and unless we turn back to Him a crash is inevitable." Many of the men, so we read, laughed at Mr. Babson, for making such a statement. The crash came! That was in 1933. America did not turn back to God, but has plunged farther and farther into sin, especially with the repeal of the 18th amendment.

America Is At War!

A week ago today many of us sitting in our homes or in our cars listened to the report of the dastardly attack that was made upon our nation. Our hearts were stirred. We listened the day following to our President ask Congress to declare that a state of war existed, which was soon done. This morning, though we were confident, this very thing would happen to this great nation of ours, yet it almost breaks my heart to say, America, the greatest nation that God's sun shines upon, AMERICA IS AT WAR!

Many Hearts Are Broken

I know I am speaking to many mothers, wives, sweethearts, fathers, brothers, sisters and loved ones who have had to bid farewell to some loved one as he responded to the call of his country. Your hearts are broken. May God bless every one of you. Look to Him, and Trust in Him who alone can help you bear your burden. God says in I Peter 5:7. "Casting all your care upon Him; for He careth for you." We are all in it, for whatever we do we

are helping somewhere along the line. We should all be deeply grieved, yes, heart broken about it.

Some Say "Harden Your Hearts"—Others "Drown Your Troubles"

There are those who say, well now that we are engaged in war, we will just harden our hearts and go out and kill those blankety-blank, blankety-blank —. Of course our soldiers will have to fight. Christian young men are justified in enlisting for we read in Romans 13:1-2, "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." There are others who will go out and try to drown their troubles, try to forget it all, by drowning their troubles with pleasures and strong drink. If this Nation is not careful, it will go down in defeat, through adultery, fornication and drunkenness, just as many others have. I am one of many who think we should have prohibition again, and help keep our boys fit, as well as the nation.

America Needs To Turn To God!

What America needs is to turn to God. Solomon prayed regarding Israel, in 2 Chronicles 6:28, 30, "IF THEIR ENEMIES BESIEGE THEM IN THE CITIES OF THEIR LAND"—"Then hear thou from heaven thy dwelling place." And God replied in the words of the text, "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." Now some one may say, yes, but that was to Israel. In I Corinthians 10 we read, that the things that happened to Israel were examples for other nations that would follow, verse 11, "Now all these things happened unto them for examples: and they are written for our admonition upon whom the ends of the world are come." That was spoken regarding Israel, yet it most certainly applies to us, for it says, it was for the example and admonition to all, even to the end of the age. Our ENEMIES BESIEGED US IN THE CITIES OF OUR LAND. Now God tells us, on what conditions He will hear our prayers and answer them.

God Says, If My People

That is, Christians; the Children of God; those who have been born again; those who have known the joy of salvation:

Which Are Called by My Name

Those who have been called by His name; a Christian; a godly person. It is a great HONOR to be a Christian: a godly person; to be called by His name.

Shall Humble Themselves

Right here is where a great deal of the trouble lies. We have become too haughty and too proud. We have become heady and high-minded. My how proud we are. We think we are about "it!" With all the luxuries; with all the conveniences; with all the advantages and all that we enjoy today. Certainly we should be thankful for them; but we have become so wrapped up in these things; so proud because of what we have, that we have FORGOTTEN GOD.

We are living in a pleasure mad age. We are living in a day of the exaltation of man. We are living in a day when restraint and advice are resented.

People seemingly have forgotten that we are mere CREATURES OF THE DUST, and that to dust some day each one SHALL RETURN.

I care not what position you may occupy today. I care not how highly educated you may be. I care not how prosperous you may have become.

I care not how much wealth you may have accumulated.

You are the same as every one else; just a creature of the dust. It does not make any difference what you may do; some day you will turn back to the dust. Genesis 3:19 "For dust thou art, and unto dust shalt thou return." And another thing, one does not know what minute their life may come to an end. James 4:14 says, "Our life is even a vapor that appeareth for a little time and then vanisheth away." My how we should humble ourselves. If these terrible experiences do not humble the people of America, I can hardly imagine what it will take to humble us.

And Pray

It is true this is addressed particularly to, my people, which are the children of God; but I thank God every one can pray.

THE SINNER CAN PRAY! There is of course only one prayer the sinner can pray. That is the publican

prayer, recorded in Luke 18:13, "God be merciful to me a sinner." If you are not saved this morning, be willing to acknowledge that you are a sinner, and where ever you are, pray the penitent prayer, and thank God He will hear you and save you. God says, in Romans 10:13 "For whosoever shall call upon the name of the Lord, shall be saved." My wife and I called in a home here in the city, just the other day, and talked to a lady about her soul. She was a sinner and willing to confess it. I explained the plan of salvation to her; how Jesus actually became sin for her and died in her place and if she would only receive Him He would save her. She knelt with us, called upon the Lord, praying the penitent, publican prayer, and arose to her feet, rejoicing in that she was saved. Oh, my sinner friend, call upon Him this morning; believe on Him and be saved.

THE BACKSLIDER CAN PRAY!

I John 1:9 says, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." That is to the backslider. To those of you who have allowed some sins to come into your life, and caused you to lose the joy of salvation. You will note God says, that He will forgive, as soon as you confess. Even before you have an opportunity to ask Him to forgive you He will do it. My friend, listening to me this morning, who may have lost the joy of your salvation; you may have allowed some sins to come into your life. You are not happy as you were at one time. Bow your head and lift your heart to Him, confess that you have sinned against Him. Remember He said, I will forgive and cleanse from all unrighteousness. Renew your covenant with the Lord. Get back into Fellowship with Him this morning. Get back on praying ground. You need to pray.

THE CHILD OF GOD CAN PRAY! This is the time for real earnest prayer. There should be much earnest prayer today. Prayer changes things! As we have said, our NATION IS AT WAR. Christians need to pray. Our Nation was born in prayer. George Washington prayed at Valley Forge. Lincoln prayed during the Civil War. Many recall how the enemy was turned back from Paris immediately following a Day of Prayer in this country during the previous World War. God still lives. He still hears and answers prayer. My friends let us PRAY!

And Seek My Face

People do not take time to seek His face today. Do not take time to tarry in His presence. It is not popular; but it is the thing to do. Jesus said, Luke 24:49, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." We come into a service. We hurry to get through. We cannot wait. We may not say so with so many words, but we do with our actions; "Lord if you have a blessing for us, you will have to get it here before 12 o'clock, otherwise we will not get to enjoy it, because we will be gone by that time!"

This nation has been seeking the faces of others for a long time. You pass by the movies a long time before the show begins and great crowds are often standing in line waiting for the doors to open. The people are seeking the faces of others as they will be thrown upon the screen. A large number of these are church people; but they get more enjoyment seeking the faces of the movie actors and actresses; who for the most part are a bunch of adulterers and adulteresses; than they do seeking the FACE OF GOD in prayer or in the services at the church. On Sunday nights the theatres are packed while for the most part, the churches, if they are open at all have a very small attendance. God says, SEEK MY FACE. It is not surprising that we have the great spiritual dearth that we have today: for our God is a jealous God. He says, "SEEK MY FACE."

And Turn From Their Wicked Ways

That is come clean for God. For-sake ungodly practices. If professing Christian people would cease patronizing many places of worldliness, they would have to close. Today it is difficult to tell the difference between the Church and the world. Many of those who go to church and profess to be Christians, do the same things the people of the world do. They dance, they play cards, they run to the movies, they curse, they swear, they steal, they lie, they tell filthy stories, they drink, they gamble, they defraud, they practice greed and graft, in fact there is scarcely nothing the ungodly do, but many of those who profess to be Christians do. Many churches with their social rooms and social program, not only are giving encouragement to these things, but are teaching their members to participate in them. MY FRIENDS, THIS OUGHT NOT TO BE! God

said, "Turn from your wicked ways." We need to pray. We want God to hear our prayers and bless our nation in this exceedingly dark hour. He has clearly told us, on just what conditions, He will hear and answer our prayers. He says, "TURN FROM YOUR WICKED WAYS."

Then Will I Hear From Heaven

And not until then. God has said, unless you turn from your wicked ways, and cease from your ungodly practices, I will not hear your prayers. We read in Isaiah 59:1-2, Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." We want God to hear us in these crucial hours, as we pray for our President, for those in authority, and for OUR BOYS who have answered THE CALL. We know if He hears us He will answer, I John 5:15, "And if we know that he hear us, whatsoever we ask, WE KNOW that we have the petitions that we desired of him." Oh, may God help us this morning to do as He has bidden us, and continue to do so each day, so that He will hear and answer our prayers.

God Has Blest America and Will Bless Again

I thank God I am an American. I have traveled in 17 different countries besides our own. I am glad that I was born in America. I shall never forget an experience I had in Paris. At that time, I had travelled through some 15 different countries, stopped in a number of the larger cities, as well as many small ones, had observed the conditions under which the people lived, their manner of living, etc. I had seen the flags of these different countries. I was on my way to the American Embassy to talk to some of our men about the conditions that prevailed in Europe at that time. That was in 1929. Everywhere we went we sensed the terrible state of unrest and wondered just how serious it was. I remained in Paris an extra day just to talk with our men in the Embassy. I talked particularly to the head of the War Department. I told him what we had sensed and I said I was wondering if it really was as bad as it seemed on the surface. He said, "It is far worse than you have any idea. Europe is sitting on a powder keg now, just waiting for some one to touch it off." He said all the trouble

can be traced to selfishness and greed, and he also said America is just as guilty in that respect as any of the other nations. I disliked to hear that but I guess it was true. Now going back, I was walking down the street along the shore of the Seine River. I looked up and in the distance I saw the American flag floating in the breeze. It was atop the Embassy. I knew I was an American citizen. I cannot explain the reason for this experience, but when I caught sight of that flag, tears filled my eyes, and a peculiar emotion stirred my soul, and I said, "All hail, to the most beautiful flag that floats over any nation." I came to realize as never before, that I was an American citizen, and that I had a peculiar respect and a warm feeling for this great nation of ours, and for OUR FLAG. This nation

came into being because of a group of people coming to its shores seeking after God. God has blest America with unusual blessings, and will bless her again, if her people will do what God has asked them to do. I stand before this microphone this morning, in this dark hour, one of the darkest hours this nation has ever faced, and plead with you all; Let us turn back to God, and to the Bible. Sinner! Confess to Him this morning, that you are a sinner. Receive Christ as your Saviour and Friend. Backslider! Confess your sins and renew your Fellowship with the Lord. Christians! Let us Pray, that there may be a turning back to God, so God may TRULY BLESS AMERICA AGAIN with an old fashioned revival. Oh, may every one, let God have a chance in your life.

BAPTIST BIBLE SEMINARY

With the beginning of a new semester Feb. 3, ten students from the five states, New York, Ohio, Illinois, Iowa, and Minnesota enrolled for the first time.

A summary of the practical work done by the students during the first semester shows:

- 89 Bible classes taught.
- 170 Children's Bible Clubs taught.
- 337 prayer meeting and young people's meetings addressed.
- 609 Sunday School classes taught.
- 1,717 persons spoken to concerning salvation.
- 76 persons professing conversion.
- 33 backsliders restored.
- 48 New Testaments distributed.
- 406 Scripture portions distributed.
- 17,961 tracts distributed.

Because of special ability some have greater opportunities, but an effort is made to see that every student has an opportunity to participate in some definite Christian service each week.

The freshman class were hosts at a party given for the whole school on Friday evening, Jan. 30. Coming at the end of examination week it gave an opportunity for the students, unhampered by the prospect of week end assignments to be care-free. Some lively games got the party off to a vigorous start and then with the guests all seated, the freshmen showed their ability as entertainers by producing an "amateur" program which didn't leave any doubt as to its carefully planned

"amateurishness." After refreshments came the devotional period and Dr. Griffith in giving a short message proclaimed the party the best ever in real entertainment. Seminary students work hard and play hard and it is all to the glory of our Lord.

* * * * *

A STUDENT TESTIMONY

"The Annapolis of Baptist Orthodoxy". Such a militaristic term applied to a Christian training school embraces but one thought; that here is a center of intensive, Biblical training where Jesus Christ is King and all programs center about Him. As a Senior at Baptist Bible Seminary my constant prayer of thanksgiving rises to Him who called me to this school. The blessings received in classrooms and on Christian work assignments shall be cherished for years to come. I praise God for such an institution as Baptist Bible Seminary. — Harlan Rahilly, Austin, Minnesota.

● ● ●

SAVE YOUR
TIRES
FOR THE
MAY
MEETING

"THE INCOMPARABLE CHRIST"

(Continued from page 1)

their energy in striving about mere words or expressions to no profit. They have become so engrossed in secondary and tertiary details that they miss the point of it all,—personal fellowship with a Person. Their orthodoxy is unattractive, and barren.

On the other hand, our *second* great danger is illustrated by that specious catch-phrase, which has gained so in popular usage,—a catch-phrase which sounds so pious that even well meaning orthodox believers have often been stampeded into using it, namely, the phrase, "No creed but Christ!" This sounds well enough, but think a moment. You cannot preach Christ without saying something about Christ. The moment you say something about Christ, you have identified the Christ you declare. Whatever you have said about Him, therefore, constitutes what you think and believe about Him. What you think and believe about Him is your creed. Whether you believe much or little, rightly, or wrongly, you have a creed concerning Christ. You cannot think of Him or mention Him without having a creed. **SO DOCTRINE IS INEVITABLE; CREEDS ARE INESCAPABLE.** Since we must believe *something* about Christ, we should believe what *the Bible* says about Christ; since we must have a creed, let us have an exact and Scriptural creed.

No, there is nothing wrong with having a creed. There is nothing wrong with doctrine. They are necessary, and, properly used, they are our friends. They protect us against subtle modernists who would try to take away our Christ by minimizing or denying the necessity of a creed with the cry "No creed but Christ." One major denomination refused to put itself on record as affirming a time-honored creed, substituting the pious statement that they accepted the New Testament as their authority. Ah, but the New Testament says some very definite things about our Lord's person and work: what are those things? When you say what those things are, you have a creed. No one who takes the New Testament at face value can object to any fair summary of what the New Testament says about Christ. Therefore to refuse to affirm, in credal form, what the New Testament says about Christ, is to say I do not be-

lieve in the Christ of the New Testament nor the New Testament which tells me about Christ. But so subtle is the Devil, that arch-religionist, that men will solemnly declare they accept the New Testament as authority while denying the necessity of a creed. And so they go on preaching the Christ of their imagination, and everytime they say anything about Christ they are stating their creed,—a false creed! How stupid! How sad!

My fellow fundamentalists, and I do not feel that any one of us should shrink from the term, for we are called that, whether we like the term or not,—my fellow fundamentalists, we are to blame for much of the confusion which is abroad today. We have failed to see that, although doctrine is inevitable, and doctrine is right and proper, doctrine is lifeless and powerless, and fruitless, yea unconvincing unless the PERSON of Christ comes into the doctrine and penetrates it with HIS life and power. Doctrine is of value to my soul **ONLY AS CHRIST, THE LIVING CHRIST**, applies it to my soul!

This is the forgotten emphasis which produces dead fundamentalists and gives ammunition to dead modernists. A lifeless faith cannot convict nor convert. Even the demons believe, *and tremble*, but to what avail? This is our forgotten emphasis: Not so much **WHAT** we preach, but **WHOM** we preach! In other words the emphasis of the New Testament is not "The Atonement" but "**CHRIST** died for our sins;" not "the Resurrection" but "*Christ* arose from the dead . . . and ever liveth;" not so much "The Return of Christ" but "*I* will come again!" It is **WHOM** we preach; **WHO** He is; what *He* has done; what *He* is doing; what *He* will do! That is our message. "**Christ** IN you the hope of glory; **WHOM** we preach!"

'My hope is built on nothing less
Than Jesus' blood and righteousness;

I dare not trust the sweetest frame,
But wholly lean on Jesus' name!"

"Once it was the blessing, Now it is
THE LORD;

Once it was the feeling, Now it is
HIS WORD;

Once His gift I wanted, Now, the
Giver own;

Once I sought for healing, Now,
Himself alone!

"All in all forever, Jesus will I sing
Everything in Jesus, and Jesus
everything"

But it is not only Christ Whom we
PREACH, but Christ

II. Whom we Worship

As one gazes at this great pen picture of Christ which Paul draws in the first chapter of Colossians, beginning with verse 14, there cannot but be in the heart of any saved person a growing awe of the majesty of the Person Who is our Saviour and Lord. Here He is, *God* from all eternity, Creator and Sustainer of the universe, material and immaterial; Lord of spirits, Lord of men, Lord of Life. See Him as Providence with a capital "P;" and History as "History!" He is Federal Head of the Church; the Firstborn from among the dead. The One who dominates the *Old* Creation and the One who dominates the *New* Creation. The One who will translate all into His New Creation by the cleansing of His blood, or who will arrest, and judge, and place in His eternal prison house all rebellious and unrepenting, whether angels or men. The One who will purge even the heavens from the effects of sin, and who will change the chaos which sin has created into a well-ordered cosmos. See Him as the Reconciler of all that *can* be reconciled; the Sufferer for our sins. The Pre-eminent One who has bought with His blood and will soon hold in His pierced hand again the title deed to the Universe.

As we gaze at Him a solemn hush comes over our hearts; we are aware that we are on holy ground; the shoes seem to fall from our feet; there is a general feeling of buckling around our knees, "our comeliness is turned into corruption" as we cry out "My Lord and my **GOD**!" This is no mere Carpenter of Nazareth, though we bless God for His true humanity. But we are no idolaters. We worship not a man! This is **GOD**, God manifest in the flesh, but **GOD**! We *worship* Him. We are amazed at that condescension which would cause Him to love us and save us, yea, come to *indwell* us! No wonder Paul goes from land to land and sea to sea to proclaim this blessed "Mystery—Christ IN you, the hope of Glory." And this Christ whom we *preach*, we also *worship*, for He is

"God . . . over all . . . blessed forevermore" (Rom. 9:5b)

"God was manifest in the flesh,
Justified in the Spirit
Seen of Angels
Preached unto the nations

Believed on in the world
Received up into glory!"
(I Tim. 3:16)

"But unto the SON he saith, Thy Throne, O GOD, is for ever and ever; a scepter of righteousness is the sceptre of thy kingdom. And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; They shall perish but Thou remainest; they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but THOU art the same, and thy years shall not fail" (Heb. 1:8, 10-12).

"I and my Father are one. Then the Jews took up stones to stone him because "He made Himself God. (John 10:30, 31, 33).

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son; That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him" (John 5:21-23).

"For in Him dwelleth all the fullness of the Godhead in bodily form . . . and ye are complete in Him" (Col. 2:9, 10a).

"And they sung a new song, saying. Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. 5:9, 12).

And all the people said "Amen!"

Yes, down we go on our knees before Him, WHOM we WORSHIP!

O could I sing the matchless worth.
O could I sound the glories forth
Which in my Savior shine.

I'd soar, and touch the heavenly strings

And vie with Gabriel while he sings

In notes almost divine

I'd sing the precious blood He spilt,
My ransom from the dreadful guilt
Of sin and wrath divine:

I'd sing of His glorious righteousness,

In which all perfect heavn'ly dress
My soul shall ever shine.

I'd sing the characters He bears,
And all the forms of love He wears,

Exalted on His throne:
In loftiest songs of sweetest praise
I would to everlasting days
Make all His glories known.

But He is also the One

III. Whom We Love"

though we have seen Him not, and in whom believing we rejoice with joy unspeakable and full of glory" (I Pet. 1:8).

It is entirely possible that, filled with awe and impressed with His splendor, we should worship Him and yet not love Him. His very majesty, under other circumstances than these which the Gospel presents, would make Him unapproachable. We might admire Him, but not love Him; fear Him, but not desire Him.

But ah, no, this is the One "Whom we LOVE"! We have been "espoused to Him as a chaste virgin." "Christ loved the Church and gave Himself for it" and "we love Him because He first loved us." He is our Lover and Friend. All the analogies of a true and fervid human love for a human lover are to be applied spiritually to our relationship to Him. The Song of Solomon puts words in our mouths, and moves our hearts to say with quiet contentment, and yet exquisite pleasure: "I sat down in his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love . . . His left hand is under my head, and his right hand doth embrace me. . . My beloved is mine and I am His. . . My beloved is the chiefest of ten thousand; yea He is altogether lovely" (Song of Sol. 2:3b, 5, 6, 16; 5:10, 16).

"My Jesus I love Thee, I know thou art mine.

For thee all the follies of sin I resign;

My gracious Redeemer, my Saviour art Thou

If ever I loved Thee, my Jesus 'tis now."

"Now abideth faith, hope, love, and the greatest of these is love."

And, then, Christ is the One

IV. Whom We Serve!

Paul speaks of God "WHOM I SERVE . . . with pure conscience" (2 Tim. 1:3). Immediately we are saved and fall in love with Jesus, we will cry out, with Paul, "Lord, what wilt thou have me to do!" (Acts 9:6).

It needs no arguing that we are

not our own but we are bought with a price. It stands to reason that we should serve the one who is our Master. "Ye call me Master and Lord: and ye say well; for so I am" (John 13:13).

But there is a much needed emphasis in this matter of Christian service that I should like to give. It is the emphasis of *love*.

Some Christians speak of God's will in tones that would imply that He is some heartless tyrant up in the skies who demands his pound of flesh. Why, bless your heart, He *loves* you! And when He wants to make known HIS plan for your life, He is not trying to take you from the path of happiness and put your nose to the grindstone! No, He is just trying to keep the Devil from accomplishing that very thing! For if you do not do the will of God, you will do the will of the Devil, and the Devil is a hard taskmaster. Have a little talk with Jonah if you don't believe that. Jonah thought God's will was hard but he found the Devil's was harder. Now, God has a plan for your life and my life. His plan is individual, and it is drawn with loving care. It is suited to your ability; it will put you in the place of greatest fruitfulness and happiness; it will make clear to you who your life partner should be, God's man or woman for you. God's plan will save you many a heartache and many a regret. And to think that the God of all the universe should deign to apply His mighty wisdom to the practical details of *YOU*'s life! He *must* love you a great deal to do this. Why do you therefore act as though His commandments are grievous, as though you were afraid God will put something over on you? Ah, gladly take His plan for your life, drawn with His loving hand. Don't let the Devil cheat you out of it for He will if he can.

But not only must you remember that love is the key to God's plan for your life and service, but love is the key to *your* effective service for Him. We are not to serve in the slavish fear of the old covenant, but in the glad freedom of the new covenant. When a wife loves her husband it will not be necessary to put up a set of rules on the kitchen wall. We rightly reckon therefore that "if one died for all, then were all dead . . . that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again. . . Now then we are ambassadors for Christ" (2 Cor. 5:15, 20).

I know not into what place or in what capacity you will be called to be His ambassador, but BE His ambassador; truly represent Him PERSONALLY; exemplify Him; give HIS message (never mind your own). And above it all, let the love of Christ burn as the flaming torch which guides you and warms your heart in all your service.

Yes WHOM we SERVE!

"Who is on the Lord's side? Who will serve the King?

Who will be His helpers Other lives to bring?

Who will leave the world's side? Who will face the foe?

Who is on the Lord's side? Who for Him will go?

BY THY CALL OF MERCY, By thy grace divine

We are on the Lord's side,
Saviour, WE are THINE!"

And finally, it is Christ

V. Whom We Await!

No consideration of our blessed Lord would be complete without the

remembrance that He said "I will come again!" In Philippians 3:20 and 21, I read in the Centenary Version, "But our commonwealth is in heaven, and it is from heaven also that we are anxiously awaiting a Savior, the Lord Jesus Christ, who shall change the fashion of the body of our abasement into the likeness of his glorious body by the energy with which he is able to subject all things to himself." Such words need no human embellishment! This is the goal of all our preaching and praying, our toiling and serving. If we love Him Whom we have not seen, what will it be to see Him! If we worship Him here, what will it be there! Yes, truly, it is He WHOM WE AWAIT,—for final deliverance from sin, for the translation or resurrection of our bodies, for the happy reunion with loved ones, for the bringing in of a reign of righteousness and peace, "Earth's Golden Age!"

Then peace will be brought to earth by the Prince of Peace, and "Jesus shall reign where'er the sun. Doth his successive journeys run.

His kingdom stretched from shore to shore, Till moons shall wax and wane no more."

Oh, child of God, are you "anxiously awaiting" Him? Do you "love His appearing?" If not, why not? Let this happy hope flood your soul with light in these dark days, and give you the strength to see it through, for His name's sake!

Yes, it is

Christ WHOM WE PREACH
Christ WHOM WE WORSHIP
Christ WHOM WE LOVE
Christ WHOM WE SERVE
Christ WHOM WE AWAIT

"Even so, come, Lord Jesus!"

"All hail the power of Jesus' name,
Let angels prostrate fall
Bring forth the royal diadem
And crown Him, Lord of all!"

O that with yonder sacred throng
We at His feet may fall,
We'll join the everlasting song
And crown Him Lord of all!"

GLEANNINGS

Edited by R. F. HAMILTON

WASHINGTON NEWS

THE TEMPLE BAPTIST CHURCH OF TACOMA had as their anniversary banquet speaker on January 21st, Dr. Albert G. Johnson of the Hinson Memorial Baptist Church in Portland. The banquet was held in the "fellowship Hall" of the Masonic Temple where the Temple Church meets regularly on Sundays.

Upon recommendation of the Church Cabinet the church voted to co-operate with the union evangelistic meetings, April 12th to 26th, under the sponsorship of six or seven Baptist Churches in Tacoma. Rev. Harry McCormick Lintz is to be the evangelist. The services will be held in the First Church building.

* * * *

WISCONSIN NEWS

THE PURCHASE OF A NEW ORGAN is being contemplated by the people of the Garfield Ave. Baptist Church of Milwaukee. The new instrument was to be demonstrated on Sunday, February first. By special effort it was hoped that the price of the new organ, plus the balance on the parsonage obligation

might all be cleared by the end of forty weeks.

Dr. R. L. Moyer, Dean of Northwestern Bible Institute and Seminary, was guest preacher on Sunday February first.

* * * *

ILLINOIS NEWS

PASTOR J. M. CARLSON of the Riverside Baptist Church of Decatur conducted a week of evangelistic meetings in the Radio Chapel at Mason City, Iowa for Rev. Carl Sentman. Though the meetings were originally scheduled for only the week of January 19 through 25, he was asked to continue on through Friday of the following week. Rev. John Speering of Latham supplied on brother Carlson's daily radio program from Decatur and also took the Sunday services at the church.

Dr. W. S. Hottel, well known Bible teacher and writer for the literature of the Union Gospel Press, is to hold a week of meetings at Riverside on the week before Easter.

* * * *

THE SPRING RALLY of the Illinois Association of Regular Baptist Churches is scheduled for the First Baptist Church of Pana on

April 13, 14, and 15. Among the featured speakers for the occasion will be Dr. Will H. Houghton of the Moody Bible Institute. Although the tire rationing may hinder many people from driving their cars, it is hoped that special effort will be put forth by pastors and people to attend this conference. Spiritual zeal must be kept alive during these dark days. These state and national gatherings will do much to take the eyes of Christians off from earth's problems and center them upon the all powerful Christ. The Pana church will seek to provide breakfast and lodging to all out of town guests during the conference.

* * * *

INDIANA NEWS

DAVID E. GILLESPIE, for the past six years pastor of the First Baptist Church of Elkhart, resigned that pastorate on January 18 and on January 25th took over the pastorate of the Alpha Baptist Church of Detroit, Michigan. The Alpha church is barely a year old and has but sixty members, but brother Dave feels that the opportunity is there for building a great work in a great city.

Brother Gillespie has had a remarkable ministry in the Elkhart church. Taking over just after the church had gone through a split, he has been enabled to unify the people and greatly increase the effectiveness of her ministry at home and abroad. The year prior to his coming, with double the membership, only \$43 was officially recorded as given to missions. The past fiscal year it was over \$2,350. We do pray that the Lord's blessing shall be upon brother Dave's ministry in this new field. His new address will be the 12660 Birwood, Detroit, Mich.

* * * *

THE LAKE REGION FELLOWSHIP OF INDEPENDENT BAPTIST CHURCHES met for their quarterly meeting with the Brunswick Baptist Church of Gary on January 20th. It was a day of great blessing for those who attended its sessions. Speakers for the afternoon included William Green, pastor of the Calvary Baptist Church of Crown Point, and Myland Amudson, missionary to West Virginia. Supper was served to about 70 persons by the entertaining church. A blessed message was brought in the evening service by "Bill" Headley, pastor of the Central Church of Gary, who spoke on "Parental Responsibility in Regard to Child Evangelism." The entire program was well saturated with gospel music furnished by members of the various churches. The attendance was excellent.

* * * *

THE LAKE REGION FUNDAMENTAL B. Y. P. U. held their February rally on the 6th with the Hessville Baptist Church of Hammond. Evangelist Carlyle Scott, then engaged in evangelistic meetings with the Hessville church, was the main speaker.

* * * *

"BILL" HEADLEY, pastor at Central of Gary, was guest speaker on WMBI station of Chicago Monday through Friday, January 12-16, on the 1 to 1:30 hour.

* * * *

JOHN R. RICE is scheduled for an evangelistic campaign with the Central Baptist Church of Gary, April 21st through May 10th.

* * * *

THE HESSVILLE BAPTIST CHURCH under the able leadership of Robert Johnson and his excellent companion, has been signally blessed of the Lord since the coming of these faithful workers. For a number of years a faithful little group of people were attempting to

hold the work together and to make some progress, which seemed to be painfully slow. In August of 1938 the group asked Robert Johnson of Gary to come over and take charge of the work. Bob was then engaged as director of the Hosford Park Mission of the Central Baptist Church, and doing a splendid job there. The Hessville group was then meeting over a fruit market whose aroma was not always helpful to the services. The Sunday School attendance was between 30 and 35.

In September of that same year, the group moved into a ground floor store building which they occupied until December 22, 1940. A full church program was being carried on even though brother Johnson was engaged in secular work during the day. Increased attendance at both the Church and Sunday School services forced the group into a building program before they could even start a building fund. They are now located in their new building, having occupied it about 15 months, and are again feeling the pressure of overcrowding. On a lot measuring 125 by 130 feet is a building 56 by 42 feet, with full basement having a 9 foot ceiling and equipped with a \$600 heating plant. The auditorium has a 12 foot ceiling and equipped with fluorescent lighting. The men of the church furnished practically all the labor for erection, the outside labor cost not exceeding \$30. The present indebtedness is under \$2,900.

The Sunday School average for the last quarter of last year was 205 and they are now shooting for the 300 mark. The average attendance for the morning and evening services is a little over 100. In January of 1941, at the request of the church, brother Johnson gave up his secular occupation and became full time pastor of this thriving new work. It is located in a community where many new homes are being erected. A bright future is before his people and energetic pastor. We congratulate pastor Bob Johnson and his faithful people on the accomplishments of the past several years. Brother Johnson was recently elected moderator for 1942 of the Lake Region Fellowship of Independent Baptist Churches.

* * * *

JOE R. GOODEN of Texas concluded two weeks of special evangelistic effort on January 25th with the Berean Baptist Church of Indianapolis, of which Ford Porter is the pastor. Brother Porter reports good results from the meetings and

great delight with the deeply spiritual service of brother Gooden.

* * * *

MICHIGAN NEWS

ALTHOUGH THE SUNDAY SCHOOL ATTENDANCE is not as high as 1939, averaging 813 then as against 736 average for this past year, the missionary vision and giving of the Sunday School of the Berean Church of Grand Rapids continues to grow unabated. \$2,881.93 was given for missions during 1941 through the Sunday School alone. The total missionary receipts of the church amounted to \$10,344.69 which was a substantial increase over last year. Total receipts of the church for 1941 was approximately \$32,000. Last year 50 were baptized into the membership of the church from the Sunday School. This certainly indicates a Sunday School that realizes its proper mission. 1,200 is the goal of attendance set for the School by Easter. We hope they attain it and more too. We congratulate pastor Howard Keithly and his people on their good work.

* * * *

FROM A JANUARY CHURCH CALENDAR of the Wealthy St. Baptist Temple of Grand Rapids, we noted that the church board was about to challenge the church to a new forward movement with a new high budget of \$50,000 for the year. It is proposed that for every dollar raised for home expenses, the church match it with a dollar for missionary expansion.

We also note that the church is rejoicing in the progress made in their Victory Campaign for Christ. The highest attendance in four years was reported for January with an average of 1,017 in Sunday School each Sunday.

* * * *

REV. E. A. FORD, pastor of the Maranatha Baptist Church of Detroit, has recently resigned that pastorate to go into evangelistic work. He is well qualified by reason of past experience in evangelistic and rescue mission work. His address is 3470 Buckingham, Detroit, Mich.

* * * *

AN ATTENDANCE CONTEST between the Sunday Schools of two of the largest Baptist Churches in eastern Michigan got under way on Sunday, January 11, with the Main School of the First Baptist Church in Pontiac, and the Sunday School of the North Baptist Church in Flint as the competing organizations.

Basis for the contest was arrived at by taking an average of the attendance. (Continued on page 18)

TENTATIVE PROGRAM NE GENERAL ASSOCIATI WATERLOO, IOWA

(All Sessions Held

The following program is purely tentative, listing the names of speakers who have mittee has no doubt but that the program will be presented substantially as here set for

MONDAY, MAY 11

- 7:30 P.M. Service of Song—Clyde E. Taylor, Director
Scripture Reading—Rev. Maynard Rogers
Prayer—Rev. William Berntsen
Testimony and Praise Service—Rev. A. G. Annette
8:15 Exposition of the Word—Rev. Carl Sweazy

TUESDAY, MAY 12

- 10:00 A.M. Prayer and Praise Service—Rev. Sam Post
11:00 Doctrinal Sermon—Rev. Robert Ryerse
2:00 P.M. Service of Song
2:15 Address of Welcome—Rev. R. T. Ketcham
2:30 Missionary Address—Miss Sadie Busse
3:15 Exposition of the Word—Rev. Clayton Gray
4:00 Reception of Churches
7:30 Service of Song
Scripture Reading—Rev. Walter Carvin
Prayer—Rev. John Green
8:15 Exposition of the Word—Rev. J. Irving Reese

WEDNESDAY, MAY 13

- 9:00 A.M. Praise Service—Rev.
9:15 Report on Conditions
Dr. Harold T. C
10:00 Simultaneous Session
Men's Group—Lower
Women's Group—Ma
11:00 Devotional Exposition
11:45 Meeting of Elections
2:00 P.M. Service of Song
2:15 "The Bible in Our Tr
3:00 Exposition of the Wo
3:45 "The Jew in the Pres
Rev. Coulson Sh
7:30 Service of Song
Scripture Reading—F
Prayer—Rev. Denzel
8:15 Exposition of the Wo

WATERLOO CHURCHES WILL PROVIDE FREE LODGING AND BREAKFASTS
CANNOT GUARANTEE FREE SERVICE FOR REGISTRANTS AFTER THAT DATE.
PERMIT.

SEND ALL RESERVAT

WALNUT STREET BAPTIST CH

KT ANNUAL CONFERENCE ON REGULAR BAPTISTS

MAY 11 - 12 - 13 - 14

(Central War Time)

en invited by the committee. Final acceptance from some is still to come in. The com-

MAY 13

M. Carlson
the Philippines—
nons
Intercessory Prayer
ditorium
uditorium
the Word—Rev. Ford Porter
mittee
ing Camps"—Mr. Don Faulkenburg
Rev. Howard Keithley
World Order"—
rd
Paul Jackson
urn
Dr. R. L. Powell

THURSDAY, MAY 14

9:00 A.M. Praise Service—Rev. Leo Sandgren
9:15 Missionary Address—Dr. M. E. Hawkins
10:00 Association Hour
10:45 The Baptist Bible Seminary—Dr. Earle G. Griffith
2:00 P.M. Service of Song
2:15 The Interstate Evangelistic Association—
Dr. Harold Strathearn
3:00 Report on Approved Missions—Rev. H. O. Van Gilder
3:15 Exposition of the Word—Rev. Joseph Stowell
7:30 Service of Song
Scripture Reading—Rev. Charles Fields
Prayer—Rev. Orville Yeager
8:15 Exposition of the Word—Dr. W. L. Pettingill

DR ALL MESSENGERS, PROVIDING RESERVATIONS ARE IN BY FRIDAY, MAY 1st.
LL VISITORS WILL ALSO BE ENTERTAINED FREE AS FAR AS FACILITIES WILL

NS WITH NAMES TO

JRCH

-:-

Waterloo, Iowa

GLEANINGS

(Continued from page 15)

tendance of the schools several weeks ago. Upon this basis, it was found that the Pontiac school had an attendance larger than that of the Flint school by 220. The Pontiac school then assumed this handicap.

The contest will run throughout the winter and spring, and will conclude the first Sunday in June.

Rev. W. Howard Schoof, is superintendent of the Pontiac School, and Martin Richmond of the Flint school.

Rev. Harold P. Warren is North Church pastor. Dr. H. H. Savage, is the Pontiac pastor.

—Fundamental Fellowship.

* * * *

THE EASTERN MICHIGAN FUNDAMENTAL BAPTIST FELLOWSHIP held its twelfth meeting at Lake Orion on Tuesday, January 27, and made plans for continuation and enlargement of its program during 1942

The next meeting of the group is to be held at Wayne on February 24, with Rev. Ralph L. Reed and the First Baptist Church as host pastor and church. A seven Church missionary conference will be in progress at the Wayne Church at that time, and the program will be largely provided by the missionary speakers. Officers will be elected.

Attendance at the Lake Orion meeting was consistently large throughout the day, with an unusually large number of pastors and laymen remaining for the night service.

* * * *

OHIO NEWS

SPENCER BAPTIST CHURCH, Rev. Ewing Walters, Pastor. The church was recently blessed with the ministry of two missionaries: Rev. Howard A. Kramer, Director of the Hebrew Christian Society of Cleveland, Ohio, and Rev. Frank M. Nichols of Hawthorne, Nevada. The messages of both these brethren were well received. One of the church young men, Mr. Grover Thompson who graduated from the Philadelphia School of the Bible in the class of 1941 occupied the pulpit Sunday evening January 11. The pastor has organized a Bible Study class for young people. This class meets each Tuesday evening in the church annex. Twenty-two are enrolled at present.

A large delegation of men attended the bi-monthly meeting of the Laymen's Witness League of the

Hebron Association, meeting in the First Baptist Church, Medina.

* * * *

FIRST BAPTIST CHURCH OF FINDLAY, Rev. Wm. L. Fisk, Pastor. We praise the Lord that our attendance thermometer has been steadily though slowly going up. Our aim is to reach a goal of 100 by Easter.

On the evening of January 18, our pastor exchanged pulpits with Rev. Ralph E. Hone of Fostoria. Our hearts were stirred by the touching message of Rev. Hone.

On January 26, a farewell dinner was given by our Young People's Society in honor of one of our faithful members, Emerson Harper, who is enrolled at the Baptist Bible Seminary. An appropriate gift was given by the Society. A gift from the church was also presented our brother Harper at that time.

* * * *

FIRST BAPTIST CHURCH, WELLINGTON, Rev. John H. Green, Pastor. We are undertaking a new way of reaching the people of our community by sending out a little paper each month, with church announcements and portions of the gospel informing them that the gospel and our Saviour is upheld in our church and inviting them to come. We believe with world conditions as they are now people are beginning to look again to the church and to God. Our prayers go with these circulars that many shall be revived and may find Christ as their personal Saviour.

* * * *

THE ELYRIA BAPTIST CHURCH is planning a soul-winning campaign for March 9-22 with Rev. Mel Efaw of Huntington, W. Va., as the evangelist.

* * * *

Through oversight the Emmanuel Baptist Church of Toledo, James T. Jeremiah, pastor, was not listed in the December Baptist Bulletin as a G. A. R. B. C. church; but it is. We apologize for the oversight.

* * * *

NEW YORK NEWS

THE FIRST BAPTIST CHURCH OF BUFFALO has cause for thanksgiving. Christ once healed ten lepers but sad to say only one of the ten returned to give Him thanks. How much like the nine most of us are! We ask God to bless us and when He does we take it for granted that it was our own wisdom or sagacity that accomplished so much and forget to return thanks. True churches and true Saints today know what the opposition of the

enemy really is for he always opposes, in one way or another, those who are doing the will of God. Opposition is always an incentive to further endeavor since God has said, "The battle is not yours but the Lords." Last Wednesday night we held our annual meeting and we praise God for the excellent reports given from all departments of our church. Many souls have been saved and some thirty-four are now awaiting baptism or to receive the hand of fellowship. We rejoice in the fact that all bills are paid, with a balance on hand, and all our missionaries' salaries paid in full. As Pastor of the church I take this opportunity of thanking one and all for their co-operation during the past year. Let us unite our hearts in praise to God for His many blessings to us as a church.

—Harry Hamilton,

In Church Calendar Pastor.

* * * *

INDEPENDENT BAPTIST FELLOWSHIP OF WESTERN NEW YORK AND N. W. PENNSYLVANIA. The January meeting was in the Corry Baptist Church at Corry, Pennsylvania. The weather was not so good and the roads were slippery but there were seventy-four present from ten of our churches. We sang together and then decided to discuss, The Seven Day Week. This matter was carefully and prayerfully and profitably discussed. The general opinion was that because men had in the past been thinking and working always to shorten the working hours so they could have more time to play, and had left God out of their lives, He had now allowed that to come to pass that would make men work. Because men had refused to give their offerings to God He was making them pay it out in taxes, etc. We deplored the fact that our government had asked the seven day week even while the President had asked for prayer. After our discussion we spent some time in prayer, especially praying for those in authority, that they would seek council. After the meeting we heard many favorably comments on this discussion and truly believe we all profited by it.

* * * *

REV. AND MRS. JOSEPH STOWELL of Ithaca are the proud parents of a baby girl, born January 10th and named Margaret Elizabeth.

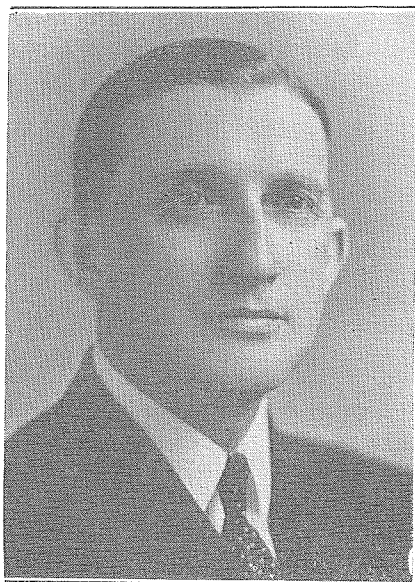
The work at the Tabernacle Baptist Church continues to roll along under the blessings of God. Indi-

cations are that the church will exceed their goal of \$2,250 for missions this year.

Dr. P. P. Philpott is scheduled to conduct an evangelistic campaign in the church April 19 through May 3rd. Mr. Paul Beckwith, noted gospel pianist and musician is to assist in the meetings.

* * * *

KER CALLER TO PASTORATE AT PATCHOGUE



Born in Wellington, New Zealand in 1892 and educated in Auckland University of Auckland, New Zealand, James A. Ker saw active service in the first World War. Heeding the call of the Lord for His service, he entered the Bible Institute of Los Angeles in 1919. For 18 years he served in the mission fields of India and Ceylon, first under the India General Mission and later under the Association of Baptists for World Evangelism.

Due to the ill health of Mrs. Ker, with their one son, Bruce, they returned to the United States in November of 1939. For two years Mr. Ker acted as Deputation Director for the A. B. W. E., presenting the missionary challenge to churches and Bible conferences.

In December 1941 he received a unanimous call to become the pastor of the First Baptist Church of Patchogue, Long Island, New York. The Patchogue church has a membership of approximately 225, but reaches many more because of the strong gospel testimony which it bares. Rev. Ker succeeds Rev. Waldo Putnam who was pastor from 1933 to November of 1941. Rev. Coulson Shepherd of Atlantic City was pastor from 1926 to 1933. The

church is truly independent and fundamental; and we trust shall continue to grow and develop along these lines under the able ministry of our brother Ker.

* * * *

NEW JERSEY NEWS

THE EXECUTIVE COUNCIL OF THE GENERAL ASSOCIATION OF BAPTISTS met with the First Baptist Church and Chelsea Baptist Church of Atlantic City on January 27-29. Although much hard work was done in the executive sessions during the day, the evening services were greatly enjoyed as the council had the opportunity to minister publicly and fellowship with the pastors and the people. The council members who spoke in the evening sessions were S. Franklin Logsdon of Erie, Pa. on Tuesday evening, David Otis Fuller of Grand Rapids, Mich. on Wednesday and Dr. H. O. Van Gilder of Portsmouth, Ohio on Thursday evening. A blessed spirit prevailed throughout the sessions. The fellowship of the pastors—Shepherd and Mason—was appreciated by the council. The people turned out well for the evening sessions even though they had a two day Bible conference just the week before under the auspices of the Interstate Evangelistic Association. Many New Jersey and Philadelphia pastors were present also during the meetings.

* * * *

PENNSYLVANIA NEWS

S. FRANKLIN LOGSDON, who succeeded Dr. E. G. Griffith to the pastorate of the Bethel Baptist Temple of Erie, Pa. in the early part of 1936, has just resigned that field to accept a call to the pastorate of the Central Baptist Church of London, Ontario. The London church has been made famous in the states through the ministry of James McGinley, who founded the church and built up the membership and congregation to one of the largest in Canada. Some time ago brother McGinley resigned in order to give himself to full time evangelistic work throughout the United States and Canada.

Brother Logsdon leaves a work that has been richly blessed under his capable leadership. It is not easy for him and his good wife to leave the Erie field where they have grown to dearly love these people and the work. But in leaving, he does so with the knowledge of a work well established and growing. The church has a well established radio ministry, a Bible Train-

ing School now in its fifth year, a thriving children's church with well trained workers, a bus that can transport sixty children in one trip, and a public address system throughout the church.

We pray for both brother Logsdon in his new field and also for Bethel Church as they select his successor that they both may have the blessing and guidance of the Holy Spirit.

* * * *

THE TRI-STATE FELLOWSHIP OF INDEPENDENT FUNDAMENTAL BAPTISTS were to meet for the first time on February 20th in the Wissinoming Baptist Church of Philadelphia, of which church Gerald Stover is the pastor. It is hoped that this new fellowship will grow and prove a blessing to the many pastors and churches in the Philadelphia area who have no fellowship with the modernistic programs of the conventions. Up to the present there has been no regular fellowship of Baptist pastors and churches in New Jersey and the Philadelphia area. We trust that this will develop into an aggressive fellowship for the cause of Christ.

BULLETIN MAKES A SCOOP

As the editor of the Baptist Bulletin, we feel justified in announcing that we have made an unusual "scoop." Beginning with the May 1942 issue, we shall run each month, an exposition of the Book of Genesis by Rev. J. Irving Reese, pastor of the First Baptist Church of Elyria, Ohio. We have already looked over several advance notes by Mr. Reese on Genesis and we have no hesitation in saying that the Baptist Bulletin family is surely in for some rich reading.

We have also secured the consent of Dr. H. O. Van Gilder, pastor of the Temple Baptist Church, Portsmouth, Ohio, to write for us each month beginning with the May issue, an exposition of the Book of the Revelation. Dr. Van Gilder is easily one of the outstanding Bible expositors and preachers among Regular Baptists. We have heard some of his messages in the Revelation and we are prepared to say that the Bulletin family is in for a rich treat.

The expositions in the Song of Solomon by Rev. Harry E. Ketcham will continue for some time to come. This means that the Bulletin will be presenting both ends of the Bible, together with a rich treat right out of the middle.

GOOD NEWS

We have no details but this short word was received from Rev. Coulson Shepherd, pastor of the First Baptist Church, Atlantic City, N. J. "Word just received that New Jersey Baptist Convention drops case against our church. Praise God!" Bulletin readers will remember that this is the case where the New Jersey Convention tried to confiscate approximately \$140,000 in cold cash. The Atlantic City Church, many years ago, lost its building by fire. Later they constructed a modest but very attractive, little building to meet their needs until such time as they could afford to build a larger church. Five or six years ago the church ceased to fellowship with the Conventions and later united in the fellowship of the G. A. R. B. The New Jersey Convention paid no attention to them and totally ignored them. Then about a year ago one of the members of the church died, leaving somewhere between one hundred and one hundred and forty thousand dollars to the church, stipulating that it must be used for the erection of a new church building. Immediately the New Jersey Convention went into court and contended that the First Baptist Church of Atlantic City, N. J., which had been named in the will was "extinct." The grounds for such assertion was that they no longer cooperated with the Convention, and therefore they had ceased to be a Baptist Church. And therefore, since there was no "First Baptist Church of Atlantic City, N. J." the Baptist Convention of that State was the legal heir. The case was heard in the lower court and the church won the verdict. The case was then appealed to a higher court with twelve judges hearing the case, and the church won the verdict again.

The next move on the part of the Convention was typical. They sent two or three fundamentalist brethren around to "soft soap" the pastor and the church. These fundamentalist brethren claimed that they were "sorry that action had been taken against the church," that they "had very much misunderstood the spirit of Brother Shepherd and his church," and they "wished very much that some happy solution of the problem might be found," etc., etc., etc. The pastor and the church stood pat and insisted that they were not only ready but anxious to have the State Convention take the thing back into court and get it settled one way or the other, and that right

quick. Within a week or ten days after this solid stand of the church was taken, word was received by the pastor that the case was dropped.

All of this reminds us of the experience of Nehemiah rebuilding the walls of Jerusalem. Sanballat, Tobiah, and Geshem first of all opposed him by ridicule. "These feeble Jews" said they, "can't do very much." Then when they saw that they could do very much they got angry and started open warfare. When this was of no avail they came around with their pussyfooting fundamentalists and said "Come down to the plains of Ono and talk it over." Nehemiah recognized this as an attempt at compromise and said "I'll not be there." Belittlement, angry opposition, attempted compromise. This was the order in ancient Jerusalem and it was the order of modern Atlantic City. Thank God for a preacher and a church who stood their ground.

READ THE CONSTITUTION

Elsewhere in this issue will be found, the Constitution of the General Association of Regular Baptist Churches—North. We urge every reader of the Bulletin to study this document carefully and acquaint themselves with its provisions.

The Council

The Association has now been working four years under the Council system. Each year has brought an increasing conviction that we were definitely led of the Lord when we proposed such a system to the old executive committee and then to the whole Association when it met in the Walnut Street Baptist Church at Waterloo four years ago.

The problems confronting an association of this kind and the necessary propagation of its interests are too great and important to rest upon the shoulders of any one man. Three times each year the Council of Fourteen meet and there every policy of the Association, every question confronting it, and every problem to be solved is prayed over and discussed, and the judgment of fourteen men acted upon by the Holy Spirit, arrives in almost every instance at a unanimous decision.

The Council of Fourteen is made up of men elected by the churches. There is no nominating committee. There is no possibility of any one man succeeding himself in office unless a majority of the churches in the Association nominate him and

then later through their messengers elect him.

Provision for Messengers

Every church in the Association should take particular note of Article IV, Section 2. This Article was Amended at Pontiac last May. The amended article now provides that any church in the association regardless of size, is entitled to six voting messengers. Each church is urged to send as large a delegation to the Annual Meeting as possible. But six of the number must be designated by the church itself as "voting messengers." It should be noted also that the church should designate two of the six as members of the "Elections Committee." These two are thereby authorized by the church to sit with two others from each fellowshiping church and elect the members of the Council, as provided for in Article V, Section 4.

We suggest that in each church the pastor with his Board of Deacons, make up a list of nominees for the Council and then take that list to a regular congregational meeting of their church and ask for its approval with any additions or subtractions that the congregation wish to make. The list of nominees which a church may send in is not limited in number, but the nominees must be members or pastors of churches actually in the fellowship of the Association. A list of such churches will be found in the December 1941 issue of the Baptist Bulletin:

Walter Carvin's Corner

"THE NEW VERSUS THE TRUE"

(Acts 17:21)

It is written that the Athenians spent their time in hearing something new. Never mind if it is true, just so it is new and today we have a large brood doing the same thing. But Paul had the new as well as the true. It was the newest and truest thing that ever walked the streets of Athens. Some years before the apostle Paul had arrived in Athens, Socrates was asked if he thought deity could or would forgive sins. He wrinkled up his nose and said, "it may be that deity can forgive sin but I do not know how he can do so." But the apostle Paul had that very answer. He could have told the cultured Athenian the answer to Socrates riddle. In fact, Paul later wrote the book of Romans

which might be called a thesis on that very subject. But the impatient Athenians did not remain long enough on Mars Hill for Paul to lead them into this truth. He got as far as the resurrection of Christ and "some mocked; and others said, we will hear thee again on this matter."

The same condition is before us today. Men are spending their time looking for something new. In fact, it is a mark of the last time. Paul writing to Timothy said, "For the time will come when they will not endure sound doctrine but teachers having itching ears shall turn from the truth unto fables. Modernism is looking for something new. They feel sorry for us fundamentalists. They say we're static. But modernism looking for new truth has stumbled over the old truth and now like Pilate is asking, "What Is Truth?"

We do not need the new as badly as we need the true. I have heard it said that one has discovered a new truth. You are wrong. Perhaps you found new light on an old truth. Dr. Brighton has well said "God has new light to come forth from His Holy Word." The truth has always been there. We need light.

Beware of half a truth. We have an old clock that does not run, yet it is right twice during 24 hours. There is not a cult or ism coming from Boston to Los Angeles that does not have some truth. At times they are dead right. Like the merchant he will put his best articles in the show case and catch the uninformed drifters.

But it is not only the modern crowd that is looking for something new but it is also true of the fundamentalist. They also spend much of their time looking for something new. Perhaps we would be a lot better off if we worked a little more on the old truths. Personally, I feel I have enough truth to occupy me for the balance of my life. It is not what I cannot understand that annoys me but that which I cannot help but understand.

Let's spend more time on the things we do understand and less on the things we do not understand; more time on the true and less time on the new.

"Some people never meet the devil because they are going the same way."

"Nothing lies outside the reach of prayer except what lies outside the will of God."

CONSTITUTION

of the GENERAL ASSOCIATION OF REGULAR BAPTIST CHURCHES (NORTH)

ARTICLE I. Name. General Association of Regular Baptist Churches (North).

ARTICLE II. Purpose. To spread the Gospel, advance Baptist missionary enterprises, promote evangelism and provide Fellowship for Baptist Churches.

ARTICLE III. Meetings. A meeting of the Association shall be held annually for the transaction of business, the election of officers and the conducting of a Bible and Missionary Conference at a date and place to be fixed by the Council.

ARTICLE IV. Fellowship and voting privileges.

Section 1. Any Baptist Church in the North which is no longer in Fellowship or in cooperation with the Northern Baptist Convention or its auxiliaries and which subscribes to the Constitution and Articles of Faith herein contained, 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.

Section 2. Each Church shall be entitled to a maximum of six voting messengers at the Annual meeting, two of whom shall be named by the Church to sit on the Elections Committee, but each Church is urged to send as many other non-voting messengers as possible. Each year every voting messenger shall subscribe to the Constitution and Articles of Faith of the Association, prior to taking his seat in the annual meeting.

Section 3. No salaried servant of the Association shall be entitled to vote.

ARTICLE V. Officers and their election.

Section 1. The officers of the Association shall consist of a Council of fourteen men (pastors or laymen of Fellowshiping churches) seven of whom shall be elected for one year and seven for two years. Seven shall be elected annually thereafter to serve for two years.

Section 2. The Council shall appoint annually the editor of the official organ, the Secretary and Treasurer of the Association.

Section 3. The Council shall meet at the annual conference immediately after its election and shall appoint from its own body individuals to care for the various matters relative to the work of the Association, such as missions, publications, programs, enrollment, etc. The Council may appoint sectional representatives. These representatives may or may not be members of the Council.

Section 4. The Council shall be elected in the following manner: Each church in Fellowship with the Association shall meet in business session and nominate as many names for the Council as it may desire. These names shall be sent to the Secretary of the Association *at least two weeks in advance of the annual meeting.* The Secretary will make proper tabulation of all lists and the fifteen highest names shall be considered the nominees. Each church in Fellowship with the Association shall designate two of its messengers to serve on the Elections Committee, which two shall consist of either the pastor and a layman, or two laymen. At an announced time during the annual conference, at the call of the Secretary, this committee shall meet at which time the list of fifteen nominees shall be presented to it and each member shall select seven. The seven highest shall be considered elected to the Council.

Section 5. The Council shall appoint one of its members to act as the Moderator of the public meetings of the Association. It shall also appoint one of its members to act as chairman of the Council.

ARTICLE VI. Amendments. This Constitution may be amended at any meeting of the Association by a two-thirds vote of the messengers present and voting.

THE FELLOWSHIP OF BAPTISTS FOR HOME MISSIONS

The new organization of Regular Baptists for promotion of missionary work in the homeland will be in full operation at an early date. Several fields for service are under investigation, questionnaires are being prepared for use among prospective candidates, and all mechanical features are being brought into line for action.

Under direction of the chairman—Rev. J. Irving Reese, Elyria, Ohio—a twelve-page brochure was published recently, setting forth the Constitution and Articles of Faith under which the mission will oper-

ate. The booklet carries information related to the purpose and plans of the group, together with a list of the sixteen members of Council. The personnel consists of representative men located at strategic points throughout the country, as follows:

J. Irving Reese, Elyria, Ohio; Robert McCarthy, Indianapolis, Ind.; Kenneth B. Kinney, Johnson City, N. Y.; Don Moffat, Waterloo, Iowa; C. E. Drew, Bunker Hill, Illinois; Earle G. Griffith, Johnson City, N. Y.; H. O. Van Gilder, Portsmouth, Ohio; C. E. Mason, Atlantic City, N. J.; George S. Milner, Cleveland, Ohio; Ray F. Hamilton, Pana, Illinois; David O. Fuller, Grand Rapids, Mich.; Arthur Williams, New York, N. Y.; Carl Sweazy, Los Angeles, Calif.; B. G. Ham, Bunker

Hill, Illinois; R. T. Nordlund, Charleston, W. Va.; H. K. Finley, Elyria, Ohio.

Interested persons may procure the brochure by addressing the chairman.

As this article is being written plans are being made for an introductory service in the Hough Avenue Baptist Church, Cleveland, Ohio, February 10th. Rev. Arthur Glenn of Hiawatha Land, Upper Peninsula, Michigan, and Mrs. Ralph Crandall of Elyria, formerly a missionary in Tennessee, will be the principal speakers.

Aggressive work by the mission will be centered in sparsely populated portions of Kentucky, Tennessee and West Virginia, with later de-

velopment in the western and northwestern states. The members of council and many missionary-minded people are enthused with the prospects in point. The open field for service seems to be almost unlimited, well equipped missionaries are available, and with a form of government well in advance of many such agencies, the sponsors envision a work of ever widening influence.

Mr. C. E. Drew of Bunker Hill, Illinois, is the Treasurer. This officer will gladly receive contributions from those who wish to have a part in this much-needed, evangelistic effort. The Chairman will be glad to enter into correspondence with interested people who desire further information, or wish to offer suggestions in line with the work.

FLASHES FROM FOREIGN FIELDS

MISSIONARIES AND MONKEY MEAT

Kyabe via Fort Archambault,
A. E. F., Tchad,
October 11, 1941.

Dear Friends and Helpers:

You have heard it said that, "Variety is the spice of life." Well, we have been having considerable spice in our diet of late. In the rainy season the grass gets so high that hunting is almost impossible or rather I mean 'finding,' so we have had no antelope for a long time and that is about our only meat. One day I remarked, "I am getting hungry for fresh meat. We have had only canned antelope and corned beef for so long." That night a native came to the door with the leg of an animal which he said was very good. That day he had had the good fortune to kill four porcupines and he brought us the leg of one. It was about the size of a small goat leg. The next day we had it roasted for dinner and agreed that it was very good. A few days later a native came saying the monkeys were in his sweet potato patch. Roy went with the gun and soon returned with a big red monkey. I was rather hesitant, but others eat them and why not we? Before skinning it the natives gathered around with their usual spirit of revenge and began beating the animal saying, "You ate our sweet potatoes, now we will eat you." When the monkey was

skinned and I saw it in a pan with skull, tail and hands still on, I nearly lost my courage. However, after the meat was ground and fried it tasted as good as any hamburger you ever ate in America. Later we bought a wild rabbit from a man, and for the first time since we came to Kyabe we were able to buy beef from an Arab. So you see you need not feel sorry for the "poor missionaries" for we enjoy many dainties that you friends in America never have.

Speaking of food, I might tell you that we now have an Icy Ball which works fine. We gave some pieces of ice to the natives to taste and their reactions would have made a good motion picture. One man found it so cold in his mouth that he quickly swallowed it and then was afraid it would make his stomach sick. Never had they touched anything so cold that it nearly burned their hands.

I think we have written before of Ramasinga, the first convert from this tribe, who now acts as an interpreter for us. He has been passing through deep waters and needs much prayer. Four guinea worms have come out of his body during the last few months, and it seems that there are at least two more that have not yet made their exit. The longest was thirty-one inches long. Usually they come out on the foot or leg but may be in other parts of the body. It seems that he got the germ which causes them from drinking bad water while on a preaching trip.

The devil would delight to use this to persuade him to leave the work of God. Besides this trial, he has a wife who will not live with him because he is a Christian and stays at the mission. She comes to see him every few months and does more harm than good. On her last visit she threw his much treasured pencil and writing papers in the fire and was about to dispose of his Sango New Testament in the same way when she was stopped by another man. Thus far Ramasinga stands firm in his faith in the Lord Jesus Christ and has surprised us with his cheerfulness through it all.

The mason is making church pews this week. You may think that is a carpenter's job but since ours are made out of mud blocks it is the mason who does it. The benches are less than a foot high and have no backs. Even though Roy marks out each row with strings the mason has to re-do most of them a second or third time, for he has no eye for straightness. His level and square are ornaments that he seldom uses. When the benches are in and white-washed our chapel is going to look neat and orderly. At present the audience sits on anything available, sticks, bricks or the bare ground. Five Sara Kabas have recently accepted the Lord Jesus in the Sunday services, two of these were women. God's Spirit is working.

We are trying our best to persuade Richard Lee to walk, instead of scoot, as the latter method of travel is very hard on the seat of

his trousers. Yesterday amid the applause of an appreciative native audience he achieved several steps but soon grew tired of it. Later in the day a spanking helped him to his feet and he took six more steps. Perhaps he has acquired a bit of African laziness and prefers sitting to standing. Any way we praise the Lord that both children are well. Pray that they may continue so during the hot months that are ahead of us this dry season.

Yours in His love and grace,
Roy and Fern Hamman.
French Equatorial Africa.

FIRST REAL CHRISTMAS IN JOAZEIRO, BRAZIL

Joazeiro, Ceara, Brazil.
January 16, 1942

Dear Brother Ketcham:

But of the times and the seasons, Ye have no need that I write." However, there are many interesting reports to make as the Lord has continually answered prayer and blessed His Word which has been given out. Our lives have been established in the promise, "Now we live, if we stand fast in the Lord."

The story of our first Christmas program in Joazeiro is spiritually refreshing. At this season of the year the people are given over to dancing and festas or carnivals. Now we are blessed with a Chapel it seemed fitting to honor the Lord with a gathering of all the Believers here in the valley. Several months ago the call went out to all Christians inviting them to a Christmas Eve program here at Joaziero. Inez and the ladies of the Church went to work training the children in Gospel dialogues. It was a most difficult task for none of them had ever even seen such things, and the children for the most part were from the farms. Out of the many discouragements and objections two dialogues were saved.

In the chapel a large tree was placed and decorated somewhat on the order of those at home, using what material we could gather here. However, it was not an evergreen but a fig tree. Over the baptistry was placed a scene of Bethlehem cleverly painted by a native girl. The painting was placed on an old window curtain and so arranged that a spotlight could be placed to the rear giving the impression of a lighted city and field from a large star cut in the curtain. There were fields with sheep pasturing and shepherds

watching. On the wall over the scene a large flag of Brazil was placed.

On the day of the program folks began to arrive, some coming by train and others from Varzea Alegre walked a distance of fifty miles. In the evening Rev. and Mrs. Knutson, Miss Lois Martenson who is their visitor and the Crato Christians arrived in a large bus, about thirty of them in all. The front benches of the church were filled with 60 or 70 eager children. The benches to the rear were soon filled so that the older folks, in part, had to stand. The program which lasted about an hour consisted in the singing of Christmas Hymns, the reading of the Bible story of the birth of the Lord, special music on the instruments, the dialogues and an illustrated lesson on Salvation by Lois Martenson. After which the children all received a little paper packet containing a piece or two of candy, a cookie, etc. As nearly as we were able to count there were about 140 present. The following day, Christmas, those who lived a distance and did not return home gathered again and we baptized two of those who were ready and gave a first testimony of faith in the Lord Jesus.

This is our first general gathering of the isolated groups of believers scattered over the valley, and we feel that there is now a growing spirit of unity. Other plans are being made toward aiding these groups, some located on farm sections where a visit is difficult.

I have made out a mailing list of all the Christians with whom we keep contact. It is hoped that we can encourage their getting together every Sunday for Bible study in some one of the Christian homes. I am going to mail out Sunday School study lessons and tracts or Gospels from time to time, so as to encourage using them in the different sections of the valley. It is not possible to make regular visits to these places and depend upon local transportation. Inez and I have been praying that the Lord will supply us with a "station wagon" type of car for future development of this work. With such a car we could take our instruments along on trips and also carry food and water. This would add much to the efficiency of the work and protect our health. Now the coming of new workers has become difficult it seems more urgent that our field have better equipment to care for growing needs. It was my plan to present this present need when at home on furlough the

last of this year. However, with present world conditions and as new workers may not be able to enter the field until the close of the war, it seems wise that Inez and I remain on for the time, trusting the Lord to supply our needs and strengthen our bodies.

This week we made a visit to Cajazeiras, a city a hundred miles east. An invitation to visit a group of Baptist Christians came sometime last September but we had not found it possible to take the time. The first part of the journey was made by train to Lavras where we continued to travel in a bus for some forty miles over a fairly good road. On the day after our arrival we were taken to the home of the native director of the congregation who is a cobbler by trade. In his home he has a large room separated for Gospel meetings, and in the evening we gathered with the Christians, about fifty in all, for a Gospel meeting. It had been more than a year since they had had a visit from a pastor or mission worker. We were invited to remain on a few days but it was not possible at this time so arrangements were made to return in March, for a series of special meetings. How we thank God for these groups of Believers which are springing up all over the country. We believe that it is for such a time the Lord called us to be faithful.

The Baptist Bulletin has been coming each month and has been such a spiritual blessing to us. Many of my relatives and friends in the west now subscribe and have become interested in the fellowship of the Association.

Sincerely in the Lord,
Guy and Inez McLain.

ON BOARD ACADIA AND BACK TO AFRICA AT LAST

On Board S. S. Acadia
Oct. 20, 1941.

Dear Friends in the Homeland:

We have just arrived in Pernambuco, S. A. We will not be allowed to go ashore here, and so all we can see of South America is a few natives, a few buildings that resemble Brooklyn and a distant scene of green grass and houses.

Do you remember my speaking while I was home of the Tuareg tribe? It is a nomad tribe of the desert on whose saddles is the Cross of Agades. They veil their faces in the presence of women. Many times

in my meetings I have asked the audience to pray for these tribes that someone might go to them with the Gospel. On this boat there is a young man who has felt the call of God to go to them. I praise God that He has sent someone to them. Do pray for this young man, that God may use him in this vast work.

Mr. and Mrs. Metzler and I are having a blessed time together. They are just grand people to travel with. Evelyn and Jackie are also wonderful kids, and I am enjoying them all

Every morning at 10:30 all the missionaries have devotions together. We have on board a splendid group.

My heart is resting on the promise that I received from God so long ago in Isaiah 45:2, 3. Just as those verses in July meant to me that God would open up the way for me to return to Africa, so now they mean that same thing, but in a still more real way. As the night comes on at the close of each day with the boat shrouded in darkness, a strange tension steals over the boat. Everyone laughs, everyone sings, every one talks to everyone else, everyone knows everyone else . . . no one is natural. A strange unreal atmosphere. No one expects another day to dawn. All are ready to face the worst. The missionaries talk about the Home Over There. Someway, in their conversation, one catches an eager expectancy. They are not alarmed at the thought of dying, but each one searches his or her heart and dreads the thought of leaving this earth having accomplished so little for the Master. As the missionary sits on deck, dreaming, she wonders—will this be the last time I will offer up a prayer for my dearest Mother, so faithful, so loving, so kind, so wonderful? Are these the last hours of my life and will I never have another opportunity to tell some poor lost sinner again of the love of Christ? How real is life, and how real is death. Among the other passengers there is a courageous spirit, the Do-or-Die spirit, but to them death ends all. There does not seem to be actual fear, but oh, the heart of the missionary longs that they might turn to the Lord for safety in their hour of need. That hour may be so soon upon them. The night wears on. Suddenly, a shout . . . a light far out at sea . . . what is it . . . it fades away . . . again we see it . . . a signal light from the destroyer . . . everyone is alert, standing by the rail . . . rumors, questions, answers, speculations, and then we see no more. And then, another

light, a searchlight . . . on the horizon we see a tiny sail boat, tiny in comparison with our boat. Again, speculations, but the searchlight is turned off, and no more is seen, no more is heard, we settle down again. It is time to retire, but we do not want to. Finally, we force ourselves to go to our staterooms. As we lie down we commit ourselves in a more real way than we have ever done before to our Keeper who neither slumbers nor sleeps. Merciful sleep soon overcomes us, and we rest, peacefully, absolutely unconscious of those dangers around us, for "so He giveth His beloved sleep." A new day dawns and we praise God that He who hath led us hitherto, will guide us all our journey through.

* * * *

November 5.

LATER: We arrived in Lagos on Tuesday, October 28 at noon. It was not until 4:30 that we were allowed to disembark. Then there were customs to see to. We couldn't take care of everything that night, so about 7 P. M. we went to our hotel.

The hotel was situated in the center of town, and unlike most African cities, in the center of the native quarters. The natives were exceedingly active throughout the first night. They quieted down about 3 A. M. and started up again at 5:30. Consequently, we did not get too much sleep. But oh, how happy I was to be in Africa again.

In the afternoon I went to the boat with Mr. Metzler to see about my baggage. We ferried across the lagoon on a native canoe, which sounds romantic, but under a boiling Africa sun, really isn't. The baggage will go up to Jos by train, then a truck will take it the rest of the way. Everything is very expensive.

* * * *

Fort Crampel, Dec. 26, 1941

We found a most beautiful garden when arriving. Mrs. Beurhardt was still in the hospital. They will spend a month with me at Crampel, then go to Capetown. Thanks to you, dear prayer friends, they can have this wonderful vacation. Will write more about it later. . . . Satan is still working and we need your prayers more than ever. May God bless and keep you all.

Sincerely in Him,

Mary Kneeland.

JEUNETTES REPORT BOTH BLESSING AND NEED IN AFRICA

Les Moroubas par Bambari
Oubangui-Chari
French Equatorial Africa
October 16, 1941

Dear Prayer Helpers:

"Ye that fear the Lord, praise Him." Psalms 22:23.

We have much for which to praise the Lord. He has been working on the hearts of those who professed Him once and then went back into sin. One man who came a week ago has been away from the Lord since 1935. He had gone back to fetishism and also had taken another wife. He has brought his idols to burn. When I talked with him the other Sunday after church he said he was willing to put away his second wife. He also said that for some time God had spoken to him but he did not care to listen. He said that he knew all the time he was doing wrong, but God had not forsaken him although he had turned his back upon God and gone his own way.

We thank God also for an old man that came this last week and said he wanted to trust God and to burn his idols. Some years ago we asked him to make some tom-toms for us and he did so and they have been used to call the people for meetings and also for calling the people to classes. At first he did not come to the chapel and we always wondered why. Since we have returned this time we found out that his wife is a medicine woman. He has had something wrong with his arm and hand for several months. He told our evangelist that he went to the medicine man and he charged him 50 francs to see Baguiririgou and his arm did not get any better. Then he went to pray to another of their fetishes but that did him no good so he came to the evangelist and told he wanted to accept Christ as his personal Saviour. He said he had found out that the witch doctors were all fakes and their charms could not do any good. He came to us for some medicine and we had a bottle of Sloan's Liniment that we found amongst Mrs. Seymour's things when she went home and we have been giving him some of that and his hand is getting better. When Esther gave him some the other day he stood there opening and shutting his hand like a little

boy, with a broad smile on his face. For a while he was not able to close his hand at all.

Also we thank God for an increased attendance in our chapel on Sundays. The last Sunday in August we had the largest attendance we have ever had, 322. That is the first time we have ever reached the 300 mark. It is possible to have many more than that if the people would only come. We have taken on a number of new workmen and so our children's and women's classes have increased in attendance too. Under the leadership of Miss Schlayer the children's work is progressing very nicely. They memorize Scripture passages and also are learning to write the verses. We have just received another allotment of "The Way Of Salvation" in Sango and many of the children who want the booklets do not have the amount to pay for them so they are working, pulling up weeds and cleaning up the yard to get their booklets.

We wrote in our last letter about our evangelist having some trouble with his throat and we took him and his wife and baby to Bambari to see the doctor. Well the doctor did not operate on his throat and after some treatments he came back here again. After he returned his throat did not seem to get any better so we had an opportunity to send him to Bangui and did so. Mr. and Mrs. Braun happened to come this way and took him as far as Sibut and he was able to get a ride from there on to Bangui. The last word we had from him, his throat was still not well and he said he wanted to stay at Bangui until it was entirely better. We have not heard if he had an operation or not. He has been gone two months. Please pray for Pierre and Mindoumali as well.

Miss Ayres was ill and not able to begin the school for Missionaries' children when it was scheduled to begin so we did not take Eleanor to Crampel to school until one month later. However, Esther had school here with her every day and she did not lose any time. We had word from her this last week and she was fine as were all the girls at school. The last word we had from our boys they were well.

We have been praying that God would open the doors for the missionaries who are home on furlough to return but as yet we have had no word that any have sailed. One of our missionaries, Miss Alman was on the Zam-Zam and was taken by the Germans before the Zam-Zam

was sunk and is now back home in the States. If all those go home that are due for furlough and none at home are able to return we will be obliged to close some stations next year as there will not be enough left on the field to carry on the work. The natives will be obliged to carry on with a visit from the missionary at intervals to see how things go. Please pray for God's will to be done in this matter. He knows and will work out all plans to His glory.

We trust that God will continue to bless you all as you pray and give for His work. As this letter will arrive just about the beginning of the New Year we pray that this will be a great year of blessing for you all and that you each one may come closer to Him.

Yours For Lost Souls,
Clarence and Esther Jeunnette.

ANOTHER THRILLER FROM DR. CROZIER

Akipur, Assam, India

Dear Ones across the Seas:

I have just finished teaching the Sunday School lesson to our teachers. We are studying Matthew and the lesson for tomorrow is 18:23-36. With paper and pencil we did the mathematical problem, that all might see clearly just how many rupees 10,000 talents would be—at least Rs. 300,000,000; and the 100 shillings would be perhaps Rs. 50. It is a wonderful lesson! We could never count all the sins the King has forgiven us and we could never pay the debt! Jesus paid it all! I had them read Luke 7:36-50 about the sinful woman who loved so much because she was forgiven much. I personally was greatly blessed in the study in preparation of the lesson, as I thought how much love we owe Him who has forgiven so much, and He wants us to show our love for him by loving and forgiving our fellows. I never saw it quite so clearly before. This sentence from G. C. Morgan's exposition of Matthew impressed me, "The one thing God cannot forgive is an unforgiving heart."

This matter of the forgiveness of sin is SO vital. Last Monday two old men, brothers, started on a pilgrimage to Mecca. Even in war time the British Government tries to help them to make a safe voyage. These two men's homes are in the Manipuri Mohammedan village across the Government Road from us. Both have many fields and are counted

rich. Yet, no doubt it took a long time to save up the Rs 100 to go. Their sons came to us with silver coins to exchange for Rs 10 notes for the journey. They bought empty tins of us in which to carry various articles of food. They had to get passports and certificates of vaccination.

The older man we always designate as the "asthmatic." Galen has brought him through a number of bad attacks. He is rather feeble and I hope he gets back safely. He often came to see us and many times we have tried to explain to him the Gospel. Both of these men have invited us to tea, but the younger brother was the first one to invite us and so we call him "the tea man."

A day or two before they were to leave he came to say good-bye. Galen was not here at the time and I visited with him. He even shook hands and asked me to pray that he would return in safety. I asked how long it would take him, and he said about four months. I asked the real purpose of the journey and he laid his hand on his breast and said it was the direction of the Lord—to be cleansed. Then I said, "But what about the men that cannot afford such a journey?" He said, "They will have to take a lower place." "Then your wife and children will not be able to be with you. In our religion the rich and the poor are all the same before God. Salvation is a free gift," I replied. "But are you not here working for it?" he asked. "Oh no, it is because we love Him who has done so much for us," I replied. "His salvation is free, and we have received it as a gift, and now we have given our lives to serve Him because we love Him."

Last evening I was visiting with Thomba Singh and his sweet young wife, Sana. Thomba is the Manipuri teacher for the new missionaries and we feel that he really believes and we look forward with hope to the day when these two shall confess Christ openly. I spoke of our two neighbors that had started for Mecca, and then remarked about the Hindus going to Brindaban. "Yes," he said, I think as many as 10,000 Manipuris go every year." I had no idea there were so many! "It must cost them lots of money," I said. "Yes, it takes over Rs 100 for each one and they have to save money for years to get enough," he said. Then I thought of the widows who go week after week to sell their popped rice to the markets and save up the money to go to wash away their sins, and the sons who must go

to take the fontal bone of the parent who has died. A religion of works! But only the blood of Jesus can cleanse away their sins. Oh, pray that soon many may believe our message and be saved.

This is a delightful season of the year; the rains are over, and we are making our winter gardens. The landscape is so lovely; dust and smoke do not yet hide the mountains on three sides. Broad ricefields are in the foreground in many shades of green with patches and strips of forest (villages) intervening, and beyond the deep blue of the mountains and over all the lovely sky. There is a very picturesque mosque on the Government Road that adds to the beauty. It is built of red brick and has five white tiled domes and minards, and near it is the calling-tower of the Maulvi.

Yesterday morning as I looked out of my bedroom window towards the Mosque and on the Buban Mountain on which there is a Hindu shrine, I thought, Oh, what if some day that lovely mosque might become a Christian church! Why should I not pray for this? Every morning at about five the call to prayer goes forth from that tower near the mosque and it is often my warning that it is time for me to be up. When Miss Barnum was living with us she used to get out her trumpet the first thing in the morning and play a hymn; for she said she wanted something Christian to be sounded forth.

Misses Barnum and Funk and Jewell Earnheart took advantage of special concessions in railway fares during Durga Pujas (a Hindu festival) and went to Calcutta for dental work and shopping. While there, Miss Barnum did something she had long been praying about—had a record made of a hymn in Manipuri. How many times when we have played the Victrola the people have said, Don't you have any Manipuri records? Only Trust Him sung by our own Barney is the first Victrola record ever made in Manipuri. How pleased the people are to hear her clear sweet voice in their language! Pray that God may use it much. Thomba says he is sure this record will be sold in Manipur itself. These three as a token of gratitude to Galen for all his hard work in building their bungalows brought him a lovely gift from Calcutta—a toilet case. We do praise God for these dear young missionaries.

The recent sudden death of the 2½ year old daughter, only child of Pastor Thagneilal, brought grief to the whole compound. This dear

couple have left two little graves in Manipur. Yet, they have borne this bereavement with such marvelous sweetness that we wonder at the grace of God.

This may not reach you before Christmas, but with it goes our prayer that the peace of God may fill your hearts, even though the world holds no peace.

Yours in the blessed hope,
Dr. and Mrs. G. G. Crozier.

BELATED BUT THRILLING LETTER FROM DE VRIES IN PHILIPPINES

Malaybalay, Bukidnon
July 31, 1941

My Dear Brother Commons:

Greetings from the land of Bukidnon.

A few days before you wrote your letter of the 23rd of June I began a letter to you. I was still on the first page when yours arrived, and now the "copy" has reached us without the other being completed. That's bad and I am surprised you haven't ordered my "oustal." You all show am longsuffering wid me.

You know I didn't realize it was as far back at Feb. 17 to my last letter. Mrs. de Vries is also quite sure that I mailed a Clipper to you during April, but I cannot find a copy. I managed to get a letter off to Brother Fuller during March.

Yes, I have been busier than ever but that is not the main reason for my failure in writing. It's mainly a question of being tired, a depressing kind of tired feeling. I get up in the morning tired and whenever I try to relax for a brief rest during the day it is so hard to get going again and when the day is over I am just too, too tired to muster up mental and nervous energy necessary for writing and so this important matter gets put off till tomorrow and next week. It is a big task to keep things together and going forward these days but I am glad and thankful that you have been patient with me I hope and pray also that our friends and helpers in the Lord's work in Mindanao have not become discouraged with us.

Now before I speak of some needs and troubles let me get off a paragraph or two which I am sure will give you reasons for praise.

About 15 years ago the Constabul-

ary was patrolling in the mountain forests northeast of us. The people were reported unruly and hostile. A week or so later two women took refuge in our village, their husbands had been shot and killed by the soldiers. Soon after that incident I entered those forests armed with the Gospel. I went alone, my interpreter was to follow a day later. On the way, on a steep pass on the trail my pony slipped and down to the bottom of the trail we rolled. I escaped with a few bruises but the horse was wedged with his legs up, in a narrow crevice. I thought it was taps for him, so I made an attempt to salvage my saddle and also succeeded in liberating the horse. By the time we were back on the trail I was worse off than the pony, feeling quite sick. The sultry heat and my frantic effort to save the pony had been a bit too tough on me and by the time I reached the house of a Datu I was feeling way down, sea sick plus. Many of the forest people were gathered there for a ceremony and they were quite alarmed over my illness. To many of them a white man was a strange creature anyway and my sickness was attributed to an especially strong evil spirit. All night long 6 or 7 of the men (several of them datos) were in conference concerning this problem. They were drinking and the more they drank the louder they shouted while I tried to sleep and get relief from my misery. Their problem was, as they later informed me, how to get rid of this evil spirit that had entered my stomach, fearing it might kill them all. Should they make an attempt to kill it (too bad for me) or should they run away? and so they argued back and forth. At one time one of them let out a whoop, drew his long bolo and started for the corner where I was lying on the floor but another grabbed him, for our Lord had other plans and hence I am able to tell you about it. By dawn I was feeling better. I crawled under my mosquito net, smiled at the startled men, still in conference, I tapped my stomach and called for food. That ended the tension and chased away the bad omen and we all were much relieved.

It has been our privilege to visit this mountain region with the Gospel for the last 15 years and the seed sown by the grace of God has grown. A village has risen around the very house where that conference was held by those primitive, superstitious, spirit fearing men. Fifteen years have passed. One

evening two weeks ago, by the light of a small flickering lamp a meeting was in progress. Eighteen newly made benches, hewn from timber cut near by, nine on each side of the recently built church, were crowded with nearly a hundred eager, earnest worshippers. Mateo led in prayer. Who is Mateo? Until about a year ago he was their Bylan, their pagan priest, the one who led them in all night howling and drinking as they communed with and made offerings to the evil spirits. Mateo presided at the pamohot. Seated on each side on special benches for the datus sat the very men who were in that "conference" years ago. Oh how my heart thrilled with praise for the wonder the Word had wrought among these people. How wonderful the change. As I heard them sing Gospel choruses, as I saw them, and talked to them and then heard a converted policeman, who had been a scoffer of the Gospel, give his testimony and then teach a Bible lesson, well you can imagine. How shall I describe it? Mateo reported that during the last two weeks some 20 families had abandoned the pamohot faith and were now going to follow the new way.

And what a glorious time we had the following morning. After the meeting which began at 7, I was visiting in the house of one of the Datus. Mateo was there and he called my attention to a table, suspended from the rafters. It was the altar upon which the offerings to the spirits are placed. He said, with a smile indicating great satisfaction, "No more now." Then he pointed to a huge pangasi jar setting in the corner and repeated, "No more now." Pangasi is a native wine offered to the spirits on the nights of their religious feasts. A whole barrio will get drunk on a jar this size. I learned from their leading Datu that the price paid for one of these huge jars was 6 girls taken in exchange as slaves.

I answered Mateo with a smile, nodding approval and then said to him, "It will please the Lord if that table will become fuel" but he went my suggestion one better. This suggestion that the Lord advised it inspired Mateo. He called four of the datus in conference and before many minutes elapsed, down came the altar and four others followed from different parts of the village. They were set in front of the Church. The people gathered around. Mateo opened his Bible and with fervent conviction called their attention to

God's demand that the old altars should be destroyed and, with real zest they proceeded to break up the altars and other contraptions, made a pile of it and set fire to it. They wouldn't even use it for fuel to cook with. O, I tell you this was a real God given victory. This was Thursday and what do you suppose happened the following Sunday? Three big pagasi jars were brought to Sumpung (our home barrio) one from each barrio. They had no more use for them, drinking sacrificial wine had come to an end in these barrios. A wonderful victory for the Lord, in the Lord. Gene and Miss Lynip were at the meetings and witnessed the burning of the altars. Until that time we had not averaged 4 meetings a year among these people but this time I felt very definitely led to promise them someone to meet with them for preaching and Bible study every Sunday. By the help of our Lord we are keeping that promise. Pray that we may continue.

Things are happening in Kasisang also. Filimino, who became ill with T. B. about a year ago, but who made such a fine recovery, is ill again and has been advised by the Doctor to rest completely, but Brother Filimino manages to teach or preach on Sunday and to visit with new believers during the week. I visited with him yesterday and he told me how the Lord is dealing with several people in the barrio who have been so hard against the Gospel. Last Sunday a man, who has been a bitter enemy of the Gospel, spoke up in the meeting, "Does the Bible really say words against images?" "Oh yes," answered Filimino, "ever since the very beginning in the garden of Eden the Lord has given instructions how to live and worship." And Filimino proceeded to show him. What a treat it was to watch and hear him tell of his talk with this unbeliever—but now a believer for the following morning he bought a Visayan Bible and declared himself a believer.

About a month ago the Romanists made another attempt to get control of the women in the barrio. An official gave notice that all women must join the "women's civic league" a Roman Catholic organization which "very conveniently meets on Sunday morning. Well, our Lord intervened. Soon after the order was issued the barrio women reorganized the Protestant Women's Club (Dorcas Society). 92 enrolled and only about half of them

are believers which leaves about 45 of them to be won to the Lord by the other members. Praise the Lord, what a grand opportunity for them. Please pray for this. They meet on Saturday afternoon for singing, prayer and Bible study, followed by a sewing bee.

Last Sunday afternoon, when I arrived in Kalasungay for the meeting all the men were absent, including the acting Pastor. They were in the plaza drilling as volunteer guards. I happened to know that their drill day, assigned by the Captain of the Constabulary, was Friday. I learned that the Roman Catholic mayor had changed it to Sunday 2 p. m. with deliberate intent to keep them from the Protestant meeting. Monday morning I called on the Captain. He assured me that the day would be changed and so that is that. And so it goes continually. It's a warfare all right, —a continuous battle. Well, praise the Lord, that's what we expected. He told us it would be that way. Strange, or isn't it, that the modernists have it figured out another way?

I guess I need not say anything about the war situation here. You get the news. Just now things are quite tense in this region. Two days ago I stopped at the Pineapple plantation and learned from the manager that Manila had enquired if they would be able to handle as many as 500 American evacuees from Manila. Today orders were issued for the first practice evacuation. Well, that along with the Japs move into F. I. C. and Roosevelt's order for the Army to take over all Philippine armed forces, etc., etc.

And now a paragraph with which I should have started the letter off and that is. Praise the Lord assigning the Goldies and Miss Hie-stand to Bukidnon. Grand, and may the Lord arrange for their arrival before shipping on the Pacific boils down to armed forces only. I am glad that we were able to start on the addition to and reconstruction of the cottage. To date we have gone about 40 to 50 Pesos over the assigned amount of 200. Everything under the roof, except part of the floor needs replacing. Examination revealed that the timbers and poles have rotted, especially at the joints. It will take about \$600 to reconstruct and then we will have a new building, . . . but Miss Little can give you the details. I mentioned something about this in my letter to Miss Hudson which I am mailing by Clipper with this one. I am sure she will

pass the information on to you.

In the barrio of Santa Fe, where an American Jesuit priest is stationed the Lord is blessing. There is a strong group of 3 or 4 believers. One of them, recently saved, owns the lot where the Roman Catholic church was built 3 years ago. He has given orders to the Padre to remove the church. It will be interesting to see what will happen. This priest is of German blood and a bully but this new believer is not afraid. We have had very fine meetings in the Santa Fe region recently for there are a dozen large camps of Plantation workers in this part of the province, to which we have access and it's a battle between the Padre and the Gospel for the people are Roman Catholics from neighboring islands imported as workers.

Well, I will have to stop now though there is heap more to write about but I am too tired to continue and I am afraid to wait to continue. I must mail this today. So glad to hear from Brother Paul Friederickson concerning his visit with us. It sure was a blessing to have him with us and I hope he will repeat it soon and stay longer. I reckon he gave his impression of the trips we took so I did not speak about them in this letter. Brother Paul saw real poverty and hunger. This has been a bad famine year, and he also saw real hunger for the Gospel. Many are dying both from lack of spiritual and material food.

Trusting this reaches you all enjoying good health and prospering in the Lord.

Yours and His by grace,
Henry De Vries.

BLESSING CONTINUES IN ST. LOUIS JEWISH WORK

1030 Hamilton Ave.
St. Louis, Mo.
Feb. 2, 1942

Dear Christian Friends:

"My soul, wait thou only upon God; for my expectation is from Him." Ps. 62:5.

I thank God for precious Christian fellowship, but I know that is only possible because we have fellowship with Him. Pray that I may depend wholly on God.

Sometimes we wonder how the Jews, who at one time were in such close touch with God and were used of Him to write His very words, could have so completely left the

truth of God for false teaching of men. Carl and I went to see Mr. Engles a few days ago. When he saw who we were he looked disgusted and walked back of the counter. We began talking about the war, he was interested in that subject, as we talked I spoke of MacArthur's brave fight. Mr. Engles said, "Yes, but MacArthur can't hold out forever, he isn't Jesus Christ, he is just a man, there is only one Jesus." We agreed there is only one Jesus and He is the Jews Messiah that they are rejecting. At that he began waving his arms and went to the back of the store and said he has come to the place where he wonders if there is a God. He said, "Lady, I'll tell you what turned me against religion." Briefly this is the story he took an hour and a half to tell. His mother died soon after they came to St. Louis. His father had died some time before, and he being the only son out of respect for his mother, who was very orthodox, wanted to have the prayers for the dead said for her. To have these prayers he was supposed to go to the synagogue every Friday for eleven months, meet with a group of Jews and say the prayers. He was a stranger here but he went to the synagogue and told what he wanted. He said those Jews treated him as if he had the plague, so he went to the sexton and asked him what was the trouble and was told that when anyone wanted to have prayers they were expected to furnish drinks. He went out and bought a quart of whiskey. He said, "When I came in with that they gave me the glad hand like I was a long lost brother come home with a fortune." For a month he took them a quart of whiskey and then he thought if all there is to the Jew's religion is to make a party out of someone's grief he was through with it, and he hasn't had much to do with it since. He admitted that some Christians are different, and told us that when he was fourteen, he is past sixty now, he and another boy were "hoboing," they stopped at a house and asked the lady if she would fix supper for them. She invited them in and gave them a delicious supper. He said they ate about six biscuits apiece and every thing else in proportion, when he offered to pay her she said all the pay she wanted was for them to go to church. They protested they were not dressed well enough, but she said if they would wash and brush up they would be all right. To please her they cleaned up and went to church with her. They were

made welcome and treated courteously. He said that woman and the people in that church were real Christians. After we had listened to him he was willing to listen to us as we read Scriptures, and explained to him that he needs to put his trust in the Lord Jesus Christ as his Saviour. What fearful judgment awaits those Jewish leaders who have led their people falsely.

I took Mrs. Gordon to the Jewish clinic a few weeks ago and while I was waiting for her I gave a lady sitting beside me a gospel pamphlet. When she had unfolded it an old man sitting on the other side of her, reached over and took it, without so much as saying, may I, and he began reading it, so I gave her another. The man did not say a word until the lady left then he moved over beside me and said he wanted to talk about the things in the paper. He has read the New Testament and says he can't see what difference it makes whether he believes in God as the Father, or in Jesus as God the Son since there is only one God. I explained that apart from the revelation of God in Jesus we have no blood offering for sin. I thank God for such opportunities. Pray, (1) For Jews who have confessed Christ and are being persecuted because of their testimony. (2) For those who are considering the gospel message. (3) For another man, of God's choosing to work with us.

Yours in Service for Our Lord,
Mary Dowding.

"Why should I pray?" Have you ever heard this question asked? One great reason is that it is God's appointed means of supplying need. We have not because we ask not many times and God had to remind us of it in James 4:2. Prayer will change things and people as well. If you don't like your brother's ways, much can be accomplished for him through prayer. If your brother's ways are God's ways and you don't like them, pray that your ways be made like your brother's. We all need prayer.

—Rev. H. E. Cole, Creston, Ia.

"To take the questionable side of a question is without question a questionable position. No question is safely settled, until it is settled without a question."

"Little faith in a strong plank will carry me over the stream; great faith in a rotten plank will land me in it!"

A PREACHER'S PRAYER

I do not ask
That crowds may throng the temple,
That standing room be at a price.
I only ask that as I voice the message
They may see Christ.

I do not ask
For churchly pomp or pageant,
Or music such as wealth alone can
buy.

I only ask that as I voice the message
HE may be nigh.

I do not ask
For earthly place or laurel,
Or of this world's distinction any
part.

I only ask that as I voice the message
My Saviour's heart.

I do not ask
That men may sound my praises,
Or headlines spread my name a-
broad.

I only ask that as I voice the message
Hearts may find God.

—"The Jewish Era." Quoted in
"Christian Victory".

WHAT THEN?

After the joys of earth,
After its song of mirth,
After its hours of light,
After its dreams so bright—
What then?

Only an empty name,
Only a weary frame,
Only a conscience smart,
Only an aching heart,
After this empty name,
After this weary frame,
After this conscience smart,
After this aching heart
What then?

Only a sad farewell,
To a world loved too well,
Only a silent bed,
With the forgotten dead
What then?

Oh! then—the judgment throne!
Then all the woes that dwell
Oh! then—the last hope—gone!
In an eternal hell!

—Tabernacle Bap. Ch.,
Ithaca, N. Y.

**239 DID NOT
RENEW THEIR
SUBSCRIPTIONS
IN JANUARY**

LOOKING AT THE WORLD

By Louis A. Jacobsen

NORWAY — MISSIONS

The Norwegian government in London has voted \$200,000 for Norwegian missions and also help for Norwegian churches outside Norway.

FRANCE

In occupied France the organized Church is unable to function. In unoccupied France, Christian pastors have remained at their posts. Youth movements have been dissolved, but work among young people continues within the congregations.

JAPAN NEEDS CANNON FODDER

All young men in Japan are urged by the chief of the social bureau of the Welfare Ministry to marry at once and increase the birth-rate. "Dash to the goal of marriage" is his injunction.

JAPAN AND KOREA

The withdrawal of missionaries from Japan and Korea is nearly complete, following the advice of the American and British Consuls. The 114 Methodist missionaries in Korea have gone, except for a few who are also prepared to go if the Korean Christians find their presence a burden rather than a help.

Seven out of 64 missionaries of the Southern Presbyterian Church are left on the field. Roman Catholic missions report no withdrawals. The Y. M. C. A. is now in Korean hands. Probably 300 out of 400 Protestant missionaries have left. Truly, a dark picture for missions in Korea with this door closing to the gospel of our Lord Jesus Christ.

U. S. A. AND CHURCH MEMBERSHIP

The number of Churches of all religions in the U. S. A. amounts to 249,638, with a membership of 64,785,526. The total population is 130,215,000.

How many of the above have their names written in the "Lamb's Book of Life" is the question uppermost in Christian minds. That is the BOOK that counts on the Judgment Day.

—The Evangel.

BOOK REVIEWS

By V. C. OLTROGGE

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

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

SEVEN APPEALS TO THE UNSAVED, by Joseph T. Larson. A book of evangelistic and revival sermons of inspiring and instructive merit. Their appeal is simple, direct and earnest. Illustrative material is well chosen and employed. They satisfy not only the mind, but above all, the heart. 155 pages, paper binding. Price 65c.

VICTORIOUS DECISION SONGS, by Joseph T. Larson. Thirty-eight songs, words and music composed by the author. Here and there are interspersed songs of other writers, but the great bulk are from the pen and heart of the author and publisher. New choruses are to be found in the pages of this little manual. Price 25c.

All of the above may be purchased from the author,

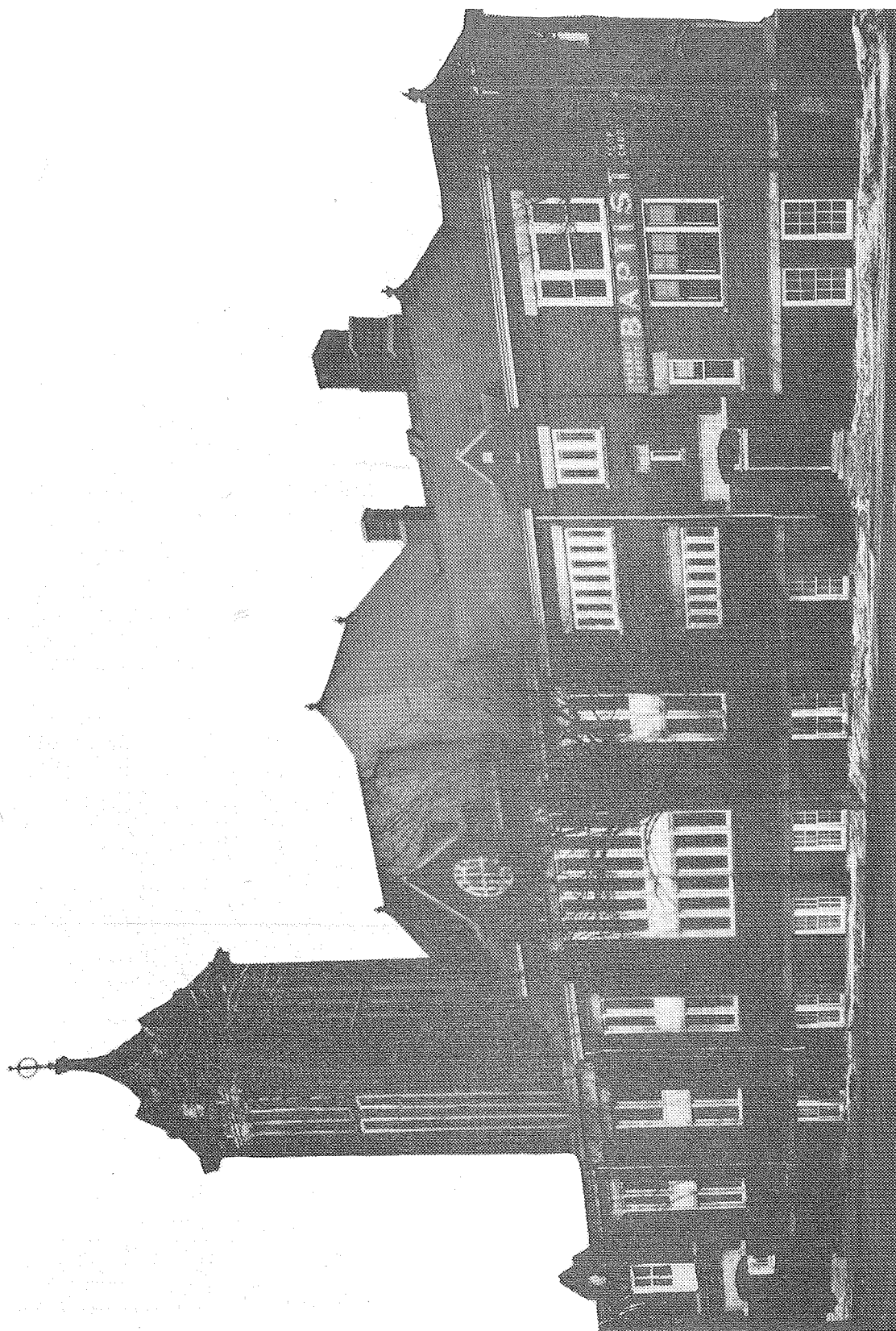
Evangelist Joseph T. Larson,
3033 Columbus Ave.,
Minneapolis, Minn.

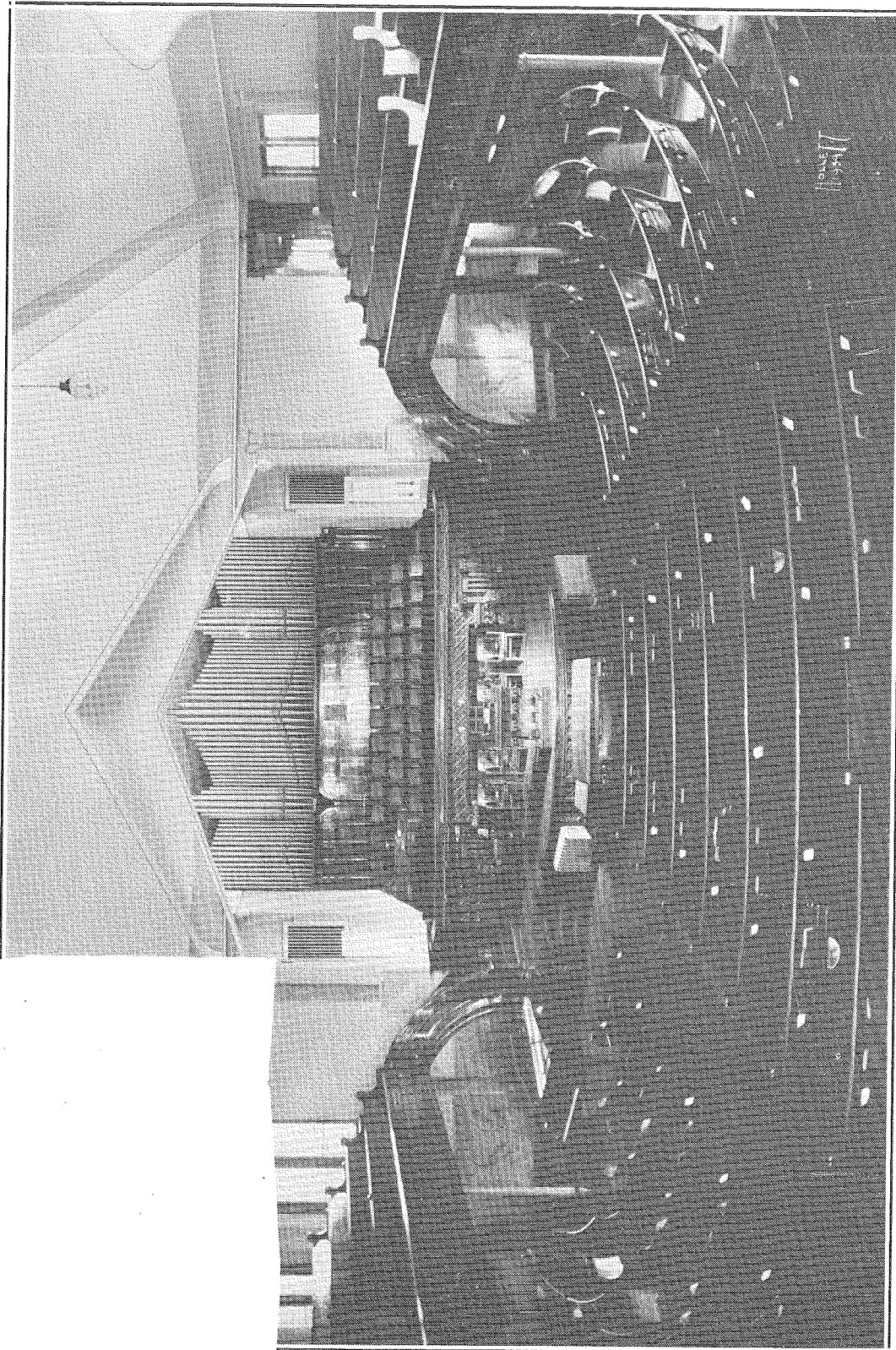
**THAT'S WHAT
TAKES THE
JOY OUT OF
BEING EDITOR!**



EXTERIOR AND INTERIOR VIEWS OF WALNUT STREET BAPTIST CHURCH, WATERLOO

Home of the May Conference of G. A. R. B.





A partial view of the beautiful auditorium of the Walnut Street Baptist Church, Waterloo, Iowa. The normal seating capacity of this church is 1,226 by actual count. Space for additional chairs increases the capacity to 1,600.

WALNUT STREET STAFF AT YOUR SERVICE FOR MAY MEETING



Rev. R. T. Ketcham, D. D., Pastor



Rev. A. D. Moffat, Assistant Pastor



Clyde E. Taylor, Director of Music

