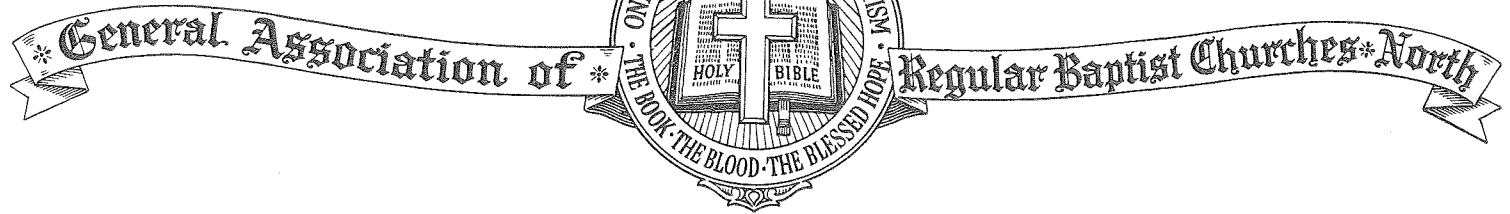


# The Baptist Bulletin



## HOW GOD USES WAR

By RALPH T. NORDLUND, Charleston, W. Va.

The closing verse of Isaiah's great prophecy against Babylon reads as follows:

"I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts." (Isa. 14:23)

It reads strangely to many today, who have been brought up to believe that the gospel is all sweetness and light, and that the Old Testament records and threatenings of war are the fallible evidences of an outgrown religion. Even in fundamental circles we find it hard to get rid of our modern pre-possessions and sympathize with the judgments that God threatens upon a Christ rejecting world.

We do not mean to say, of course, that God approved of all the wars recorded or threatened in the Old Testament. In the tenth chapter of Isaiah the Lord plainly states that the Assyrian had selfish and wicked purposes in mind in the war that was soon to come in Palestine; but it also states that God would use the Assyrian as the rod of his anger. God has only definitely commanded two wars, but he has used all the other wars of history and made the wrath of men to praise him. He uses wars as a besom or broom of destruction, to sweep away iniquities and punish nations.

From the book of Isaiah alone we can find four reasons why God uses war as a besom or broom of destruction. First, in line with our text and the prophecy against Babylon, we can say that he uses war

prevent the logical out-working of sin in the world. God is not interested in saving men from the bitter fruitage of their own wrath and greed and ambition but he does know how to use that fire of sin to His own advantage, to turn even war into a broom of destruction.

Turn to the second chapter of Isaiah and read first of the idolatry and sin that led God to turn Judah over to the sword, and then notice how it resulted in their casting away of their idols:

"Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.

"Their land also is full of silver and gold, neither is there any end of their treasures; the land is also full of horses, neither is there any end of their chariots.

"Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made."

Then we read of the threatened invasion and what they would do when they were defeated:

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats."

I believe that we are in the same danger of divine judgment today. If we do not have image worship, we certainly do have idolatry, a vain worship of what our own fingers have made and of what our clever brains have thought. Infidelity and atheism and modernism are so many evidences of a false religion that God hates; and we can see for ourselves that they are the underlying causes of the world destroying struggle that is rocking the nations today. The ideologies that are sending millions of men into battle are the direct outcome of modernistic thinking. When the Bible is discounted as the infallible Word of God, its morals are soon thrown to the winds; when we reject the doctrine of man's depravity and preach his nobility, we soon become in-

(Continued on page 8)

### *To Sweep Away False Religion and Moral Corruption*

We certainly know that this was true in the case of idolatrous Babylon, and in Isaiah two we also see that it was true of Israel and Judah. God did not bring about that war, but he used it to do some house-cleaning, and that certainly was His right. Men ask the question: "Why does God allow such an awful thing as war to continue?" We might as well ask why God allows any sin to continue. Why does God allow you to tell the story of Santa Claus or give you breath to smoke one poisonous cigarette? You want Him to give you the liberty to commit small sins, but to



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

By G. H. MOULDS

## Chapter IV—What Is A Baptist Church?

(Continued from last month)

While Baptists were still debating the question, "What is a Baptist?" a new issue suddenly came into such prominence that Baptist energies were soon diverted to its necessarily speedy solution, "What is a Baptist Church?" or "Who may be members of a Baptist Church?" Again, opinion was sharply divided.

To Modernists the solution seemed simplicity itself; does not the real Church of Christ include men and women who have never held membership in a Baptist church but who, in fact, have always been members of some other communion? Then why should a Baptist church be more exclusive than Christ's own Church and refuse membership (except they agree to be immersed) to these other Christians when, for various reasons, they indicate that they would like to join the Baptist church of their community? Since Baptist churches purport to be based on the New Testament, why shouldn't they include *all* Christians, as did the New Testament Church? Should the fourteen hundred Baptist churches that are the only churches of their communities, by their un-Christian exclusiveness force many thousands of Christians of other denominations to remain without a church home? If it were right to have open instead of closed communion in Baptist churches, then isn't it logical to substitute open for closed membership? After all, isn't the fact of induction into a church's fellowship more important than the manner of it?

From the import of such an argument the Fundamentalists dissented vigorously: was not Christ himself baptized by immersion, thus leaving us an example? And though our fathers may not all have agreed on theology, did they not all from the earliest days believe that baptism was for believers only, and that by immersion? Are we to admit, by abandoning the necessity of believer's baptism by immersion, that our Baptist forebears were wrong and that Christ himself has no authority? Are we to allow the Scripturalness of our ordinance to be compromised and the beautiful consistency of our emblem of union with the crucified, buried, and res-

urrected Savior to be marred by putting our seal of approval on the pedobaptism administered to Presbyterians, Methodists, etc. seeking membership in our churches?

On March 23, 1925, the Park Avenue Baptist Church, New York City, boldly announced to the world that under the pastorate of Dr. Harry Emerson Fosdick—to begin in October of 1926—it would open its membership to all Christians and abandon the necessity of baptism by immersion.

It was unfortunate that some writers misunderstood (or misstated) the issue involved. It was not a mere rivalry between different modes of baptism *as administered to persons seeking church membership*. There was in question the very validity of the historic Baptist protest against pedobaptism and stand for believer's baptism. Baptists have maintained that water baptism into the visible church is the symbol of the Holy Spirit's baptism of the believer into the invisible Church, whereby he passes from death to life. They have ever affirmed that the baptism of most other evangelical groups is administered to infants, who are not believers capable of any profession of faith and who can not Scripturally have their relation to the Church, visible or invisible, determined for them by any external act. Hence, the symbol has seemed grossly perverted. Likewise, Baptists have opposed the Society of Friends' elimination of the symbol altogether. Thus while many Baptists believed Dr. Fosdick was going to practice sprinkling and affusion along with immersion, which was not the understanding of the Park Avenue congregation: many other Baptists did not realize that the proposed action would amount to putting a seal of approval on the sprinkling and affusion as of equal validity with immersion. This action aroused a veritable storm of criticism.

In a way it is strange that it should have. For many years English Baptists had been practicing "open," or "mixed," membership; and the Free Baptists—incorporated into the Northern Baptist Convention in 1911—continued to

admit the unimmersed as members; and many regular Northern Baptist churches had been operating under various forms of open membership for a number of years.

And yet it can be easily understood why the Park Avenue Church became the object of censure. Throughout Northern Convention territory it was well known and highly influential. Its resigning pastor, Dr. Cornelius Woelfkin, had long been the leader among Baptist Modernists. Its most conspicuous layman, John D. Rockefeller, Jr., was regarded as the leading Baptist lay exponent of Modernism. And about the central figure of Harry Emerson Fosdick the whole Fundamentalist-Modernist controversy in American Protestantism had recently been raging. Thus the Park Avenue Church became, to Fundamentalists, the very incarnation of Modernism. In challenging Park Avenue's right to representation at the Seattle Convention (1925), the Fundamentalists considered that they were making a test case of the status of a modernistic church and pastor in the Northern Baptist Convention.

Furthermore, by way of propagating its views, the church had mailed to Northern Baptist ministers a circular stating its action. And since its proceedings had been given great publicity in the press, Fundamentalists felt that the church's action should be publicly reprovved in order that the world might know that Park Avenue was not representative of the majority of Northern Baptists.

But to appreciate the background of the Park Avenue pronouncement, certain events that preceded that action must be considered.

In his morning sermon of Sunday, April 30, 1923, Dr. Woelfkin announced that he favored the "open door" in Baptist churches, by which he meant that members of other Christian churches should be allowed to join a Baptist church without having to undergo the rite of baptism by immersion. The reaction among New York Baptists was immediate. Next Sunday morning Dr. F. M. Goodchild preached from his Central Baptist pulpit on "Shall



We Give Up the Ordinances Which Jesus Christ Established?" In the evening Dr. J. R. Straton of Calvary Baptist Church put the question more dramatically, "Shall New York Baptists Haul Down Their Flag Through the Leadership of Unbelief, Worldliness and Subserviency to Great Wealth?"

But since the Park Avenue Church made no overt move to change its membership requirements, the flames of contention soon died down. Meanwhile, however, numbers of Baptist churches were adopting the plan in pure or modified form, though with most of them it was merely a matter of practice and not announced policy.

In March, 1925, forty-one Baptist ministers of Greater New York addressed a letter to Dr. Fosdick, lately removed by the General Assembly from his Presbyterian pulpit, in which they expressed appreciation of his ministry. The ministers were promptly reprimanded by Dr. Straton, and by Dr. I. M. Haldeman, pastor of the First Baptist Church. But when it was made known, in May, 1925, that the Park Avenue Church was considering calling Dr. Fosdick on his terms of "inclusive" membership, the Fundamentalists moved to unite New York ministers in discouraging or repudiating the church's anticipated action. At a meeting of the New York Baptist Ministers' Conference, Dr. Straton introduced a resolution calling for reaffirmation of belief in the necessity of baptism by immersion. Desiring to handle no controversial issues and believing that the resolution had a "sinister purpose," the Conference declined so to "resolve," and instead referred the resolution to a committee, which later drew up a statement similar to the Straton resolution which some thirty of the ministers voluntarily signed.

Dr. Charles F. McKoy, minister of the Greene Avenue Baptist Church, Brooklyn, New York, expressed certainty that the presence of Dr. Fosdick in a Baptist pulpit would cause a split in the Baptist Church. That such would be the case at the forthcoming Seattle Convention seemed quite possible, for Baptist groups all over the country were passing resolutions calling for the expulsion of the Park Avenue delegates from the Convention.

The motto that had been chosen for the gathering and which was inscribed on a banner above the platform of the convention hall was "ON EARTH, PEACE." The keynoter of the Convention, Rev. Clinton Wunder of Rochester (New York), plead-

ed with the delegates to exemplify that motto in their deliberations—but to no avail. The determined Fundamentalists were confident that they could muster sufficient strength to unseat Pastor Woelfkin and his assistant, E. C. Carder. But on the second day (July 2, 1925) of the Convention, Chairman C. S. Shank reported for the Committee on Enrollment that since the Fosdick pastorate—and the changes he proposed—were not to begin till October, 1926, the Park Avenue Church remained till then as much entitled as ever to representation at Northern Baptist Conventions. This report was welcomed by the great body of moderates who didn't consider the membership policy of Dr. Fosdick and the Park Avenue Baptist Church to be so dangerous as to necessitate a repudiation that would inevitably disrupt the fellowship and work of the Convention. Then, too, there were among the Fundamentalists those who could not conscientiously exclude the wayward church under the circumstances stated by the Enrollment Committee. With sorrowful faces the Fundamentalist leaders watched their forces melt away. When the vote was taken, but 364 Fundamentalists were willing to stand to their feet as rejecting the Committee's report. Since 912 delegates expressed acceptance of the report, the Park Avenue delegates retained their seats for the duration of the Convention.

But if the delegates were legally entitled to seats, the Convention was also legally entitled to express disapproval of the Church's action. So the next morning the Fundamentalist leader, F. W. Freeman, offered a resolution to the effect that since, according to its By-laws, the Convention was composed only of delegates from "Baptist churches in the United States" and since "Baptist churches in the United States" had always recognized "nothing as baptism save the immersion of the believer in water," therefore if Park Avenue pursued its announced course it would result in making it forever ineligible for representation. The resolution was laid on the table till the following morning. At that session Judge Freeman offered to delete the reference to ineligibility, thus leaving only words expressing disapproval of the action and hope that the announced course would not be followed. Delighted at this means of restoring peace and harmony, all but fifty of the delegates rose to adopt the resolution. The Convention immediately burst forth into "Praise

God from Whom All Blessings Flow."

Fundamentalists, however—both Bible Unionists and Pre-Conventionists—were determined that it should never again be possible for a church that held views that "denied the very denominational name" to have a voice in the affairs of the Northern Baptist Convention. Accordingly, they presented a declaration that threw down a gauge of battle quite in keeping with the spirit of the day, the Fourth of July. It bore the signatures of twenty-eight Fundamentalists, largely from the Western States; and called for the insertion in the By-laws of these words: "A Baptist Church, as defined for the purposes of these By-laws, is one accepting the New Testament as its guide and composed only of baptized believers, baptism being by immersion." That was clear enough; were it to be adopted at next year's Convention, so thought the Fundamentalists, there need never again be any doubt as to what the By-laws meant when they spoke of "Baptist churches."

This proposed amendment to the By-laws became at once the subject of animated discussion throughout Northern Baptist territory. Was it necessary that a Baptist church be defined? If so, did the Convention have the power to do the defining? If it did, what should be the definition? These were some of the questions that were being asked.

Though the amendment was obviously directed against the Park Avenue Church and open membership, still to many it incorporated the essential principles of the Baptist position and was the best possible minimum statement. But once the question of what constituted a Baptist church was thrown open, there was no stopping it. Was that all that Baptists stood for? What things were distinctive about a Baptist church? The Chicago Baptist Ministers' Conference was caught in the confusion of the hour. To assist the members in arriving at a decision, President George W. Taft of Northern Baptist Seminary and Dean Shailer Mathews of Chicago Divinity School were asked to prepare definitions of a Baptist church. Though the two theologians differed sharply as to the necessity of baptism by immersion, the editor of *The Christian Century* believed they were "in virtual accord on the other marks by which a Baptist church is to be identified." On the contrary, a careful study of these most interesting definitions will reveal great and important divergences of opin-



ion. It is doubtful if any such elaborate definitions could have been framed that would have met with general approval. As one writer suggested, Baptists were agreed only on the autonomy of the local church.

Many were genuinely alarmed at the suggestion of the Convention's defining a church's membership. If that could be done, then surely it could likewise define a church's faith. Indeed, a definition of a Baptist church, if at all extended, could hardly be other than a definition of faith. So Dean Mathews appeared in *The Baptist*, the Convention organ, with an article under the title, "Shall We Have a General Assembly?" in which, speaking out of his experience as one of the authors of the Convention's Constitution, he stated that the Convention was set up as an advisory body and was not meant to have such power over the local churches as was implied in the proposed By-law.

But a new complicating factor had been introduced into the situation. The Law Committee of the Convention reported that the By-law would render Northern Baptists subject to legal action because it would exclude the Free Baptists, whose properties and funds had been combined with those of the Convention at the time of the 1911 merger. That discovery was a major blow to Fundamentalists' hopes. Again they saw their opportunity slipping because of a technicality.

To the Pre-Convention Fundamentalists it appeared that with no platform left to stand on, the wiser policy would be to approach the Modernists in a conciliatory spirit, thus making it possible to gain some concessions which certainly would not be secured by continued support of an illegal measure. Whereupon, J. Whitcomb Brougher called a select company of Modernist and Fundamentalist leaders to a meeting in Chicago on April 13, 1926, for the purpose of coming to some sort of common agreement as to the nature of a Baptist church. Since September, 1925, Dr. Brougher had been travelling widely throughout Northern Baptist territory in the service of the Board of Missionary Cooperation, delivering with all the persuasiveness of his vivacious eloquence an address entitled "Play Ball" which was essentially a plea for the repudiation of doctrinal strife in favor of harmonious team-work in the indispensable work of the denomination. To facilitate the attainment of this happy state, Brougher's Chicago conference suggested the

following effectual, though awkward and obscure, compromise:

"The Northern Baptist Convention recognizes its constituency as consisting solely of those Baptist churches in which the immersion of believers is recognized as the only Scriptural baptism; and the Convention hereby declares that only immersed members will be recognized as delegates to the Convention."

This "Chicago Compromise" became the major business of the Washington Convention of 1926. At its opening session Dr. Brougher delivered a keynote address in which he declared that eighty-five per cent of Northern Baptists were Fundamentalists who desired to cooperate with the Convention and that the large majority of these were ready to put an end to dissension and concentrate on the "main and important work of the kingdom."

The next morning, the lines of the fight having been laid down at a midnight hotel room conference, the militant Fundamentalists led by Dr. Riley met the "Chicago compromise" with an amendment to the effect that immersion should be not only recognized but practised as a *prerequisite to membership*. The three thousand delegates immediately plunged into a tense two-hour debate which revealed that certain crusading conservatives of other years, as J. W. Brougher, J. C. Massee and H. W. Virgin, were definitely opposed to their former companions-in-arms. Dr. Brougher expressed the belief that his proposal did not define a Baptist church, while Dr. Riley's did and thus violated the independence of the local church. But Dr. Earle V. Pierce of Minneapolis insisted that since Christ commanded immersion there was no other choice for a Baptist church than a one hundred per cent immersed membership. When Dr. A. W. Beaven called the delegates' attention to the fact that one-tenth—or one thousand—of the Northern churches would have to depart from the fellowship of the Convention if the Riley amendment carried, he was answered with cries of "Let them go!" But the gem of the debate was John Roach Straton's thinly-veiled reference to John D. Rockefeller, Jr., which brought cheers from the five thousand delegates and visitors: "You know in an automobile if there is too much oil you are liable to foul the spark plugs. You are liable to spoil the ignition, and there is danger of gumming the valves.

There is too much oil in our Baptist convention." But when it came to voting instead of cheering, only 1,084 stood for the Riley amendment as against 2,020 opposed. The original resolution was then carried by acclamation; Brougher's moderate Fundamentalists had won the day.

Dr. Brougher had introduced the "Chicago compromise" as a standing resolution. Thus, though it restricted the independence of a church to the extent that its delegates must be immersed, it was divested of the objectionable legal status of a by-law and became but a strong suggestion and inducement for open-membership churches to choose their representatives with care. If the Convention were exercising its advisory function in directing a church to baptize some of its members, though not all (as the Riley amendment would have required), it was still rather firm counsel and tended to belie the Convention's earlier refusal to advise the churches on matters of doctrine. But this was a compromise measure of a great deliberative body, and perhaps it is too much to expect that assemblies of such varied composition should be consistent. By voting for this resolution, the liberals did not necessarily endorse its principle; rather, they chose it as the lesser of two evils.

Disconsolately the Fundamentalists returned to their tents. There was talk of withdrawing from the Convention. But such sentiments were discouraged by Dr. Straton, who noting the sizable Fundamentalist poll, published his belief that the forces of Fundamentalism were increasing in strength. He assured reporters that Fundamentalists had "just begun to fight."

But he was expressing only the views of the Baptist Bible Union. The "convention" Fundamentalists, now that the issue had been decided, were disposed to let it lie buried. It could not be revived at Chicago in 1927; and as a further sign of peace, Mr. Rockefeller appeared on the Convention program in 1928 and Dr. Fosdick in 1930.

The struggles at Indianapolis and Milwaukee over the Baptist faith have been reenacted in miniature in various state conventions and Association meetings over a period of years. As the 1920's came to a close, the cooperating Fundamentalists began actively to promote Bible conferences, working as much as possible through these Associations. "A greater knowledge of the Word of God" they believed would be "the



best antidote for Modernism." But though the "convention" Fundamentalists still take up their pens to lament the apostasy among Baptists, they have made no special effort to secure Convention approval of a confession of faith more determinate than the *Message* approved at Milwaukee in 1924.

Out of the wreck of the Baptist Bible Union (see Chapter Six) there has emerged the General Association of Regular Baptists (North). It has its own Articles of Faith, assent to which is required of every church desiring to be in fellowship with the Association. Moreover, every "messenger" (or delegate) to the annual meeting of the Association must subscribe to these Articles before being allowed to take his seat. Under such careful surveillance it hardly seems possible for Modernism to raise its head.

The so-called "creedal issue" no longer makes the headlines. It is even more difficult nowadays to determine what Baptists actually believe. Modernism, however, has had its heyday, and during the last few years has had to give ground to the New Orthodoxy introduced by Switzerland's Karl Barth. Since Baptist leaders have been as sensitive as any to the new leading, it may be presumed that some of the old "fundamentals" will be given new emphasis in the Northern Baptist Convention during the years that immediately lie ahead.

So much for the recent history of the controversy over the Baptist faith. In the field of Baptist practice, open membership has continued to gain favor. It was, as one writer pointed out, a movement among the younger ministers. It was to be expected, therefore, that this trend would become more discernible as time went on and that conservative Baptists would express concern over the increasing number of inclusive churches, particularly the so-called "community" churches. At the annual meeting of the Chicago Baptist Association in 1938, the conservatives, by a slim margin, were able to secure the passage of a resolution limiting the Association's membership in the future to only those churches receiving none but immersed believers as members. Such a resolution did not exclude the eighteen churches already practising open membership, but was meant to insure that any churches established in suburban areas assigned to the Association by the Chicago Church Federation would be "Baptist" churches and not "community" churches. Repercus-

sions of this blow at open membership were expected to disturb the Milwaukee Convention of 1938, but failed to do so.

As for the Regular Baptists; they have stated in their Articles of Faith that immersion "is prerequisite to the privileges of a church relation." By such phrasing not only open membership but even associate membership is rejected.

In view of the ecumenical spirit which seems to be rapidly gaining the ascendancy in influential Protestant circles, the movement for open membership is likely to go on at a quickening pace. Protestant leaders, with almost one voice, are calling for a transcending of sectarian lines in an effort more nearly to approach the *una sancta*. This movement, though expressing itself objectively in such merely cooperative and advisory bodies as the Federal and World Councils, nevertheless has inherent in it the conviction that Christians in every community should resolve their differences and restore the all-embracing fellowship of the original New Testament church. Open membership is a stage in the attainment of that goal, and as such cannot help but receive new impetus from an expanding ecumenical movement.

Of course, the Fundamentalists ask if it is necessary and worth while to sacrifice an important feature of Baptist doctrine, practice and polity, which is regarded as having ample Scriptural warrant and symbolical devotional values on a par with the Lord's Supper, just in order to save coal bills or swell the membership roll or, at most, amalgamate the Christians of a community without regard for distinctive principles and convictions. Fundamentalists remain convinced that any statement of a common Protestant belief would be so broad and general as to provide a cloak for the most extreme Modernists—and from such they are persuaded they must separate themselves.

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it again  
this Year!*

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# PASTORAL THEOLOGY

By DR. EARLE GRIFFITH

## Chapter 5—A Pastor's MUST List—Concluded

With Christ the word "must" was a favorite. Inspiration has preserved but eighteen spoken words from the lips of Christ during the first thirty years of His life. In these, we meet the word "must": "I *must* be about My Father's business." He uses the word again in His celebrated interview with the great teacher, "Ye *must* be born again." He classified Calvary as a thing that *must* happen, saying, "I *must* go unto Jerusalem and suffer many things of the elders and chief priests and scribes."

In this chapter we are giving the second half of a discussion begun last month on attributes, excellencies and obligations that no pastor can afford to ignore.

A pastor *must* be humble.

This virtue called humility, like the Prodigal, needs to be brought back home, arrayed in royal attire, adorned with a ring of gold and assigned its old place in the household of faith. What distorted concepts obtain with reference to humility!

Being humble is not wearing a downcast countenance; it is not speaking with mild-mannered voice; it is not walking with stooped shoulders; it is not slipping into the meeting a bit late and slumping into a rear seat out of sight; it is not saying, when you begin your discourse as a guest speaker, "It is impossible for me to understand why I should be chosen for this august occasion"; it is not declining to do an important piece of work on some pretext of lack of intellectual training or breadth of experience; it is not trying to prove yourself to be an inanity and others to be great men of God. The most pernicious form of pride is "mocked humility." Humility is being good and not knowing it. Humility in some instances may mean to be great and not know it. To be humble is to be occupied with God's Word, God's will, God's work, so fully as to lead to self effacement. That one who can receive praise or blame with equal poise is humble.

The language of Abraham Lincoln often comes back to the writer; when he was told to demote McClellan his reply was, "Lead me to General McClellan's tent, I'd hold the General's horse if it would help to win the Union cause." Hear the Scripture on this point. "He hath showed thee, O man, what is good, and what doth the Lord require of

thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8) A preacher is well dressed when he is "clothed with humility."

A pastor *must* be a Leader not a Driver.

We once heard Marion Lawrence, the celebrated authority on Sunday School work say, "He leads best who seems not to lead at all and every display of authority lessens authority." Successful Christian work depends upon winning people's support in the spread of the gospel not upon coercion. Jacob had the true Pastoral spirit. When he returned to Canaan with his lately acquired family, he was met by his twin brother Esau who was escorted by four hundred rough riders. Esau offered to lead the great procession the rest of the journey home. To this proposal Jacob under characteristic pastoral impulse replied, "Let my Lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure." (Gen. 33:14) The true pastor leads on softly. This does not mean that he bows to the whims of weak or obstinate members of the flock or that he allows billy goats to block his progress. It does mean that he has a broad sympathetic understanding of human nature and what may be fairly expected of people and leads on accordingly. It is quite enough distinction that we be overseers not overlords. Predictive Scripture calls Jesus Christ a leader, "Behold, I have given Him for a witness to the people, a leader and commander to the people." (Isa. 55:4)

A pastor *must* Love the Flock.

"The hireling fleeth because he is an hireling and careth not for the sheep." As pastor and people live together for an extended period they come finally to really know each other. Harmony and continued partnership in the gospel enterprise will hinge more upon mutual Christian affection than upon any other one factor. Probably no pastor's methods uniformly commend themselves to all his people. Undoubtedly any pastor's words in public or private ministry frequently irk and chafe members of his congregation but if the people are convinced that the pastor in his heart covets their highest well-being; that his ministry is

a labor of love as reasonable people they will make great allowance for his frailties, his oft intemperate zeal and strange methods. For shepherd and flock the crowning grace is a divinely implanted love the one for the other. One cannot read the Epistolary section of the New Testament and fail to see that he who ministered in the first century did not think of the objects of his labor as mere "church members" nor as a flock to be fleeced. He thought of them as a family to be fed. Such words and expressions as "children," "little children," "my little children," "dear children," reveal as much the attitude of the preacher and writer as the position that the one addressed occupied in the body of Christ. We venture no Corinthian Christian disputed Paul's language when he laid bare his heart feeling toward them "And I will very gladly spend and be spent for you though the more abundantly I love you the less I be loved." Ministers of the gospel of all people must be able to say, "For the love of Christ constraineth us."

A pastor *must* have Convictions, Coupled with Courage.

We once had an extended conversation with a man who served a church in a large American city. During the course of our mutual remarks he stated that his sympathies were with certain men who were standing uncompromisingly for the Word of God and were suffering for their stand. When he was asked why he never appeared at any meeting where these consistent supporters of redemption truth were assembled he said had he done so it would have caused a good deal of feeling in his own church, possibly a definite break. No pulpit should be a "coward's castle." A real prophet makes more of conviction than consequence. The learning and proclamation of the truth form our obligation as ministers; the good and ill resulting therefrom are matters for God to handle. Nothing could be less worthy in one entrusted with the care of human souls than the trimming of one's message to suit the fancies or preferences of persons of wealth or power. "We ought to obey God rather than men." Let every pastor hang up in memory's gallery of art the painting of that supremely grand moment when Elijah stood in the presence of royalty and



declared a devastating drought as God's answer to the miracle of the man then on the throne. Reduced to practical application all of this will mean that on occasion the faithful shepherd will have to be capable of giving an earned rebuke. We have heard of pastors who summoned to their aid itinerant evangelists not so much to tell forth the good news of salvation as to administer the rod to some incorrigible member of the flock. We doubt if the average gospel church is so lawless as to require imported reenforcement to maintain rule. Any real Christian will accept a reprimand from any well motivated pastor. "Reprove, rebuke, exhort with all long suffering and doctrine."

A pastor *must* be a Genial, capable Host.

There is much more to effective preaching in pastoral work than the orderly presentation of Biblical discourses and the visitation upon the sick. The threshold of the parsonage is often crossed by visitors. To one's pulpit come fellow pastors, evangelists and missionaries. Meeting, greeting and courteously handling these is an art worthy of anyone's endeavor. It is neither necessary nor forgivable for a pastor to be unsociable in his spirit and ways. Learning to receive and treat others with grace, rejoicing publicly and privately in the blessings that are flowing out through other leaders form an integral part of a well-rounded pastoral personality. We have known men who wondered why chairmanship positions never fell to them. A little self-analysis would have answered the question. "Do I have a healthy attitude toward my yoke fellows?" "Does it torture me to introduce others and speak in praiseworthy terms of how God is using them? The Word reads, "Render therefore to all their due, tribute to whom tribute is due."

We remember a man who aspired to the leadership of a newly formed fellowship of gospel churches. The one weakness of the man was that he felt that fellowship would be unsafe with any other person at the helm. But the people were afraid to entrust oversight even for one little year to infallible hands, knowing that later they would have to come back under the direction of one who was capable of making mistakes. It would be profitable to anyone to study the Lord Jesus Christ as He appears in the gospel records in the role of host, sometimes to His nearest friends, sometimes to vast throngs. What fitness, what beauty, what grace manifested

themselves in Him! Everyone of us should labor and pray to be many sided, just to widen our influence as His witnesses.

A pastor *must* have Administrative values.

There are those who like to prate over the difference between organism and organization. They enjoy rattling the proposition, the body of Christ is an organism while the local church is an organization. We certainly are not of those who believe that machinery can take the place of truth or the direct action and guiding power of the Holy Spirit. At the same time we are fully convinced that the body of Christ has received its major contributions from the work of well organized local churches which had enlightened judicious pastors to direct them. Present-day modes for the spread of the gospel at home and abroad require much in method and organization.

A pastor without neglecting his own spiritual nurture or his supreme mission, that of preaching the gospel, can give considerable attention to the orderly functioning of the local church. A pastor need not be the peer of chieftains of industry and commerce in order to help keep his church in a healthy state. In the operation of a local church there are such questions as the selection of able lieutenants to stand with the pastor in his work. The securing and the wise distribution of funds so as to meet local needs and share in the world-wide spread of the gospel. There is the question of the erection of a building and its preservation in a useful state. There is the collective work of men, the collective work of women, the collective work of young people—to these several interests must be brought spirit enlightened judgment. If the pastor does not provide it, it will rarely be found. We believe that any church may be a striking example of the best in management and no one more than the pastor can help to make it so. I Cor. 12:5: "And there are differences of administrations, but the same Lord." The Lord has amply provided for sound administration of all His interests here.

A pastor *must* be a Soul Seeker.

On this point one may speak with special confidence. The Good Pastor's self-declared purpose was, "The Son of Man is come to seek and to save that which was lost." In what we might term Paul's last will and testament, that is his practical advice to Timothy, II Tim., chapter 4, he said, "Do the work of an evangelist."

The work of an evangelist is to get out the evangel to the one or the many as promptly and efficiently as possible. It ought not be inferred by what is said here that pastors, evangelists, and missionaries are the only ones to whom God looks to attend to soul winning business. That woman who was transformed beside Jacob's well wore no special label but she became the revolving center of a town-wide evangelistic campaign. It is the solemn responsibility of every disciple of Christ to make others disciples. "Disciple all nations." But as in other things, so in this, the pastor should be the leader. If he is a soul seeker as well as a soul lover he will show it by two things. First, he will endeavor to educate his own people in his collective and personal ministry on how to bring men and women to Christ. He will seek to perfect the saints for the work of the ministry. Wars are not won after all by field marshals and brigadier generals but by "everlasting teamwork." A little simple instruction from the pulpit or before some special class or through other regular channels to the people will extend the shadow of the pastor many fold. Church members praying for the unconverted and seeking to reach them with the gospel are, to say the least, not berating and embarrassing the preacher. Workers are almost never critics.

Second, the pastor will do well to try his own hand. The apostles deported themselves royally in the presence of great throngs but they did not limit their ministry to the masses. We believe it is with design that the Holy Spirit tells us of Andrew that "He first findeth his own brother Simon and saith unto him, we have found Messias." We venture that every apostle was instrumental in reaching many an individual lone handed before he faced the group. Medical men often give lectures on health and hygiene to large numbers but their most fruitful labors are with the individual. The writer of these lines knows an array of American and Canadian pastors. It is a joy just to recall the great number who are really exercised about the lost around them. Let us make it impossible for anyone to say who lives near to us, "No man cared for my soul."

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**TELL OTHERS**  
**About The Blessing**  
**To Be Found In**  
**THE BULLETIN**



## HOW GOD USES WAR

(Continued from page 1)

toxicated with race superiority and other destructive ideologies. God knows that there is no other cure for such inflated conceit but sweeping judgments, that will sweep away the idols of mind and wealth and bring men again to the stark realization that Christ is their only hope.

Secondly God uses war

### *To Sweep Away Vaunting Pride and Self-confidence*

Look at verses eleven and twelve of Isaiah two:

"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

"For the day of the Lord of hosts shall be upon every one that is lifted up, and he shall be brought low."

Or turn to Isaiah 28:15-17:

"Because ye have said, We have a covenant with death, and with hell are we at agreement: when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves. . . .

"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

We know how completely Judah's refuge of lies was swept away when Sennacherib defeated every one of their allies and left them nothing but God to lean upon. The same lowering of pride was also predicted for Babylon in the forty-seventh chapter:

"Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:

"But these two things shall come to thee in a moment in one day, the loss of children, and widowhood."

We may think that we can go on in our pride forever, that our pretenses and diplomacy will get us through every difficulty; but God has a way of sweeping such foolish confidences away with a little smoke and gun powder. Paris and Republican France felt as secure as ancient Babylon behind their Maginot line, and were just as given over to

immorality and folly; but a few hundred rumbling tanks put an end to all their glory. Now Germany is vaunting itself, but who knows how long it will be before her turn comes? Or how can we be sure that America will not go down in ruin, defeated by her own follies if not by an alien enemy? New York is no mightier than Babylon once was, and certainly not one-tenth as well fortified. Babylon had a wall around it fourteen miles square, ninety feet high, and so wide at the top that five chariots could race down between its battlements abreast. Belshazzar thought it was impregnable and feasted until the Persians marched in.

More personally, are you like Babylon in your own life? Are you trusting like Judah to a strange agreement with hell, by which you hope to save your soul without Christ? Are you banking on some refuge of lies—some philosophy, some scientific theory, some fairy tale religion that says that sin isn't sin? Or is family or wealth or education your stay. I want to say that God doesn't even need to use the broom of war to humble you, but just His little feather duster of trouble. You may soon find yourself like Humpty-Dumpty that sat on a wall, and all your fake doctors can't mend your bad fall. God hates pride, and asks us to humble ourselves before Jesus Christ His Son, and accept Him as our only hope and Saviour.

A study of Isaiah fourteen, verses four to eight, will also teach us that God uses war

### *To Sweep Away Deep-rooted Injustices and Oppressions*

"Thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

"The Lord hath broken the staff of the wicked, and the sceptre of the rulers. . . .

"The whole earth is at rest, and is quiet: they break into singing."

Our Lord said that he that taketh the sword shall perish by the sword. History has proved it a hundred times. In fact, whether we like it or not, it is only the sword that can break the power of the sword. Babylon would not have given up the Jews if she had not been defeated. England would never have given us liberty if Washington and his compatriots had not compelled her. In fact, it is doubtful whether she would have become democratic in her treatment of her other colonies

if she had not lost her original thirteen. Certainly no one is foolish enough to think that Hitler will become an angel after he has conquered Europe. Some nations will have to use the broom of destruction to sweep Hitlerism off the map, even if we may not feel that it is our duty over here. And some day the broom will be used against him, for while God is long-suffering and allows injustices to have their day, he will in due time avenge the innocent.

Finally, God uses war

### *To Sweep Away Hindrances to His Plan of Redemption*

Look at verses twenty-four and twenty-five of chapter fourteen:

"The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

"That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders."

God has purposed the redemption of Israel and the establishment of His Kingdom, and no Assyrian or any other will be allowed to defeat that purpose. He has also purposed that the Gospel shall be preached to the ends of the earth in this dispensation of grace; and we know that even now He will not allow anything to keep the message of salvation permanently out of any tribe or nation. For example, when the king of Burma determined that Judson should not preach to the Burmese people, God allowed some British war ships to blast the king into submission. England did it to further her own imperial ends, but God used the war to open Burma to the gospel. When Japan shut her doors against everything Western, Commodore Perry levelled some guns at the Mikado's palace and gave him so many hours to decide what to do. Commodore Perry was thinking of dollars and cents, but God used him to open Japan to the gospel of Christ.

We read over and over in Old and New Testaments that there is coming a day when kings and rulers shall set themselves to take counsel together to destroy the Christian faith and rid the earth of the Jews. All the forces of government, all the dictatorial powers of the Antichrist, and all the delusive powers of false religion shall combine to thwart God and prevent the fulfil-



ment of His promises. But He that sitteth in the heavens shall laugh and have them in derision. The war-maddened world shall have a taste of divine warfare, when Christ shall come forth as the Rider on the white horse, and all the marshalled millions shall not be able to prevent the landing of His invasion hosts or prevent the execution of His eternal purpose to set His kingdom up. Instead the song will be heard in Jerusalem:

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

"Who is this King of glory?  
The Lord strong and mighty,  
the Lord mighty in battle."

The Lord does use the broom of destruction at times—at last He will take it in his own hand and sweep mystical Babylon and the whole world system of godless civilization off the globe, and bring in His own kingdom of peace and righteousness. My friends, have you personally fallen in line with the purposes of God in Christ Jesus? Will you be in His conquering army when He comes, or will you be in the armies of the Beast and the False Prophet? If whole nations will not be able to stand against Him, how can you hope to resist Him in your own puny strength? Oh, to be ready to receive the coming King even today! Oh, to be swept up by grace divine into His arms of love, and not to be swept out as so much lint and rubbish by His broom of destruction! Swept home or swept out we all shall be: which will it be for you?

## BOOK REVIEWS

By V. C. OLTROGGE

### WINONA ECHOES FOR 1940.

Those who attended the Winona Conference will want to add the present "Echoes" to their library as a memento of that inspiring occasion. Others who did not attend, will want the printed messages the men of God there proclaimed. Among these will be found, "The Father's House and The Way There," by Dr. H. A. Ironside; a fresh exposition of John 14:1-6. "The Call of the Hour," by Dr. Harold T. Commons, a ringing appeal for missions. "America, Awake or Perish!" by Dr. Paul S. Rees, at once a warning and a plea to the wayward people of our land.

Other writers to be found in this issue are: Carl Armerding, William Ward Ayer, Louis S. Bauman, Lew-

is Sperry Chafer, Roy L. Laurin, James McGinlay, Wilbur M. Smith, etc.

248 pages. 6x9 inches. Zondervan Publishing House, Grand Rapids, Michigan. \$1.00 paper.

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### STORIES OF FAVORITE HYMNS,

by Kathleen Blanchard.

Informing and inspiring stories of seventy-one favorite hymns, with brief biographies of their writers. An earlier and companion volume by the same writer is the highly commended "Stories of Popular Hymns." Among those included in the present volume are, "A Mighty Fortress Is Our God," "Beulah Land," "O Little Town of Bethlehem," "O Worship the King," "There Is a Fountain Filled with Blood," etc.

118 pages. 5½x8 inches. Zondervan Publishing House, Grand Rapids, Michigan. \$1.00 cloth.

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### NEVERTHELESS AFTERWARDS,

by Agnes C. Mackey.

A message of comfort in the universal experience of suffering and sorrow is the blessed ministry of "Nevertheless Afterwards." It is verily "a book of comfort for suffering and bereaved ones." Dr. H. A. Ironsides declares in the introduction, "I cannot but believe the author was led of God to give expression in this way to the story of God's dealing with her soul, in order that others deeply tried by bereavement and what the world calls ill-fortune, may realize the blessed truth that, as another has put it, 'God is a substitute for everything, but nothing is a substitute for God.'" Agnes C. Mackey is a missionary, teacher, writer.

64 pages. 5x8 inches. Zondervan Publishing House, Grand Rapids, Michigan. 35 cents paper.

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### CARE FOR GOD'S FRUIT TREES,

by Dr. H. A. Ironside.

This book is a compilation of sixteen select messages from the facile pen of "America's dean of preachers and writers." Each message is vital, practical, heart-searching. Delicate matters are handled in a wholesome and winsome fashion. Such as space permits mentioning are, injurious criticisms of Christians by fellow saints; the proper and improper observance of the Lord's Day; scriptural and unscriptural separation.

It is our conviction that this volume will enjoy a wide and glorious ministry.

141 pages. 5½x7¾ inches. Zondervan Publishing House, Grand Rapids, Michigan. \$1.00 cloth.

### HAVE YOU MET THESE WOMEN?

by Dr. Harold John Ockenga.

Ten captivating chapters on women characters of the Bible. Chapter titles include, "The Woman Who Ruined a Holy Man," "The Woman Who Laughed at God," "The Woman Who Turned Temptress," etc. The studies present pictures of good women, evil women, mothers, sisters, wives, sweethearts. The author "shows that a woman may lead a man to heaven or to hell."

146 pages. 5½x8 inches. Zondervan Publishing House, Grand Rapids, Michigan. \$1.00 cloth.

## DEVOTION UNTO DEATH

When Everett Scott of Chanute, Kansas, answered his country's call and left for Fort Ord, California, his ten-year-old airedale dog, Laddie, was left behind. He was a one-man dog. His master was gone. Laddie grieved so for him that he took no interest in his food. His condition became serious.

Three months after his master's departure, public interest was awakened in Laddie. He was given glucose injections and blood transfusions and was flown 2,000 miles to his master.

He revived slightly, but his grief had so weakened him that he could not survive and he succumbed to death.

There may be a wide difference of opinion as to whether such care and expense should have been expended on a dog; but there is no room for a difference of opinion regarding the devotion of the dog.

The unswerving devotion of this dog to his master serves to remind believers of the wholehearted devotion of which their Master, the Lord Jesus Christ, is worthy.

Laddie was in his master's house, and in the midst of his master's relatives and friends. His master's personal belongings were all around him at Chanute, Kansas, but these things—however choice in themselves—did not satisfy Laddie. He wanted the master, himself! Other persons and things were all right if the master was there; but in the master's absence, nothing could take his place.

Food, shelter, care and attention were not denied Laddie in Kansas, but they were not being given by the master, himself; therefore, undesired by the dog.

Laddie had come to know his



master in such a manner and was so wholly devoted to him that his presence or absence was of the greatest possible moment to him.

Laddie was not necessarily a one-diet dog, nor a one-home dog, but a *one-man* dog. Although he knew many other persons, there was but one man for him—his master!

God be thanked for all who can say with the Apostle Paul: "I know Whom I have believed." (II Tim. 1:12). But how many have learned to know Him intimately—know Him for what He is in Himself, know Him well enough to miss Him, know Him in such a way that the consciousness of His presence gives its character to life!

We are not now raising the question as to whether or not we know the benefits resulting from His work. You may know your sins are forgiven through faith in His blood. You may know your peace is made by the blood of His cross and you may know that you have passed from death unto life; but do you really know intimately the *One* who has wrought all this for you?

Has His great love manifested in what He has done led to such a knowledge of *Himself* as has made *Him* everything to you? "For you therefore which believe *He is the preciousness*." (I Pet. 2:7 R. V.)

As Christ himself becomes the one object of heart and life, he is known to be:

"A living, bright reality,  
More present to faith's vision keen  
Than any outward object seen;  
More dear, more intimately nigh  
Than e'en the sweetest earthly tie."

The one Bible character whose name by interpretation is "Dog" is faithful Caleb. As a one-man dog wholly follows his master, so Caleb wholly followed the Lord his God.

Caleb's unswerving devotion is of such value in the estimation of the Lord that no less than five times by His Spirit in His Word is the fact reiterated that Caleb "*wholly followed the Lord*." (See Num. 32:12, Deut. 1:36, Josh. 14:8, 9, 14.)

The world speaks of devoted parents, devoted children, devoted husbands, devoted wives, devoted lovers, but it should see more devoted Christians.

There is every reason why believers should be unswervingly devoted to *One Man*, the Man Christ Jesus, for He loved us unto death and gave Himself for us. He lives to care for us and He is coming again to take us to the Father's house to be with and like Himself.—Quoted from "Now."

## MESSAGE TO ISRAEL

By Rev. Coulson Shepherd

This past week we have been enjoying some beautiful, cold, crisp, moon-lit nights. One night I awakened and my room was so flooded with light that I thought morning was breaking. It was the moon, almost full, making our street and surrounding houses show up as clearly as they are some days at mid-day. All of us here love the brightness of the full moon.

Ah, what we look forward to and so enjoy, Britain dreads. With the full moon, come devastating bombs over there. And one of these nights, before they get too short, that which we are now enjoying these nights here in Atlantic City, is going to help a heartless, hell-energized Haman, attempt an invasion on the British Isles. We do not begin to appreciate what it means to be under Hitlerism.

Let me quote from a speech made some time ago by one of Hitler's co-horts:

"After this war, we must strike the conquered foe so mercilessly that his spirit (England's spirit) and the spirit of his children, will be crushed for generations. No conquered foe must ever again dare to look a German in the face as an equal. He must recognize in him an overlord."

And certainly we here in America cannot appreciate what it means to be a Jew under Hitlerism. Let me quote from a pamphlet entitled, "National Socialism and Christianity," by Principal N. Micklem, in which he quotes from "Mein Kampf," by Hitler, which is the present-day Bible of Nazi-Germany, and from other authorities. He says that there National Socialism is reavealed as based upon a racial theory. To quote his actual words:

"The Aryan race is the superior and creative section of mankind; the Aryans are best represented by the Germans; it is the God-given task and destiny of Germans to dominate the world. Racial purity is, therefore, the first necessity for Germans. All other breeds are inferior; the Negro is a 'half ape'; but rottenness and corruption come preeminently by the Jews."

And entirely in the spirit of Hitler, Dr. Ley Head of the Nazi Labor Front, said this in a speech:

"For me the Hebrews are not members of a race. The Negroes

should protest if they are put on a level with the Hebrews. The Negroes are a race: the Hebrews are parasites like tuberculosis germs, like bacille. They are a biological phenomenon. It is absurd to have compassion on the Hebrews. Those who suffer from tuberculosis do not have compassion on the germs of their disease."

You see the implication: as we seek to destroy the tuberculosis germ, we must destroy the Jew.

Such expressions are anti-God, anti-Christ, anti-Bible and anti-anything and everything that is fair and good. Let me tell you what God says about the Jew:

"For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth."

The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were fewest of all people.

But because the Lord loved you."—Deut. 7:6-8.

"Therefore fear thou not, O my servant Jacob, saith the Lord: neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid."—Jer. 30:10.

Now hear what God has to say to Hitler and all ancient and modern Hamans:

"I will curse him that curseth Israel."—Gen. 12:3.

"I will make a full end of all nations whither I have scattered thee."—Jer. 30:11.

"No weapon that is formed against Israel shall prosper."—Isa. 54:17.

"He that toucheth Israel toucheth the apple of God's eye."—Zech. 2:8.

Ah, my Jewish friends, take heart, the God of Abraham is for you. He will yet fight for you. As Moses said to your forefathers at the Red Sea, I say to you this morning:

"Fear ye not, stand still, and see the salvation of the Lord. . . .

The Lord shall fight for you and ye shall hold your peace."—Exod. 14:13-14.

The war against you Jewish people, and against all that is right, is



not being generated by human beings as much as it is commanded by the hosts of darkness, by Satan. To understand the spirit that is energizing Naziism, you must see that Satan is in back of this movement. Just before the War broke out, an English gentleman was stopping at a hotel in Paris. At the same hotel was a Nazi doctor. One day the Englishman said to the Nazi doctor, "Remember, God is bound to win." This Nazi doctor had the audacity to reply, "It all depends on whose side God is. If God is on our side He is going to win; and if God is not on our side, then He is going to lose."

That sort of blasphemy, my friends, is the spirit of Naziism. But remember there are millions of fine German people in Germany and here in America who are God-fearing people who are not Nazified, and are grieved that their Fatherland is today producing such Satanic doctrines and beast-like leaders.

And now a word to Jewish individuals. I want to be a help to you as individuals. The greatest blessing anyone can ever be to you is to cause you to seriously consider your own personal destiny. God is going to preserve your people as a nation, but you must hear and heed His message to you, if you as an individual are saved from the Great Tribulation that is coming upon the whole earth, and saved for eternity. Over 5,000 Prophecy Editions of the Scriptures have been given to Jews here in Atlantic City in the past seven months. Have you received your free copy? A postal card addressed to me, Mr. Shepherd, P. O. Box 421, Atlantic City, N. J., will bring one to you absolutely free. This book will help you to see that your Messiah has come, and as predicted by Isaiah "was wounded for your transgressions, was bruised for your iniquities, and God laid on Him all your iniquities." (Isa. 53)

By inspiration your King David said:

"There is none that doeth good, no not one."—Psa. 14:3.

We know that—

"All have sinned and come short of the glory of God."—Rom. 3:23.

And God says—

"The wages of sin is death—eternal separation from God—hell."—Rom. 6:23.

Have your sins been atoned for? Are you trusting in sacrificial blood, approved by God, to cleanse you from sin? Remember God said through Moses:

"It is the blood that maketh

an atonement for the soul."—Lev. 17:11.

I want you to know and trust your Redeemer for salvation. I want you to know you cannot be redeemed by the blood of bulls, goats, lambs or fowl, nor can you be "redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers:

"But with the precious blood of Christ, as of a Lamb without blemish and without spot;

Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you,

Who by Him do believe in God, who raised Him up from the dead, and gave Him glory, that your faith and hope might be in God."—I Pet. 1:18-21.

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## Walter Carvin's Corner

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### SOFTNESS OR SOUNDNESS

There's a good bit of soft preaching today, but what the church needs is some sound teaching. Paul wrote to Timothy and reminded him the day would come "when men would not endure sound doctrine but would turn to teachers with itching ears." Take this old fashioned Biblical word, "repentance." My, how they have softened it so that it has become a silent note from our pulpits. The world never did like that word.

"Come, fill the cup and in the fire of spring,

Your winter garments of repentance fling."

So cried our atheistic philosopher Omar. But today, the same attitude is carried into the pulpits of our land. The modern preacher takes a few tablets of ethics, dissolves them in a gallon of rose-water, puts a little in an atomizer, and sprays the congregation to an accompaniment of the sweetness of Christianity and the fragrance of a benevolent life. Perhaps the reason that sound word, repentance, is not used more often is the same as the colored preacher who was asked what he preached upon. "Well, I take subjects like, 'love' or 'purity' or the like. 'But don't you ever preach on 'chicken stealing' and the like?" "No, No sir," he replied, "When I preach on such subjects, there comes a coldness over the congregation."

Sound teaching is in contrast with soft essays. Sermonettes are likely

to produce Christianettes. Let's get away from the essays and get to the essentials. But I hear one say, "Teaching divides and what we want is unity." And again, "Let's forget doctrine and get together to help humanity." But did you ever notice the early church placed doctrine before fellowship. You will find it in Acts 2:42: "And they continued in the apostle's doctrine and in fellowship." There you have it. Doctrine before fellowship. Fellowship is based on doctrine.

These early disciples were not softies; they were sound. They had some convictions and these convictions were foremost. Attend our conventions and notice the absence of sound teaching. They will inject a little modernism and then cry out, "Now let's have no controversy; let's get together." This reminds me of the little fellow who was on his way to the woodshed. Looking up into his daddy's face he said. "Daddy, let's sing BLEST BE THE TIE THAT BINDS." But you see there are times when the little fellow needs a thrashing. Soundness for softness. We fundamentalists want soundness and the modernists want softness.

They have placed their feet on the soft pedal of sin, atonement, miracles, hell, depravity, the virgin birth and the Lord's return. The whole program is a compromise. They thought if only they could make the church appeal more to the intellectual life of man, the elite, the sophisticated, it would regain what it lost. They started to take out, to minimize, to reduce. Instead of the world responding and flocking into the church it is just the opposite. The world knows it is a great compromise. They know the Bible teaches the supernatural and they have lost their respect for those who have robbed the Bible of its clear positive teachings. Modernism has failed. Their churches are largely empty, the Sunday evening service gone and the prayer meeting a fizzle. Let the church return to sound teaching and it will regain the lost ground. Let it get back to "Thus saith the Lord" and less of "Thus saith man." The man in the pew would far rather hear what God has to say through His Word, than what man has to say through the pulpit. Softness will never take the place of soundness.

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**DON'T LET YOUR  
SUBSCRIPTION  
EXPIRE**



## GOD WORKING IN BURTON AVE., WATERLOO

"Truly, God has poured out his best upon us from a supply that is inexhaustible. We have found abundant joy (Psa. 38:6), abundant life (John 10:10), abundant grace (II Cor. 9:8), abundant power (Eph. 3:20), abundant supplies (Phil. 4:19); and all this since the coming of our pastor, Rev. W. Harvey Taylor, in September, 1940. Yes, folks said that it just wasn't possible, and it wasn't, in their own strength; but when their eyes were opened and their hearts made right by the power of the Holy Spirit working through the preaching of our pastor, and they took their eyes from off man, things began to happen, and that quickly.

Souls are being saved, Christians, cold and indifferent to the church and to the Word, are feeling the need of reconsecration and are yielding to Him. Financially, the church is in a better condition than it ever was. That is an answer to prayer and proof that the Lord is pleased with the ministry.

In the past three months over 125 folks have come forward in the church services for salvation, baptism, church membership and consecration. The power of the Holy Spirit has been felt in a remarkable way in all the services. The devil has been fighting mighty hard, but the Lord has had the victory for which we do praise Him.

One of the factors in the revival here at Burton Avenue is the way in which the men of the church are backing the ministry of Rev. Taylor in prayer. From fifteen to twenty men gather previous to each service for a prayer meeting and continue well into the service on their knees, coming out just previous to the time for announcements. We do feel that the prayers of these men avail much, as does prayer in any aspect of the thing. A praying church is a powerful church, this has been proven. When we lacked prayer, we lacked power. The men are also active as a men's fellowship group. They meet one Monday night out of the month for an evening of fellowship with a well rounded program. There is a time of Bible study, a message, refreshments and some games. The men are thoroughly enjoying these evenings under the direction of Rev. Taylor, who instituted the custom.

Other prayer groups meet at various times during the week. The women have two morning prayer

meetings during the week. They also have a Bible study period on Thursday afternoons conducted by one of the faithful workers of the church.

The Women's Missionary Society, meeting one afternoon a month, does a fine piece of work. Just this last month they presented \$50.00 to the Lord to be used in helping to build a much needed church building for the Negro Baptists of Waterloo. This month they are sending the pastor on a missionary journey to Northern Michigan to preach in a two weeks revival campaign, taking care of his expense account. These are worthy projects for the women. They are also active in Missionary support.

The young people's groups, three in all, are flourishing and experiencing the blessings of the Lord. All of them are active in every sense of the term and besides their regular meetings on Sunday evenings at 6:15 p.m., conduct social times as separate groups and also in conjunction with the others. Their aim is to keep young people busy for the Lord and provide a balanced program for youth in the church with good Christian fellowship both spiritually and physically.

One of the interesting features of the work is the "Homey Hearth Hour," an hour of fellowship for the young folks following the evening service on Sunday. This takes place every other Sunday. They meet to "gab," sing, read the Word, pray, discuss, and have a little treat, after which they go home. Of course, it is a supervised program. It is provided because the young people really do not have much time to "just do what they want to do," and there is no better time than this as we can see it. The time in between the services is used for prayer time, and rightfully so; so we found that this time was most suitable.

One of the big social events of the month is a "roller skating party" which over 200 of our young people attend. It is held regularly for all the young folk of the church each month through the fall and winter months. At the party the program is as follows: (1) Skate for one hour and a half. (2) Chorus sing and message from the pastor, both inspirational and evangelistic—one-half hour. (3) Skate for another hour. This is a time they all look forward to, and let me say, they really have a grand time in the Lord, preacher and all—assistant too!

During the month of May, the young people are to have a great youth rally with Rev. Garret Gra-

ham of Knoxville Tenn., as the evangelist. This is a yearly affair and has proven to be a real blessing.

The musical organizations of the church are functioning fine. The choir has a membership of 72. Besides there is a girl's sextet, a mixed quartet, several soloists among the young people, both vocal and instrumental, several duos and an orchestra.

The Sunday School is growing and has an average attendance of about 325. One of the great missionary endeavors of the Bible School was the purchase of a gospel bus capable of hauling fifty youngsters to and from school. Many have been saved since the purchase of the bus a few months ago, which proves its worth. This summer it will be used by the young folk to conduct outdoor services in the towns in and around the vicinity of Waterloo. It will also be used by the Daily Vacation Bible School.

### "THAT IS IMPOSSIBLE"

"Here is a story that we all would do well to lay to heart. It has been told before, but will bear repetition. A farmer's wife had spread a slanderous story about her pastor through the village, and soon the whole countryside had heard it. Some time later the woman became sick and confessed the story was untrue. After her recovery she came to the pastor and craved his pardon. The old pastor said, 'Of course I will gladly pardon you if you will comply with a wish of mine.' 'Gladly', replied the woman. 'Go home, kill a black hen; pluck the feathers, and put them into a basket and bring them here'.

"In half an hour she was back, 'Now', said the pastor, 'go through the village and at each street corner scatter a few of these feathers, the remaining ones take to the top of the bell tower and scatter them to the winds, then return'. She did so. 'Now go through the village and gather the feathers again, and see that not one is missing'.

"The woman looked at the pastor in astonishment and said, 'Why, that is impossible! The wind has scattered them over the fields everywhere!'

" 'And so', said he, 'while I forgive you gladly, do not forget that you can never undo the damage your untrue words have done'.

—Berean Bap. News,  
G. R., Mich.

**DON'T EXPIRE**



## FLASHES FROM FOREIGN FIELDS

### PALMERS MEETING WITH GREAT BLESSING IN PHILIPPINES

1534 General Luna,  
Manila, Philippines  
February 7, 1941.

Dear Friends at Home:

We now settle down to the business of getting off the second letter to you since we arrived in Manila. We are all three still feeling just fine. The Lord is good to keep us well. The Roberts family were down with dengue fever when they had been here not even as long as we have. So we are praising God.

We have seen how God can bless since we came. As we said in our last letter, we were beginning an evangelistic meeting on January 19th. We closed this meeting, after two weeks, just last Sunday, February 2nd. There were one hundred and fifty who were personally dealt with and professed to receive Christ. Already there are many of these asking to be baptized. We will begin baptizing them Sunday, February 16th. We would like very much to tell you about several of the individual cases.

One night after the invitation was given and about eight had come to the front to be dealt with, and the service had been dismissed, I stopped near the front to shake hands with a stranger and asked him if he was saved. He said he had accepted the Lord that very night. I was much interested for all the people here claim to be Christians. We sat down to talk and this man told me he had listened to the priests for over thirty years (He is now forty-two years old.), and that he had never heard any one talk of Jesus in the way I did. He said he decided while I preached, that if Jesus were as real as I had talked of Him, he wanted to know Him. I read him many verses from the Bible and prayed with him and he definitely trusted the Lord. He came back regularly after that night too. He is a business man in Mindanao and was only here in Manila on a business trip. It is great to have a living, real Christ to point men to.

One afternoon during the meeting a young lady who attends our church came to my home bringing her brother, who was only fourteen years old and her uncle, who is six-

teen. She came right out and told us before them that they needed the Lord and she had brought them for that reason. The brother was very tender and broken and readily accepted the Lord. The Uncle was rather hard. His parents are planning to train him for the priesthood when he graduates from the high school in three more years. He believed that he could be saved by works. He confessed that he did believe that man could not forgive sin but he did not want to turn to the Lord and trust Him. Finally the Lord began to convict him and he saw that he needed to trust in what Christ had done for him and he surrendered. Pray that God may keep him for himself and save him from going back into the error which he has been saved from.

Among those who were saved were two American sailors and one soldier boy. Then we were happy that the meeting reached so far. There were persons from nearly every section of town who were saved. Some of the native young men who work on the coast-wide boats were saved. One first officer on one of the best Philippine boats was saved. Pray that these may bear a real testimony.

Beginning next Monday night we are beginning on the other side of town where Mr. Ed Bomm has charge of "Friendly Center." This will last for two weeks. Pray for this meeting. There seems to be plenty of real opportunity for evangelistic work here in Manila as well as outside of the city. There is a possibility that soon all the evangelical churches in Manila may go together for a city wide meeting and they are planning to ask me to be the special speaker. Will you all pray definitely about this. If this does materialize it will be the answer to our prayers and hopes for a big city-wide meeting. We are hoping that it will come and that we will see this wicked city shaken for God. There will be plenty of opposition to such a meeting but God can over rule and bless and even turn the curse of the enemy into blessing.

Our school will be out in March. The Institute will close for the summer after the first week in March and the Universities will be over about the second and third weeks. After that many of our very best workers will be gone for the sum-

mer. Be sure to pray for us during our summer which includes March, April and May. We want to do some special work in the province during the summer months, the Lord willing.

We are happy that our car is on the way and will be here soon. We had to leave it in Oakland when we sailed because the money for the freight had not yet come through. But now the money has been supplied and in about ten more days we will have our car and can do more evangelistic work than we could without it.

We are quite anxious about reaching the interior of this Island we live on as well as the others for Christ. In order to do this God must call some of the native workers. Pray about this and pray also that funds for their support may come in. Right now very little is coming in for this much needed work. We have some who would like to go out into the places where Christ is not known but as yet have no backing whatever.

One other thing that we ask of you: Will you all write to us? We cannot possibly write to all of you personal letters as often as we would like to; but you will never know how much it means to us to receive your letters. It will encourage us so much just to know that you care and that you are praying. And DO PRAY!

His servants and yours for  
lost souls,

Harold and Esther Palmer.

### KNUTSONS STILL AT COAST

Caixa Postal 368  
March 6, 1941

Dr. R. T. Ketcham

Waterloo, Iowa

Dear Dr. Ketcham:

Maybe there should be an apology given for breaking the silence which has prevailed for so long, however we assure you that the lack of our letters does not indicate that we do not often think and speak of you, and it is always favorable. This morning while trying to worry away the time for the boat to arrive with Inez and Florence, I will start a letter. Not that time is hanging heavy on our hands, but we were down to the port expecting to see the boat in, for we were told that it would anchor about six o'clock.



As it happened it was not in and no word from it. It surely must be a slow boat, it can't be running, must be walking, hitch-hiking, or maybe crawling on the bottom to evade the Germans. We have two kilos of meat though, so hope that they get in in time for dinner.

Wouldn't we like some of your weather now? A cold snap may be hard to stand, but it is hard to take heat all the time. At last we rejoice that Bertha's thumb has healed, has a scar and is lop-sided; but praise God she still has it and the use is not impaired. She has had a rather tough year with this and boils and one thing or two; yet at present she is feeling better than at any time since coming, although it has weakened her. Now when everything should be quite well I have to start acting up. Certainly the outward man perishes from day to day. I had several boils, painful but not large; however when at the same time two places about the size of a dollar—silver, not paper—began erupting pus it was no fun. Never in my life have I had any pain to compare with it. We are encouragingly told that after one gets acclimated he will not be bothered. This does not do much good for the present distress, but I am mighty thankful to have Bertha to take care of these spots and not have to endure the torture of a native doctor.

In view of our physical condition and the better opportunities to study the language here, we have considered it best to remain for a while longer to take the rough edges off our Portuguese and try and take advantage of a better climate. It is a big job getting into the full swing of a missionary, with plenty of problems; but we're glad that we are here, for there is no question about our call.

Thanks for your letter of January 14th informing us that we have again been placed on the church budget for \$25 a month. Please convey our sincere thanks to your good congregation for thus remembering us. We greatly appreciate what your support has meant the last year, and what a blessing to have the sense of security that there is a live congregation and pastor back of us. May the Father of Lights, from whom every good gift cometh, grant an abundant shower upon you in the coming year. We also wish to acknowledge receipt of February's gift. We expect to have receipt blanks when the girls land and will remit, also for last month's gift.

The work at Joazeiro is coming

fine. A Sunday School has been started and a great interest is taken with attendance increasing. Some folks who have been holding off for a long time are sending their children. Also at the evening services the attendance is better. From the promising outlook we trust that this year may see a great harvest in this field that has been dominated by Romanism for generations.

Trust that you are well and as full of fire as ever, the fire of a burning message for a dying world. And from the world news reports the world needs to harken and heed, for there will soon be a Light in the eastern sky. Even so Come Lord Jesus.

Greetings to Mrs. Ketcham and the family.

Sincerely in Christ,

George and Bertha Knutson.

P. S.—The girls landed at 4 p. m. yesterday in a rain storm.

## 16 DAYS ON AN AFRICAN BUSH TRIP

By ROY HAMMAN

(EDITOR'S NOTE: This article by Mr. Hamman is rather long but is such a thrilling story that we run it in full as received from him).

On a recent itineration trip I kept a journal day by day, something I never have done before. I thought perhaps you friends at home would enjoy accompanying me. The purpose of this trip was to carry, for the first time, the Gospel to the Sara-Kabbas living in the northeastern section of this district and to those villages bordering Lake Iro, one of the two lakes in the whole Tchad Territory. The party included: the white missionary, Nassoum, the native evangelist, a boy to prepare the food, two push-men and five others carrying bed, bedding, chop-box, dishes, clothes, lantern, etc. Since there are no hotels or restaurants in Sara-Kabba villages it was necessary to take a complete camping outfit along. Here we go:

Sunday, July 28, 1940—Left Mission yesterday at 7:00 A. M. by truck with push, men and loads in back. Planned to go direct to Singako (45 miles) have dinner and meeting then return to Bale (8 miles back) and spend the night there. As we passed through a large plain where there are generally antelopes we took time to hunt a little and got two for which the men were thankful. There was also much mud and water on the road which made

our going slow so that we didn't reach Singako by noon, but had dinner at Mayo (15 miles from Singako). After a meeting with the people we left for Singako. The road to Bale (about half way) was sandy, but good. From there on it was a nightmare. I had to run the truck in double low nearly the entire distance with all the men out pushing. There was mud and water all the way. Had there been enough dry ground to turn around on I would have gone back to Bale, left the truck and come on to Singako by push. We got within two or three miles of Singako when both right wheels sank in to the axles. It was already dark and we couldn't see what we were doing so left the truck and came on the rest of the way by push. I don't know what time it was when we arrived, but by the time I had finished supper it was 11:00 P. M. The truck is still in the mud and this afternoon I shall get more men from here and try to get it out and back to Bale. I hope this morning's sun will dry up some of the water. The men all have plenty of antelope meat to eat and seem to be in good spirits.

Later—Just came from the meeting and what a glorious time we had! I have never spoken to a more attentive audience. The Lord's presence could surely be felt. Praise His name! Certainly some one was praying for us at that hour. There were seventy-one present.

Still later—An old man came about an hour ago and told me a very interesting story. When young he had been seized by the Arabs as a slave and taken many miles from his own village. Though they fed him well and didn't beat him, still he wasn't happy and wanted to return. He prayed to God and eventually the English and French liberated the slaves and he was permitted to return here to the village of his birth. He felt that since God had delivered him from slavery and brought him home he wanted to seek the true way to worship Him. The ways of his fathers did not satisfy so he tried the way of Mohammed, but found that this did not satisfy either. He was discouraged and despondent when he learned that the Mohammedans had fetishes and charms to kill their enemies. For years he had been praying that God would somehow show him the true way to worship. "Today," he said, "God has answered and sent you. I have never heard such good words as you spoke this morning." Now I



see why Satan has been trying to hinder me from making this trip. This is just the second day, but if all the rest of the trip is in vain I feel that it will have been worth while.

Sunday evening, 6:00 P. M.—We left Singako at two. The chief gave us ten men and came along himself to help us get the truck out of the hole and through the mud. How those men did push! We arrived here (Bale) about fifteen minutes ago. Not more than five minutes after we got here it began to rain and is still raining. I gave each of the men a big piece of dried antelope and one franc for their labors. Along the way I was able to get a good motion picture of three giraffes. A fourth one, the largest I have ever seen, was just out of range of my camera.

Monday morning—Just before sunrise I had the chief call the people for a meeting, but while they were gathering it began to rain so we had to wait until it was over. When the people finally gathered it was seven-thirty. We told them about Jesus and just as we were closing the message it commenced again to rain, but only a light shower so I think we will push on to at least the next village on the road to Bembe. There were sixty-five present, mostly women and children since all the men are out in the bush looking for food. This is the first time these villages have ever heard the Gospel story, and here we are in 1940. Oh, Church of Christ awake to your great responsibility!

Tuesday morning—It was about eight when we left Bale by push yesterday and we hadn't gone far when the rain stopped. A native from Bembe arrived before we left, saying the bush path was very narrow with water knee deep in many places and holes and ruts. He assured us we couldn't get through with the push. The men felt a bit discouraged, but I felt led to start out anyway, for these people must hear the Word. About eleven we had nearly reached the first village when the men spied a herd of antelopes. We went after them and shot three, but none of them fell. Finally after a long walk three more shots brought down one of them. The men found a second one in a thicket not far from where I shot him. We continued following the tracks of an enormous buck and found blood all along the way. We were sure he couldn't go much farther losing blood in such large quantities so kept up the hunt. By three o'clock we still hadn't found him so decided we should start back, but

where was back?? The antelope had led us such a twisting, turning way that we didn't know where we were. After wandering around for almost an hour one of the two natives with me climbed a tall tree and in the distance sighted a garden so we started in that direction, but such going as we had! It was all low bushes and thickets. Eventually we came upon a little path and began following it. After a while we came to a clearing where a couple of women, making gardens, informed us that we were behind Bale, the village we had left at eight that morning! By the time we reached Bale the sun was almost down so I stayed in a little grass hut while the natives went on to where my push was and had two other men come for me in the push. I arrived in the village about eight P. M., called the people for a meeting and told them about Jesus. They too had never heard before. About nine I ate dinner and supper together and went to bed dead tired.

This morning about daybreak I called the people and Nassoum had the meeting. We then left for the next small village, arriving about eight. There were only eighteen at the meeting, but they seemed interested. One young man from this village had gone a few days before to the river to fish. While sitting on the bank a crocodile bit him, removing most of the calf of one leg. He was stretched out on a little native made bed in a dark, dirty little grass hut. They had put some kind of native medicine on the wound and wrapped the leg with leaves. He and those taking care of him couldn't come to the meeting so I had the people gather just outside his hut and in that way he was able to hear the message. We then went on to Bembe where we are now (noon). That fellow was right about the road. It was surely in bad shape, but praise the Lord, we are here and have had a meeting with the people.

Wednesday night—Yesterday afternoon we returned to the village near the main road where we spent the night. On the way we got another antelope. I had the meeting after dark. This morning we came to Bale, where we had left the truck, had a meeting, then went on to Mayo, where we left the truck again, this time for ten days or two weeks while we trek in the bush clear to the lake and if possible circle it. In the village where we spent the noon hour a little girl had died just before we arrived. Such wailing as was going on! There

were no less than thirty women packed in a little hut ten feet in diameter and not a window in it. There they were around the poor little girl shaking her, talking to her, wailing and crying. I finally got most of them out and with the rest who were under a big tree they numbered one hundred and twenty-five. There as I looked on that sad group of human beings who had never before heard even once the wonderful story of Jesus' love my heart was strangely moved for them and I cried unto God to give me just the message for their poor souls. It is night now and I just came from a meeting in this village where one hundred and seventy-five poor benighted souls heard for the first time. I wonder why God is giving me the privilege of bringing the Word of Life to these villages where men have lived for years having never heard the name of Jesus?

Thursday afternoon, 4:00 P. M.—This morning we went off the main path to a little village for a meeting. We then set out for Kalabani, the next village on our way to the lake. Such a time of going as we had! For a long, long stretch we had water about a foot deep and worse than old gumbo mud underneath. I walked the entire distance and the push-men could hardly get the empty push through. As I was trudging through that mud, pulling one foot out and putting another in (each one weighing a ton) I was reminded that going with the Gospel to unreached villages sometimes means hard work. The going was slow and hard, but praise God we were going! I was more than once thankful for a strong body in good health. If Christians at home only knew how important it is to pray for the health of their missionaries. Along the way a man informed us that the road on ahead was also very bad so we branched off on another path to Dongo where we are now. There is a better road from here to the village we started for this A. M. We arrived here about an hour ago. It is now four-fifteen and the boy has my rice and antelope liver and onions ready so will have lunch and try to make it on to Kalabani yet tonight.

Friday night—It was after dark when we reached Kalabani and everyone was dead tired. While the men set up camp I called the people for a meeting. After the meeting I stretched out on a native mat on the ground near a fire to wait while the boy warmed up my supper. I was so tired I dropped off to sleep



and this morning my arms were covered with mosquito bites so I had better take extra quinine tonight. How thankful I am for my mosquito net at night. This morning we got an early start and covered a lot of ground having four meetings. The road was very bad and I had to walk barefoot most of the way through slippery mud and water. As a result my feet are very tender and the toes on my right foot have opened into raw sores. Yesterday I walked through the mud with my shoes on and the sole of one came off, so I had to walk barefoot today. I have washed my feet well and put on some salve and my mosquito boots and hope they are better in the morning for the road doesn't promise to be any better.

The men seem to be in good spirits, but a couple of the newer ones can't understand why a white man should be travelling in the bush over such roads at this time of year, but praise God! that in spite of the hard going it is a real joy and privilege to be able to bring the Gospel to these poor benighted people. Angels would be glad for the opportunity.

Sunday A. M.—Yesterday the road was better. I only had to walk in mud for an hour. The natives tell us that the road is better from here on, but now the question of food for the men is a problem. It seems that last year's crops were nearly all destroyed by monkeys, baboons and antelopes. We are staying over in this village for the day so the men can rest up a bit. They are all tired out, the white man included. On the way here yesterday I was able to shoot four antelopes which will solve the hunger problem for a while.

Since yesterday morning we have had to use two interpreters as we are now in another tribe. The people are different. All the women, including very young girls have discs in their lips, though smaller than the ones of the Sara-Kabbas near Kyabe. Their houses are smaller too, and such little doors! One must literally get down on hands and knees in order to get in. Yesterday we got our first glimpse of Lake Iro and it is a pretty good sized lake. I should judge from five to eight miles across. We are having good meetings and the Lord is blessing.

Yesterday the road was very good and we covered several miles and had four meetings. The path around the lake which we feared would be all mud and water was to our happy

surprise dry and easy to travel over. We saw fresh lion, leopard and hyena tracks along the way. I noticed up here that the men all carry from three to five spears when they go from place to place, instead of one or two as they do in other places.

Today I have made up for the past two days when the road was good. We walked for miles through mud and water and several times I slipped in holes over knee deep and was a sight when we arrived in the village. We called the people for a meeting a little before five this morning and immediately after started for Moufa. We had one meeting along the way and shortly after that village is where we hit the mud and water. A little before two-thirty (when we finally reached the village) I began to realize that it was past dinner time and my feet were getting heavier all the time. It is now three and the boy has a fire started so in a little while I shall eat then we will try to push on a little farther yet today. Yandoko has been sick for the past two days so I have another man carry his load. The rest of the men are tired and have sore feet.

Wednesday afternoon — By the time the men with the dried meat arrived yesterday it was too late to start out for the next village and a good thing we didn't try it for today we found water on the path nearly the entire distance. When we reached the village there wasn't a soul to be found anywhere. Finally a man appeared saying his people were all out in their gardens a long way from the village, so we started out for the next village. The road was long and what a time we had getting here. This is the worst day we have had yet. Mud and water knee deep and some places deeper. I walked for miles and miles in it and my feet are so sore now that I can hardly walk at all. I fell twice and most of the natives with me fell at least once. The boy carrying the lantern fell on it and broke the globe so from now on I'll have no light at night. Then to top it all we were rained on for about an hour. The Devil is trying his best to hinder and discourage us, but by God's grace we won't be discouraged for surely God wants these people to hear the Gospel. We saw twelve more giraffes today. They were not more than three hundred yards away. There were two species, some dark and some light. I have seen more wild animals on this trip than any I have ever taken before. It is now four-

thirty and time for my dinner and supper.

Friday afternoon—This is the fourth day since we started on our way home. Yesterday the road was some better and we even had a dry road in some places so we covered a good distance and had six meetings. Many people heard the Gospel for the first time and though we were all dead tired last night yet we were happy to be able to reach these people. We saw three more giraffes making a total of twenty-eight we have seen on this trip. Just before reaching the village I shot a small antelope and it was delicious. The food is about all gone from my chop-box so I hope we reach home soon. This morning we got a late start because of rain so didn't reach this first village until a little while ago. We had to cross a big plain and waded water for miles. We have now reached a little higher ground and the natives say we won't find any more long stretches of water. I surely hope it is true for I don't see how I can walk much farther in this water. I got two more fresh cuts in my feet this morning and one has become infected and swollen.

Saturday night—Last night we stayed at Bale Djako where Fern and I had a meeting several months ago when we made a short trip by motorcycle. Our native evangelist has been here once or twice. I asked the people questions about the way of salvation and was encouraged to see how much they really knew. We are now in the section where the women wear the large discs in their lips, many of which are the size of a dinner plate. It makes me sick to see them even after being in their midst for nearly two years. They are indeed a pitiful sight and Satan has them so blinded that they think it was God who showed them how to mutilate themselves in such a manner! Oh, that the light of the Glorious Gospel of Christ might shine into their darkened hearts! Today the road was good and we covered many miles and had seven meetings. Many of these villages nearer the Mission Station have heard a time or two and can sing the one song we have translated into their language.

Monday morning—Yesterday I got an early start and travelled for six hours to the village where we had left the truck. Just before we arrived I realized that I had left the car key in my trunk which was now in a village four hours back along the auto road waiting for me to come



with the truck. I didn't know what to do. To send a man back for it would require at least seven or eight hours. I began to pray that God would show me just what to do. I thought of breaking the ignition system apart and hooking the wires together to make the contact, but all my tools were locked up too so that was impossible. I had a key in my pocket to a cheap padlock which I had bought here in Africa, but I knew that wouldn't work. However here in Africa one must try every-

thing so I tried, and to my surprise it went in, but wouldn't turn. I prayed again then tried again. This time I pulled the key out a little and to my happy surprise it turned and made the contact! ! Praise the Lord! This may not seem like an important event to others, but it was a real answer to prayer to me. We then came back to the village of Yanga where the men with their loads were waiting for me. There I had a late dinner and shaved (the first time for sixteen days and what a beard I

had!). I shaved in the shade of a big tree with an audience of natives who had never seen such a sight before. You should have heard their exclamations as they saw that funny looking gadget we call a safety razor remove those long black whiskers!

Now as I sum up the trip I want you to rejoice with us that we were able to cover three hundred miles, have fifty-two meetings, and thirty-two of these villages had never heard the Gospel before. They were sixteen days well spent.

## GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

"The battle is not yours, but God's;  
Therefore why fight?

True faith will cease from struggling,

And rest upon His might:

Each conflict into which you come

Was WON on Calvary,

"Tis ours to claim what Christ has done,

And 'hold' the victory."

"For the battle is the Lord's."

—I Sam. 17:47.

We are writing this letter to you while sitting on the veranda of the mission house. As we look out we see the palm trees, manga, marmao, and others waving in the breeze. The sky is a lovely blue and the sun is shining brightly. The weather is hot and it will be hotter by noon. Try as hard as we may it seems difficult to imagine that you are still having cold weather at home. Some days we long for one of those brisk, cold, winter days to stir us up and take away the tired feeling that is often with us from early morning until late at night. But we have much to praise Him for, especially in the way He has guarded our health and also for His manifest blessing upon the work here.

Willard and I are alone at the mission house now. Our hearts are inclined toward loneliness at times for Mr. and Mrs. Warfield, whose fellowship we did enjoy so much, have at last secured passage on an Amazon River boat enroute to Para, the first lap of their return voyage to America. Lois Martenson, who has worked so faithfully, accompanied them in order to attend Mrs. Warfield should the malaria return while on the river boat and also for a little rest and vacation. Mr. and Mrs. Ross have returned to the school at Iucaby where Wayne Barber has been courageously holding the fort. And now that

you know where all of your missionaries are, we shall proceed to some of the glorious happenings of the past month in the work here on the Manaos field.

A few months ago the Lord made possible the purchase of property in Cachorinha, a thickly populated district without a church. With the arrival of the Warfields in Manaos, sufficient progress in the language on the part of newest missionaries, and the rainy season bringing mud so thick that our crowds in the Villa became smaller, we felt that the time had come to expand and carry the gospel to that needy district. Of course, Satan came along to give us a little competition. The boys warned the tenant who was three months behind in his rent, that we would want the house vacated by February 1st. Well, February 1st came and the man refused to move. Then we wanted to cut a window in one side of the house and the next door neighbor said "No." He didn't want a mission next door and he said that the priest was going to buy the land and put up a school. However, he offered to sell us the property for fifty contos, which is much more than it is worth. We felt quite sure that it was only a bluff, which it really turned out to be. After consulting a lawyer we felt it best not to cut the window yet because there is a law here in Brazil that makes it impossible to have a window overlooking your neighbor's property without your neighbor's consent. The next difficulty appeared in the form of another law which requires a tax from the owner who desires to make any kind of improvement upon his property. The Lord gave His approval by leading us to a Brazilian official who really proved to be a gentleman for he wrote out a permit for the work without one penny in return. But the tenant refused to move and we

were forced to go ahead with the plans for the opening meetings and improvements trusting that the Lord would work all things out in His time. As long as the tenant was living on the property he could, if he chose, refuse us and the people an entrance to the meetings.

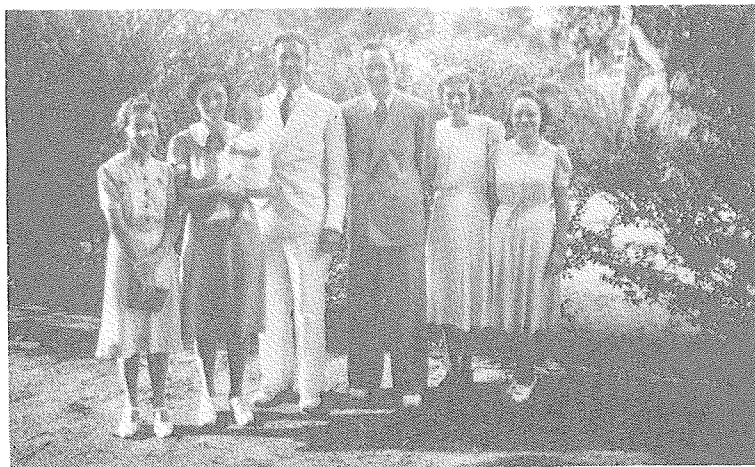
The missionaries all worked together like Trojans to get the place ready for the opening on February 9th. The boys had their share of carpenter work, bricklaying, painting, and electrical work. Somehow the Brazilians don't accomplish much unless we are right there to encourage them in their duties. One day they didn't even take time out to come home for lunch and the girls had a good time preparing a picnic lunch to send down to them. A partition was torn down which made one large room for a service. This room will seat 150 people and the veranda outside gives standing room to 35 or 50 people who refuse to enter the building. A platform for the speaker and choir was built at one end of the room, and comfortable wooden benches for the congregation. The place was painted inside and out, and there is a gospel sign lighted by two electric lights to attract the people who pass on the streetcar. Handbills inviting the people to come to the meetings were printed and distributed by the missionaries and native Christians. It would take a day or two to tell you the interesting experiences which filled these days of visitation. House to house visitation is very profitable here and although many of the people who say they will come never show up, they are always courteous and seem honored by the visit of the missionary. One day Willard and I went together and he took along a camera. We had a gang of children following us before we finished. The children love to have their pictures taken and it



doesn't matter whether they ever see the pictures or not. The native Christians were very faithful in giving time and money to the work and this also rejoiced our hearts since that has been one of the problems we have had to cope with, that of getting the Christians to accept any kind of responsibility.

Sunday night, February 9th, raine and still the tenant had not moved. He would go down town in the morning, drink until he was really drunk, and then return to the house and say, "Amanha," or "Tomorrow," but when tomorrow came it was the same old story over again. But we had the promises of God, the speaker was ready, the house was in order, and we went ahead. We somehow cannot think of these meetings and the response without thinking of one of Mrs. Robert Ketcham's favorite expressions: "Isn't that just the way our Lord does things?" The crowds were wonderful with the room well filled and thirty or forty people on the outside hanging in the door and windows every night. In fact the enthusiasm was such that the tenant had to move or else be convicted, so he moved out on Monday following the first meeting. The opportunities for children's work, Sunday School, and women's classes in that section are marvelous. If we had the force and the time and strength a week-day school where the children would be taught Bible, reading and writing, would yield a ripe harvest. After the close of the week of special meetings we have continued with services Sunday, Wednesday and Friday evenings. The crowds have kept up and last Sunday evening we experienced the best service since the opening of the work. A young man who is studying to be a lawyer, a special friend of Mr. Hocking's accepted Christ as his Savior, after weeks of prayerful dealing with him. Praise God, He is still able to save souls! However, it is a very difficult thing to get people to break away from their sin and superstition. At times here it means real persecution to leave the religion of their fathers and mothers, which as a rule is Catholic, but a Catholicism which is very, very different from that which we know in the States.

Those of you who have been following Lois Martenson with your love, your interest, and your prayers, will be interested in one of her latest endeavors. The other week a woman came to our meetings for the first time. She lives quite close to us and has been invited several



#### MANAOS MISSIONARIES

*Left to right: Lois Martinsen, Mr. and Mrs. Charles Hocking and baby, Mr. and Mrs. Walter Warfield, Mrs. Grace Heidt Stull.*

times, and at last she came. She has a bad sore on her leg which she has had for two years. She came to the service and accepted the Lord. However, she almost drove everyone else from the meeting. The odor from her unclean body was so great that it took all the grace the Lord could give me to sit beside her and deal with her. The next day she came for treatment and Lois took charge of her. First the girl was sent home for a bath and then she was treated. There was a thick green scum on the wound which had been there for months. The wound has been dressed daily and is coming along nicely. Mrs. Warfield tells us that up river the witch doctor will rub mud or sand into such a wound and do all sorts of hideous things. The government furnishes free medical treatment to the poor but very few of them take advantage of this treatment.

Some of you who have been remembering us especially in the study of the language have much to thank God for. A few weeks ago Mr. Hocking preached his first sermon in Portuguese and two souls found Christ as Savior. Mrs. Hocking, although beginning her lessons later than the others, is coming along rapidly, and a few nights ago had the joy of leading a soul to Christ. Little Rebecca Faith is accomplishing things too, for she now has two teeth. Willard is in good health but there is one theological problem that is giving him a good bit of difficulty. He just can't understand why David chose five smooth stones to kill Goliath when it only took one. Now if any of the readers of the Baptist Bulletin can help him out, I'll appreciate it because I've racked my brain and none of my answers seem to satisfy him.

We trust that all of you will remember this new work in prayer. Our hands are full but we are happy to have the privilege of "spending and being spent for Him." Sometimes so far from home and loved ones the problems and discouragements threaten to overwhelm us but our God is faithful. Daily He gives us some precious promise from His word, and we take courage and press on. The letters this past month have been fewer in number, perhaps due to slower mail service. We hope you have not forgotten us, and we trust that if you have enjoyed this bit of news about the work here that you will write us and let us know you are back of us strengthening the stakes in the homeland.

#### PRAY — GIVE — GO

Three things the Master hath to do;  
And we who serve Him here below,  
And love to see His Kingdom grow,  
May pray, or give, or go.

He needs them all—the open hand,  
The willing feet, the asking heart—  
To work together and to weave  
The three-fold cord that shall not part.

Nor shall the giver count his gift  
As greater than the worker's deed,  
Nor he in turn his service boast  
Above the prayers that voiced the need.

Not all can go, not all can give  
To arm the others for the fray;  
But young or old, or rich or poor,  
Or strong or weak—we all can pray.

Pray that the full hands open wide  
To speed the message on its way,  
That those who hear the call may go;  
And pray that other hearts may pray.

—Selected.



# CLEANINGS

Edited by R. F. HAMILTON

WHILE PASTOR HEADLEY was attending the mortgage burning at his former church in Grand Rapids, Rev. Fred W. Kamm, former pastor of the Garfield Avenue Church in Milwaukee, occupied the pulpit of the Gary church on March 16th.

Anthony Zeoli began a two-weeks evangelistic campaign on March 30th in the Central Church of Gary, Indiana.

ARTHUR G. ANNETTE, pastor at Plainfield, Illinois, was the speaker at the annual Father and Son Banquet at the Garfield Avenue Baptist Church of Milwaukee.

At the time of this writing, Brother Annette is engaged in a two-weeks evangelistic campaign with the Riverside Baptist Church of Decatur, Illinois.

\* \* \* \*

A BEAUTIFUL NEON SIGN has been erected in front of the Pana Baptist Church of Illinois in order to attract people to the services and give forth a daily testimony to the saving grace of our Lord. The commercial cost of the sign would have been over \$300, but the sign manufacturer, being a Christian, made a special price to the church. The name of the church with a "welcomes you" underneath is surrounded by a four-foot cross and crown upon which are enscribed in neon, "Jesus Saves." All the lettering and the outline of the cross are in neon. One has to see this lovely sign in order to fully appreciate it. We believe that it pays to advertise when you have something as valuable as Christ to give.

The church is planning a two-weeks evangelistic effort the last of May with Rev. John Jess as evangelist.

\* \* \* \*

OSWALD SMITH of Canada is scheduled for two weeks of meetings May 18 through June 1st with the Wealthy Street Baptist Church of Grand Rapids, Michigan.

\* \* \* \*

DR. E. G. GRIFFITH of the Baptist Bible Seminary has been making quite an extensive evangelistic tour with the "Gospel Ambassadors" quartette from the school. Recent meetings were with the First Baptist Church of Fairbault, Minnesota, and the First Baptist Church of Elyria, Ohio. In the latter place Dr. Griffith spoke on the "First Annual Mis-

sionary Conference" program of the Elyria church.

\* \* \* \*

THE FIRST CHURCH OF ELYRIA, Ohio, in addition to the recent week of missions in the church, has begun a three-weeks "Christian Workers Bible Institute" commencing April 1st. The institute meets only on Tuesday and Wednesday evenings. In addition to Pastor J. Irving Reese, Miss Bernice Jordan and Rev. T. M. Gilliland are assisting with the institute.

\* \* \* \*

THE WALNUT STREET CHURCH of Waterloo recently purchased a lot, 50 by 50, at the rear of their present plant. It was vitally important that the church purchase this property to protect their present plant in case someone else should build there, also that they may build additional Sunday School facilities.

\* \* \* \*

THE IOWA ASSOCIATION OF REGULAR BAPTIST CHURCHES held their annual meeting April 16, 17, 18 with the Grandview Park Baptist Church of Des Moines.

\* \* \* \*

THE REGULAR BAPTIST brethren of Wisconsin met together at Merton, Wisconsin, on Tuesday, April 8th. This was the first time that the Wisconsin brethren have met together in their own fellowship. They were expected to organize their own state fellowship at this gathering. They also met at this particular time in order to examine Milton Dowden for ordination to the gospel ministry. Brother Dowden is the present pastor of the Merton Baptist Church. We expect to hear much from our new Wisconsin fellowship.

\* \* \* \*

REVIVAL AT MONROE, IOWA. Rev. Clarence Sharer, pastor of the First Baptist Church of Monroe, Iowa, reports a gracious revival under the leadership of Evangelist Erickson of Saskatoon, Saskatchewan, Canada. Mr. Sharer reports that Evangelist Erickson is a "powerful, clean-cut consecrated servant of the Lord." A great number of people already members of the church yielded completely to the Lordship of Christ, and a goodly number of unsaved confessed Christ.

## "THE PROOF OF THE PUDDING"

A hungry beggar cannot satisfy his hunger by smelling good food or rubbing his nose against the window of a restaurant. He must EAT to be satisfied.

It is not enough to believe that God is love. The gift of His love, the Lord Jesus, must be received into the heart. It is not enough to peep into God's Banqueting House and admire or long for the wonderful provisions of His grace at a distance. You must GO RIGHT IN and partake. It is of little value to see the Promised Land afar off and wish you were enjoying the milk and honey. You must ENTER IN by faith.

Most people believe that Christ "is able to save to the uttermost," but comparatively few put their belief into action and definitely trust the Lord to do it for themselves. It is a perilous thing to go on hoping and praying that sometime and somehow you will ultimately become a true Christian. That privilege may be yours now, but "Ye MUST be born again."

A soap manufacturer, who was an unbeliever, walked along the road one day with a minister. Said the soap manufacturer: "The gospel you preach has not done much good, for there is still a lot of wickedness in the world and a lot of wicked people." The preacher made no reply until they passed a dirty little child making mud pies in the gutter. Seizing his opportunity, the minister said: "Soap has not done much good in the world, I see; for there is still much dirt and many dirty people about!" "Oh, well," said the manufacturer, "soap is only useful when it is applied." "Exactly," said the minister, "so it is with the gospel which we proclaim." Have you trusted Christ for yourself?—"The Announcer," Waterloo, Iowa.

## DID YOU KNOW THAT — —

1. God will never put us in a place where we must sin. If we sin we are to blame for not using the fire escape.

2. If you will give God your heart He will comb the kinks out of your head.

3. The test of your character is what you would do if you knew nobody would ever know.

4. Your character is what God



knows you to be. Your reputation is what men think you are.

5. A Christianity without a dying Christ is a dying Christianity.

6. The man who drinks now and then usually drinks more now than he did then.

7. The man who makes no mistakes does nothing.

8. If you do not want the fruits of sin, stay out of the orchard.—"The Announcer," Waterloo, Iowa.

### HOW MUCH ARE YOU THANKFUL?

How much are you thankful?

I'm thankful a penny.

I will not give more, if I have to give any;

They're all the time begging for folks across the sea,

Where I have never been, and I don't want to be!

They gave me this box, and I must put in some,

But I'll keep all the rest for the "Heathen at Home!"

How much are you thankful?

I'm thankful a dime;

I think that's good enough to give all at one time.

It's a good cause, of course, and the need's very great,

But I've other expenses that simply can't wait;

I must have new ribbons and gloves, that is clear;

I guess the heathen can wait one more year!

How much are you thankful?

I'm thankful a dollar;

"Twould be more, but I'm only a Mission School scholar;

It was hard saving this from the little I had,

But nothing I've done ever made me so glad;

For I know that the Bible means blessing to me,

And I want to help send it far over the sea.

How much are you thankful?

I'm thankful a prayer;

I didn't have money to send over there,

But I've asked every day that the news might be sent

With teachers and preachers to tell what it meant;

And I know I was heard by the Father above.

Who grants what we ask for in faith and in love.

How much are you thankful?

I'm thankful a life;

I've heard about lands full of sorrow and strife:

Of minds deep in darkness, and hearts full of woe—

And I've heard the command of my Lord, who says, "Go!"

For His goodness and mercy and promise divine,

A life is small payment! O Master, take mine!

—Walnut Street Waterloo  
Calendar.

\* \* \* \*

### THE ATHEIST CONFESSES

"Did I firmly believe, as millions say they do, that the knowledge and practice of religion in this life influences destiny in another, religion would mean to me EVERYTHING. I would cast away earthly enjoyments as dross, earthly cares as follies, and earthly thoughts and feelings as vanity. Religion would be my first waking thought, and my last image before sleep sank me into unconsciousness. I should labor in its cause alone. I would take thought for the morrow of eternity alone. I would esteem one soul gained for heaven worth a life of suffering. Earthly consequences should never stay my hand, nor seal my lips. Earth, its joys and its griefs, would occupy no moment of my thoughts. I would strive to look upon Eternity alone, and on the Immortal Souls around me, soon to be everlastingly happy or everlastingly miserable. I would go forth to the world and preach to it in season and out of season, and my text would be, 'What shall it profit a man if he gain the whole world and lose his soul?' "—from "Peoples Monthly".

\* \* \* \*

### RECENT PRAYER BY CHIANG KAI-SHEK

Recently this leader of China has shown a marvelous prayer life. One evening Chiang and a Canadian friend were together during a terrible air raid in Chunking. When the raid had passed Chiang asked the Canadian to join him and his wife for the evening devotion. In his great amazement, this Canadian wrote to the newspapers in Canada as follows:

The Generalissimo first began by reading some Scripture, then prayed with a simple expression of thanks for their safety. Then he added thanks for the courage of the nation under fire. Then he prayed for the men in the field and along the firing lines; and he prayed for strength for himself, and added a most earnest plea for guidance and wisdom, that he should not fail the people.

But the most amazing thing in his

prayer was the plea that God would help him, and help China not to hate the Japanese people. He prayed for the Japanese Christians and all the suffering multitudes of Japanese whose impoverishment was making this war on China possible. He prayed, too, for the people who were bombed and for the forgiveness of those who dropped the bombs.

In the simplest and humblest terms he laid himself at the service of the Almighty God, and begged that he might know the Divine Will, and do it on the morrow.

Here I have met the world's first two Christians.

Christians everywhere need to pray for this leader of China so that God will sustain this faithful Christian in his hour of trial with fire.—*Watchman Examiner*.

\* \* \* \*

### WHY I DON'T GO TO THE MOVIES

Because my parents made me go when I was a boy.

Because no one speaks to me when I am there.

Because they always want money.

Because the Manager never visited me in my home.

Because the people who go there never live up to what they teach anyway.

Because there are so many hypocrites there.—*Exchange*.

\* \* \* \*

### SOLACE

"Tired? Yes, child; I know thy frame,

For I created thee;

It shall not last forever. Rest

Thy weary heart on Me.

"The way is hard, I know full well, And thou art sick at heart.

I trod that weary path alone,

For suffering set apart.

"I long to take thee to Myself,

My heart yearns for My bride:

But there are other precious souls

For whom I bled and died.

"These would I have thee help Me win,

So toil, and watch, and pray:

Thou wilt forget the weary road,

In Heaven's endless day."

—S. F. C.

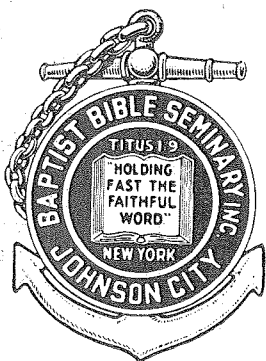
—Bap. Church Calendar,  
Hobart, Ind.

### DON'T FORGET YOUR RENEWAL



## THE BAPTIST BIBLE SEMINARY

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



The Chapel Hour on Tuesday, April 1st, was an inspiration to all to continue to tell others of salvation through the blood of the Lord Jesus Christ. Many reports were heard of souls saved while the students were home for the Spring Vacation, March 21st to March 31st.

### Special Speakers

The students have been blessed by messages from: Rev. Paul Metzler, Field Counselor from French Equatorial Africa, under Mid-Missions and Rev. Harvey J. Olney, pastor of the Riverside Baptist Church, Buffalo, New York.

### Faculty News

Rev. Arthur Williams, teacher of Personal Evangelism, resigned his pastorate of the Park Avenue Baptist Church, Binghamton, New York, to take up a new pastorate of the First Baptist Church, New York City, June 1st. The students will regret the loss of his helpful instruction, but ask God's blessing on him as he goes to his new field of service.

### Commencement Preview

To begin the Commencement activities the Annual Seminary Banquet will be given at 6:30 p.m., Friday, May 23rd, in the Masonic Temple, Binghamton, New York. All

friends are invited to attend. Please make reservations in advance through the office of the Seminary.

The Annual Picnic and Field Day will be Friday afternoon, May 30th.

The First Annual Seminary Sacred Concert will be given Saturday evening, May 31st, under the direction of Mrs. Elsie Bancroft Nichols.

Thirty-five graduates from eight states will hear the Baccalaureate sermon of Rev. Robert D. McCarthy, D. D., pastor of the 31st Street Baptist Church, Indianapolis, Indiana, on Sunday afternoon, June 1st, 3:00 p.m. in the First Baptist Church, Johnson City, New York. Rev. Earle G. Griffith, D. D., will preside.

Sunday evening the graduates will give "Exaltation of Christ in Message and Song," Raymond Poludniak, Senior President will be presiding. Messages on the "Person and Work of Christ" will be given by: Walter Aardsma, Helen Wilhelm Stowell, Isabelle Barrington, W. A. Herzog and Arthur Killam.

On Monday, June 2nd, will be the annual meetings of the Seminary Fellowship, Board of Directors, and Alumni. Dean Bancroft will lead the Final Chapel Service.

Commencement will be Monday evening, June 2nd, 7:30 p.m., Dr. Griffith presiding. Student messages will be given by: Raymond Poludniak and Newland Pfaff. Rev. Robert T. Ketcham, D. D., pastor of the Walnut Street Baptist Church, Waterloo, Iowa, will bring the Commencement Message.

There will be an Informal Reception for friends immediately following the Commencement exercises.

Plan to attend one or all of these services and receive a blessing.

## "MY PEACE I GIVE UNTO YOU"

By PAUL J. WATANABE

(EDITOR'S NOTE: This article on "Peace" found a real response in our heart and we pass it on to our readers. Brother Watanabe's quaint way of putting things only enhances the article.)

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27).

What a wonderful comfort it is for us to read such a passage as this, at this particular time. Jesus said, "Peace I leave with you, my peace I give unto you." He said, "My peace." And again, "Not as the world giveth." I wonder what kind of peace that would be?

Two and a half years ago, when I was traveling in the East, one day I was in Chicago. At that time, all the Chicago Newspapers, and radio broadcasts were announcing that Chamberlain, the Prime Minister of Great Britain and Hitler had made a definite agreement that they were not going to have war in Europe. Then people believed it and thought that there would be no more war in Europe. One of the men in Chicago told me that "the Christian nations of the world are not going to have war anymore."

But I said then, "Don't believe it. Before one year is over, there will be a great war in Europe." Then he said, "What! don't you believe it?" I said, "No, never." And he did not like my words at all. But look what happened now! It came about just as I said. They are still fighting, and we do not know when it shall end.

The world's so-called "peace" is, as a rule, something like that, and we cannot trust it at all. So the Bible said, "Peace, peace: when there is not peace." (Jer. 6:14).

Christ's peace is not like that. It is more permanent and trustworthy. Jesus said, "My peace I give unto you," and His peace is the only true peace.

One day, when the disciples were crossing the sea of Galilee, "there arose a great storm of wind, and waves beat into the ship, so that it was now full. And Jesus was in the hinder part of the ship, asleep on a pillow, etc." What a wonderful sight that was! The disciples were so frightened and said, "Master, earnest thou not that we perish?" (Mark



4:38). You remember that the disciples were nearly all fishermen, and the ship was their home, and they had lived on the water all their lives until they were called to follow the Master. So we have reason to believe that they must have met many storms before, and yet, they were so frightened at this particular time; That means it must have been a terrible storm. But Jesus was "asleep on a pillow". What a wonderful peace he had because he had a perfect trust in His Almighty Father. He was resting in the bosom of His loving Father, so He was not afraid even in the worst storm. He gives us the same peace in the midst of the storms of troubles, trials, and sorrows, for He said, "My peace, I give unto you."

The world is in a storm now. The dark cloud of war and rumors of war is hanging over all the world very low. The tempest is raging in Europe and in Asia. But we, who trust in the Lord, have a perfect peace within because we believe the same Master who rebuked the wind and the sea by saying, "Peace be still." And this Master will stop the storms of the angry world. He said to His chosen ones, "My peace I give unto you—Let not your heart be troubled, neither let it be afraid."

When Jesus was at Gethsemane, His enemies led by Judas, approached Him. Then *He went forth* and said unto them, "Whom seek ye?" They answered, "Jesus of Nazareth." Jesus saith unto them, "I am he"—as soon as He had said unto them, "I am he", they went backward and fell to the ground." (John 18:6). Thus, He had perfect composure and peace, and He did not have the slightest fear or excitement in the midst of his enemies.

Again, when Jesus stood before Pilate, He kept a perfect peace and calmness among the laughers, mockers, and the persecutors. "He was oppressed and He was afflicted, yet He opened not his mouth: He is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so He openeth not his mouth." (Is. 63:7) and "When He was reviled, reviled not again; when he suffered he threatened not; but committed himself to Him that judgeth righteously." (I Peter 2:23).

When Jesus was nailed on the cruel cross, He still held perfect peace, while the thieves on His right and left were in a terrible state of agony. One of them was cursing God and cursing Jesus at His face with his anguish madness, and said,

"If thou be Christ, save thyself and us." (Luke 23:39).

Have you ever thought about the horribleness of the Crucifixion? It is altogether inconceivable. I was told by an eye witness of a crucifixion. About eighty years ago, one of the methods of execution of the first class criminal in Japan was crucifixion. However, they did not nail their hands and feet, but they were fastened onto a post. The perpendicular post was buried in the ground about four feet, and so no one could ever shake it. But one day, a woman, who had killed her husband, was crucified and the executioners stabbed her sides with a spear. When they stabbed her, the post shook like that of an earthquake. That shows what a terrible pain and agony it was. Mr. H. Morita, my friend, who was a policeman in Tokyo, actually saw the scene, and told me about it.

However, the crucifixion of our Lord was very much worse than that. His hands were stretched out as far as they could be and nailed to the post. The whole weight of His body was suspended by those two nails. Moreover, when they erected the Cross, instead of slowly lifting it down into the deep hole, they roughly threw it down as hard as they could, and naturally, His hands were torn open. You can imagine how horrible it must have been!

The center of the hands are connected with the nerves, just like a network, and it has the keenest sensibility of any part of the body. In such a tender spot, just imagine two big rusty six-inch nails were nailed into both hands and feet. The hands and feet swelled up and caused blood poisoning. Then it commenced to decay from the surroundings of the nails. Not only that, but the agony and pain caused the blood to go up to the brain which led to congestion of the brain. When physical strength decreased, pain increased. Then a terrible fever began to rise, which caused the thirstiness, and Jesus cried out, "I thirst." (John 19:28). Oh, how terrible it must have been! While He was yet alive, the buzzards and other birds came, and started to eat His flesh. Yet He could not die! Above all, the terrific heat of the April sun scorched Him. Oh, what a horrible thing it was! Jesus went through all of these unthinkable pains and agonies for me the chief of sinners and for all humanity. Besides these physical pains, Jesus had to bear

a still greater and bitter burden. That was the sins of the world, which was a thousand times worse for Him than any other physical pain, because He was absolutely Pure, and the Holy One of God.

In spite of all these unbearable agonies, He was not thinking of Himself—that is, how he might get relief from the pain at the moment. But he was thinking of those poor sinners. He prayed for them and said, "Father, forgive them: for they know not what they do." (Luke 23:24). Then he thought of Mary, His mother, and His beloved disciples and said to her, "Woman, behold thy son!" Then he said to His disciples, "Behold, thy mother!" (John 19:26). Finally, He remembered the poor old thief, who cried out, "Lord, remember me when thou comest into thy kingdom." And Jesus said unto him, "Verily, I say unto thee, Today shalt thou be with me in paradise." (Luke 23:43). When the thief heard these kind, tender and yet powerful divine words of Jesus, he forgot all his pain and agony, and he received perfect peace, joy, comfort and hope, and fell asleep. Oh, what a wonderful peace that is. Jesus said, "My peace I give unto you." Jesus had the perfect peace, even on the Cross, because otherwise, he could not have had time to think about the affairs of others, under such circumstances. He said, "Peace, I leave with you. My peace I give unto you." And we know such is the peace that Jesus will give us in the time of trials and persecutions.

When Stephen was stoned to death, he had perfect peace. He never tried to run away or fight against those angry men, but he prayed for them and said, "Lord, lay not this sin to their charge." And when he had said this, he fell asleep." (Acts 7:60).

Peter, who was once afraid of even a little maid at Pilate's court, and denied his Master three times, was now in prison "bound with two chains and kept between two soldiers." However, he was at perfect ease and sound asleep, just as we sleep in our beds, because he had the Peace of Jesus, who said, "My peace, I give unto you."

When Paul and Silas were in prison, "at midnight they prayed, and sang praises unto God." (Acts 16:25) which caused the prison-keeper to cry out, "Sirs, what must I do to be saved?" And they said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy



house." (Acts 16:31). Such was the peace and freedom Paul and Silas had, even in the darkest prison at midnight. Jesus said, "My peace, I give unto you."

I once saw a dying saint, whose pulse was getting lower and lower. Her eyes could not see and her ears could no longer hear. Her husband came in, and called her by name, but there was no response. Then her children came in one by one, and weepingly called, "Mother, Mother." But still there was no answer. At last her pastor came in and asked her, "Do you know Jesus?" And she nodded her head. Then she smiled, and passed away, peaceably.

Such is the peace that Jesus gives us in the time of trials, temptations, persecutions, and in the prisons, in the fire, in the sword, in the lion's den, and on the Cross. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." (Psalms 23:4). Jesus said, "Peace, I leave with you. My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Oh, what a marvelous peace that is!

"Peace! peace! wonderful peace  
Coming down from the Father  
above:  
Sweep over my spirit forever, I  
pray,  
In fathomless billows of love."

#### WHAT HAS HAPPENED TO DENOMINATIONAL SCHOOLS?

It is known that most denominational schools have become corrupted with Modernism. By Modernism, we mean those teachings which either question or deny the authority of the Bible as the inspired and infallible Word of God. It is difficult to find any denominational school that stands for and teaches, without question, all the fundamental truths of the Bible. It is still more difficult to find any Christian school that is literally true to the teachings of the epistles to the churches. By the epistles we mean those twenty-two Bible books from Romans to Revelation, inclusive of both. Our heading raises the question, "Why is this true of our schools?" We shall attempt here a brief answer.

It is a long story, too long to give in detail in the space available here; but it may be possible to give the

basic reason for the admission of Modernism. If the reader shall be enabled hereby to reach proper conclusions by some observations and reasoning of his own, we shall be happy. We shall confine our remarks to Baptist schools.

In the latter half of the past century Baptist churches were remarkably free from any kind of doctrinal departure from the literal teachings of the Bible. It was during that period that most of our great Baptist schools were founded. They were founded by Baptist laymen who had a vision of the need for an educated Baptist ministry. They gladly gave of their time, their influence and their money to found and build up strong Baptist schools for the express purpose of educating their preachers in the truths of the Bible. They were originally intended for the education of preachers only. So long as they were kept strictly "preacher schools" they were kept pure in doctrine and free from serious error.

As these preacher schools prospered Baptist parents began to desire that their sons might attend these schools, though not preachers, and get their higher education under the same strongly spiritual influences as their preachers. This was a noble desire, both natural and commendable in itself, but one which later opened the door to the teachings of which all truly Bible-loving Baptists are now ashamed. Until now no effective remedy has been found.

When Baptist sons seeking degrees in popular education, not preachers, began to enter these Baptist schools, their parents began to demand that their sons be equipped with diplomas and degrees which would rank along with those granted by the tax-supported state schools. This also was a natural and seemingly a sensible demand, but it worked havoc in the preacher schools. For when the trustees and faculties of these Baptist schools began to apply to the state department of education for recognition of their diplomas and degrees, the state also demanded the right to dominate the faculties of the Baptist schools. If the state was to put its approval on their graduates their faculties must rank in scholastic standing with those of the state schools. This also was a reasonable and natural demand, but the result was that Baptists began to lose control of the teachings which might be practiced in their own schools. But since the denominational schools were to pre-

pare men for various professions in life, it was necessary to add various scientific and arts departments and to institute various chairs of learning.

Since the denominational schools needed more money, and since this new purpose increased the size and the popularity of the schools their trustees and faculties were glad to welcome the new curricula. At first the teacher who was employed in Baptist schools must be a Baptist. Later the requirement was that he must be a member of a Baptist church. Still later all that was needed was that he must be a professed Christian, and finally even that requirement died out. As the incoming professors began to impose the dictum of so-called scientists above the statements of the Bible, faith in the inerrancy of the Bible began to fall into disrepute among the professors and their students. Gradually the term Christian replaced the term Baptist. Gradually the term Christian came to mean no more than a standard of morality acceptable to the school; but it implied nothing at all with respect to faith in the fundamental truths of the Bible.

Thus it was that gradually the belief in the inerrancy of the Bible was replaced with a scholastic form of skepticism, and the authority of the Bible gave way to the authority of scholastic dictum. Each succeeding generation of graduates was less and less grounded in the fundamental truths of the Bible, and thus our churches became taught with the teachings of Modernism which we had so innocently accepted into our schools. With the dropping off of belief in the Bible in our schools there came a dropping off of the study and practice of it in our churches also. The result is that Modernism grows and true Fundamentalism wanes in our schools and also in our churches.

—O. W. Stanborough.

**DON'T MISS  
DR. GRIFFITH'S  
AND  
MR. MOULDS'  
ARTICLES  
IN  
FUTURE  
ISSUES**



# PROGRAM

## General Association of Regular Baptist Churches, North FIRST BAPTIST CHURCH, PONTIAC, MICHIGAN MAY 12, 13, 14, 15

REV. J. IRVING REESE—Acting Chairman

HARLIE G. STEVICK—Song Leader

### MONDAY, MAY 12

#### EVENING

- 7:30 Song Service  
8:15 Interstate Evangelistic Association  
Dr. Harold T. Strathearn, New York, N. Y.  
And the Carolina Gospel Quartet

### TUESDAY, MAY 13

#### MORNING

- 9:30 Prayer and Praise  
Rev. Robert Ryerse, Grand Rapids, Mich.  
11:00 Doctrinal Sermon  
Rev. Clarence E. Mason, Atlantic City, N. J.

#### AFTERNOON

- 2:00 Song Service  
2:15 Address of Welcome  
Dr. H. H. Savage, Pontiac, Mich.  
2:30 Address  
Rev. R. F. Hamilton, Pana, Illinois  
3:15 Missionary Address  
Rev. Delos Prior, Mid-Mission Missionary  
Assam, India  
4:00 Reception of Churches  
4:15 Mexican Gospel Mission  
Rev. Leonardo Mercado, Phoenix, Arizona

#### EVENING

- 7:30 Song Service  
Scripture and Prayer  
Rev. Merle T. Huffmaster, Flint, Mich.  
8:15 Address  
Dr. David Otis Fuller, Grand Rapids, Mich.

### WEDNESDAY, MAY 14

#### MORNING

- 8:45 Prayer  
9:00 Praise Service  
9:15 Association of Baptists for World Evangelism  
Dr. Harold T. Commons, Presiding  
10:30 Simultaneous Sessions

#### MEN'S MEETING

Two 15-minute addresses on "What I Would Do If I Were a Pastor," by Mr. Peter Decker of Grand Rapids, and Mr. Fred G. Hileman of Waterloo.  
Two 15-minute addresses on "What I Would Do If I Were a Layman," by Rev. William E. Kuhnle of Milwaukee, and Rev. Robert McCarthy of Indianapolis.

#### 10:30 Simultaneous Sessions (Continued)

#### WOMEN'S MEETING:

The women will gather for a meeting directed by Mrs. David Otis Fuller of Grand Rapids, and Mrs. William Headley of Gary.

#### 12:00 Adjourn

#### AFTERNOON

- 2:00 Song Service  
2:15 Japanese Baptist Mission, Los Angeles, Calif.  
Rev. Paul Watanabe and Rev. Carl Sweazy  
3:00 Missionary Address  
Rev. James A. Ker  
A. B. W. E. Missionary in Ceylon

#### EVENING

- 7:30 Song Service  
Scripture and Prayer  
Rev. Joseph Stowell, Ithaca, N. Y.  
8:15 Address  
Dr. R. T. Ketcham, Waterloo, Iowa

### THURSDAY, MAY 15

#### MORNING

- 8:45 Prayer  
9:00 Praise Service  
9:15 Mid-Missions  
Dr. M. E. Hawkins, Mishawaka, Ind.,  
Presiding  
10:45 Baptist Bible Seminary of Johnson City, N. Y.  
Dr. Earle G. Griffith, Presiding

#### AFTERNOON

- 1:45 Song Service  
2:00 Address  
Rev. Kenneth R. Kinney, Johnson City,  
N. Y.  
2:45 Association Hour  
3:15 Address  
Rev. S. Franklin Logsdon, Erie, Pa.  
4:00 Address  
Rev. J. T. Jeremiah, Toledo, Ohio

#### EVENING

- 7:30 Song Service  
Scripture and Prayer  
Rev. A. E. Berglund, Bemidji, Minn.  
8:15 Address  
Dr. H. O. Van Gilder, Portsmouth, Ohio