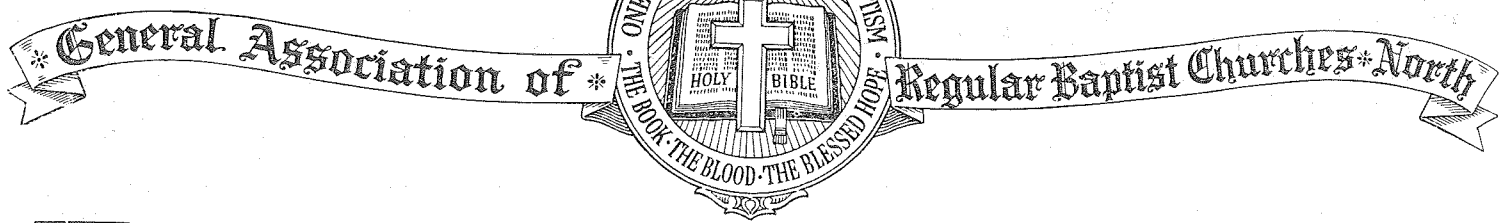


The Baptist Bulletin



SHADOW OF THE FEDERAL COUNCIL

(An Editorial)

For many years we have been painfully aware of the fact that the Federal Council of Churches of Christ in America was casting its cold and blighting shadow across the pathway of the great denominational conventions in which there were both Modernists and Fundamentalists. Modernists enough to permit the Federal Council with all of its near communism (if not outright communism), its near immoral sex literature (if not outright immoral), and its downright denial of the fundamentals of the Christian faith, to find a large place in their financial budgets and cooperative fellowship; Fundamentalists enough to have done something definite and drastic about it all, but who never did.

The Federal Council has thus retained its hold upon the constituted denominational conventions for so long that nobody any longer entertains any hope of ever casting off its yoke of bondage. We did have a conviction, however, that if ever a crowd of Fundamentalists could be gotten together where as one man they would agree to the great fundamentals of the Christian faith and, without the presence of any Modernist to plead the cause of the Federal Council, that in such a group this cold and sinister shadow of the Federal Council would certainly be eliminated and the shackles of fear be thrown off. To our amazement, however, we have lived to see the day when a group of outstanding Fundamentalists, without the presence of a single Modernist, did get together, but the same old shadow and shackles of the Federal Council were abundantly in evidence. In the auditorium of the Hotel Coronado in St. Louis, Mo., April 7, 8, and 9, we saw a crowd of Fundamentalists absolutely refuse to take a definite position of repudiation of the Federal Council of Churches of Christ in America, and in doing so resorted to some of the most bitter debate and unethical procedures which it has been this editor's sad experience to witness, and he has witnessed many in the last twenty years.

discussed the need of some kind of a united organization among fundamentalists which could speak authoritatively for Fundamentalism at the Nation's Capitol and other places where a united voice is necessary. The only organization in this field claiming any right to speak was the Federal Council of Churches of Christ in America. This Council influenced the Government's decisions in matters of army chaplains, radio programs, etc., and naturally the Federal Council was no friend of Fundamental forces in such matters.

While thousands were discussing the need of a Fundamental organization to be the exact opposite of the Federal Council as to Christian emphasis, it was like the weather, everybody discussing it and nobody doing anything about it. Finally two Christian groups in the East, namely the Bible Protestant Church and the Bible Presbyterian Church under the leadership of Dr. Carl McIntire of Collingswood, N. J. got together and really did something about it. In 1941 they organized *The American Council of Christian Churches*. They have been doing business now for the better part of a year. Already a third denominational body has united in the Council and at least four other church bodies have taken preliminary action, looking forward to definite affiliation. In addition to this, individuals from seventeen other denominations have expressed their approval of the American Council of Christian Churches, by associating themselves as individuals with the Council.

The American Council during its existence, has already made itself felt in Washington, working particularly in the realm of the radio, chaplains, and other important fields. So much for the moment for the American Council of Christian Churches.

ANOTHER GROUP COMES INTO THE FIELD

Some time after the American Council of Christian Churches was actually organized
(Continued on page 11)

EXCERPTS FROM A MISSIONARY'S DIARY NO. 2

By MISS SADIE BUSSE

(EDITOR'S NOTE: We have asked Miss Busse to write a series of articles based upon notes in her diary. Miss Busse is a missionary to the Philippines under the Association of Baptists For World Evangelism. She was home on Furlough when war broke out and is now unable to return. Her experiences through the years, as told in these articles, reveal much of the life of a missionary of which the public knows little.)

"If peace be in the heart,
The wildest storm is full of solemn beauty,
The tossing sea reflects a ray of glory,
If peace be in the heart."

March 20th, 1937—On the S. S. Jackson. It seemed strange to awaken and find the boat gliding smoothly along. The sea was calm at last after a week of stormy weather. It seemed good to be able to kneel quietly in prayer. There was so much for which to praise the Lord and His word was rich with precious promises for me. After fellowshipping with the Lord I went up on deck. We were nearing Yokohama. The sun was just rising and a fellow passenger called my attention to the most glorious view of Fujiyama. Since Yama means mountain no doubt we would speak of it as Mt. Fuji. I can well see why it is regarded as a sacred mountain. Surely it made me cry out with the Psalmist, "The heavens declare the glory of God and the firmament sheweth His handiwork." If only those who worship the sacred mountain would bow before the Creator, instead of kneeling to their gods of wood and stone.

As we entered the harbor in Yokohama the Japanese officers came on board to examine our passports. About seven o'clock that evening we were free to leave the boat. It cost a fraction over four cents each, for four of us to ride into downtown Yokohama in a taxi. It was fun handling the Japanese Yen, and an interesting experience. That evening I went shopping for the Filipino children's Easter party. There were twenty-two of these little ones in steerage class. Their parents were returning to the Philippines under the Repatriation Act. Imagine me buying Easter baskets and toys and

not knowing one word of the Japanese language! I had a 'pointing' good time and managed to purchase two games, three balls, seven sets of dishes, one doll, three rattles, one horn, two pencil sets, toy cars, wooden dogs, embroidery sets, twenty-two baskets, seven dozen tangerines, two pounds of chocolate bars, candy eggs and candy chickens. Altogether it cost about five dollars. There was much bowing and smiling on the part of the clerks and I felt quite elated over the shopping experience. From there Dr. and Mrs. Hebard and I took a taxi and went to Tokyo, the capital of Japan. We passed the Emperor's Palace, passed a large temple and many beautiful parks and returned to our boat shortly after midnight. Early Easter morning we left Yokohama enroute to Kobe.

The captain had given me permission to go down to Steerage Class for services and on Easter Sunday it was my privilege to bring a message of the Resurrected Coming Christ. The Lord was near and precious and in my heart He had given a great love for the people to whom He had called me. A number of the little ones crowded about my chair before the services began. As I looked into their large sparkling eyes they won my heart completely. The children learned several choruses and when I returned for the party in the afternoon I was greeted by the children singing "Jesus Loves the Little Children." After the children's meeting we sent them off for a few minutes while the baskets and toys were tagged and hidden away. Excitement reigned while twenty-two little brown children rushed wildly about, finding the basket and toy with their name attached. The older children helped the tiny ones and soon each one was rejoicing over the treasures. It takes so little to make the Filipino children happy. The parents were as grateful as the children and even the tiniest child must kiss my hand in gratitude.

Upon reaching Kobe we went to see the cherry trees and other sights of interest. We walked to one of the large temples where throngs of people were coming and going. It was one of the Japanese holidays and the worshippers came with their offerings. First they went to a large open well and washed their mouths, hands and feet. Then they entered the outer court and presented their gifts

and chanted their prayers. All through the ritual they clapped their hands and bowed slowly to the ground. Then they reverently walked away. Those with much money were allowed to enter the inner court. The priest was in the inner court dressed in white robes and a large white turban on his head. How I praised God for the High Priest, Christ Jesus, who made the entrance into the inner court possible with the price of His own life's blood. How my heart sorrowed for those who came praying before a god who could not hear and answer prayer. I saw a little girl come to the temple court. She had a little lad by the hand. They were both so young. Their little faces bore the marks of hunger and their clothing was torn and old. At last a small coin was brought forth and placed in the box. They had carefully washed their mouths, hands and feet but entrance into the inner court was not for them. Japan was a land of beauty and cleanliness but a land of spiritual blindness and sin.

After leaving Kobe our next port of call was Shanghai, China. I looked forward with interest to meeting the relatives of Professor Yang, who were to meet him at the Bund in China. I met Professor Yang on the Coolidge and again on board the Jackson. He told me how difficult it was to go through customs in Shanghai. I told him of some gifts that I was taking for a friend of mine for some Chinese friends of hers. He asked me to show him the address and upon seeing the name he exclaimed, "why that is my sister!" His sister was planning to meet him at the pier. Perhaps to some people 'it just happened' that I met these people but to me it didn't just happen. My heavenly Father knew it would be hard to get this package through alone and so He graciously went before. It was a real pleasure to meet Mr. Yang's sister and we rejoiced together in the goodness of the Lord.

While the boat docked at the Shanghai port I got in touch with three former classmates of mine. I spent my first night in Shanghai at the China Inland Mission. We had a precious time around the throne of grace before leaving there the next morning. From the Mission Home I went to spend the day at the 'Children's Refuge Mission.' How I wish each one of you could have been

there with me. I was met by the dearest lady! Perhaps many of you know Miss Dieterly. She, with four other missionaries, had four hundred Chinese girls in the Home to mother, clothe and feed, as well as educate. There were all ages and sizes, from tiny infants to girls of twenty years and older. Many of these little girls had been sold into slavery. At the age of three they become "Singing Girls" or entertainers in houses of ill fame. As they grow older they become the slaves of evil men. The missionaries were led of God to open this Refuge for these helpless children. Some of the children are those who have been thrown out in the streets by their mothers and the missionaries have gotten many of the children through the law courts. Often the children's limbs have been torn by dogs. Many of the little ones come to the missionaries with their bodies marked and bruised. At first they are frightened and distrustful but when they learn that the missionaries love them they become gentle and happy. The little children sang in the Chinese some of their choruses and songs. Jesus is the same sweet word in any language and it brings a smile of joy to little faces that once revealed only hunger and suffering. Yes, a Refuge has been made possible because His name is Jesus. In the midst of their play the little ones would run to the missionary in charge and throw their arms about her neck. How these little ones entwine themselves about one's heart! Little wonder the Master said, "Allow the little children to come unto Me, 'Of such is the kingdom of God.'" And He took them in his arms." The children's Refuge is called "The Love School" and the name is fitting indeed. As Miss Dieterly took me from place to place her lips poured forth a Christ like fragrance. She knew each child by name and loved and prayed for each one. In the Love School the babies, Singing girls and girls over fourteen years of age, who have not been slaves in houses of prostitution, are kept. Those who were former slave mistresses and those subjected to disease are placed in the Door of Hope. To write of the life these little girls have known is not a pleasant subject but again with grateful hearts we exclaim "thank God for a Door of Hope and a Home of Refuge."

From Shanghai we went to Hong Kong and Kowloon. We rushed about buying the Teak and Camphor-wood chests which are so essential to

those living in the Orient. It was the only thing the white ants didn't invade and destroy.

On every hand in Hong Kong and Kowloon we saw vermin, filth and beggary. The cry of 'Muni Muni' was heard everywhere. As we entered the harbor large families, living in small river boats, came to meet the steamer pleading for food. Little children cried for food then and I dare not think of how those cries have been intensified after years of war and famine. How we rejoice that many have received the Bread of Life among China's teeming millions.

After the boat left the harbor in China I went to my cabin but not inside. That was impossible. The cabin was stacked to the ceiling! I had a cabin alone after transferring to the Jackson but I wasn't alone now. A huge Spanish lady with a cabin full of rattan furniture occupied my cabin. She couldn't speak English and I couldn't speak Spanish. My bed couldn't be seen for baggage so I went to find the steward to see if he could ask the lady to let me clear a space on my bed. The lady had noticed my look of dismay and she spoke long and loud but she wasn't able to make us understand.

The steward went in search of a young Spanish lady who acted as our interpreter. We learned the lady had gotten into the wrong cabin so I helped her move into the cabin next to me, making sure that she had room to get into her bed. This was an excellent idea for she became seasick even before she had gotten through moving and she never left her bed until we got to Manila. Each day with the young Spanish lady's help I was able to minister help for body and soul to this dear old Spanish woman. Her Spanish 'Gracias, Senorita' is still music in my ears. There is such joy as an 'ambassador of the King' to minister as Unto Him.

April 6th, 1937 and our boat is nearing Manila. All the warm garments, so much appreciated during the long stormy voyage, have been packed away and the coolest clothing possible is chosen for the morning when the boat is to dock at Pier Seven, Manila Harbor, P. I. At the close of the last day at sea I look back over the days that have passed and in my diary I read, "God has graciously led. The way was stormy but He guided our boat safely into port." Psalm 107:30, 'So He bringeth them into their desired haven.'

STUDIES IN GENESIS

By J. IRVING REESE

Lesson I—The Book As A Whole

(AUTHOR'S NOTE: In preparing these studies the writer has drawn upon any material available and claims originality for nothing but the outline and arrangement.)

I. THE BOOK:

The title of the book, "Genesis," means "Origin" and is the name applied to it in the Septuagint, or Greek Version, translated about two hundred years before Christ. The Hebrew name was "Bereshith," taken from the first three words, "In the beginning." It is the book of beginnings; practically every fundamental doctrine has its origin in Genesis. Take for instance the doctrine of Blood Atonement, or Covering, in Genesis 3:21, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." In this recorded act of the Lord God is introduced the great plan of God's remedy for man's sin.

Its relationship to the next four

books is most interesting and instructive. It was originally united with them and called, "The Law," "The Law of Moses," "The Book of Moses" and "The Book." The present arrangement with its divisions of five books is designated "The Pentateuch," that is "Five Books." Each of the other four is named by its first word. There are some who suggest a correspondence between the Pentateuch and the Book of Psalms: Genesis to Psalm 1 to 41; Exodus to Psalms 42 and 47; Leviticus to Psalms 73 to 89; Numbers to Psalms 90 to 106; Deuteronomy to Psalms 107 to 150. In teaching Genesis one should have the entire story of the Pentateuch in mind.

II. THE AUTHORSHIP:

There are at least four lines of proof to the Mosaic authorship of the Pentateuch:

(1) Tradition, both Jewish and Gentile, points to Moses as the

author. In spite of the efforts to discredit these traditions they still stand as acceptable witnesses. One writer, who might be termed as liberal, after trying to show the traditions to be unreliable makes this significant admission: "Accordingly the view is now largely entertained that Genesis is the work of *an unknown editor* (italics ours) who had access to documents containing the traditions and early records of the Hebrews race, and welded them together into a whole." This writer seems to overlook the fact that this "unknown editor" may have been Moses who did so under the direct guidance of the Spirit of God.*

(2) The *statements of the Pentateuch* are strongly in favor of this. Read Exodus 17:14; 24:4-7; Numbers 33:1, 2, as representative.

(3) *Other Scriptures* beside the Pentateuch either directly state or imply that Moses wrote these first five books. I cite a few: I Kings 2:3; II Kings 23:25; II Chronicles 23:18; Ezra 3:2; Daniel 9:11-13; I Corinthians 9:9.

(4) The best authority of all is that of *the Lord Jesus*, in Luke 24:25-27 and 44 both Luke and the Lord Jesus speak of Moses as the writer of "The Law." No reverent Believer would care to question either the Lord's honesty or knowledge.

III. THE OUTLINE AND SUBSTANCE.

There are at least *three outlines* that will help in the study of Genesis. Scofield's is very helpful: I. Creation, 1:1-2:25; II. The Fall and Redemption, 3:1-4:7; III. The Diverse Seeds, Cain and Seth, to the Flood, 4:8-7:24; IV. The Flood to Babel, 8:1-11:9; V. From the Call of Abram to the Death of Joseph, 11:10-50:26.

The second gives *two major divisions* as: I. The Beginning of the Human Race, chapters 1-11; II. The Beginning of the Chosen People, chapters 12-50.

The third breaks the Book up into *ten sections* each beginning with the words, "The generations of . . ."

* According to Dr. Melvin Kyle in "Moses and the Monuments" the accumulated results of topographical and archaeological researches in Egypt, Transjordan and Palestine have convinced modern scholarship that Moses not only lived, but that he was a most dynamic personality and a journalist, leader and lawyer of first magnitude.

The Heavens and the Earth, 2:4; Noah, 6:9; Sons of Noah, early tribes and empires, 10:1; Shem, first step in a selected branch, 11:10; Terah, second step in the selection of a people, 11:27; Ishmael, the rejected line (Arabs), 25:12; Isaac, the chosen offspring (Israelites), 25:19; Esau, a second rejection (Edomites), 36:1, 9; Jacob, a chosen people (Israel), 37:2.

The *substance* of Genesis is well expressed in the opening and closing words: "In the beginning God created . . . in a coffin in Egypt." That is God in the opening chapters of Genesis records His work of creation of which it is declared, "And God saw everything that he had made, and, behold it was very good." However, man, the crowning work of that creation, sinned against His Creator and brought sorrow and death into the world and into his own experience, so that a coffin becomes a fitting emblem of the fallen race.

Then there are *ten representative men* whose histories form the substance of the Book. Adam symbolized rebellion and disobedience; Cain, man's substitution of his own works for God's plan of salvation and way of approach; Abel illustrates the proper manner of approach and ground of acceptance before God

for guilty man; Enoch is a type of the Church walking with God in a sinful world and translated before the coming of world judgment; Noah, a type of the saved Tribulation remnant of Israel, that is the 144,000 see Revelation 7:1-8; Nimrod pictures the apostate civil ruler who is to come at the end of the Church age; Abram, the walk of faith; Isaac, the son of promise; Jacob speaks to us of God's sovereignty which chooses whom it will, while Jacob typifies exaltation through rejection.

NOTE:—Abraham represents the Result of Faith, that is, Life; Isaac, the Fruit of Life—Sonship; Jacob, the Responsibility of Sonship—Service; Joseph, the Reward for service—Rulership and Glory.

Genesis as suggested above contains the *germ of each of the great doctrines*. In the names of God His triune nature is seen. In the recreation of an earth lying under blackness and chaos of the curse we see the regeneration of a lost soul. Genesis 3:15, known as the Prot-evangelium, contains as the acorn the oak the whole story of substitutional redemption. The virgin birth is suggested in the miraculous birth of Isaac from a mother who was naturally incapable of bearing. As you study the Book you will find many more.

PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

CHAPTER 17—"SHOULD A MINISTER OF THE GOSPEL PRONOUNCE UPON CIVIC AND MORAL QUESTIONS?"

Scripture—Matthew 22:21

The Christian Church presents a divided house on the subject of which this chapter treats. The answer to the burning question before us is not so simple as to be given in pious dogmas. Unlike many controverted points it is not a question of liberalism versus scripturalism. Neither liberals nor conservatives present a solid front with reference to a Christian or a Christian leader's place in the general social structure.

Among genuine Evangelicals it is often contended that a Christian cannot have a dual citizenship. Being by regeneration a citizen of the Kingdom of God with his supreme allegiance transferred to Jesus Christ the Head of the Church he

cannot render even a subordinate allegiance to or seek in any degree to help shape the course of events of world powers. The believer is viewed by not a few as a pilgrim enroute to his native country. For him to vote or to pass openly on moral issues, or to ally himself with organized opposition to entrenched evil, or to labor to lend form to collective thought on any common public matter is viewed as being below the dignity of his new citizenship.

In all of this the minister is expected in attitude and practice to keep step.

Contrariwise a great company whose heart's desire is to be animated by a simon pure Christian

faith feel that there is a kind and degree of interest that the Church as a whole, with ministers of the Gospel taking the lead, should indicate in Community, National and even Inter-National relations.

No doubt those who are ultra-conservative and hermitic in their attitude towards social issues are remembering the great abuses of the past, when the Church under the pretext of spiritual concern for the world at large has merely manipulated saints and sinners alike to its own advantage.

SEPARATION OF CHURCH AND STATE. We cannot reaffirm too clearly, or too frequently, the doctrine declared by our forefathers some three hundred years ago and finally written into the Constitution of our land in support of separation of church and state. If there is a more heinous evil than the admixture of government and religion we have yet to hear of it. What could be darker than those lands that have a state religion and a state church with political leaders as the mere puppets of the established church? A special providence has spared our country that curse. Ministers in particular should maintain a vigil to see to it that in our land there is never an unholy marriage of the government to the churches.

A DEGENERATED PLATFORM. Kindred to the foregoing it should be remembered that ministers of churches are not sent to a lost world with a social Gospel. The "Social Gospel" is a twentieth century evolverment of religious infidels. Ours is and must remain "The Glorious Gospel," but this Glorious Gospel when concertedly and fearlessly proclaimed will now, as always, have its social impact, implications and applications. Our message until we draw our latest breath must embody the need of individual regeneration, appropriation of the merits of Christ's precious blood, followed by sanctity of life. But that very message has done more to arrest and stay a decadent social order than all the humanitarian, humanistic philosophies combined can ever do.

Some have cautioned the church that its work is, "not to change the boy on the corner but to change the corner that the boy is on." All enlightened people know that changing the corner but leaving the boy untransformed is futile.

"THE PARSON." The only sensible etymology that we ever have met dealing with the word "Parson"

ran something like this. The title began, "In Early New England History," the most educated and aggressive leader in the community was the Pastor or the itinerant preacher. He was at once educator, loyal crusader, adviser respecting community problems and proclaimer of the Gospel of the grace of God. He was such a vital, living factor that in general he came to be respected as "The Person." So the title "The Parson" is but a slurring of the words "The Person." It is a far cry to those early days but the faithful, competent minister is still looked up to. Despite the vulnerable points of our record men and women at large are eager to know how we feel and what we think concerning all urgent matters. Whether we concede it or not, we do think about local and national matters.

Subordinate to yet related to all this is the simple fact a preacher like any other mortal is a social being. Nature and the designs of his work keep him from being anti-social. It is not often that he can with consistency say respecting anything that involves many lives or property, "I am not concerned, I do not care." The preacher's presence, benediction and public pronouncement are often sought honestly by the community. For instance, baccalaureate and commencement addresses, holiday speeches, the solution of juvenile delinquency and the burial of non-Christians. Are we to do these things and fit into these positions mechanically or are we to turn them to account in keeping with our high calling in such a way as to be of spiritual help to men in general?

THERE IS NO CONFLICT BETWEEN TEMPORAL AND ETERNAL INTERESTS OR BETWEEN DIVINE AND HUMAN RELATIONSHIPS. Personal salvation does not spell out for any one of us the end of our concern and interest in this world. "For bodily exercise profiteth little but godliness is profitable unto all things having promise of the life that now is and of that which is to come." I Timothy 4:8. The reading and following of the Scriptures, the trusting and following of Jesus Christ never means the end of concern in contemporaneous events. In blessed contrast to the isolationist or neutrality view stands the plain teaching of the Old and New Testament Scriptures showing that men and women of God are to show to all the world the beauty of righteousness, resist evil, do good and

THE BAPTIST BULLETIN

—for—

BIBLE-BELIEVING BAPTISTS

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

by

GENERAL ASSOCIATION OF REGULAR
BAPTIST CHURCHES
(NORTH)

(Independent and Fundamental)

SUBSCRIPTION RATES:

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

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

Editorial Office

Walnut St. Baptist Church, Waterloo, Iowa

COUNCIL OF FOURTEEN

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

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

COMMITTEES

MISSION COMMITTEE

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

PROGRAM COMMITTEE

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

PUBLICATION COMMITTEE

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

SECRETARY

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

TREASURER

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

promote good. "Righteousness exalteth a nation but sin is a reproach to any people." How apropos right now the words "The wicked shall be turned into Hell and all the nations that forget God." Psalms 9:17. Continuing that vein of thought, "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn." Proverbs 29: 2. How utterly impossible it would be for a minister of the Gospel to teach the Proverbs without throwing light on all human relations. The Lord's word to Jeremiah was, "I ordained thee a prophet unto the nations." The sixth chapter of the book bearing his name plays a flood light on present world conditions, their causes and their cure. The most cursory of Bible readers is familiar with Christ's oft quoted statement in reply to His critics, "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's" So in the normally balanced life there is the horizontal sense of obligation to the government and the vertical sense of obligation to God. Certainly Paul remains a fair example as to practice, as well as a perfect teacher of precept. He was proud of his natal land, his natal city and his racial background. "But Paul said I am a man which am a Jew of Tarsus, a city of Cilicia, a citizen of no mean city and I beseech thee suffer me to speak unto the people." That the foregoing was no impulsive remark designed to meet an unforeseen situation but represents a sober thought and conviction is shown by the fact that a few moments later in equally eloquent style he restates himself the same way. Acts 2: 2, verse 3, "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day." Obviously the apostle Paul was conscious of a double citizenship. In support of his supreme allegiance, namely to Jesus Christ, he gave "his last full measure of devotion" writing his own name among the immortals with his own blood. But in further support of that first loyalty and in happy accord with it, he was an intelligent Christian citizen. Paul being an apostle to the Gentiles, a special exponent of the Gospel for this dispensation lends added force by his example and teaching to the proposition that a Christian minister should

not take a neutral attitude toward his generation and its pressing problems.

Enlightened reason should lead us to the conclusion that God cannot be at any time an indifferent spectator respecting this world or any of its happenings. This is God's earth, the race that peoples it sprang from his definite decree and deliberate act; it is unthinkable that God could suspend His interest for one hour much less for a dispensation. We meet no incongruities in our own mind between preaching faith and repentance to the impenitent and at the same time shedding divine light from the Bible upon local and broad range problems. The prophetic Scriptures fairly throb with interest in the general situation of the human race. Cannot the individual Christian including any one of Christ's undershepherds be plucking brands from the burning while at the same time he is praying for that sun-lit hour when Jesus Christ by His personal presence will cause the will of God to "be done on earth even as it is done in heaven?"

SOME SPECIFICS and CONCLUSIONS. Common decency would show that a pastor or any other Christian leader should not be a meddler in every little "Dog Fight." He should not cheapen his high calling by slipping down to the level of the historic carpet bagger. Some men while purporting to safeguard moral and political interests are merely intruding where they are not wanted and cannot help. A minister of the Gospel must by enlightened processes of judgment decide whether an issue is of sufficient weight to warrant his attack or help. His must always be a bias for what is obviously right. There must be some moral principle or spiritual precept at stake else it is not worth his interest and investment. Germane to this he should never give himself with such an abandon to any question having to do with the common good as to be thought of as only a moral crusader instead of a prophet of God. But let him read Matthew 23 and learn that the most sinless lips and compassionate heart can and ought to be brought into action against wicked men and damnable influences.

A word concerning specifics. Suppose that in a given community the educators have so fully surrendered to the evolutionary hypothesis with its consequent evil effects upon morality among youth as to be doing great damage. "Origin of Species" is

a Christian, biblical matter. The minister as an exponent of the Bible has a perfect right to use the throne of his own pulpit to show the folly, the unscientific character and the tragic effects of such speculative teaching. He is within his range as a Christian and a Christian citizen to corral the forces of his church to create public sentiment and to employ honorable measures to discredit the teaching staff of a school which receives its support to a considerable extent from Christian taxpayers while undermining their most sacred tenets and discrediting their influence.

There is the ever-present saloon or other form of drinking parlor. While we are mobilizing to conquer barbarous foes abroad we always have at our very doors an enemy in the form of liquor traffickers who corrupt, defeat and send men to an untimely grave with as deadly precision and in as great numbers as any combination of military forces. What could be more ridiculous than the present spectacle of the best citizens of our country, gladly foregoing the niceties and common-place necessities of life while the liquor traders taking their toll on vital food products continue unabated or with accelerated pace. Let twenty-five thousand valorous ministers of the Gospel hurl their philippics at this crowd and keep it up while at the same time summoning the individual to repentance and heart faith for salvation. Who believes that such a course would mean loss of caste to preachers or churches or worse conditions in the world? In not a few cases the impudent, illicit liquor outfit place their rendezvous under the very shadows of the church building. One can almost hear the apostle Paul and see the fire flash from his eyes as he would say to some of these were he now living and preaching, "Oh full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

We have only mentioned two obvious iniquities. Sometimes a situation is purely local but should have a preacher's attention. John the Baptist at the peril of his own life spoke out against gross misbehaviour in a government Executive.

When a minister's candle has burned until the last ray of light fades and his name and record become matters of history he should be remembered in relation to broad sweeping issues as Mr. "Valiant for

Truth." Likewise he should be recalled as the one man who was most tender and compassionate in his concern for the supreme welfare of the individual, always seeking to move the sinner Christward and nurturing the Christian into spiritual maturity. He should be true to God without being forgetful of Caesar.

FAITH AND SACRIFICE

By MRS. MILTON ARNOLD

Faith and sacrifice go hand in hand. There never was great sacrifice for God without great faith. Our Saviour bore witness to this truth. His faith in God was perfect; His sacrifice at Calvary was supreme. "By faith Abel offered unto God a more excellent sacrifice than Cain." By faith Abraham set the altar to sacrifice his beloved son. And so down through the heroes of faith, always obtaining the same order — great was their faith; great was their sacrifice and, praise God, "great is their reward."

Faith and the spirit of sacrifice are God-given, "For by grace are ye saved through faith, and that not of yourselves it is the gift of God." That is saving faith. But there should be an increasing faith in the Christian walk, trusting God more and more as we see Him work, loving Him more, and expressing that love in glad sacrifice for Him. The ceremonial sacrifices of the Old Testament saints looked forward, by faith, to Calvary. Our spontaneous sacrifices to-day look forward by faith to the second coming of Christ when every tongue and every tribe shall have heard.

When we consider the sacrifices of some of God's dear children out in the far-flung mission fields we realize it is time that we who enjoy the comforts and blessings of home begin to make sacrifice for the Lord we claim to love. He said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Have we denied ourselves? At this writing, there is a group of trained Mid-Mission Missionaries waiting to return to Africa, ready to sacrifice home, friends, safety, yes, even to part with their little ones to take the Word of Life to lost and dying souls in Africa. The more I see of these missionaries the more I see of Christ. Don't pity them. They have a joy that few of us know because we have not found the joy of sacrificing. We have not seen that the cross He gives "has

wings."

You say the war has cancelled the call of missionaries across the seas. But God has laid it on their hearts to go. Do we falter through unbelief? It does take great faith. The government is requiring the guarantee of return passage for every one who goes. There are the dangers of war. But God has already chartered His own across the waters in perfect safety. The same

God who opened a path of safety for His people as they fled from before the Egyptians is watching over His own today. He will not permit one thing aside from His will to befall them "who are the called according to His purpose."

Are we standing between these missionaries and lost souls in dark Africa by refusing to give and pray them forth? How great is *your* faith? How great is *your* sacrifice?

STUDIES IN THE REVELATION

By DR. H. O. VAN GILDER

Study I—ITS IMPORTANCE AND STRUCTURE

For various reasons the book of Revelation is so sadly neglected today that its importance needs to be emphasized. One need not go beyond the first chapter to perceive that here is a book which occupies a unique and significant place in the Divine Library, for here its importance is disclosed in a number of significant statements.

ITS IMPORTANCE

Seen In Its Subject and Source

1. *Its Subject Is Christ Unveiled.* It is not "the Revelation of St. John the Divine," as it is usually titled. This is the title men have given it, but God has called it, "The Revelation of Jesus Christ." The word translated "revelation," is the Greek word *apokalupsis* (*apo*, "off," and *kalypto*, "to cover," "veil"), meaning to remove the covering, to unveil. It is applied to Christ in 1 Cor. 1:7 ("coming"), 2 Thess. 1:7 ("revealed"), 1 Peter 1:7 ("appearing"), 1 Peter 1:13 ("revelation"), 1 Peter 4:13 ("revealed"), and Gal. 1:12. In this last reference it will be noted that Paul uses the word to describe the unveiling of Christ which is recounted in Acts 9. Just as Saul saw Him then in His ineffable glory, so shall He be manifested, or unveiled, to all the world at His second coming. That unveiling, with its attendant circumstances, is the theme of this book.

2. *Its Source Is God the Father,* ("which God gave unto Him"). The unveiling of Jesus Christ is part of that reward described in Phil. 2:5:11. Although the unveiling will not actually take place until He comes the second time, it is spoken of as "the revelation of Jesus Christ, which God gave unto Him" (Greek

aorist tense, indefinite past), because it has already been bestowed in the *purpose* of God. (Cf. Isa. 46:9, 10). And, of course, the BOOK which tells of that unveiling is likewise from God. Hence its importance. It should be remarked, too, that since this is the book of the UNveiling of Jesus Christ, we should not treat it as though it were a book in which everything is veiled and obscure.

The importance of this book is also—

Seen In Its Purpose and Promise (vv. 1b-3)

1. *Its Purpose: To Instruct God's Servant's Concerning His Program.* It is not to satisfy mere idle curiosity concerning future things. Its message is for those whose wills are already surrendered to God, who are serving Him, and who, therefore, need to know His plans in order to serve Him intelligently.

2. *It's Promise: Of Blessing For Those Who Heed Its Message.* This is the first of seven beatitudes in the Revelation. The others are: 14:13, 16:15; 19:9; 20:6; 22:7; 22:15. In keeping with what has been said above concerning the purpose, it should be noted that the blessing is not for three classes of people, but for one class, namely, those who "keep those things which are written therein"—whether they read the book or hear it read! All of which emphasizes the importance of the Revelation. It contains instruction for those who need it; it conveys blessing to those who need it. Its importance is further—

Seen In Its Greeting and Praise (vv. 4-8)

1. *A Salutation To the Seven Churches,* (vv. 4, 5a). Seven is the

number of fullness, or completeness. We shall see in a future study what importance this has in connection with the churches, but just here we mention it as explaining the reference to "the seven spirits which are before His throne." It is a figurative allusion to the fullness and perfection of THE Holy Spirit. (See Isa. 11:2, where the Holy Spirit is given seven descriptive names in a prophecy which describes His relationship to Christ, "for the Father giveth not the Spirit by measure unto Him," John 3:34).

2. *An Ascription In the Lord's Praise*, (vv. 5b, 6). The first part of v. 5 mentions the threefold ministry of Christ: Prophet ("the faithful Witness"), Priest ("the first begotten of the dead"), and King ("Prince of the kings of the earth"). As the Prophet "He loved us;" as the Priest he "washed us;" and as the King, He "made us Kings." Praise His Name!

3. *An Announcement of the Lord's Coming*, (v. 7). Here, suddenly, as though John could contain himself no longer, he introduces the glorious event which is the theme of this book. (Cf. Zech. 12:10. It is instructive and inspiring to learn that the word "whom" in this verse represents a Hebrew word which consists of just the first and last letters of the Hebrew alphabet. It is the Hebrew equivalent of "Alpha and Omega" and identifies the "pierced" One of Whom the prophet speaks! The Hebrew Christian Rabinowitz said: "Do you know what questioning and controversies the Jews have kept up over Zechariah 12:10? . . . They will not admit that it is Jehovah whom they have pierced. Hence the dispute about the 'whom.' But this word 'whom' is in the original simply the first and last letters of the Hebrew alphabet, *aleph* and *tav*. Do you wonder then that I was filled with awe and astonishment when I opened to Revelation 1:7, 8 and there read 'behold, he cometh with clouds; and every eye shall see Him, and they also which pierced Him;' and then read on and heard the glorified Lord saying, 'I am Alpha and Omega.'").

4. *A Response From the Lord's Lips* (v. 8). He is the whole Alphabet of God, for He is the One "In Whom are hid all the treasures of wisdom and knowledge," (Col. 2:3).

Without giving any further attention now to the details of this chapter, believing that enough has been said to indicate the importance of the book which now lies before

us for study, we call our attention now to the clue which we find here as to—

ITS STRUCTURE.

In 1:19, John is commanded: "Write the things which thou hast seen, and the things which shall be hereafter." This, most teachers are agreed, gives us a threefold outline:

1. "The Things Which Thou Hast Seen,
2. "The Things Which Are,
3. "The Things Which Shall Be Hereafter."

But, obviously, while this may be a description of the subject matter of the book, it isn't an outline until we learn what section of the book to place under each of these headings.

Now the clue to this is given in v. 10, but it is a clue which has been missed by many students through a misunderstanding of John's reference to "the Lord's Day." Many understand this to be a reference to Sunday. However, while Sunday is commonly called "the Lord's Day," now, there is no evidence that it was so designated among Christians at the time John wrote. There is no similar reference to Sunday anywhere in Scripture, and it was not until many years later that the term was used by Ignatius, by Melito of Sardis, and by others of the so-called church fathers, probably as the result in a mistaken interpretation of this verse. On the other hand, Scripture frequently speaks of a "Day of the Lord" (Isa. 2:12-21; 13:6, 9, 13; Joel 1:15; 2:1, 11, 31; 3:14; Amos 5:18-20; Obadiah 15; Zeph. 1:7, 14:2-3; etc.), and this period is in view throughout the greater part of Revelation. It seems most reasonable, therefore, to believe that John is referring in v. 10 to this prophetic period. Those who contend that he is speaking of Sunday make much of the difference between the expressions, "The Day of the Lord," and "The Lord's Day." But these are obviously but different ways of expressing the same relationship.

THE OUTLINE MISAPPLIED

Those who interpret v. 10 as referring to Sunday usually apply the outline as follows: They make the first division of chapter 1, "the things which thou hast seen" being the vision of the churches described therein. The second division embraces chapters 2 and 3, "the things which are," i. e., are NOW from our viewpoint in the church age. While the

third division begins with chapter 4 and includes the remainder of the book.

This outline is faulty in the following particulars: (1) *It creates a division where none occurs*, i. e., between chapters 1 and 2. No one would think of separating these chapters unless he were previously committed to some theory of interpretation which required it. In chapter 1, John sees the seven churches with Christ in their midst, and in chapters 2 and 3 we have the letters which the risen Christ addresses to each of these same churches. In chapter 1, the churches are described idealistically, and in chapters 2 and 3 they are described realistically; but they are the same churches. The subject matter of these three chapters binds them together in a unity which every principle of sane exegesis forbids us to violate.

(2) *It ignores a natural division where one very obviously exists*, i. e., between chapters 20 and 21. Up to the close of chapter 20, the judgments of God are sweeping the earth, the storm of divine wrath is raging—except for brief mention of the millennial interlude. But with the beginning of chapter 21 the scene changes, and the tranquility of eternity settles upon new heavens and a new earth wherein dwelleth righteousness. No outline can possibly be considered satisfactory which ignores this obvious break in the structure of the book.

(3) *It entirely ignores the position of John relative to the churches*, a position which the revelator himself considered so significant that he pointedly calls it to our attention no less than three times! The significance of this will be further apparent as we see—

THE OUTLINE APPLIED

We suggested above that John's mention of the Lord's Day should be understood as referring to the Day of the Lord. A literal rendering of the verse accords very well with this idea. There is no definite article before the word "spirit;" John is not speaking of the Holy Spirit, but of his own spirit. The preposition before "the day" is not "on" but "in", and the verb is in the aorist. The statement reads. "I became, in spirit, in the Lord's Day." John seems to be telling us that he was projected, not in body but in spirit, into that future period known as the Day of the Lord. There would be little point to his telling us that

he had these visions on Sunday, but if he were projected into the Day of the Lord then that fact would be very important as indicating the viewpoint from which he writes. Standing in the Day of the Lord, the events of that day—which are future to us—would be present tense to him, and the entire church age would lie behind him.

Now, this is precisely the situation as John represents it. He is first given a vision of the churches, and a message to each. And three times he calls our attention to his position with reference to those church-

es: I became, in spirit, in the Lord's Day, and heard *behind* me a great voice, as of a trumpet . . . and I *turned* to see the voice that spake with me. And *being turned*, I saw," etc. He had been carried in spirit clear beyond our present position in time, and had to look back to see the church age. With this clue, we can now apply v. 19 to the contents of the entire book, with the result that we have an outline as follows:

- I. *The Things Which Thou Hast Seen, Chapters 1-3* (i.e., the things of the church age.)

- II. *The Things Which Are*, Chapters 4-20 (i. e., the things which ARE in the Day of the Lord.)

- III. *The Things Which Shall Be Hereafter,, Chapters 21, 22* (i. e., the things of eternity).

Thus it is seen that if we interpret the Lord's Day as meaning Sunday, everything is awry and out of joint, while if we place John in the Day of the Lord everything falls into its proper place and the structure of the book opens naturally and without forcing.

EXPOSITIONS IN THE SONGS OF SOLOMON

By REV. H. E. KETCHAM

"LITTLE FOXES THAT SPOIL THE VINES."—Songs of Solomon 2:14-17.

In these four verses we have another beautiful picture of Christ and the Church. The Shepherd-King lover is addressing the beautiful maiden as his "dove." "O my dove." Christ looks upon the church, which is his body, as "blameless and harmless," two outstanding characteristics of the dove. The ideal state of the believer's life, that could be compared to the dove, and thus delight the heart of Christ is set forth in Phil. 2:14-16 "Do all things without murmurings and disputings: That ye may be "blameless and harmless," the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." It is a fascinating study to stand and watch a flock of doves in the midst of busy traffic. They fly in and out, and light upon the pavement and sidewalk, but never cause an accident. They are blameless and harmless in the midst of rush and roar, the emblems of purity, so much so that the Holy Spirit uses the dove as an emblem of himself. This is what the church should be and can be, to her Lord, in the midst of a crooked and perverse nation. May we so do the things set forth in the above verses, that he will be able to look upon us as his dove.

THE CHURCH IN THE CLEFT OF THE ROCK

The Shepherd-King addresses her next as being in a place of safety. "O my dove, that art in the clefts of the rock." In other words this lover

was telling the loved one that she was perfectly safe with him. That is most gloriously true of Christ and the church. Christ himself is the Rock. Matt. 16:18. "Upon this rock (Christ himself) I will build my church." Acts 4:11. "This is the stone which was set at naught of you builders, which is become the head of the corner." I Cor. 3:11 "For other foundation can no man lay, than that is laid, which is Jesus Christ." I Cor. 10:4. "For they drank of that spiritual Rock that followed them: and that Rock was Christ." In Ex. 33:18-23 we have the same precious truth pictured forth. Moses is wanting to see the glory of God. God said: "I will make all my goodness pass before thee . . . but thou canst not see my face: for there shall no man see me and live . . . but thou shalt stand upon a rock, and while my glory passeth by, I will put thee in a cleft of the rock, and I will cover thee with my hand while I pass by: And I will take away my hand, and thou shalt see my back parts: (after-glow) but my face shall not be seen." Christ, the Rock, was riven on Calvary, and every truly saved one is hidden in the cleft of the Rock, completely covered by the blood of Jesus; and from that vantage point we behold, in the goodness of God that he causes to pass before us, the after-glow of his glory. We have not seen his face, but we have seen the after-glow many times, when in times of stress and need help has come from unexpected sources and in such a spectacular manner that the glory of God shone around about. How wonderfully safe are those whom, having

come to him, he will in no wise cast out. (John 6:37).

THE BELIEVER'S SECRET OF GROWTH.

Peter says: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (2 Pet. 3:18). The next statement of this Shepherd-King lover speaks of that secret. He speaks to her as being in the secret of the stairs, or as the R. V. puts it, "in the secret of the ascent." When you think of stairs or the ascent, you immediately think of moving upward. That is the way it should be in the believer's life. A steady growth in grace and in knowledge. I find the greatest trouble with professing Christians is that they are untaught. Sometimes that may not be entirely their own fault, if those who are charged to teach them have fallen short, but most of the time I find it is their own fault, because they do not take advantage of the teaching that is available to them. There is a great lack of Bible reading and study on the part of professing Christians, and there cannot help but be a stunted growth spiritually. There is no excuse for this, because the true believer is in Christ, and has access to the secrets of the Lord. "The secret of the Lord is with them that fear him; and he will show them his covenant." (Psa. 25:14). We have a new and living way into the presence of God, and we may come boldly to the throne of grace to obtain mercy and find grace to help in the time of need. (Heb. 10:19-20 and 4:16).

The believer has a source of

knowledge that the world knows not of, and the knowledge that comes from this secret source does not puff up; on the contrary it maketh wise the simple. We who are looked upon with such tenderness, and who are in such a safe place, should not fail to take advantage of our secret source of growth in grace and knowledge. The enemies of Christ had to take note of the "unlearned and ignorant" men whom Christ gathered around him that they had been with Jesus. (Acts 4:13).

THE DESIRE OF CHRIST FOR COMMUNION WITH HIS OWN.

The Shepherd-King now expresses a longing for fellowship and communion with the loved one, by saying:—"Let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." "Let me see thy countenance, for thy countenance is comely." Beloved, it is altogether too true that we who profess his name are walking around down here on the earth with our faces earthward and our desires and affections set on things on the earth instead of on things above. "Set your affections on things above, not on things on the earth." (Col. 3:2). We are beautiful in his sight, not with any beauty of our own, but he has put his comeliness upon us. God the father is conforming us unto the image of his son. (Rom. 8:29). Christ has been made unto us, wisdom, and righteousness, and sanctification, and redemption. These are all virtues that make us beautiful in his sight. Let us have more of the lifting of the countenance heavenward, for after all that is our destination. And what about the voice? How often does he hear it in prayer and praise and thanksgiving? He longs to hear our voice for our voice is sweet. How we do deny him his inheritance in the saints. In Eph. 1:11 it is said that we have obtained an inheritance in him. It is a wonderful inheritance, and we love to enjoy it, but in the 18th verse we are told that he has an inheritance in the saints. Beloved is the Lord enjoying his inheritance in you? Are you allowing him to do so, by setting your affection on things above, and by lifting your voice to him in praise and thanksgiving for his wonderful salvation, and all that it means? Heb. 13:15. "By him therefore let us offer the sacrifice of praise to God continual-

ly, that is, the fruit of our lips giving thanks to his name."

CHRIST'S CONCERN FOR OUR POSSESSIONS.

In verse 15 the Shepherd-King expresses a concern for the vineyard and the vines thereof. He speaks to her, who in the previous chapter had confessed to the neglect of her own vineyard; and you know that a confession of sin on our part always brings forgiveness from him whose we are, "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes." Notice he says "OUR vines." This looks like joint ownership. In Rom. 8:17 we are told that we are joint-heirs with him. In I Cor. 3:21 Paul says: "Therefore let no man glory in men. For all things are yours—and ye are Christ's; and Christ is God's. The vineyard represents the place of service. Foxes allowed to run loose in the vineyards would stunt the growth of the vines, by rubbing against them and by making hard beaten paths between the rows of vines, thus there would be no fruit. It is sin that stunts the growth of the believer and causes him to be barren of fruit. These foxes represent sins that creep into the believer's life and hinder the fruit. There are big foxes and little foxes. Little foxes will grow up to be big foxes if they are nursed and fed and allowed to run. Christ, our Shepherd-King lover is very much concerned about the fruit, and admonishes us to take the foxes out, for it is only when we are bearing much fruit that we can please and glorify him. (John 15:8). Now let us be practical and see if we can chase some of these foxes out into the open where we can get a crack at them and kill them. In Eph. 4:30 we are told to grieve not the Holy Spirit of God, whereby we are sealed unto the day of redemption. Then in verse 31 we are told of six things that we are to put away from us, and for which we are to forgive one another, otherwise we will be grieving the Holy Spirit. These six things are foxes, big and little, that spoil the vines and hinder the fruit bearing. The first one is a little fox, "bitterness." This word comes from a word which means "sharpness of speech" (Strong). Now you know as well as I that if any root of bitterness springs up in your heart toward someone, and it is allowed to remain there, that the first thing you know you are speaking sharply or unkindly to them. Brethren the little fox ought to be

killed when he first sticks his nose in the vineyard. If he were killed the one against whom you were bitter need never know it, but when he is allowed to stay there and grow he will mature into the next one which is "wrath" which means "violent anger or rage," and you are perfectly aware that bitterness held and nursed always culminates in violent anger and rage, and then we have to humiliate ourselves in asking forgiveness of God, and of the one against whom we are mad. Eph. 4:32 says: "And be ye kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake hath given you."

The next one is another little fox, "anger." This comes from a word which means "Passion or emotion of displeasure excited by what is regarded as injury or insult done by another." You know, when somebody says something, or does something to us that we don't just like. They step on our pet corn, or rub our hair the wrong way and we get angry. The blood begins to creep up the back of our neck and over the crown of our head, and then our face gets red, and we are angry. Oh, if you and I could just heed the word of our Lord in Eph. 4:26 "Be ye angry and sin not; let not the sun go down upon your wrath." When we feel that angry flush coming; when that little fox first sticks his nose in the vineyard; if we would then and there call on the Lord for help, the one against whom we were angry need never know it, and we would not have to humiliate ourselves in asking forgiveness later on. But we nurse that anger, and it grows fat and the first thing you know it has grown up into the next one which is "clamour" which means, "cry or outcry, to agitate evil." You know, we get so angry at the preacher, or some other brother or sister that we go from one neighbor to another, from one person to another, and we are not always careful to keep inside the family circle, we spread it far and wide, creating a great cry behind the offender's back. Having been a pastor for several years, I have become quite familiar with this technique, and have also experienced it since I have been in the evangelistic field.

Then if this fox isn't killed he keeps on growing up into the next one which is "evilspeaking." This means to tell lies about a person, or be guilty of passing them on when they are told to us. Our anger now reaching the stage of clamour finally

results in speaking lies about the one against whom we are angry. You know, you tell your troubles to some sympathetic friend, and they will tell them to some other sympathetic friend, and each time it is told something is added or subtracted, to say nothing of its being multiplied and divided, until you don't recognize it yourself. How well I remember one Sunday morning in a meeting where two families were mad at the pastor, they had been clamouring about him and it had reached the stage of evil-speaking, but the Holy Spirit convicted them of it, and they came forward and confessed it, and thus the little fox that had grown up into the big fox "evil-speaking" was killed. I remember we did not get away from the church that day until 2:30 p. m. That could have all been avoided if, when that little fox "anger" first stuck his nose in the vineyard, they had killed him, but they didn't and now they have to suffer humiliation to get rid of him.

But there is one more big fox into which all these other foxes grow if they are allowed to remain. That is "malice." This comes from a word which means, "enmity of heart, a malignant design of evil, spite, ill will or grudge." This is where we go after the preacher to actually get rid of him. Unbeknown to him we pass the petition. We start the whispering campaign. We call the secret meeting. We urge our friends to starve him out, to keep their money off the plates. We refuse to speak to him any more. We actually try to do him dirt. What a mess! This fox is so big that when he goes through the vineyard he just knocks everything over. He is a hard one to kill, but I have seen him killed more than once in meetings where the power of the Word was manifest. I remember a certain deacon's wife who had this fox in her life. I saw her, under the conviction of the Holy Spirit, come forward one night and confess to the preacher, before a crowded house, the malice she had had in her heart against him. How humiliating for her, but it was her own fault. If she had killed the fox, "anger," when he first stuck his nose in the vineyard she would have missed all that humiliation. I saw a young man come forward one night and confess that he had all six of them in his life, and the next thing I knew his mother and several others were standing beside him confessing foxes, and thereby killing them. Now in verse 16 we have a testimony from the beautiful maiden. She says:

"My beloved is mine, and I am his: he feedeth among the lilies." This is a testimony that comes from an unbroken fellowship. Now she could not have said this unless she had been faithful in keeping the foxes out of the vineyard. Likewise beloved, we cannot have a testimony concerning our wonderful Lord and lover of our soul unless we have been faithful in keeping these foxes out of the vineyard. "If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his son cleanseth us from all sin." (I John 1:7). It is when we have this kind of a testimony that we get a longing in our hearts to see him. Thus it was with her, and in verse 17 she expresses a desire for him to span the space that separates them so that they may be together. "Until the day break, and the shadows flee away," yes we are in the night time, and we serve among the shadows, but the day will follow the night, and the shadows will flee away. She is anxious for this to come to pass, and so am I. "Turn my beloved, and be thou like a roe or a young hart upon the mountains of Bether. This word "Bether" comes from a word which means "division" (Strong). The mountains of Bether were separating them, and she was longing for his personal presence. Ah! beloved! we are personally, bodily, separated from our Lord by the space of the three heavens, and as we live soberly and righteously and godly in this present world, we keep looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. We say in unison with John the beloved, "Even so, come, Lord Jesus!"

THE SHADOW OF THE FEDERAL COUNCIL

(Continued from page 1)

and going, another group of Fundamentalist brethren who had apparently been working toward the formation of some such organization, called a few men together to meet in Chicago to discuss the actual set up of such an organization. In the meantime this group had discovered the existence of the American Council of Christian Churches. The chairman of this group which called themselves the *Temporary Committee for United Action Among Evangelicals* called Dr. McIntire and invited him to meet with them in the Chicago get-together. In the Chicago Conference things moved fairly well until Article I, Section 2, of the American

Council's Constitution came up for discussion and from that point on there has been nothing but debate and division. The phrase in that part of the Constitution which was the bone of contention reads as follows: "No church or association which is a member of the Federal Council of the Churches of Christ in America is eligible for membership in this Council so long as it retains connection with that body." The brethren of the Temporary Committee for United Action strenuously opposed any reference to the Federal Council. Mr. McIntire and his group just as strenuously contended that there would be absolutely no point in setting up a counter organization unless there was a clear line of demarcation drawn between the two. No common ground could be reached in the Chicago Conference, therefore the Temporary Committee for United Action proceeded with their original plans to call a group of some two hundred Fundamentalists together in St. Louis, April 7, 8, and 9.

PROMISES MADE BY COMMITTEE

Several men, including this editor, had given permission for the use of our names in the calling of the St. Louis meeting. Later, however, when news reached us of the point of disagreement in the Chicago meeting and we had some indication that the leaders of the Temporary Committee were not inclined toward taking an open stand on the Federal Council, we immediately wrote asking that our names be removed from the call. Our wishes were acceded to, but in each case we were assured that we could come to the St. Louis meeting in the full confidence that the American Council of Christian Churches would have full opportunity to present its case and that before any move was made toward the organization of another council, every organization now in the field would be heard from and that delegates then present at the St. Louis Convention would be free to decide whether they considered the American Council sufficient to meet present needs or whether they should set up still another organization. With these assurances we traveled to St. Louis.

THE OPENING SESSION

Tuesday morning, April 7th, as soon as the session was opened, there was a call for the appointment of such committees as Committee on Nominations, Committee on Consti-

tution, Committee on Policy, Committee on Finance, etc. At this point Dr. Harold Commons arose and unwittingly and unintentionally touched off the dynamite. Dr. Commons suggested that it was the understanding of some that before another organization was set up, we were supposed to hear from those already in the field. He therefore moved that they hear from Dr. Carl McIntire concerning the American Council of Christian Churches. Then followed five hours of heated debate and discussion. For more than 30 minutes they debated whether Mr. McIntire would be permitted to speak ten minutes. When it was voted twice that he should speak, he talked for only three minutes when he was interrupted. The opposition finally won out and Mr. McIntire did not proceed. Then the various committees were appointed.

THE WEDNESDAY MORNING SESSION

Wednesday morning the moderator began to call for the reports of the committees appointed the day before. It was found that none of them were yet ready to report and at this point some brother, unknown to us, rose and made practically the same comment followed by practically the same motion that Dr. Commons had offered twenty-four hours earlier. There was again some discussion, but apparently the leaders of the Temporary Committee had gotten together and discovered that they had made a serious mistake in not letting Dr. McIntire speak on Tuesday, therefore, without much ado he was given the permission of the floor for thirty minutes.

DR. MCINTIRE'S ADDRESS

Dr. McIntire is an exceptionally clear thinker on his feet. There are many who can think when they are not under the strain of facing a hostile audience, but happy is the man who can speak extemporaneously and keep his thoughts far enough ahead of his words to know what he is saying and where he is going. It was a masterly deliverance. Few of us will ever forget the impassioned appeal of Dr. McIntire to all of us there who loved the Lord Jesus and believed His Gospel to stand together in our united testimony of repudiation of the Federal Council of Churches of Christ of America and in our common testimony to the purity of the Gospel and the unity of our faith and action. No sooner had Dr. McIntire finished his last

word than there were all sorts of motions, amendments, and amendments to the amendments, being hurled at the Chairman by an excited group of delegates. It is too long and sad a story to describe in detail. It is sufficient to say that the vote was overwhelming to proceed with the setting up of another organization, which of course meant the rejection of the American Council. One can get something of the picture of the situation as it prevailed when we call attention to two or three motions which were made. One brother moved that Dr. McIntire be requested to give his word that he would not publish anything in his "Christian Beacon" concerning this Convention. Another motion was made that Dr. McIntire be forbidden to publish anything in his paper. When finally Dr. McIntire got the floor and very naturally refused to accede to any such restrictions, then a motion was made to ask Dr. McIntire to retire from the Convention. None of these motions ever got to a vote. This kind of a spirit was not in a convention where Modernists and Fundamentalists were engaged in combat with each other. It was a Convention where *standpat Convention Fundamentalists* were determined on two things; first, to have no embarrassing fellowship with those of us who believed in separation from the Apostate Conventions, and second, to make no statement of any kind which could be interpreted as a repudiation of the Federal Council of Churches of Christ in America.

THE REAL ISSUE

The real issue lying at the bottom of the whole miserable affair was not Carl McIntire, or any of the rest of us who are Separationists. The real issue was the *sinister shadow of the Federal Council*. This group of Fundamentalists within the established Conventions were determined to say or do nothing which would incur the wrath of the Federal Council. This statement is supported by the fact that even in their own Committee on Policy, one of its members brought in a minority report which said that no church, or association of churches, could be affiliated with the Committee on United Action Organization unless and until that church or association passed a written resolution declaring themselves as repudiating the Federal Council. This was exactly the provision in Article I, Section 2, of the American Council of Church-

es Constitution. Some of us were charitable enough to believe that the Temporary Committee had rejected that statement in the American Council's Constitution because if they accepted, they would have to accept Carl McIntire along with it, and of course that would never do for a group of stand-patter Conventionists. But we soon discovered that McIntire was not the basic issue, but rather the Anti-Federal Council Church plank in the Constitution, which was proven by the fact that they overwhelmingly threw out such a plank in their own Constitution by voting down the minority report.

TWO ORGANIZATIONS

The sum total of the whole proceedings thus far results in two organizations among Fundamentalists, instead of one united voice. Someone has raised the question as to the necessity of an Anti-Federal Council plank in the Constitution. They argue that such an organization could get just as far in Washington if it just stuck to the positive pronouncements of the Gospel and said nothing about the Federal Council. One only needs to do a bit of imagining to see the fallacy of such an argument. Let us imagine the Committee on Chaplains, for instance, of the new organization set up by the Committee for United Action appearing before the proper officials in Washington. They must of necessity give some reason for their appearance there. The government agent advises them that the Federal Council of Churches already has such a Committee to work with the Government, why do they not work through that committee? What would the Chaplain's Committee from this new group say in answer to that? Their policy, settled in St. Louis, forbids them to say that they are opposed to the Federal Council and that they repudiate its Committee on Chaplains. About the best they could say would be "Well, your Honor, the Federal Committee is all right but we just have this committee of our own." If the reader happened to be the Federal Agent, what would you say in answer to that argument? Quite naturally you would say, "Well, if there is nothing wrong with the Federal Council Committee on Chaplains, we shall ask you to present your claims through that Committee. Good afternoon." One can easily see that there is no point at all to be gained in the setting up of such an

organization unless it clearly declares itself to be the exact opposite of the Federal Council of Churches in America in matters of Christian emphasis.

THE ISSUE CLEARLY STATED

Perhaps no one has stated the issue more clearly than the Chairman of the Temporary Committee for United Action Among Evangelicals. According to the "St. Louis Post Dispatch" of Wednesday evening, April 8th, this chairman is quoted

by the reporter in the following words. "The new organization temporarily named United Action Among Evangelicals is not in sympathy with the Federal Council . . . but it does not subscribe to the policy of the American Council in attacking the Federal Council . . . The new group when permanently organized will be a conservative, constructive body regarding the Federal Council as destructive to evangelism, but abhorring the destructive methods of the American Coun-

cil." There you have it Brethren! We will not raise our voice in anything but a very mild statement concerning the Federal Council, but we don't mind telling you that we abhor the American Council. Thus speaks Convention fundamentalism! Thus once more we have the unquestioned proof that a compromising fundamentalism within the Conventions will never do any real serious damage to the cause of Modernism. Thank God for the liberty of the Regular Baptists.

GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

"Ah! Now it's brighter—now I see
The enemy is taking flight,
And lo, the banner of the Cross
Streams red against the morning
light;
But as they flee I seem to hear
My Captain call in accents clear,
'Let not your shields go down!'"

You have all heard about the old man who was sitting by the bank seemingly not doing anything and when questioned about his day-dreaming he replied, "Sometimes I sit and think, and other times I just sit." Well, this morning we have been sitting at times just sitting, and in between times wondering just what to write. We feel like the little girl who was learning to knit and the harder she tried the more snarls she made. Finally she handed it to her mother saying, "Oh, mother, make it right." That is exactly what our hearts are saving to God this morning. "Oh, Father, make it right." You folks at home have so many problems, so many burdens, that we scarcely like to write any of ours and yet it is very difficult for us to write without letting you share in the burdens and responsibilities that are ours in the work we are seeking to carry on for Him.

But we have been looking out on the world about us and in spite of the bloodshed, the sin, and the sorrow, the sky is very blue, the trees still green, and the bird's song's just as sweet. So we look up knowing that He ever liveth to make intercession for us and He will intervene at the right time. God's clock is always trustworthy. And so thinking about the blue sky we would like to tell you about a bit of whipped cream that the Lord has given within the last few days. A short time ago in

looking over the mission we discovered one room with a brick floor which could easily be converted into a special children's room. We came home so full of plans and hopes that our enthusiasm ran over and touched the hearts of the other missionaries and now we are all working together to make it a real blessing to the work. The yard boy tore out an old cupboard, and whitewashed the walls. Several tiles were torn out and glass tile inserted so that in spite of the fact that our Catholic neighbor still will not permit us to have windows, we have light from above which is much brighter, and more scriptural too. So you see once again Romans 8:28 has worked out in our behalf. Sunday we had such a good time with the little ones away from the older ones. We could sing, pray, tell stories free from any distractions and the little ones are so thrilled and excited about "their very own room." We have to be very careful what pictures we use because anything with a disciple or Bible character a bit old makes them think of a saint and they worship pictures of saints. However, we have found some pictures in the material that we brought along of little children praying before meals, etc., and we plan to put them up. Mr. Trimble is finishing a sand table for our room today and some time soon the others are going to make little chairs and tables out of old wooden boxes that we have on hand. We are also typing out little Sunday School papers with a picture for them to carry home. As we plan and give these papers our purpose is that people in the home may read the Word of God and become interested in the Gospel.

Tonight at the mission house the

candidates for baptism who have been enrolled in the special class for baptism will be examined in preparation for the baptismal on Sunday. We wish that this letter might reach you in time for your special prayer in behalf of that service. The missionaries too, need your prayers for that day will be very strenuous. On top of all of the regular Sunday work beginning with the jail service, which necessitates our leaving the house at 7:15 in the morning, there will be this added service beginning at 2:00 in the afternoon when the heat is so intense. On the other hand the rain may come at that time which would be much worse than the heat. But regardless of these things that may be burdens or problems we are looking forward to this service with a great deal of joy for many of those who will be baptized have accepted the Lord since we opened the work in Cachoerinha and it thrills us to think of them coming out of darkness into glorious light, and willing to make this public profession before men. We don't have a beautiful baptistry like many of you have at home so we will be walking to a neighboring stream two miles away along a narrow path through the jungle. But we believe our scenery will out rival yours for we will have living palms for a background. The majority of the candidates are young people, others are older, and there will be only one child, a twelve-year-old girl. When she expressed a desire to be baptized, her mother said she had been baptized by the Catholic church when still a baby but since coming to our mission she had learned that it didn't mean anything.

One night this week we were startled from our slumbers by Mrs.

Trimble. She was frightened and said, "Willard, hurry, there is someone stealing our chickens and Garnet is calling for help." Mrs. Trimble had heard the chickens and awakened her husband. He stopped only for a flashlight and slippers, opened the front door, circled the house, keeping always in the shadows. When he came close to the chicken house he could make out a man's figure moving around in the darkness. He had two sacks on the floor of the chicken house and was almost ready to leave. All of our chickens were in the sack except the ones who are setting or have little chickens. The only thing that came to Garnet's mind in Portuguese was, "Wait a minute." The man was taken by surprise and said, "Mister?" Then he took to his legs and tried to jump the fence to the chicken yard. Garnet grabbed him around the waist and they both fell together. The man ran for the gate and about that time Garnet called for help but by the time Willard got his shoes and a flashlight the man was gone out of our front gate. Well, we gained two grain sacks and still have our 26 chickens. Praise the Lord! We were all truly grateful that the man was a stranger and unarmed. If he had carried a knife our story might be some different. For days Mr. Trimble has been thinking of all the things he should have done or would like to have done, but we appreciate what he did do. We need a good watch dog and a lock on our front gate. So many men are working in the rubber now that fish is very expensive so that the poor people are very hard pressed.

We wish it were possible for you to visit the jail service some Sunday morning. You would find the atmosphere so very different from that of a jail or prison at home. There is a soldier or two at the front entrance but we walk in without the turning of any keys or formality of any kind. Mr. Stull strums a little on his guitar, the believers who have made professions are ready and waiting to sing. Thus the service begins and as the others hear the singing a crowd of men gathers together with visitors who have come to see loved ones. The men do not always give an invitation preferring to make it a very definite matter of prayer. The Lord has added his stamp of approval on this method for thus far there have always been one or more decisions when the invitation has been given.

This past Sunday our hearts were thrilled when four men professed a desire to accept the Saviour. These men are amiable, courteous, and not at all like our prisoners at home and yet many of them are guilty of serious crimes. Please continue to pray for the spiritual life of these men.

The plane was a day late and so now I have the opportunity of writing you about the Tuesday night meeting with our candidates for baptism. After making sure that they knew they were saved, and had quoted Scripture to prove their salvation, we had to make sure that they understood just what the significance of baptism is, what method is Scriptural, and why they wanted to be baptized. We were careful to make sure that they were not depending on baptism to save them. One young man who had not been saved more than a few months was sure that he was saved but he felt sure too, that if he were not baptized he could not enter heaven. We had also to be careful that they believed our method of baptism was according to the Bible because there are other groups working in the city who do not honor our baptism. We laughed when one young girl responded very emphatically that if she went to join another church and they didn't want to accept her baptism, she just wouldn't have anything to do with them. When the little twelve year old girl came in the sight of the three men missionaries frightened her so that the words froze on her lips. The ladies finally had to ask the men to turn away and we questioned her. She finally loosened up and the men had a few words with her at the end. One old lady who has had a bad sore and is also epileptic had studied so hard that she gave her answers with more certainty than some who had a great deal more of this world's learning. One of our Sunday School teachers, a young girl who has just finished normal school, came in a little embarrassed, saying, "I am only a teacher of Portuguese, and I don't know very much about the Bible, but I would like to be baptized in order that I might obey Him and walk more closely with Him." We really rejoiced over the testimonies and results of the examination.

We cannot close this letter without letting you in on the latest news from the junior missionaries. Grace Ann's mother had difficulty getting her to finish a bowl of cereal this morning until Grace Ann volun-

teered to give her the yellow balloon that she had stored in one corner of her mouth. Faith Rebecca Hocking is a real little lady and when you visit her she asks you to "Sit down," and then she wants to hold "Boy" her name for Billy Boy on her lap. When we take him away she says, "More, more." As for Billy Boy he has a brand new tooth, discovered one-half hour ago, a few days before his six month's birthday.

Your Missionaries in Brazil.

CENTRAL AMERICAN LETTER NO. 2

(Editor's Note: Mr. and Mrs. Prior are making an extensive survey of Central America for Mid-Missions. This is their second report.)

January 22nd, 1942

Chiquimula, Guatemala, C. A.

Dear Readers:

We spent just two weeks in Guatemala City and most of it was taken up in the waiting rooms of many Government officials and the odd moments in picking up a few items of equipment and in purchasing our stores for the long jaunt through the wilderness to the south of Guatemala. Leaving Mona in the Capital for a couple of days, I went down to Chiquimula, a city near the Honduras border and the logical place from which to start out on mule back. The Quakers, or the Friends (as they are known in many parts of the world) have one of their central stations at this place. The bus here is like those in India in as much as they come to your door for you and in my case had to wake me up as it was just five A. M. However, in a few minutes we had our bed roll ready and with the ever necessary thermos bottle, loaded in the bus. Then began one of the wildest rides that it was ever my lot to experience. The road wound around the precipitous mountains, now in the valleys and then climbing to the heights again to get ready for the next breath taking drop off into what often looked like blank space. For the most part it was a one track trail and several times we came to a spot where the outside track had been washed out by the rain. The driver would swerve to a stop and getting out, take a look at the damage. Then he would get back in behind the wheel, back up a little distance, call out for everyone to hold on tight and roar ahead, actually jumping the two outside wheels over the washout, with a thousand foot drop beneath them. Talk about

your thrills, I had enough on that trip to last a long, long time. As soon as we left the city the surrounding country was similar to the desert country of southwestern United States except at the bottom of the valleys where it was abruptly transformed into a tropical paradise. As Guatemala is predominately an Indian country the typical Indian huts with their thatched roofs were scattered along the road. From time to time we came to a small village, gathered about a central plaza, restful looking with the green grass laboriously kept alive by the enforced labor of the jail inhabitants. The plaza is always dominated by the cathedral and the administration offices and some stores take up the remaining space. As we left the Capital we were all wrapped up against the cold but as we lost altitude we took off our jackets and sweaters and soon it was too hot for comfort. It took us just thirteen hours to cover ground that can be traveled over by train in five hours. At six in the evening we drew up in front of a long cement building, painted grey and with a sign over the big door that read as follows, Mission de los Amigos. Or mission of Friends. A sweet looking elderly lady met me at the door and after learning my purpose in coming to them, cordially invited me inside and soon I was sitting in front of a steaming cup of tea. Then I was introduced to several other young ladies and we went into the parlor and enjoyed devotions and prayer together. Then we talked about our proposed trip and it was soon evident that they were truly "Friends" in far more than name alone. They were eager to help and suggested that we make this our base. They made plans for their mozo (animal caretaker to scout the countryside for mules. As they work over the border into Honduras they gave much valuable information and advice for traveling, food, etc. We learned that it would take from five to six mules for the trip, two for riding and the others for pack animals. For the first time in my life I found myself wishing that I had driven a Ford at home instead of a Chevrolet. At any rate, if such had been the case, the transition to mule back would have constituted a step for the better in riding quality. Then back to the Capital by train to wind up the last of the many papers required for such a trip. Visited the Secretary of War for permits for the guns and am-

munition, the Secretary of the Treasury for duty exemption on the things we were not using in Guatemala, the Secretary of Foreign Relations for Passport regulation and permit to leave the country, and the director of customs. Each office was visited many, many times and it was hard to always keep a smile but the Lord kept the smile there and we were so exceedingly polite that we paid no duty at all and all the permits were granted, even for the guns and ammunition, in spite of the fact that this country is at war.

We had a fine shot gun and a rifle given by friends in the States. So we finally said good-bye to our friends at the dinner table in the Pension. These included a Guatemalan dentist trained in Montreal and his Canadian wife, a Hungarian widow, an Ameriran girl who was sketching the Indian costumes, a Spanish spinster, a music teacher from Wisconsin and a charming couple from Salvador. A great pilgrimage was on at this time to the famous shrine of the Black Christ of Esquipulas and so no buses were available. We found a car to take us to Chiquimula as cheaply as the train, by one o'clock in the afternoon we were in front of the big grey building and being greeted by the smiling missionary friends. Soon our baggage was piled on the spacious veranda and we installed in the guest room. From this point on for the next week it was a story of mules and more mules. We looked at so many mules that we could now compete with an old Missouri mule trader on almost equal terms. Mules of all sizes, shape and color. Oh yes, and age. From little Mexican burros which I could use as a kiddy car to those as large as a horse. For each mule purchased we spent an hour or three down at the civil office taking out papers of title. We had a nice one picked out for Mona but they refused to give a paper because the brand was indistinct. Finally we had all but one riding animal. So far they had averaged between thirty and thirty-five dollars each. Then a man brought a mule and he was riding a fine horse. It was such a beautiful animal that I asked him how much he wanted for it. To our amazement he asked only twenty-five dollars. We had had to pay forty for the riding mule we already had. After extended dickering (necessary in this part of the world) we purchased this really good horse for twenty dollars. We had already ordered saddles from

a saddle maker who is a member of the Friends church here. Mona's is a very comfortable English style and mine is a Mexican. They cost twenty-six dollars for the two. There were dozens of other items to get, pack saddles, cinches, halters, bridles, spurs (the animals are all taught to ride with spurs and are no good without them), saddle blankets and pads made from the cocoanut fibre for the pack saddles, water proof coverings for the packs and a couple of hundred feet of rope. A busy week from morning to night. The whole resource of the mission was turned over to the job of getting us ready to go and we cannot express our deep appreciation to them for all they have done. Miss Ruth Ester Smith and Mr. and Mrs. Stanton and the old guard and have almost thirty years behind them and going strong. Then a fine nurse, and two other young women live in this building. A young couple with two beautiful little girls live down the street and a newly arrived young man from a room over the office. This is the staff. There are thirty-one students in the Bible school, over 80 in the grammar school and nine native Christian teachers. There are no pagan teachers in this mission school. Thank the Lord. Then they have a well equipped printing shop with four full time workers and a native nurse in the clinic. They have sixty-two churches in the outlying sections of this country and Honduras. Most of their work has grown through the use of rallies and camp meetings. The church here in Chiquimula seats over a thousand. It has been a source of encouragement to us to see this fine work and to see what God can do in the hearts of the people. We have spoken many times to the students, missionaries and both times at the Sunday service. The amazing part of the work is that in the past it has been carried on almost entirely by women. They have picked out the hard places and even this their central station is a blazing furnace in the summer. They have just about two months of what we would call bearable weather. Last night they were all complaining about the cold and so we went over to the thermometer and found it standing at seventy-two. This was after dark. In the next letter we will tell you of our journey's beginning. Until then God bless you and pray for these workers of His and His people.

Delos and Mona Prior.

FLASHES FROM FOREIGN FIELDS

PRAY THE JACOBSONS OUT

Dear Christian Friends:

The days are evil. Few today will question that truth. But how few grasp the real importance of these days. The fact that evil days are here is not a signal for God's children to lay down their arms. It is a clarion call from God to get busier than ever before and redeem the time. The free nations are now racing against time because they were not alert in the good days. The evil days are here, and the nations work day and night trying to redeem the time. The Church of Christ has done much the same in the 1900 years given to carry the Gospel to every creature. The days are evil, and they soon will become worse as concerns the sending out of the Gospel, and so we, too, must redeem the time. A few months ago God's ambassadors could still sail on the seven seas. Doors opened to the Gospel yesterday are closed today. Doors now standing ajar may be closed tomorrow. Money does not have the power to buy today what it could buy yesterday. The money over which God made you the steward can still be used to speed God's missionaries on their way and to store up for you eternal treasures in Heaven. You cannot buy victory bonds when the war is won or lost. Neither can your money and prayers send out the Gospel when the day of Grace is past. You can still redeem the time in your prayer closet. Our prayer for each of you, dear friends, is that you may seek and find God's best for your life ere it is too late. Note the latter part of the verse at the heading of the letter. To rightly redeem the time we must understand the will of the Lord for us.

The missionaries on our field in French Equatorial Africa have cabled to the Mid-Missions Home Office,—"Urgent need for reinforcements by April." Then followed a list of the twelve missionaries who must take their furloughs by next month, for their health now demands it. Others whose furloughs are also due have decided to remain at their stations until reinforcements come. Each missionary returning to Africa

must replace someone else who is coming home. That means that unless those returning home can be replaced by others going out we lose just that many workers in the eyes of the government. Thus we would go backward instead of forward in the work of Christ in Africa. At the February Conference in Buffalo there were two young ladies, Miss Cochran and Miss Stowell, who had just returned by freighter from our field in Africa.

We now have good news of a gift of \$500 towards our passage money. That makes over \$1,200 in the passage fund, and we believe that amount would take Alta and myself to the West Coast of Africa by freighter. For the customs, the inland trip, and the transportation of the baggage we will need another \$500. If it is possible to take our two little sons with us that will cost another \$500 for their boat passages, for children over one year old are charged half-fare. We are seeking the leading of the Lord concerning whether or not we should take our boys with us or leave them in some good home in the States. If they go, their names will be placed on my passport. We have meetings scheduled until the middle of April. We have written to a steamship company asking reservations on their freighter which leaves in May for West Africa. Pray with us that every financial need may be supplied, and pray that, if God wills, there may be places for us on some freighter leaving in May. Remember, too, the outfit needs yet to be supplied. We praise our Heavenly Father that many of the things listed on the outfit list have been supplied, such as screening for the house in Africa, a bicycle, folding camp cots, soap, bed sheets, blankets, pillowcases, and many other things. If you are interested in helping to supply some of the remaining items, such as medicines and clothes, write to us about it. Pray that if the children cannot go with us a Christian home will be opened to them to care for them as a service to the Lord until we return.

We do not know at just what station we will be placed as we go back to Africa, but there are at least two new stations which will be without any missionaries unless some of us can go back soon. "The effectual fervent prayer of a righteous man

avaieth much." If God speaks to your heart as you read this letter and you know that you should make some sacrifice in order to help us to return to His work, ask Him what He would have you to do. All gifts may be sent to Mrs. C. McNutt, 308 Ninth Street, Lorain, Ohio, or directly to Mid-Missions, Box 369, Mishawaka, Indiana.

Yours to make Christ known in dark Africa,

Alta and Nils Jacobson.

DR. COMMONS SENDS ENCOURAGING REPORT

March 10th, 1942

To Relatives and Friends of our Missionaries in the Philippine Islands.

Dear Friends:

During the past month several radiograms have been exchanged with Iloilo and Bukidnon and we have succeeded in sending funds more than once to each of these fields. All our missionaries in those sections are safe and well and are carrying on their work with needs supplied.

Our first news concerning the Manila missionaries since cable communications were cut the end of December has just been received and we hasten to pass on this news to you. It came as a radiogram from Miss Elsie Parks at Iloilo who has somehow established contact. Just how this has been possible we do not know. The message is as follows: (ours)—

"MARCH 4th, 1942

EDNA (HOTCHKISS), ESTHER (YERGER), HAROLD (PALMER), EARL (ROBERTS) AND FAMILIES DOANE REST (BAGUIO); MONA (KEMERY), EVELYN (CONGLETON), RUTH (WOODWARD), M A R I A N (BOMM), ROBERT (SMALLWOOD) NORTH RELEASED AFTER TWO DAYS BUT OVERSHADOWED; EDWARD (BOMM) STILL INTERNED; ATTEMPTING CONTACT HOWELL, NAYLORS.

(Signed) ELSIE PARKS."

This message encourages us to be-

lieve that Baguio has not been occupied and that the group there is at liberty. Names of locations are not permitted by the censors so we cannot know just where those are who were released after two days and have gone "North." Presumably they are trying to reach Baguio in the heart of the mountains. No doubt it is because of Mr. Bomm's position as our business agent with many important contacts that he has been held in internment in Manila.

We are at once following up this message in an endeavor to secure further details and to send funds if such a thing is possible. Let us thank God and take courage. Prayer is being answered. The Naylor and Miss Howell at Palawan are the only ones not heard from. Let us redouble our prayer efforts for ours is a prayer hearing and prayer answering God.

Yours in His Amazing
Faithfulness,
Harold T. Commons.

PRAY FOR DARK INDIA THESE DAYS

Alipur, Banskandi P. O.
Assam, India.

Sheep of His Pasture and Known
of Him:

We greet you with words of thankfulness to Him for His benefits with which He leads us daily; we can still praise and give *all* for Him.

Like a firing crew behind an Army Howitzer, we can not see the target; but how can we fail to keep on feeding our strength, our love, our all, as that crew feeds the great cannon, that we might withstand the fiery darts of the devil? He does not want these souls saved nor his territory invaded any more than we want Hitler's army to stamp out all that stands for good and right. We can not see our target, but we know it when seen, and, like them, we know our objective and have the orders what to do about it. Let us vigorously work "till Jesus comes" that there may be food and to spare, that the lost by the millions may come along to glory with us.

Lepers in the Colony here are constantly speaking of the way we are supplying seeds and plants and work as true Christian favours. To God be all the glory, but it is all to the end that they throughout these hard times may have a good and plentiful garden and land where they can

raise rice and vegetables for their own food. If you could see the hideous, scarred, pitiful face of the lost creature, leper-eroded, who, upon being admitted into the Colony, said, "Doctor Sahib, if you will take me into your Colony and do what you know, I shall do anything in this world for you." "All right. Then you may enter; for the request that I shall make will cost you no suffering, no heartache, no money. You must, and soon, come to know and accept our Lord Jesus Christ." He entered, and by the grace of our Father; he must soon be instructed and won as we are striving to win every leper. That is primary, and is our reason for treating them.

Our responsibilities are spreading out. Where Dr. and Mrs. Crozier have for the last five years been preaching forth His Word, where the Medical Department has again and again been called to the village and broken to them the Bread of Life; and the evangelists have gone and gone again, and the whole village except three households, is ready to step forth and claim Him as their own. Oh, how our hearts are poured out to God, and how our evangelists are straining at the bits to win them one by one! These have largely supported themselves by making yeast for *zu* (liquor.) They stop this on becoming Christians and have no land for rice, and their neighbors prevent them from getting any such land. *Something* MUST be done for their support. If the Mission were able to purchase land, we could rent it to them on shares; and both parties would prosper. That village is some five miles from our Station. They *must* be won and soon; and we would soon have a Baptist Church in that village, if God wills. Brethren, pray, pray, pray, while it is yet day, that they may be won to Him.

Our prayer-castle — the school house, the hospital, and first of all, the chapel to be used later as one of the school buildings, is waiting on the finishing of the brick, (and he should also have written his own bungalow, G. G. C.) How we do praise His holy Name for the way He has seen fit to turn tides in our favour! May all work together towards and until the coming of the Lord. "Show me Thy ways, O Lord; teach me Thy paths; have mercy upon us;" and unto Thee will we give all the praise and will work to give Thee all the glory in every undertaking for Thy Name's sake.

With sincere trusting,
Sd. L. I. Burrows and Family.

Dr. Burrows might well have mentioned the four-room building for a tuberculosis ward of the Hospital plant—the disease is VERY common in this region and the 14 by 40 foot granary for the Leper Colony, which is being built by the lepers. Rice NOW being harvested should go into it, but some material ordered from Calcutta is long in coming.

I am glad to give you this opportunity to know Dr. Burrows better. The Medical Department is an effective evangelistic agency as well as a medical surgical institution of first rank—or would be if we had suitable financial backing and steadfast prayer-backers in large numbers.

In the medical journal TREATMENT of September, 1941, page 174, is a brief note "Is Smoking a Health Hazard?" and gives some astronomical figures of the quantity used in different forms in the United States, but leaves the reader to draw his own conclusion with insufficient information. A few illustrative cases from my experience here in India may help some of you and your friends to realize what you are playing with.

A man in a neighboring tribe came to me in Manipur State saying he was no longer able to climb hills for daily work, nor could he stand two hours daily for teaching school. I examined his heart briefly and said, "There are two words; you can take your choice but will have to take it soon." "What are they?" he asked.

My reply was, "Go to the cemetery or give up tobacco." About two years later I spent three nights in his new house built on the top of quite a high mountain in a very hilly district where he had recently taken up work. Going with me as far as the Post Office 15 miles away, while resting about midway and washing our faces in broken rinds of Water-melons, he suddenly spoke up saying, "Sir, I am a free man!" "What do you mean?" I asked. Again he said, "Sir, I am a free man! Again I asked, "What do you mean?" He replied, "Do you remember what you told me in the Dak Bungalow in Manipur?" "Yes," I said. In reply he said, "I thought it over for a month or so and decided I was not ready for the cemetery;"—and there he was living on the top of the mountain instead of moulding in the grave. Many times since then I have told that story as I have examined probably more than 100 bad cases of tobacco heart in this locality. One

man came up the hill to my office and with feeble voice as he put his hand on his chest, he said, "Something is wrong in here: I can't climb hills any more." I applied my stethoscope and took it off almost immediately saying, "That is too noisy. I can't complete the examination today; come back again in one week, and don't use any tobacco during this week." On the day he came, not faintly but almost bursting in saying in great joy, "Sir, I can climb anything!" I replied, "Take your own medicine, you *now* know what was the matter just as well as I do." Another case was a Government Road Overseer, in similar condition when he came but carrying on his work on the hill roads some 10 years later.

"Is Smoking (and chewing and snuffing) a Health Hazard?" One of the best helpers I have had in over 40 years killed himself (I truly believe) by tobacco; his heart and kidneys refusing to work with the poison any longer. It is a burden and a terrific poison, very positive but very insidious in its action.

I hope you are remembering to pray for Sanaton. He returned to Hinduism and is living with his family, except that his wife went off and married another man; but he can't fully get away from Christ whom he cursed, much as did Peter. He occasionally visits the Christians living in Imphal.

Our Maulvi has returned to his former home with his family and seems to be denying Christ, or at least not confessing Him when there have been good opportunities for witnessing. Some have doubted him from the first, some seem to feel that Bengalis will NEVER truly accept Christ, but seek only for temporal gain. In a week more we shall probably send the last manuscript of the Thadou Kuki New Testament to press. Of consolidated time it has taken several years of hard work. We shall soon begin to read the proof of this while taking up the careful revision of the Manipuri New Testament, for which work we are constantly praying for helpers.

Nov. 27th was remembered by us as a day of thanksgiving as we dedicated the location for our school house group and decided to build the chapel at once to serve as a church for several years. The day began with a prayer meeting early in the morning and ended with a candle-lighting service on the ground for the church. This service was led as a testimony meeting by Jewell Earn-

heart in the beautiful moonlight following supper together with about 50 of our local Christians. At the close of preliminary pegging out of the place for the chapel and service connected, gifts and pledges were laid on the table for the chapel. Funds in hand together with local gifts and pledges totaled up enough to put up this building 24 x 50 ft. at once. It was a day of great happiness; for we had all suffered in disgrace in the building that has been used for church and school for four years. Grading the site is now almost finished. Much was done two or three years ago by Kabui Christians in distress after putting away their livelihood on turning to Christ; I am NOW grading for another section of the school house which we hope to build right along with the chapel; this will have three rooms 20 x 20, and (probably a little later) another section of two rooms, and a Kindergarten - Primary separate building. There is a swarm of little children about us: Rachel is teaching some of them and Barney is filling their hearts with song.

Yours for the King of Peace,
G. G. Crozier.

MISS AYRES FORGOES HOMECOMING

Cape Town
Union of So. Africa
February 18, 1942

Dear Prayer Helpers:

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Ps. 32:8.

Greetings to each one of you from Cape Town! Many of you have been praying about my home coming in these past few months. Some of you have heard directly or indirectly how He has answered your prayers. Perhaps to some this will be the first you have heard that I am staying in Cape Town and will not come to the States now. After a rest here I will return to our Field in French Equatorial Africa. With the States entering the War it is highly improbable that our missionaries at home will get back to take the places of those who are due for furloughs. Also, I felt that should I come home it was unlikely that I would get back until the end of the war.

Before leaving Crampel, the Lord seemed to be asking me to be willing to stay in Cape Town so that after a

change from the tropics, I might be able to return. Practically everyone left on the Field is due for furlough now or will be due in the coming year. Many are very tired and must soon get away for a rest. When the time came that the decision had to be made He had so prepared my heart that I was willing to stay and His peace and assurance that I was in His will came.

Just how long I will remain on the Field after going back I do not know. "Our times are in His hands" these days as never before. I am trusting that perhaps by a year and a half conditions may make it possible to have my furlough in the States. How grateful we are in these terrible days when so many Mission Fields are closing, that our Field is yet open!

It was with disappointment that I thought of not seeing you who have been so faithful in praying for me these three and a half years. How anxious I have been to tell you of the experiences that have filled these years. What a privilege it has been to see His work of Grace in the hearts of those in the heart of Africa. It is with happy anticipation that I think of an early return to the work. For the rest of this year I will not be teaching the white children but will be devoting all my time to the native work.

As had been planned Mr. Pearson drove Miss Steve, Miss Stacey and myself from our station to Stanleyville in the Belgian Congo. On this drive through the Congo we were in the Equatorial Forest Belt. The forest was very dense and often the palm trees and Chinese bamboos met over head. Out of the pockets of the rough trunks of the palms grew beautiful ferns. Here and there clearings had been made and little clusters of native huts nestled amidst the tall trees. Having left the grasslands behind, the roofs were made of leaves, mainly banana, rather than grass.

The Monday morning before Christmas we three girls left Stanleyville by train. Sometime that morning we crossed the equator but just when and where, we did not know. We found that instead of having the dry season as on the other side of the Equator, we were in the midst of the rainy season. That afternoon we changed to a river boat which was waiting for us at Ponthierville. (If you have a map of Africa perhaps you will be able to find most of these places.) There were about 25 people on the boat,

mostly Belgians. The boat was immaculately clean, the food delicious but our cabins were like ovens. Fortunately the decks and lounge-dining room were cool. Christmas morning we left the river at a little town called Kindu. For the most part we spent the day at the one hotel afforded by the town. At nine that evening we left by train. The coaches consisted of compartments in which were our berths. The train carried a diner and baggage car. One can hardly imagine traveling in such comfort in the heart of Africa. Saturday morning we arrived at a little town from where we drove a distance of over 350 miles in a convoy of four 1940 Chevrolet cars to another railroad. The following morning we again were on our way by train which took us to Elizabethville. We had been on our way just one week—but what a week!

Elizabethtown is a very pretty modern town. We were quite conscious of having left the bush behind us and once more being in the midst of civilization. We were held up for two weeks at this point waiting for papers to enter the Union of South Africa (English territory) but during that time we met many missionaries traveling to and from their stations. In the town there is a large work of the American Methodists. We enjoyed fellowship with the missionaries there.

On our way through the Congo we had stopped at Stations of the Norwegian Baptist Mission, and the Baptist British Missionary Society. What an inspiration it was to see the work in the various fields.

Leaving Elizabethville we found ourselves on the last lap of our journey. In five days we reached our destination—Capetown. This trip took us through Northern and Southern Rhodesia, and the Union. Quite suddenly we found ourselves in the midst of English speaking people and the signs at each station we passed were in English! What a sight to us, after nothing but French for so long. We passed through the town of Livingstone, named for the great missionary and by the famous Victoria Falls which were discovered by Livingstone. Unfortunately it was night time yet as the train crawled over the beautiful concrete bridge which spanned the gorge into which the Falls dropped, we could see the white foam of the Falls and the cloud of mist rising above it and also feel it on our faces.

As we came further south we began to be aware of the fact that we

were leaving the tropics and entering a temperate climate once again. In the Union of South Africa we passed through many towns and the large city of Bulawayo. As we drew near Kimberly, the site of the largest diamond mines in the world, we saw the huge black dumps from the mines. The day before we arrived at Cape Town we passed through the Karrou Desert and then through the Hex River Valley—a beautiful fertile valley with its pretty towns and fields and on each side arose lofty mountains. We followed the mountains down to the Cape. Coming around one mountain, we saw the beautiful city of Cape Town lying between the sea and the mountains.

After six weeks we were at our destination. How much we had for which to thank the Lord in the way He had directed our pathway and kept us in His loving care.

We were told that Cape Town was crowded due to this being the summer months, but we believed the Lord has some place for us. For the first two weeks we stayed at the Salvation Army Home and now we are at a Y. W. C. A. right on the seashore. This Y. W. C. A. Home is well worthy of the name Christian. There is a fine Christian atmosphere here and we have met many lovely Christian people. We have enjoyed services at the Cape Town Baptist Church and have made friends with some of the members.

Once more we sleep without mosquito nets, eat our evening meal without the ever present quinine bottle, go without helmets, slip our feet into our shoes without first shaking them to see if a scorpion is lurking within, eat fresh peaches and apples and, the biggest treat of all, attend church services like we had been used to in the States!

We are indeed grateful that we can still be in this land of Africa and yet enjoy a temperate climate.

Though I will not be seeing you soon, continue to PRAY for me that I might be built up physically and refreshed spiritually. Already we feel like different people in this invigorating sea air. Pray also that we may be used in giving the church people here a vision of the need right at their door.

Florence Stacey is also staying here at the Cape but Miss Steve feels that it is the Lord's will for her to return to the States now, so she is expecting to sail this month.

Any letters mailed before the first of May will reach me through the Andrew Murray Missionary Home.

We will be staying there after March 1st. Any letters sent after May 1st should be sent to Fort Crampel. Much mail does get through these days but of course, as to be expected, not all. It would be most encouraging to hear from many of you and to know that I am still on your prayer list and you are continuing to pray for Africa.

Yours in His service,
Catherine Ayres.

MISS SCHLAYER HARD AT WORK IN AFRICA

Bambari, Oubangui, A. E. F.
March 7, 1942

Dear Prayer Partners:

Just now I am out on an itinerating trip,—the first I have made this term but I trust it will not be the last. I have been somewhat hesitant in going out on the road alone because of peculiar nerve spells I have at times. Since the Jeunnettes met with their accident and the car was wrecked, we have not done much outside work. The Jeunnettes are busy building their house, too, trying to get as much done as possible. The constant call for someone to come makes our hearts heavy, for we want to get there and cannot. The people will not always ask and beg, but eventually they will become indifferent.

In my last letter I asked you to stand with me in prayer for my friend and colleague, Isabelle Barrington, who is hoping to join me out here. Those of you who know her love her, and those of you who are not acquainted with her would be glad to know her, too. Just now passports are a problem. She was ready to sail with another party of our missionaries, even having her trunks on the boat, but for some reason or other one certain paper that was necessary in order to secure the passport did not arrive in time. Just now her baggage is in my possession, but I would rather have her so that we could work together winning souls. Again I ask you to continue in prayer for her that she may be thrust forth soon.

While at home I was approached a number of times about getting a car. I realized the value of a car out here—how much more could be done. Here we have four roads to cover and a fifth that leads way off into the bush. All of these can be reached by car. (There are also a few bush paths which can be used only by push.)

At the time I did not think a great deal about it, as I was afraid I would not be able to handle a car myself, but I did think that if Isabelle came out then we could use one. She is very capable and would know how to handle one well. I wrote to her some time ago mentioning the fact to her. She got in touch with some of our missionaries at home who advised her as to what to get and the cost. In the last letter she told me about it and now I am telling you. The cost of the car, shipping and customs, would come to about \$1,600. I am asking you to pray about it too, so that the funds will come in for this very valuable item, if it is the Lord's will, for it would prove to be such a great blessing in reaching the lost.

The Lord knows we are not asking for this for our own comfort but only for His service. Many a time I could have used a car when someone was sick and dying—when I had no way to get them to the doctor. There are many other ways a car can be used so that more can be accomplished and one is not left so dead tired. It would also aid Isabelle with her inland trip for that is another real problem these days.

If the Lord so will, He can supply this need. We have His precious promises. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3:10. Again in

Matthew 18:19—"That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father Which is in heaven." If you wish to get in touch with her, you will find her address at the bottom of the letter. If anyone would like to help, send your gift to her, telling her what it is for.

May the Lord bless you all. Thank you for your good letters. Last mail, which was the first since December, bought me 35 letters—some of them dating back to September. You see they are getting here. Very soon I will send another circular telling of my itinerating trip and other station matters. Keep writing.

In Him,

Elsa Schlayer.

GLEANNINGS

Edited by R. F. HAMILTON

MICHIGAN NEWS

KENNETH ROMIG, formerly pastor of the Ionia Orthodox Baptist Church in March became the pastor of the First Baptist Church of Stanton, Michigan. The church had been without a pastor since the resignation of Archie Veltman about eight months previous. The Baptist church is a well established work in a town of about 1,000 people. May the Lord abundantly bless the labors of brother Romig and his wife in his new field.

* * * *

NEW YORK NEWS

THE REGULAR BAPTISTS of Binghamton and vicinity met with the Baptist Church of Newark Monday afternoon and evening of March 23rd. Speakers for the day were Clayton Gray and Paul Gelatt. A tureen supper was served at the church.

* * * *

VICTORY MEETINGS, conducted by Evangelist Richard L. Robinson, were held in the First Baptist Church of Buffalo, March 16 through 29th. At this writing we have not had a report on the success of the meetings from Pastor Harry Hamilton.

* * * *

THE INDEPENDENT BAPTIST FELLOWSHIP of Western New York and Northwestern Pennsylvania met for their March meeting with the Baptist Church of McLane, Pa. High water made it exceedingly difficult for many to reach the place

of meeting. Fifty-four members from the ten churches were present in the afternoon to hear Pastor Ronald Miller of Juva, Pa. speak on I Peter 2:9.

The entertaining church provided the supper for the visiting delegates, after which J. Allen Waugaman brought the message of the evening on the theme, "The Water of Life."

* * * *

INDIANA NEWS

THE FREE GOSPEL MISSION of Gary celebrated their Second Anniversary on February 28th. A special program was presented on that day with many different groups participating. This mission was established on faith two years ago by men from Central Baptist Church who had a great passion for souls. They called themselves "The Hungry Five"—hungering and thirsting after righteousness.

God has highly honored their faith in giving them many souls and enabling them to keep the mission open every night since the beginning of the work. Recently they purchased a building of their own about a block south of their present location. The work is located in a very needy section of the city. It thrills our hearts to know what God has been able to do with this faithful group of laymen.

* * * *

"The most embarrassing position for us to be in these days is to be a Christian and not working at it."

MISHAWAKA: The First Baptist Church, under the leadership of Kenneth Dodson, enjoyed the services of Rev. D. B. Eastep of Covington, Ky., who led them in an evangelistic effort from March 16th to the 29th.

During the meeting there were about thirty-five professions of faith and many reconsecrations. The work of the church is truly progressive and evangelistic. Fishermen's Clubs, Women's Calling groups, etc., minister to the institutions and people of the community. The Sunday School runs between six and seven hundred—a new high. The splendid young people's groups are a challenge to any and all churches in the Mishawaka—South Bend area.

* * * *

GARY: New pulpit furniture was dedicated at Central Church by pastor Headley on March 29th. This very attractive furniture replaces that which has been in use for possibly thirty years or more. New flags were also included in the dedication.

The Easter Sunrise service, under the auspices of the Lake Region Fundamental B. Y. P. U., was held in the Central Baptist Church. Torrey Johnson of Chicago was the speaker.

A church library has been established at Central Church where all sorts of helpful Christian books may be obtained. It is operated after the fashion of a public library—all books being carefully checked out and in.

INDIANAPOLIS: A delightful program of music was enjoyed by the members and friends of the 31st St. Baptist Church on April 6th when the Men's Glee Club of Wheaton College presented a concert.

* * * *

ELKHART: Barney E. Antrobus was called by the First Baptist Church to become their pastor in March, succeeding David E. Gillespie who recently resigned to go to the Alpha Baptist Church of Detroit. Brother Antrobus needs no introduction to the brethren in Indiana as it has been his field of labor for more years than most of the pastors in the state. We pray for a most profitable ministry to brother 'Barney.'

* * * *

ILLINOIS NEWS

PLAIN FIELD: Meetings were held the first part of March with Phil Ward as the evangelist. Though there were not many saved, yet there was much blessing to the membership.

Pastor A. A. Annette has recently led the church into an improvement program for the building resulting in an expenditure of about \$1,800. Grey shingles were placed on the outside, the old auditorium seats replaced, the interior redecorated, a new study fixed for the pastor and many other improvements.

* * * *

FAIRBURY: The Fairbury Baptist Church, under the leadership of pastor W. A. Wood, enjoyed the ministry of A. G. Annette of Plainfield from March 17th through the 29th. A number of fine decisions were secured and the whole church greatly stirred.

* * * *

Decatur. A large organ with thirteen banks of pipes was secured from one of the local theaters a year this April for practically the cost of removal. Since last October workmen have been on the job assembling the organ in the Riverside Baptist Church. The work was finally completed on February 26th and dedication services held March 18th. Before installation began the church was offered considerable money for the organ just as it was. The organ people claim that it could not now be replaced for less than \$10,000. Pastor Carlson and his people are to be congratulated on this splendid musical instrument. The instrument is a Barton Organ. Several programs of organ music were given over the air.

A good rich diet of Bible exposition was given to the people and

friends of the church from March 22nd through April 5th during the Bible Conference held by W. S. Hottle.

* * * *

CHICAGO: C. E. Davis, pastor for many years of the Beverly Grace Baptist Church, has tendered his resignation to the church to take effect July 31st. After that date brother Davis will be available for work in other fields.

* * * *

HARVEY: From pastor M. S. Hansen we received the following splendid report which we want to pass on to our readers:

We had a very delightful time under the ministry of Brother John R. Rice. He was with us for fifteen days, from March 1st to the 15th. There were more than seventy decisions in all. The majority professing Christ for the first time. It was indeed a gracious out-pouring of His Spirit in power. The last Sunday Brother Rice was with us we had a baptismal service in the afternoon, at which time it was our privilege to baptize twenty young men and boys and four young women. It was an unusual thing to see so many men confess the Lord. One man who confessed the Lord is more than 73 years of age.

An unusual feature of the meeting was the exceptionally good attendance. The church auditorium was full and packed every night except three, and this included Saturdays and Mondays. We are thanking God for the privilege of witnessing such a manifestation of His Spirit's working.

Brother Rice denounced sin in the life of the Christian and sinner alike, in no uncertain terms, and he also preached a very tender message of love. It was a privilege to work with him and I consider it one of the best meetings we have ever had in all our experience. The Lord has blessed the work here in other ways. We have been here about eighteen months now and have thoroughly enjoyed working with these fine people. Last Thanksgiving we cleared up the balance due on the second mortgage and next Sunday we are taking an offering with which to make the final payment on the first mortgage. The church has been redecorated inside, except the Auditorium which is to be done now after the meetings. The church also bought a parsonage in a very fine location.

The best part of it all is that peo-

ple are now desirous of a larger missionary program in appreciation to our Lord for His wonderful goodness to us. Plans are being worked out to this end. We praise Him for His goodness to us.

* * * *

Excellent work was done each night with the music under the direction of the regular choir director, Donald DeVos. Talent was secured each night from the radio staff of WMBI.

The Baptist Choir and that of the Evangelical Free Church of Chicago cooperated to put on an Easter Cantata. WMBI soloist also assisted with this.

* * * *

A UNITED SUNRISE SERVICE was enjoyed by the young people of three Regular Baptist Churches in the Chicago area, namely, the First Baptist of Harvey, Beverly Grace and First Roseland Baptist Church of Chicago. The meeting was held at Harvey with Mr. Edgerton Long as the speaker.

* * * *

MINNESOTA NEWS

On March 20, 1942 an ordination council was called by the Calvary Baptist Church of Owatonna, Minnesota, to examine their Pastor Henry H. Friesen for Ordination to the ministry. The candidate was approved for ordination and a service for the evening was arranged. In this service the Pastor's son David Henry was publicly dedicated to the Lord preceding the ordination service itself. Rev. Leo Sandgren was moderator of the entire program afternoon and evening with Dr. R. L. Moyer Dean of the Northwestern Bible School delivering the ordination message and the ordination prayer. Other Pastors present were Rev. D. J. Davies, Rev. Harlan Saucer, and Rev. Percy Hieleg newly called pastor of Morristown, Minnesota. Exceedingly bad roads and weather kept away some of the Churches and delegations called, but the whole service proved a great blessing and was locally well attended.

Calvary Baptist Church is enjoying rich blessings and the Lord has favored and blessed this church exceedingly in the last year particularly. As soon as weather conditions permit the building is to be painted and brought into first class condition. Attendance is at the highest point in the Church's history and at an early date a baptismal service is to be held with another addition to the

Church's membership. Well can we say, "The Lord hath done great and mighty things for us wherefore we are glad."

* * * *

WASHINGTON-OREGON NEWS

THE CONFERENCE AT LONGVIEW, WASH, MARCH 6 and 7

Every one gets better. No meeting which this writer has attended in the Northwest has been more significant in some ways than the one which was held last week at Longview, Washington. There were representatives there from as far away as Klamath Falls, Oregon. The largest delegation possibly was from Everett, Washington. Of course the First Baptist Church of Longview, the host church, had as many as all the others put together, but that was to be expected. The entertaining church showed a glorious spirit of hospitality. No one had anything short of a good time in the way of happy fellowship and adequate entertainment from them. They are gracious to a fault.

The significance of the meeting was in the fact that there was such a widely scattered representation. They were there from two states. They were all strong, fundamental Baptists. They have some difference of views, perhaps, but so do we in our families. That company gathered there was cemented together by the unswerving loyalty to the Book and its teachings. They had an additional tie in the fact that they were all Baptists of the old-fashioned kind. They stand for something. They are something. They believe something. They are going on a definite mission for the Lord.

Such another meeting will not be held for some time. Each group will be busy now with the plans for summer Bible camps and meetings, hence it will not be wise to hold another united meeting of both groups until after the summer months, but we are sure to want another one soon. That was the sentiment expressed by all who attended. Let us all thank God for the fine fellowship and other spiritual blessings which we received.

—Dr. R. L. Powell.

* * * *

CORRESPONDENTS

Please remember to send news items or articles of special interest for the Baptist Bulletin to either the Assistant Editor in Pana, Illinois or to one of the state correspondents—if for your state—listed below:

OHIO—Rev. J. T. Jeremiah, 1262 Oakwood, Toledo

INDIANA—Rev. R. D. McCarthy, 711 W. 31st St., Indianapolis

IOWA—Rev. A. D. Moffat, Walnut St. Baptist Church, Waterloo

WISCONSIN — Rev. W. E. Kuhnle, 210 W. Garfield Ave., Milwaukee

NEW JERSEY—Rev. Clarence Mason Jr., 211 N. Rosboro Ave., Atlantic City

CALIFORNIA — Rev. Carl Sweazy, 1515 W. 93rd St., Los Angeles

Your cooperation will help to increase the interest in the Baptist Bulletin.

CARD PLAYING

"No less an authority than Mr. Culbertson, the card expert," states Dr. Charles Weigle, evangelist, "has told in a magazine article how the American people had spent in one year the sum of ten million dollars for lessons on the bridge game. And in the same length of time they had spent one hundred million dollars on the game itself.

Collier's Magazine of February 8th, 1941, said, "The bridge game has caused an average of five murders a year. It has also caused about 500 divorces annually for many years."

Yet, Christians speak of the friendly, harmless card game. How can I as His child be found in such evil company, cards, which cause murders and divorce. His Word tells us to shun the appearance of evil. Certainly the above facts should be sufficient reason for every true child of God to destroy every card found in his home. You cannot afford to mar your testimony for Christ by being found in their company.

—The Evangel.

* * * *

UNFASHIONABLE CONVICTIONS

With the government's continuing cry for UNITY, we are today faced with a SIMILAR cry in the field of religion. Say many: "Let us forget our differences and think only of the things that UNITE us. Let ALL, whether Protestants or Romanists forget the things which divide them and agree to love one another." How does this sound to YOU, reader? Well, let's examine it for a moment. If this was what CHRIST wanted, why didn't HE practice it while on earth? Why did He not bring together on the basis of TOLERATION, the Sadducees and Pharisees, instead of denouncing them BOTH because they DIFFERED from

HIM? Why did HE preach so dogmatically as to alienate most of those He came to save? In fact, speaking from man's viewpoint, WHY DID CHRIST DIE? And the answer is, because He was INTOLERANT of the religious ideas of most of His contemporaries. It is true of course, that he prayed that men might be UNITED, but united ONLY upon common belief in the message HE came to bear. UNITY can be obtained among men of PRINCIPLE, only by adherence to an AGREED platform of belief and practice. Is PEACE worth while "at any price?" Of course not! That's why we are in this war. Real AMERICANS refuse to TOLERATE that which is ANTI-AMERICAN. In the same manner, real CHRISTIANS will continue to FIGHT against that which is ANTI-CHRISTIAN!

K. R. Kinney.

BAPTIST BIBLE SEMINARY

A dinner honoring three instructors in the Seminary was held in the dining room of the First Baptist Church Thursday noon, March 12. Dr. A. A. Wright is instructor in Hermeneutics; Rev. Douglas Burt is instructor in Greek, Parliamentary Law and English Bible; Rev. Lee N. Rutbell, instructor in public speaking, were those honored. Both Mr. Wright and Mr. Burt have worked with the Seminary since its inception ten years ago. Mr. Rutbell has been here for six years. In the program which followed the banquet, Herbert Johnson, senior student, acted as toastmaster and words of thanks to these faithful teachers were given by representatives of each class and of the faculty, followed by remarks from each of the honored guests. Both the banquet and program were interspersed with musical numbers from students.

Lessons on the offerings in the book of Leviticus and on personal evangelism were given the students during chapel periods by Rev. Harvey Olney of Buffalo, N. Y., who was in Binghamton holding services at the First Christian Church. The visits of this successful pastor and personal worker are each year a great inspiration to further efforts in the work of spreading the gospel.

March 27 to April 7 was a welcome release from studies for Easter vacation.

Part of the requirements for the class in Christian Education is each member teach his classmates from one of the commonly used quarterlies. The class has been divided into six groups for part of the class period in order that each member of that group may take part. Observation reports are handed to the instructor by each one in the class with suggestions for the improvement of the student teacher. They are then given to the student who can benefit from these criticisms. The class is proving to be the answer to the poet Burns' prayer "to see ourselves as others see us."

Bible Club class is a very practical study under the direction of Miss Berneice Jordan, an active leader in the Bible Club Movement. Stressing work with children in home and school groups and using visual aids as a means of teaching Bible verses, songs and stories, this program has proved successful wherever it is used. One of the projects for those in the class was to prepare an original device for teaching the books of the Bible. These finished are used by the students in real service in over 30 such clubs in this area.

The Seminary library was enriched with a 17 volume edition of Alexander Maclaren's "Exposition of the Holy Scriptures," the gift of R. G. Le Tournau. The books were presented to the Seminary on behalf of Mr. Le Tournau by Harold Seeley, representative of the Interstate Evangelistic Association. This is a gift greatly appreciated by everyone at the Seminary and will certainly be used.

* * * *

SEMINARY PRESIDENT'S REPORT—1941

As given to the Board of Directors

Miles traveled	34,000
States visited	11
Communities visited	88
Services attended	379
Board and Committee meetings	81
Messages delivered (reduced from last year due to sickness in home)	239
Interviews	501

Many conversions, dedications, candidates for training.

Several radio messages.

Various chapel messages.

Taught 3 classes weekly when home. Correspondence grows heavier each year.

Financial receipts for the 2nd year were substantially larger than the

1st for all 3 Seminary funds which include: General Fund—Field Work Fund—Building Fund.

(Signed) Earle G. Griffith.

ORDINATION

MR. C. W. WALKER

A council called by the Portage Park Baptist Church of Chicago, March 5th, examined Mr. C. W. Walker as to his qualifications for ordination. The council unanimously voted to recommend his ordination and the church proceeded with the service on the evening of the same day.

FOURTEEN JEWS IN CHURCH

Dear Christian Friends:

"And I heard the number of them that were sealed: and there were sealed an hundred and forty and four thousands of all the tribes of the children of Israel." Rev. 7:4. With at least half of all the Jews in the world in the U. S. A., we of all people are privileged to have a great part in preparing this group of Jews to be sealed in that day, for by the law of averages at least half of them will be from our own country. I am happy to think some may be those to whom I have given the message of salvation by grace, through faith in the Lord Jesus Christ, even though they do not believe it now.

How would you like to go to a service in a Baptist church where there were fourteen Jews, eight of them unsaved? I had that joy the twelfth of this month. The meeting was arranged in E. St. Louis and each Christian was asked to bring a Jew. Carl and Mildred and I took five Jews, four who are unsaved, and Charles Siegelman. God is answering prayer in behalf of him and his wife. We had a fellowship supper, when all were gathered around the table we sang some hymns then an old Jew lighted the seven candles, saying the Hebrew blessing, then translating it into English. He is a Christian, saved just a few years. Then Christian thanks were offered. During the supper hour we sang gospel choruses and afterwards we had testimonies and prayer. You would have realized how very worth while it is to go to Jews with the Gospel of Christ if you could have heard five of them praising God for eternal life through the shed blood of Jesus. The old man who lighted the candles made quite a talk to the unsaved

Jews, something of a quiz, only he asked the questions and also, he answered them. He said, "Where Jews and Christians disagree is on the immaculate conception, ain't it? Yes. It is the truth? Yes. Do the Jews believe it? No. They are taught that when God gave the Torah to Moses He lifted up the mountain and told the Jews if they refused to accept it He would bury them under it, they believed that. Is it in the Bible? No. Is it the truth? No." In the same manner he pointed out that they believe the record of the miraculous birth of Isaac, yet refuse to believe the record of the birth of Jesus because it is a miracle. Then he thanked God for giving him the faith to believe in Jesus. He is quite learned in the Hebrew. After he finished Charles gave his testimony and said he was glad God saves just by faith, not because of what learning we have for all he knew about it was that Jesus died for his sins but because he put his trust in Him he knows he is saved. The service closed with a clear gospel message by the pastor, on salvation by the shedding of blood using the passover lamb at a type of Christ. The Jews were impressed by the unity of the Christians, both Jews and Gentiles.

A few days ago I made a purchase in a store, the sales lady was a Jew, when I opened my purse she saw the literature, written in Yiddish, that I always carry. She said, "What in the world are you doing with that?" as she reached into the purse and took a tract. The store was quite busy so I explained our work and gave her the gospel as clearly and yet as briefly as I could. She thought it was wonderful that any one cared enough about the Jews to want to help them. I asked her if she would like to read the New Testament. She said she has a Bible and has read both the Old and New Testaments. I asked her if she sees how Jesus fits the Old Testament prophecies. Without hesitation she said sure, He is the One they wrote about. I told her about the meeting in E. St. Louis and she asked when we are going to have another as she would like to attend and bring some of her friends. We plan to have the same type meeting, in St. Louis, in a few weeks. Pray that she and many others will attend.

Thanks to every one who helps us, by their prayers and gifts, to carry on this work of evangelizing the Jews in St. Louis.

Yours in Service for Him,
Mary Dowding.

MAY SPECIAL

All new subscriptions, renewals or extensions during the month of May will be received at

75 Cents for One Year

The regular rate of one dollar per year *May* be raised due to increased printing costs. Take advantage of the low rate during May.

Send all subscriptions to the BAPTIST BULLETIN, Walnut Street Baptist Church, Waterloo, Iowa.

Don't miss the rich feast of good things at the

Tenth Annual Conference

OF THE G.A.R.B.C.

MAY 11 - 14

AT WATERLOO, IOWA

The Walnut Street Baptist Church is ready for you and you ought not to miss this time of old-fashioned fellowship.