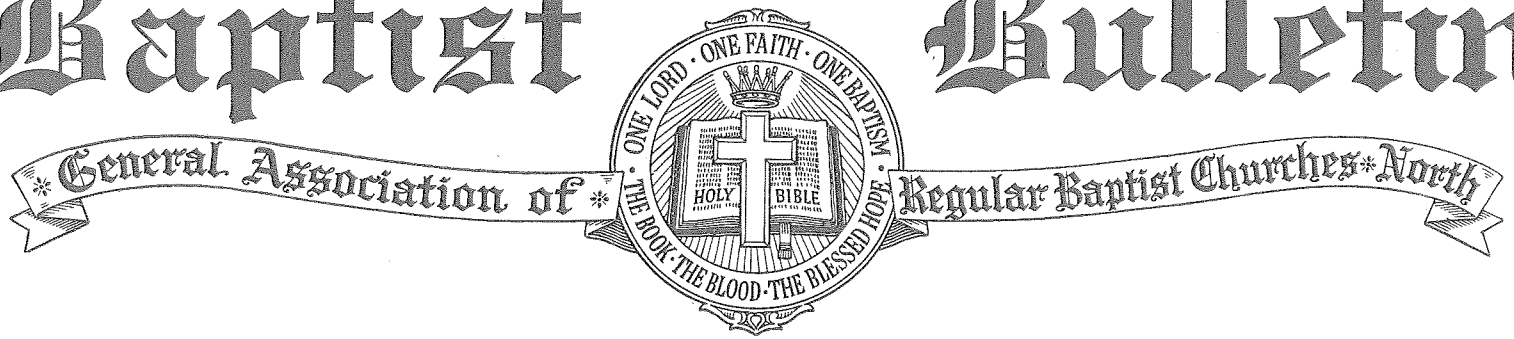
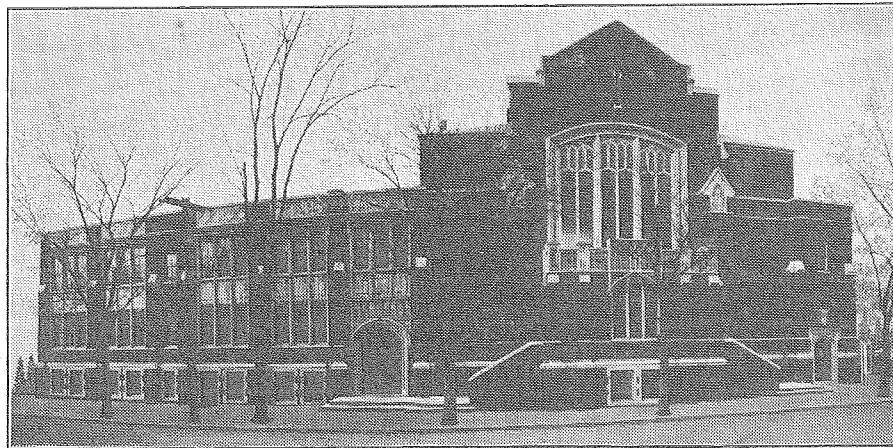


# The Baptist Bulletin



## THE FIRST BAPTIST CHURCH JOHNSON CITY, NEW YORK

(Corner Main and Baldwin Streets)



The home of the 1943 conference of the General Association of Regular Baptist Churches.

REV. KENNETH KINNEY, the genial pastor, and the great church itself, are awaiting our coming.

Also the other Independent Baptist Churches of the Johnson City-Binghamton area are joining in the happy task of entertaining us.

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GREAT BLESSING FROM A GREAT GOD!

Volume VIII, No. 12

MAY  
1943

MAY 10 THROUGH 13, 1943

## WHY I CAN NO LONGER FELLOWSHIP WITH THE NORTHERN BAPTIST CONVENTION AND AFFILIATED BODIES

*Sermon delivered by Rev. T. C. Fletcher at Utica Baptist Church, Utica, Illinois, Sunday Morning, March 28, 1943.*

(Stenographically reported)

(EDITOR'S NOTE: The Rev. T. C. Fletcher, pastor of the Utica Baptist Church, Utica, Illinois, at the request of his church preached a sermon Sunday morning March 28th, dealing with the affairs of the Northern Baptist Convention. Before the sermon was preached, a ballot was put in the hands of every member in the audience. The ballot read as follows: "I BELIEVE in the sovereignty of the local Baptist church in all matters of faith and practice, and I hold that this Bible position involves a clearcut separation from all forms of modernism—national, state, and local. I am convinced that there are such modernistic bodies from which our church should declare itself separate. These are: The Federal Council of Churches, The Northern Baptist Convention, and The Illinois State Convention. I have been shown that the controlling interests in these bodies are anti-Bible, and therefore anti-Baptist (in the best sense of that word), and in many cases un-American! In order to define our position as Bible Baptists, and to safe-guard our independent missionary giving, it is my conviction that this church should declare itself separate from the above organizations, and all their affiliated bodies; and should declare itself in fellowship with other Bible-believing Baptists, as represented by the General Association of Regular Baptists."

At the bottom of the ballot was a place to vote "Yes" or "No." At the close of the service every member was asked to mark his ballot and pass it in. The ballot carried with only four "No" votes. We asked Mr. Fletcher for a copy of his sermon which he very kindly sent us and from which we have taken a few excerpts. Whenever the facts are carefully, wisely, and thoroughly placed before congregations, the reaction is usually as it was in Utica. Quotations from the sermon follow.)

"When I accepted the call to the First Baptist Church of Utica, I said to the pulpit committee upon questioning as to my denominational stand, 'I am serving a convention church, and as far as possible, I shall continue to do so.' When I was licensed on December 31, 1934, as a Baptist preacher by the Baptist Church of Bloomingdale, New Jersey, and later on, when I was ordained by my own church, the First Baptist Church of Bloomingdale, as well as on October 22, 1939, when I candidated from this pulpit, I worked with the convention.

"However, there came a day when I could no longer fellowship with the Northern Baptist Convention, or with any of its affiliated bodies. Today, by action of the church, I am bringing to you this message. My action as pastor may not influence you, but I want you to listen with unprejudiced minds. There are some things I don't want to say, that I shall have to say. In order not to misquote, I'm going to read excerpts from various articles. The message is being stenographically taken down this morning at my own request and at the insistence of several of our people for this particular purpose: so that at no time in the future will anybody be able to twist or distort what was said from this pulpit. Then, too, other like-minded, Bible-believing Baptists will want to share in the testimony of this church and of its pastor. Several have asked me to do

it, and are willing to underwrite the financial expense involved.

"I can no longer identify myself with the Federal Council of Churches of Christ in America. First of all it is manned by 78 people, and in them is invested the power to direct all phases of the work of 22,000,000 people from 23 denominations, and the Federal Council of Churches is opposed to a Fundamentalist position in at least three ways:

"First, in radio time, second, in political entanglements, and third, in the modern literature they advocate for young people. I study these things because I believe as Christian parents and Bible-believers we should endeavor by the grace of God to keep such literature out of our church and out of our homes. . .

"On August 17, 1935 from the House of Representatives on the action of the Department of the Navy comes this classification of organizations active in the Communist cause: 'Organizations which while not openly advocating the force and violence principles of the Communists give aid and comfort to the Communist movement and party. Among the strongest of these organizations is the Federal Council of Churches of Christ in America. This is a large radical, pacifist organization. It probably represents 20,000,000 Protestants in the United States. However, its leadership consists of a small radical group which dictates its policies. It is always

extremely active in any matter against national defense.' . . .

"Now a word concerning the literature recommended by the Federal Council of Churches of Christ of America on sex matters. They recommend Mr. Havelock Ellis as an author. On page 69 of his book, 'Little Essays of Love and Virtue' he says this: 'Sex intercourse is the great sacrament of life, he that eateth and drinketh unworthily, eateth and drinketh his own damnation, but it may be the most beautiful sacrament between two souls who have no thought of children.'

"This is surely the 'nth' degree in all of this drivel about sex relations. When a young couple is parked in a darkened automobile on a lonely road for immoral purposes, let them gear their thought into this beautiful idea that they are about to engage in a 'sacrament between two souls who have no thought of children.'

"In another book by Mr. Ellis, 'More Essays on Love and Virtue,' on page 25 he says: 'A greater freedom between the sexes before marriage, even if it has sometimes led to license, is not only itself beneficial but the proper method for preparing for a more intimate permanent union.'

"Another objection that I have is that in the annual budget of the Northern Baptist Convention under the term 'miscellaneous' that you never hear about, \$14,000 annually is appropriated to keep the gospel

off the air and to keep a number of political pacifists and modernists on the air to clutter your mind with all this pacifist belief and to put that sex rot into the hands of your youngsters. God forgive me if I fellowship another day with a crowd that will do that. . . .

"In 1910, when Charles Evan Hughes was the first president of the Council, it was organized as a fellowship of churches. How they have drifted! It only took 10 years for modernism to raise up its head. The reason for Protestantism is that we refused to be ruled by Romanism, and now look at what we are back to. The Illinois Baptist State Convention, as well as the Northern Baptist Convention says, 'Each Baptist church in the State which contributes a major portion of its benevolent funds to work or projects recognized by the Northern Baptist Convention or by the Illinois State Convention, shall be entitled to one delegate, and one additional delegate for each one hundred members or major portion thereof.' In other words, if a church doesn't give a major portion of its benevolent funds, it has no vote. Shades of Martin Luther—you have it here. They are saying to you, 'If you do what we say, then you will be able to go on with us.' If we are forced to give a major portion through the machine, it means the losing of dear Betty Lindsay as our missionary.

"I went down to Springfield again this year with the distinct purpose in mind of finding out what they had to say. I found out plenty. The state secretary was speaking. In the course of his message he said, 'The extreme of Protestantism is as stupid as the extreme of Catholicism.' He was formerly the assistant pastor to Dr. Massee before he became pastor of the Second Baptist Church of Chicago, but his message has dwindled down until he is now going along with the rest of them. He says that the thing to do is to take the best out of Protestantism and the best out of Catholicism and walk down the highway together. The reason he was convinced that this was the best thing to do he said, was because the Roman church exercised the priestly functions while the Protestants exercised the prophetic function of the church.

"As your pastor and spiritual advisor this morning, I'm telling you that I can no longer have any fellowship with the Illinois Baptist

State Convention or any of its affiliated bodies. I publicly say that I'm out of fellowship with them, and if you are Bible-believing Baptists, you'll want to take the same stand. For if you remain in it, you are supporting it and you will only have to stand at the judgment seat of Christ. May God help you to see the issue this morning. That's my word to you as pastor.

## "NO FIRE"

By DR. R. L. POWELL

The story of the Mt. Carmel contest between the prophet Elijah and the four hundred prophets of Baal is one to make us realize the importance of the fire of Jehovah. The prophets of Baal prayed all day, crying out to their god to help them by sending fire upon the altar, but until the hour of the evening sacrifice there was no sign of fire from Baal. They had everything but the fire. They had the proper place, the proper sacrifice, the proper time for such a demonstration, but they had no fire. They had a great company of priests, and doubtless much dignity was on display when they got all dressed up in their regalia, robes and gowns and all the rest, but they had no fire. They had the opportunity of many generations, with the whole house of Israel represented in the vast throngs who had gathered around the elevation of Mount Carmel that day, and that company was more than well impressed with the dignity and glamour of the priests, but when the actual test came they had no fire and could get none. The priests of Baal were in favor with the government, having inside pull with the clever and wicked queen Jezebel, so much so in fact, that they were fed at her charges, but when the hour of the real test came they had no fire with which to demonstrate their power as the representatives of the true God of Heaven. They were doubtless well educated, probably many of them were highly trained in social service, members of the Federal Council of Churches—or if they were alive today they could easily get membership in that heathen organization—but when the real test of their profession came their degrees helped not one whit, because they had no fire.

Then watch the lone prophet of God. The hour for evening sacrifice

had come. He was standing all alone so far as any demonstration was concerned. The believers were cowed into silence and made to fear the wicked power of the godless queen. But Elijah, the true man of God, hidden from view for three and a half years in the wilderness and in Zarephath, but now called of God for a show-down with Ahab and the prophets of Baal, stands out in the open to call upon Jehovah with a simple, calm, sensible, clear-cut prayer of faith. He is at once jealous for Jehovah and the cause of truth, and then for Israel, "That this people may know that Thou art the Lord God," and as he closed this simple prayer, the fire of the Lord fell. All Israel was convinced at once that God was in that demonstration. He had fire from the Lord. That was the visible difference. There were other differences, but the thing that the crowd saw was the fire. Israel has always wanted some tangible evidence, some sign, material or otherwise, in order to be convinced, and God answered them with fire at that time.

We are in no way saying that we are to expect some sort of flames to break out in the congregation these days, but we are saying that the corresponding thing for us is the *warmth* and *power* of the Holy Spirit within the hearts of His people, and within the heart of the Church in any given community. There has come a time when we are facing the same sort of a test in this age among the churches. The prophets of Baal—the worldly preachers and worldly laymen of worldly organizations which call themselves churches—are now challenging the true prophets of God and the true churches of God to a mortal contest. They say that they have numbers, wealth, culture, favor with governments, ecclesiastical dignity, etc., but do they have the power of God in their midst? We say that God is not well-pleased with such a set-up, but what do we have that they are not able to exhibit in their programs? Do we have fire on our altars? Has Jesus-God answered us by fire according to the promise?

We have come upon a time when there is so much lacking among even the most orthodox that it should be disturbing to the last man in the kingdom of God. Many of the safest and sanest of our people are willing to sacrifice the experience of the fire of the Lord on account of prejudice, fear of criticism,

fear of the wild-fire of the sects of extreme emotionalism, and for lack of daring faith to claim such an experience. That there is a power of God for His people is as sure as that God's Word is true. "For the promise is unto you, and to your children, and to ALL THAT ARE AFAR OFF, EVEN AS MANY AS THE LORD OUR GOD SHALL CALL." The Lord does not mock us with this promise. It is very real. This writer believes with his whole heart in the power of the Holy Spirit as the *ONLY MEANS AVAILABLE* for the work of the Lord in any situation. Men can accomplish things within the scope of human ability, but when it comes to calling the sinner to repentance, reviving a back-slidden Christian, or causing a sinner to really accept Christ and come into salvation's experience, man stands before such a task as utterly helpless without the Presence and an active power of the Holy Spirit as the prophets of Baal were on Mount Carmel that day of testing with Elijah. We must have power from heaven to get the simplest work of the Lord rightly accomplished.

Let it be said to our everlasting shame that we have neglected this great resource in much of our planning and working. It is due in part to the confusion and false teachings that have been put forth about this great matter. So much wild fire, strange fire, has characterized the so-called spiritual exercises, that many of God's dear children have been driven to another wrong position in their thinking, believing and acting about this whole scope of experience. Nothing on this earth is less desirable, less harmonious with the truth of God's Word than a thing that is merely worked up or superinduced by human efforts. That sort of a thing is purely of the flesh and is a disgrace to the Name of the Lord. It is so utterly distasteful to the truly spiritually-minded Christian that any attempt in that direction is hateful and contemptible. There is also a sort of self-hypnotism that is practiced, along with a crowd-psychology, to make people think that they have something wonderful, but if measured by the truth of New Testament teaching, it is not real. But herein is the danger. We are liable to be driven away from the truth by these false things. We *MUST* come back to know that power belongs to God, not organization, not man-made mechanics, but to God

alone; and that His method of demonstrating that power is through the operations of His Spirit.

We most earnestly believe that God has something better for us than mere mystery, or feeling, or excitement, or any strange fire. We believe that God would be well-pleased for us to *COUNT ON HIM* for the power of service. It is a matter of faith. The Holy Spirit works within the realm of spiritual things, primarily, and the end in view is the glory of Jesus Christ as Saviour and Lord. The result will be the salvation of sinners and the edification and spiritual exercise of the true believers. *The fire of the Lord is not wild fire, but power.* It is not merely emotional exhilaration or superior self-exaltation, but it is the mighty hand of God upon our lives in power, and the indwelling life of the Triune God within our conscious experiences. It will produce fire on the altars of our souls. But that fire is incidental. The fire which we must have, and by faith may have for this needy day, is the fire that convicts the world of sin, and righteousness, and of judgment. This is not being done on any very broad scale.

How about your church and mine? Is there any convicting power there? Do sinners who come into the services come to feel that they must make a decision for Christ or get out of the hearing of the Gospel? We are sure that the ministry of the Holy Spirit will produce just that sort of a situation for the man or woman of the world who comes into its service.

But there is still another problem. We do not have great numbers of the unsaved coming into the churches these days. Why is that? The answer is simple. We are disobedient as Christians. The power of God cannot rest upon us as individual witnesses. Christ charged us to take the Gospel to the world—every creature—and we have failed to do it. The result is that we have lost the urge to go, and there is no power in demonstration in personal witnessing. Some people say that they can't understand why more souls are not saved in the services of the church. The power of the local church is either augmented or hindered by the individual member in his obedience or disobedience to this *ONE COMMAND OF OUR LORD*. It is simply hypocritical for us to ask God to demonstrate His power in

our services in the salvation of the lost when we have either ignored His command to go after the unsaved or have adopted some other method of trying to get them saved. Either course is plain disobedience. We confess our guilt and sin in this matter. When this pastor stands in the pulpit and prays for the salvation of *MANY* lost people in the service to which he ministers, and at the same time knows that he has not been out to witness to *ONE INDIVIDUAL* all that week, he knows right then that he is a plain hypocrite, making a good sounding speech to the congregation instead of praying to God. What is true of the pastor is just as true of the other members of the congregation. The man who bemoans the fact that large numbers are not being saved, yet he is doing nothing about the command of Christ to witness to every creature, is simply playing with words, no matter how much he works up a sweat over the matter. Holy Spirit power, the fire of God within the soul, will send us out to do something about His command. This writer has no confidence in any fire that does not make seekers after souls out of us. *What we need is not so much an uplift as it is an outreach.* The main business of the Holy Spirit is to glorify Christ, and the most glorifying thing that we can do for Him is to introduce the *RISEN* Lord of Glory to lost men. If we have Holy Ghost fire, it will most certainly stir up our hearts enough to get us going after lost souls in obedience to Christ's command.

This writer's heart is heavy because of the realization of the lack of this fire of Jehovah in demonstration along the very lines that are mentioned here. Will you, dear reader, whoever you may be, if you are really a child of God, join in prayer that God will send the holy fire upon us, kindling within us such zeal and power as will bring about a new joy in His blessed service of witnessing to the unsaved. We do not undervalue the importance of personal infilling. It is absolutely essential. That too is by faith. Let us then claim God's wonderful promise for us *TODAY*. "No fire" is almost as bad as wild fire.

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## Walter Carvin's Corner

### "SHRUNKEN PREACHERS"

Perhaps the title appears to be sensational and I confess it is, but it is exactly what Paul said in Acts 20:27 "FOR I HAVE NOT SHUNNED TO DECLARE UNTO YOU ALL THE COUNSELS OF GOD." The word SHUNNED is translated SHRUNKEN. Already in Paul's day, preachers had started to compromise and to shrink. We have the same in our day. Fear has caused preachers to shrink. A minister pretends to be meek when he is only scared. He might grow cross eyed watching certain faces in his congregation to observe whether the message is accepted. Recently I read of a certain pastor who submitted his sermons to the board of deacons for their approval before they were delivered. We sometimes hear it said a man got up a good sermon. I'm sure those submitted to the board were gotten up. Why not get them down instead of up. If they come down then we do not need man's approval. To be sure it takes courage. It was said of an old Scotch divine that he was a painful preacher of the truth. He will need the bravery of a Luther; the sympathy of a Brooks; the fire of Savanorola and the passion of a Moody.

But some ministers are shrunken because they have a shrunken message. Their Bible is minus the supernatural. It has shrunken to the size of the natural. Such men have been studying too much Jericho theology. You will find this modern school of the prophets in first Kings chapter ten. It was a very liberal seminary. I heard of a preacher who paid \$1.00 for a set of Ingersoll's lectures and stood up and said, "There goes your Old Testament." What some theological students pay several thousands of dollars and three years of hard work, could be had for \$1.00 and one day's work.

This taking from the Bible the supernatural seems to be a very simple thing. It is easier to cut out miracles than to think them out. Suppose we start on Christ and take from him the supernatural. We must take from Him the virgin birth. The next step will be His sinless life. His prophecies must go for they are supernatural. Much

of his teachings will need the knife, especially those relating to his resurrection and second coming. Now what do you have left? We have removed the supernatural and you have a minus Christ. He cannot save for He himself is sinful. He cannot return for He never arose from the dead. You have a Christ minus omniscience. He is not only ignorant but worse than that he cannot be trusted. If the critics do not believe the supernatural element of the Old Testament, Jesus Christ certainly did. He referred to Noah and the flood as historical. He believed Lot's wife was turned into a pillar of salt. He claimed Jonah was swallowed by a fish.

Recently we attended a meeting of preachers. A shrunken one got up and said "Let us return to Jesus. Let us go back to what He did and said." Very well, I am willing to do just that thing. But to whose Jesus will we return? Will it be a shrunken preacher's conception or will it be the New Testament? Is he willing to return to the Jesus who spoke of miracles; who performed miracles; yet, who is a miracle?

The whole counsels of God should broaden a man and not shrink him. It should cause no worry about the choice of future sermons. A liberal man said, "Must I confine myself to the Bible?" Imagine a bird asking itself if it must be confined to the air; or the fish confine itself to the sea.

During the Lincoln-Douglas debate on the slavery question, Mr. Douglas claimed it was possible to have slavery in the south and freedom in the north. Mr. Lincoln contended differently. He claimed a nation divided cannot stand. Turning to Mr. Douglas he said, "You say a nation divided against itself can stand. . . . Sir, I say it cannot stand. Jesus Christ, the Son of God, who spake as never man spake said, 'A house divided against itself cannot stand.' Mr. Douglas you have taken the debate out of my hands. You must finish it with the Son of God."

We do not wish to debate with the shrunken preachers. The argument is left with the Son of God and will be decided at the Great White Throne. In the mean time we have a WHOLE Bible to be proclaimed not a Bible full of HOLES.

# RENEW!

## THE BAPTIST BULLETIN

—for—

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# PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

## CHAPTER 27

### CHRISTIAN CORDIALITY AND COOPERATION AMONG MINISTERS

Scripture: I Cor. 16:10-12; II Peter 3:15.

The feeling is too nearly general that Ministers do not create and maintain agreeable relations among themselves. The feeling is not solely a figment. Public attitudes commonly exaggerate any social picture, but in this case supporting evidence can be found.

Discussion of three aspects of the question in hand should prove helpful.

#### First: FACTIONAL DIFFERENCES IN MINISTERIAL CIRCLES MAY BE JUSTIFIABLE AND INEVITABLE.

Preachers are the divinely appointed guardians of our moral and spiritual welfare. They are the stewards of a fixed and changeless deposit of eternal truth, including the message of personal salvation. If a minister holds and declares doctrines inimical to the evident teachings of the Bible; if he is guilty of deportment which imperils the respect due his high calling, he should not go unrebuked by his colleagues in the prophetic office. Silence in such a case for the sake of peace, or prestige, is more craven than golden. "A man that is an heretic after the first and second admonition reject" Titus 3:10. The force of the foregoing is, we are to face any one who tampers with inspired truth with a friendly warning but twice, then repudiate him summarily.

Not a few have spent decades naming heresy and heretics but they continue in fellowship with the offenders. One Apostle was capable of giving reprimand to another. Gal. 2:10, 11.

#### Second: FORCES PROVOCATIVE OF NEEDLESS TENSION.

A cold exterior. The precept "Be ye kind one to another" should find its first exemplar in its best known exponents. Some preachers mistake an air of unfriendliness for appropriate reserve. To a class in etiquette an authority stated, "that while persons in certain spheres may be excused for omitting handshaking it is universally expected of ministers." We are to have the

friendliness of Christ in our hearts and show it.

*The constant projection of religious quirks and points of dissension.*

One may hold to foundational truth while covering it with a frosting of unproven opinions. This is like a cow that leaps from a field of clover to graze along a cinder scorched railway and attracts other cows to do likewise.

An ear to hear and a mouth to re-echo

#### *Criticisms of Fellow-Ministers.*

In an institution famed for medicine and surgery the writer tested a medical man on his attitude respecting others in his profession. He fairly flew to their defense. Preachers should cultivate the practice of protecting their fellow warriors good name. Laymen on occasion play on our weakness on this point.

At the church door on a given Sunday morning a layman remarked to the guest-preacher: "Just the sermon we needed. Lately we have not been receiving much spiritual food." But in this instance he tried his wiles on the wrong person. Sixty seconds did not pass until he was reproved for under-rating a pastor whose ministry has blessed thousands.

#### Third: MEASURES CONDUCTIVE TO CORDIALITY AND COOPERATION.

Examine the Scriptures which play light on Apostolic practice. What a royal commendation Paul presents on behalf of Timothy to Corinthian Christians. I Cor. 16:10, 11. He labels the young man's work as of the Lord. He pleads that he be given a place of favor and granted assistance.

In the same passage I Cor. 16:12 he refers tenderly to Appollos to whose earlier ministry he had been compelled to bring needful corrections.

Nor was Paul alone in this noble spirit of high praise for his brethren. Despite the very pointed rebuke received from Paul, the fisherman Apostle mentioned with



deep affection the preacher-scholar and placed the highest evaluation upon his wisdom and writings, defending these against tricksters. II Peter 3:15, 16. Elisha was so overjoyed at the remembrance of the character and labors of Elijah that he named him the military force of the Nation. II Kings 2:12.

To what precedes may be added, *preachers should visit, know and understand each other.* Separation from sinners, deniers and compromisers never means isolation from friends. A bishop is to be a "lover of good men." The Late Rev. Wm. A. Quale wrote an invaluable chapter on "Some Preachers I have Known." Obviously he was a frequenter of the Manse, or parsonage. Acquaintanceship among Godly men begets congeniality. It never "breeds contempt."

We should substitute Gratitude for Grumbling and fault detecting. There cannot be found a preacher who is not indebted to others of the same calling. Rivers of shame upon him who plays the role of a forgetful ingrate. Dr. G. Campbell Morgan said some church members exhibit less wisdom "than an old hen." "An old hen will scratch through a barrel of chaff to find a grain of wheat while the church member scatches through a barrel of wheat to find a grain of chaff." Let no preacher destroy an elevator of wheat stored up by his fellow harvest hands while searching for a handful of chaff.

Relationships once formed should be cemented not severed. There will be inevitable breaks among leaders in the Christian world, but every honorable resource should be employed to forestall them. Slowness in dropping a friend is a primal virtue. There is some thing supernally beautiful about Paul's tacit tribute to Luke, penned in the Apostle's twilight of life: "Only

Luke is with me." For almost a score of years they had been traveling companions but the cord that bound them never snapped. Christian friends are not cheap chattel to be bartered at will. The ill gotten distinction of some ministers is friends made and lost.

Make much of yoke fellowship. The pulpit is no place for a Robinson Crusoe. We must be disposed toward and capable of joint labor. Paul's twenty-two word Biography of Tychicus—Col. 4:7—should be memorized and its subject copied. "*Fellow servant in the Lord.*"

"Its not the individual nor the army as a whole but the Everlasting teamwork of every . . . (sainted) Soul."

When there is a conference, or council of men of "Like precious faith, let tents of ease be left behind" and the joint undertaking be given first consideration.

It is revolting to hear of a man who never appears among his brethren save when he is Jupiter or Mercurious. Even before Pentecost the Apostles presented an unbreakable, unshakeable front. Acts 1:13.

Who will deny that some such principles will commend our Saviour, Our Gospel, and ourselves to a world of doubting Thomases.

Great strides are now being made in the right direction on these points.

### THE EDITOR TAKES A TRIP

Dr. R. T. Ketcham, Pastor of the Walnut Street Baptist Church of Waterloo, Iowa, and Editor of the Baptist Bulletin, together with Rev. Carl McIntire of Collingswood, N. J., and H. McAllister Griffith of New York City, began a series of conferences on the West Coast, Wednesday, April 7th, closing Tuesday, April 20th. The conferences are under the auspices and for the benefit of the American Council of Christian Churches. Dr. McIntire is President of the American Council. Dr. Ketcham is Vice President, and Mr. Griffith is the General Secretary. The Conference opens in Dr. Talbot's church, the Church of the Open Door, Wednesday night, April 7th, with Dr. Ketcham bringing the main address. Thursday night the confer-

ence will be held in Bob Schuler's Trinity Methodist Church. The main address will be delivered by Dr. McIntire. On the same evening Dr. Ketcham will be speaking in the Brethren Church of Long Beach of which Dr. S. Bauman is the noted pastor. Friday evening in the Trinity Methodist Church, the main address will be delivered by Mr. Griffiths and Dr. McIntire will be bringing the message in Dr. Bauman's church at Long Beach. Saturday night in the Trinity Methodist Church, Dr. Ketcham will bring the main address and Sunday morning he will be again with Dr. Bauman in Long Beach. Sunday morning Dr. McIntire will be in Calvary Baptist Tabernacle of which Rev. Carl Sweazy is the pastor, and Mr. Griffiths will be speaking in the Brethren Church at Inglewood. In the afternoon of Sunday, all three speakers will be back in the Church of the Open Door, with the main address delivered by Dr. McIntire.

Sunday evening Dr. Ketcham speaks in the Emmanuel Baptist Church of Pasadena of which Richard Augustine is pastor. The other speakers will be in other churches of the city.

Monday the trio leave for San Francisco where a two day conference has been arranged from there to Tacoma, Seattle, and Wenatchee, Wash., where the speakers will be with Temple Baptist Church of which Dr. R. L. Powell is pastor, the Bible Presbyterian Church pastored by Dr. Roy T. Brumbaugh, and other meetings will be held in the civic auditorium and the First Baptist Church of Wenatchee of which Rev. George Kehoe is pastor. In all of these conference sessions, the messages will be given over to evangelism and the presentation of the great issues which mark the difference between the Federal Council of Churches and the American Council of Christian Churches.

## "HIGH LIGHTS OF JOSHUA"

By ROY HAMMAN

### INSTALLMENT III

#### "Defiance of the Word"

In our opening message we saw Joshua as one who was *filled with the Word*. In the second message our hearts were thrilled and we admired him as the great general *obedient to the Word*. We realized that obedience pays when we saw his reward. He was privileged to stand on holy ground in the presence of, and fellowship with the Captain of his salvation. Now in this, our closing message, I trust that we shall be inspired to go on in victory and do exploits for our Lord as we see Joshua, the aged warrior but still a valiant *defender of the Word*.

He preaches, or defends the Word in two great sermons recorded in chapters 23 and 24. It isn't mentioned where the people had assembled for the occasion of chapter 23, but most Bible teachers think that it was at Shiloh, where the tabernacle had been set up. His last message in chapter 24 was delivered at Shechem. Shechem, by the way, is an interesting place. It was here that God first spoke to Abraham after he had entered the land. (Gen. 12:6, 7). It was here that Jacob built his first altar after having been reconciled to Esau.

(Gen. 33:18-20). It was here that Jacob buried the idols under the oak, before going on to Bethel. It was here also that Joshua, after the victory of Ai, built an altar and "wrote there upon the stones a copy of the law of Moses . . . in the presence of the children of Israel." (Josh. 8:30-35). Shechem was between Mount Gerizim and Mount Ebal, so when Joshua said, "Choose ye this day whom ye will serve" the people could see Mount Gerizim and know of the blessings which awaited them if they chose to follow God in victory. Or they could look to Mount Ebal and see the curses, failure and defeat awaited them if they were not obedient to the word.

In his previous message he had given them the secret for a life of victory when he said, "Be ye therefore very courageous to *keep and to do* all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left." He also warned them, in essence, "You must put the Canaanites to death or they will drive you from your inheritance." We too, must put to death the appetites of the flesh and reckon our-

selves dead unto them, and they unto us, or they will drive us from our inheritance of a victorious life in Christ.

Now in his last great sermon we find that Joshua, a *Word filled* preacher delivers a *Word filled* message. As I have read and re-read this book of Joshua during the past months I have been profoundly impressed by Joshua's knowledge of the Word of God. In many passages he quotes almost verbatim from the writings of Moses. Over and over again we read that he did, "As the Lord commanded Moses (11:15) or "as Moses the servant of the Lord commanded" (11:12) or "as it is written in the book of the law of Moses." (8:31). Truly, "His delight was in the law of the Lord: and in His law did he meditate day and night."

Just before his death he, like Stephen, recapitulates all that God had done for Israel. He knew that the Word of God alone and not a summary of what he himself had done, would create within their hearts a desire to follow the Lord. He had warned them in the preceding chapter, verse 15 that as God had been faithful in bringing to pass all the good things promised unto them, so likewise, He would bring upon them all the punishment promised if they forsook Him. We need only to look at Israel today to see if God has kept this promise! Joshua in a true spirit of genuine humility gives God the glory for all that has been accomplished through him. One who is filled with the Word will not go around telling of the great things he has done. Nor will he talk of his faith, but rather of God's faithfulness. A great man of faith seldom speaks of his faith, but constantly refers to the object of his faith, God Himself.

Joshua, like Ezra, Nehemiah and Elijah who were to come after him, defended the Word of God before all Israel. We have already noticed that the Bible first introduced us to Joshua in Ex. 17 where we found him in a victorious battle with Amalek, and now we leave him as a victorious warrior soon to appear before his "Commander in Chief" to be decorated with an incorruptible crown. It is always good to see a young man start out in the ministry full of fire for the Lord, but it is better to see an old man end up that way. Think of Caleb, (and our story of Joshua would not be complete were we to

omit him). Hear him as he says to Joshua in the presence of the people, "I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out and come in." (Josh. 14:10, 11.)

Joshua, like Paul, was "set for the defense of the Gospel" and could say, "I have fought a good fight, I have finished my course, I have kept the faith." (2 Tim. 4:7). We too are exhorted in the Word to "earnestly contend for the faith which was once for all delivered unto the saints." We are living in a day when it is easier to give in than to contend. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12). How many times here in the very heart of Satan's domain, have we felt the awful powers of darkness arrayed against us to bring us to defeat in our own lives. Satan knows that if he can keep us from a life of victory in Christ he has succeeded in keeping us from usefulness for Christ. Praise God there is a way to victory, as we have seen in these studies and that way is through the Word of God; i. e. (a) being filled with, (b) obedient to, and (c) defenders of His precious Word. The more we study it and the more we are filled with it the more precious it becomes to us. Think of the hundreds, yes thousands of men and women, who, down through the ages have laid down their lives because they were defenders of the Word in an evil day. The Word of God is worth defending because it is *truth*, and unlike the shifting sands of man's opinion, it never changes. I read the other day, that in 1860 *eighty scientific theories*, each one *opposed to the Bible*, were on record in the French Institute, but there is *not a scientist* today who will lend his name to a single one of them! What a testimony!

Yes, the Word of God is true and "all the promises in Him are yea and in Him amen." As we began these studies we mentioned that the Book of Joshua taught us the blessed truth that God keeps His promises. Therefore, in closing, we shall make a hurried perusal of the entire book to see how many of God's fulfilled promises we can find recorded therein.

We find.

Deut. 11:23—The promise of the entire land given. "Every place whereon the soles of your feet shall tread *shall be yours*." Answered in

Josh. 1:3—"Every place that the sole of your foot shall tread upon, that *have I given* unto you, as I said unto Moses."

Josh. 1:6—The promise that Joshua should divide the land. "Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them." Answered in

Josh. 11:23—"So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. . ."

Deut. 31:6—God's promise to be with them. "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, *he it is that doth go with thee*; he will not fail thee nor forsake thee." Answered in

Josh. 1:9—"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is *with thee* whithersoever thou goest."

Deut. 9:3—God's promise to go before them. "Understand therefore this day, that the Lord thy God is he which *goeth before thee*. . ." Answered in

Josh. 3:11—"Behold the ark of the covenant of the Lord of all the earth *passeth over before you* into Jordan."

Deut. 31:23—The promise that Joshua should lead them into the land. "And he gave Joshua the son of Nun a charge, and said, Be strong and of good courage: for thou shalt bring the children of Israel into the land which I swear unto them." Answered in

Josh. 3:1—"And Joshua rose early in the morning . . . and came to Jordan, he and all the children of Israel, and lodged there before *they passed over*." (into the land).

Josh. 3:13—The promise that Jordan's waters should be divided. "And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord. . . shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap." Answered in

Josh. 3:15-16—"And as . . . the feet of the priests . . . were dipped



in the brim of the water . . . the waters which came down from above stood and rose up upon an heap . . . and those that came down towards the sea of the plain, . . . failed, and were cut off: and the people passed over. . ."

Num. 14:33—The promise of 40 years of wandering in the wilderness. "And your children shall wander in the wilderness forty years." Answered in

Josh. 5:6—"For the children of Israel walked forty years in the wilderness, till all the men of war, which came out of Egypt, were consumed. . ."

Josh. 6:2—The promise of victory at Jericho. "And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour." Answered in

Josh. 6:20—" . . . and the people shouted with a great shout, (and) the wall fell down flat, so that the people went up into the city, . . . and they took the city."

Josh. 8:1—The promise of victory at Ai. "And the Lord said unto Joshua, Fear not, neither be thou dismayed. . . I have given into thy hand the king of Ai, and his people, and his city, and his land." Answered in

Josh. 8:21—"And when Joshua and all Israel saw that the ambush had taken the city . . . then they turned again, and slew the men of Ai."

Josh. 10:8 — The Promise of victory over the five kings of Gibeon. "And the Lord said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee." Answered in

Josh. 10:11—"And it came to pass, as they fled before Israel, . . . that the Lord cast down great stones from heaven upon them . . . and they died."

Deut. 7:24—The promise to deliver Canaan's kings into Israel's hands. "And he shall deliver their kings into thine hand. . ." Answered in

Josh. 10:42—"And all these kings and their land did Joshua take at one time. . ."

Josh. 11:6—The promise of victory over an innumerable multitude. "And the Lord said unto Joshua, Be not afraid because of them: for . . . I will deliver them up all slain before Israel. . ." Answered in

Josh. 11:8—"And the Lord delivered them into the hand of Israel, who smote them, until they left

them none remaining."

Deut. 18:1, 2—The promise that the Levites should have no inheritance among their brethren, but that the Lord would be their inheritance. "The . . . Levites . . . shall have no part nor inheritance with Israel. . . The Lord is their inheritance." Answered in

Josh. 18:7—"But the Levites have no part among you; for the priesthood of the Lord is their inheritance. . ."

Deut. 12:11—The promise that God would choose a place in the land where His name should dwell. "Then there shall be a place which the Lord your God shall choose to cause his name to dwell there:" Answered in

Josh. 18:1—. . . the children of Israel assembled together at *Shiloh*, and set up the tabernacle of the congregation there." Jer. 7:12 says that God chose *Shiloh* at the first to put his name there.

Num. 35:6—The promise of cities of refuge. "Among the cities which ye shall give unto the Levites there shall be six cities of refuge. . ." Answered in

Josh. 20:9—"These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither." (for refuge).

Deut. 7:1—The promise to drive out of Canaan 7 nations greater than Israel. ". . . the Lord thy God shall bring thee into the land . . . and cast out . . . the Hitites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou." Answered in

Josh. 24:11—" . . . the Amorites, and the Perrizites, and the Canaanites, and the Hitites, and the Girgashites, and the Hivites, and the Jebusites . . . I delivered into your hands."

Deut. 7:20—The promise to send the hornet before them. "Moreover the Lord thy God will send the hornet among them. . ." Answered in

Josh. 24:12—"And I sent the hornet before you, which drave them out from before you. . ."

This story of fulfilled promises in Joshua is brought to a great climax in verse 14 of chapter 23 where Joshua says, "And, behold, this day I am going the way of all the earth; and ye know in all your hearts and in all your souls, that

NOT ONE THING HATH FAILED of all the good things which the Lord your God spake concerning you; ALL are come to pass unto you, and not one thing hath failed thereof."

As we ponder over these magnificent verses and see with what literalness the promises are fulfilled do not our hearts burn within us, and light our lives with a holy glow? Indeed we see the faithfulness of our never failing God and exclaim with the apostle of old, "He is faithful that promised." (Heb. 10:23).

Joshua had seen all these promises fulfilled and was assured in his own heart that all of God's future promises would be fulfilled with the same literalness. It was the realization of this that made him such an enthusiastic preacher and bold defender of the Word. His life of victory had such an influence over others that we read, "And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua." He had set them such an example of victory that the elders who had been closely associated with him, continue on in the same victory and keep the people in the way of obedience to the Lord. As the Scripture declares, "None of us liveth unto himself." Our lives influence those about us, and as we bring this series to a close, we ask ourselves, "What kind of an influence will I have on those who work with me during the coming year?" The life of victory is one of choice, as Joshua's great challenge would indicate, "Choose ye this day whom ye will serve." (24:15). We have all made our choice as to the One whom we shall serve, therefore we should read it like this, "Choose ye this day *HOW* ye will serve."

As I see it, there is no middle ground. We will either serve the Lord with a life of defeat which produces "wood, hay and stubble," or we will serve Him with a life of victory that goes through all barriers and overcomes all obstacles and produces "gold, silver and precious stones" for the Kingdom of God. This victorious life is for us if we are (1) filled with the Word; (2) Obedient to the Word, and (3) Preachers and defenders of the Word. Shall we not answer "as for me and my house, we will serve the Lord," with a life of victory in Christ.

# FACTS FOR BAPTISTS TO FACE

In 1936 this editor published a book entitled "Facts for Baptists to Face." It is now in its third edition. To this hour no one has successfully contradicted a single statement contained therein. Dr. W. B. Riley writing to a correspondent once said "I have read every word of Ketcham's book and to my certain knowledge it is entirely true."

We are constantly besieged with calls for something "up-to-date" in regard to the apostasy of the Convention. For the past ten years we have been so busy in building constructively in the realm of the General Association of Regular Baptist Churches that we have had little time or disposition to go very far afield in search for evidence of continued apostasy in the Northern Baptist Convention. We have heard the Convention Fundamentalists saying over and over again that things were rapidly improving within the Convention and that our charges contained in our book of 1936 are no longer true. We have been convinced right along that the situation was not essentially improved in the least. This conviction has been strengthened by occasional bits of evidence that came to us without effort on our part. At frequent intervals we have called attention to some of these matters through the pages of the Baptist Bulletin. We would like now to present to our readers, the most recent and outstanding evidence of the fact that modernism is still triumphantly in the saddle in Convention affairs.

The Foreign Mission Board of the Northern Baptist Convention has just elected as its secretary, Dr. Fridell. Dr. Fridell's record as a modernist is too well known for us to elaborate on it here. So obnoxious is his modernism that even convention fundamentalist stand-patters such as Dr. J. S. Beal of Tuscon, Arizona, and Dr. Albert Johnson of Portland, Ore., have called their churches and taken unanimous action by their churches, declaring that their missionary money will be held in a local bank and not one penny of it sent on for missions so long as Dr. Fridell remains in the secretaryship.

In the April issue of "The Pilot" Dr. W. B. Riley, its editor, presents an editorial entitled "Rule and Ruin." We can do no better than to reproduce Dr. Riley's editorial in full. He says:

"Never in the history of the Baptist denomination has Modernism dared so brazen a step as in the selection of Dr. Fridell as secretary of the Foreign Society of the Northern Convention. However, such action was to be expected. It is in perfect accord with

## THE MODERNIST METHOD.

"In Dr. J. H. Franklin they secured a toe-hold. It will be remembered that the Northern Convention plan was born in the brain of a Chicago University theological professor. It was largely framed by him and consequently was planned from the first to turn the denomination into the path of new theology. With their accustomed astuteness, they did not go to the theological school of the University, nor yet to Rochester, which was even then veering to the left, nor to Crozier which was known to be already on the down-grade, but to Louisville Theological Seminary instead. Franklin was a product of that institution, and its conservative reputation helped them to silence criticism—yea, almost suspicion—and get their start.

"Fortunately for Modernism, Franklin had not written any books at that time and his views were known only to the Modernist inner circle. Fundamentalists with their accustomed credulity accepted him almost with open arms. Twenty-two years of his administration established the secretaryship. When J. W. Decker was chosen, again Conservatives were in for a further hoodwinking. Was he not the son-in-law of our loved and conservative editor, and was not that fact sufficient passport to a place of power? Time has proven, however, that it is one thing to be married into a family; it is quite another thing to share the views of a father-in-law; and it is now known that Decker never shared them, and his election to the office of the secretaryship is thus explained.

"Modernism counts itself now safely established. They feel no further need, therefore, of any deception in the matter. They pick out a man known to be Modern, an apostle of the Social Gospel, and representative of a Theological seminary that is avowedly liberal. In other words, the Board evidently thinks that it needs no further cover for its unitarian tendencies or anti-

Baptist conduct.

## THE MISCHIEF WROUGHT

"When J. H. Franklin was selected secretary of the Society, it was approaching its peak of success. It was not long after that the Denver Convention came, and "\$12,000,000.00 FOR THE YEAR" was the slogan, and success was in the air. The denomination that had such a glorious past in Foreign Mission history seemed about to produce a more glorious future. But alas, only a few years went by when a rapid declension set in. It commenced long before the financial break-up of '29. It has continued ever since, and now the denomination approaches the foot of the mountain. From an objective of \$12,000,000.00 we are below that of \$3,000,000.00 and must devise all sorts of schemes to even approach this one-quarter amount. It is not so very many years ago that we had between 700 and 800 foreign missionaries. Now our two Foreign Societies are reported to have 281 missionaries on the field, and 153 at home. Only two years ago, in 1940, the same two Societies had 357 on the field and 118 at home. We are going down! Little wonder that the late Joe Smith, one of the truly great missionaries appointed by the present Board, and a graduate, I am proud to say, of our Northwestern, deplored the fact that their pathetic appeals for men had gone unheeded, and added:

"We let Weeks go from Moulmien; Latta go from Thonze; Rogers go from Toungoo; H. W. Smith go home to heaven from the *Mission Press* at Rangoon; Heptonstall and Henderson go from Taunggyi; Roach go from Prome; Hinton from Mandalay; Spring from Sandoway; Cope go from the Chin Hills. And not a single man was sent to take their places. We let thousands of new converts grope without teachers; we let field after field ripen and fall to the ground; we saw the life force of our church grow weak and dry up; we stood in front of the open doors—and watched them close."

"Why? There is but one reason, and that reason is *Modernism in the Saddle*, ruling and reigning. Our Baptist people do not trust their Board, and thousands of dollars—yea, tens of thousands—yea, hundreds of thousands—have already been lost on that account, and this election of Fridell will mean many thousands more.

"If I were a pastor, I would do exactly what Dr. Beal of Tucson, Dr. Johnson of Portland and others have done—I would advise my committee and my church not to send in one dollar until it was settled that neither Fridell nor any other man who would turn from the Gospel of the Shed Blood to a Social Gospel was the secretary.

"Think, will you?, of

### THE MEN OF YESTERDAY.

"How well I remember when A. J. Gordon was the President of the Foreign Society, and when his schoolmate, the great and godly Henry C. Mabie, was its secretary; and how well I remember, also, the dastardly way in which Mabie was disposed of. It's a far cry from such officials to what we have now.

"Gordon and Mabie subscribed to every one of the nine articles that constitute the *Confession of Faith* by the Worlds Christian Fundamentals Association, a Confession that has been adopted by more conservative institutions in America than any other of recent years. Naturally, when such men were at the head, sound missionaries were sent out, and Baptists trusted their officials.

"Who is going to believe that a Board that would choose in succession J. H. Franklin, J. W. Decker, and now Dr. Fridell, would send out only conservative missionaries? Who is going to believe that they would not seek assiduously missionaries of a kindred mind with their own and that of their head official?

"Baptist missionaries have a glorious past, but unfortunately it is a PAST; and as Dr. Earle V. Pierce in his article of the *WATCHMAN-EXAMINER* of February 25 tells us, it is a past made by those who were "*utterly sound in the faith and evangelistically minded.*"

"The Pentecosts for the Baptist people on foreign shores came when such officials as Gordon and Mabie were conducting its affairs. It was in those days of fifty years ago that Clough saw 10,000 converted in a day, and 2,222 baptized and 1,860 on another day; that Richards witnessed a repetition of Pentecost on the Congo and received a thousand converts in a year; and it was in that day that Young was sent out to the borderland between Burma and China to baptize 25,000 and bring up sons to double the number. It was in that day that Pettigrew in Assam knew 16,000 converts; and

Moody and Clark in Africa saw wondrous things, thousands thronged Christward. I say it was *in that day*. Mark you, I am not saying that we haven't now some good and godly missionaries on the foreign field; but I am saying that they went there at the insistence of that small minority on the Board who opposed the election of Fridell, and not by reason of the desire of the majority that voted for him.

"My heart bleeds for my own denomination. I am candidly persuaded that Modernism would prefer to see the denomination wiped

out, rather than release its strangle hold upon administration.

"I am also convinced that fundamentalists, if they had the courage to buck this Administration, by nominating an entire slate, from President down, could shortly take over affairs and start the denomination on the long trek back to Divine favor.

"But if we content ourselves with a few soft sentences of disappointment, and then invite Dr. Fridell to be chief speaker at our next state's convention, the Roger Williams' leaders will laugh again."



## STUDIES IN THE REVELATION

By DR. H. O. VAN GILDER

### LESSON XII

### THE BEST OUT OF THE SEA

Text: *Rev. 13:1-10.*

In this chapter we meet the two characters who are to dominate the stage politically and religiously during the period known as The Great Tribulation. In our study this month, we shall consider the first of these.

#### His Appearance

This beast is a composite of the wild beasts described by Daniel (Dan. 7). He comes from the same troubled sea, and embodies in his person the characteristics of the four which Daniel saw. Those beasts represented kingdoms, governmental authority, and so does this. He is the successor of those beasts, covering the same territory in his rule, and partaking of the same character as they.

Note the symbolism:

The sea, out of which he emerges, represents people, nations (17:15).

The seven heads are seven consecutive kingdoms (17:9, 10). We shall reserve further comment on these until we come to the 17th chapter.

The ten horns are ten contemporaneous kings (17:12). These undoubtedly are the same as the ten toes of Nebuchadnezzar's dream-image (Dan. 2:31-45).

#### His "Sponsor"

"The Dragon gave him his power, and his seat (thronos—throne) and great authority." In chapter 12, the Dragon was identified as "that old serpent called the Devil, and Satan."

Here, the Devil finds one who accepts the offer which Christ rejected (Matt. 4:8-10). He will be vested with all the Devil's authority, and endowed with all his superhuman guile and power.

Incidentally, it is interesting to note that the Beast and the False Prophet each has a characteristic word associated with him in the narrative. In the case of the Beast, it is the word *edothē*, "was given," which occurs four times (vv. 5, 7). In the case of the False Prophet, it is the word *poiei*, "causeth," which also occurs four times (vv. 12, 13, translated "maketh," 15, 16).

#### His Wound

We quote Dr. Seiss on v. 13: "John tells us that he beheld one of the Beast's heads 'as having been slain to death.' The expression is so strong, definite, and intensified, that nothing less can be grammatically made of it than that real death is meant to be affirmed. It is further described as a sword-wound, 'the stroke of his death,' or a stroke which carries death to him who experiences it. A man who has undergone physical death is therefore in contemplation. Whether he comes up again in literal bodily resurrection, or only by means of an obsession of some living man, we may not be able to decide. Whatever the mode, it will be in effect the same as a resurrection. . . . Indeed, it seems to be this revivescence and remanifestation of one

known to have been dead that causes the universal wondering after the Beast. Be the explanation what it may, the implication is, that this Beast is a man who once was living, who was fatally wounded, whose place was in the abyss of lost souls, who somehow comes forth from thence in convincing evidences of his real identity, and who, having been slain, returns again to take the lead in the activities and administrations upon earth, to the great wonder and astonishment of the whole world."

This, indeed, seems to be the meaning of 17:8, "The beast that thou sawest was, and is not, and is about to come up out of the abyss, and to go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the Book of Life from the foundation of the world, when they behold the beast that was, and is not, and shall be present," (Gr.).

#### *His Career*

His career is characterized by two things: Speaking and acting. "And there was given unto him a mouth speaking great things and blasphemies; and authority was given unto him to continue (Gr., poiesai—to act) forty and two months." This is the general statement in v. 5, while in v. 6 the character of his speaking is described, and in v. 7, his acting.

It should be noted that his career is limited in duration to forty-two months, or three and a half years. This is the last half of the seventieth week of Daniel's prophecy. It is "In the midst of the week" that the Beast (the Prince of Dan. 9:26), shall cause the sacrifice and oblation to cease and shall set up in the temple the "abomination" (or idol) that brings desolation. See Christ's comment on this in Matthew 25:15-21.

#### *SUMMARY*

#### *The Beast Is A Symbolic Representation of Political Sovereignty.*

Proof:

1. He has seven heads which represent seven consecutive kingdoms (17:9, 10).
2. He has ten horns, representing ten contemporaneous kings. (17:12).
3. He has a throne, and great authority (v. 2).
4. He makes war (v. 4, 7).

5. He was given "authority . . . over all kindreds, and tongues, and nations."

6. He includes in his composition the four beasts of Daniel, and those four kings, or kingdoms (Dan. 7).

#### *The Beast Is An Individual*

Proof:

1. There can be no empire without an emperor; no kingdom without a king;
2. The Beast is worshipped, but men do not worship an empire or government except as it is centered in a person;
3. The Beast has a name which can be expressed numerically, and "it is the number of a man," (v 18).

#### *The Beast Is A Supernatural Person.*

Proof:

1. He is endowed by Satan with superhuman powers (vv. 3, 4);
2. He is alive after having died (vv. 3, 12);
3. He "shall ascend out of the bottomless pit" (the abyss) (17:8).

#### *The Beast Is A Gentile.*

Proof:

1. He is seen to "rise out of the sea," while his partner, the False Prophet, is seen "coming up out of the earth" (or land). In the contrast of these two things we have the clue to their respective races: The sea standing for the Gentile nations, and the land for Israel—the people of the land.
2. In Daniel's prophecy of the seventy weeks, the one who confirms the covenant (Dan. 9:27) is the prince of v. 26, and he is of the people who destroyed the City of Jerusalem. They were the Roman people who, under Titus, destroyed the city and the sanctuary in 70 A. D. The Beast must, therefore, be of the Gentile race, and of a nation which was included in the Roman Empire in the time of Christ.

Note: The argument advanced by some that the Beast cannot be a Gentile because a Gentile would not be accepted by the Jews as their Messiah, is based on the assumption that he comes in the name of the Messiah, and deceives the Jewish people. But Christ Himself said: "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive," (John 5:43).

#### *The Beast's Kingdom Is the Final Form of Gentile Government.*

Proof:

1. When seen in the vision of Nebuchadnezzar, (Dan. 2), his kingdom is destroyed and displaced by the "Smiting Stone," — a kingdom set up by the God of Heaven.
2. When seen in the "beast" vision of Dan. 7, his kingdom is displaced by that of the Son of Man (Dan. 7:13, 14).
3. In Matt. 24, Christ declares that the tribulation shall be followed by His personal, glorious return.
4. In 2 Thess. 2, the Beast is "that Wicked one" "whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming," (v. 8).
5. In the Revelation, the Beast is cast into the lake of fire when Christ returns, and his government is followed by the thousand year reign of Christ (Rev. 19:11-20;6).

#### *WHO ARE THE AGITATORS?*

(Concluded from page 13)

Federal Council of Churches is not a small matter to Fundamentalists, and I am doubly sure that it is not a small matter to the Modernists who so tenaciously hold it in our budget from year to year.

Who are the agitators in Minnesota over this matter? From the nature of my correspondence, I regret to say that I am led to surmise that some of this agitation is coming from paid officiates. Do you suppose that plans are being made to ask this board of trustees to rescind Dr. Earle Pierce's motion in which the trustees interpret the Convention action at Worthington? I do hope that no one will permit this "issue to be allowed to divide our forces in the critical days through which we are passing." If the matter comes up in the board of trustees of the Minnesota Convention, and if that group would unanimously rescind their action (which I know very well they will not do), I am very sure that those who worked with me will give the Minnesota Baptist Convention another chance to speak and to speak more plainly if necessary at their next meeting.

In fact, if this matter is forced up again, it may lead orthodox Minnesota to consider carefully which of the two plans she may want to adopt—that of Kansas, or, better yet, possibly the Southern Baptist Convention plan of handling State funds.

# WHO ARE THE AGITATORS?

By DR. RICHARD V. CLEARWATERS

(From "The Pilot," April 1943)

"God has not given us the spirit of cowardice, but the spirit of power and love and correction" (translation by Dean Alford). 2 Tim. 1.7.

Who are the agitators? We could ask this question first as regards the Northern Baptist Convention. It was not the Fundamentalists, but the Modernists that introduced the Federal Council of Churches into the budget of the Northern Baptist Convention. It was not the Fundamentalists, but the Modernists that insisted that the Northern Baptist Convention should go into the Interchurch World Movement and subscribe to that most unbiblical declaration. "We record our acceptance of the conception that the mission of the Christian church is to establish a civilization, Christian in spirit and passion, throughout the world." Jesus Christ called His church to evangelize, not to civilize the world.

Who were the agitators in 1935 who introduced the 15,000-word creed for social action in our Northern Baptist Convention? Who were the agitators in 1938 that made a big drive for the unification of all of our Baptist literature? Who was it last year in Cleveland that agitated the uniting of the missionary societies? It was the Modernists, not the Fundamentalists. And yet these agitators who are constantly disturbing the peace and harmony of our denominational fellowship make one campaign after another—like Hitler who, after going into the Lowlands in Europe and after his conquest by destruction and death, stood before his microphone and told the world how very much he dearly loved peace and how much he wanted peace. And he could not understand why other nations agitated war!

Who are the agitators? The Modernists have been the agitators in our fellowship in the Northern Baptist Convention for years and years; they have always been on the offensive.

But my purpose in this brief article is to ask the question. Who are the agitators in Minnesota that are continuing to agitate this Federal Council of Churches matter that our state convention at Worth-

ington acted upon with less than six dissenting votes? I hereby reproduce an exact copy of the action in Worthington, combined with Dr. Earle Pierce's motion in the board of trustees at a later date. The trustees passed this motion unanimously, much to my satisfaction. The following is an exact copy of our State Secretary's letter to the pastors of the state:

November 25, 1942

Dear Pastor:

We are sending you herewith the following motion which was passed at the Annual Meeting of the Minnesota Baptist Convention at Worthington:

"That we express ourselves as not desiring to be regarded as members of the Federal Council of Churches of Christ in America, and that we favor letting such individual churches as may desire cooperation, to act accordingly."

At a meeting of the Board of Trustees held November 12, the following motion was passed:

"I move that we ask our Executive Secretary to send the motion passed at Worthington, and ask each individual church whether from now on they wish any of their money, designated or undesignated, to go to the Federal Council of Churches of Christ in America. In case the Secretary does not hear from a church he is authorized to assume that that church does not wish any of its money to go to the Federal Council."

In accordance with this motion we are requesting all churches who desire that the Federal Council continue to share in their gifts as usual please inform us of that fact not later than December 10 if possible.

By order of the Board of Trustees,

(Signed) Reuben E. Nelson,  
Executive Secretary.

Since these matters were acted upon, neither I nor any who have worked with me have done any agitation about it; but I regret to

say that I have had a pressure campaign by correspondence brought upon me. Without mentioning the name of the executive from hundreds of miles away, I will refer to the points in his letter which serve as a pattern for them all. Each letter begins with considerable praise, telling me how wonderful and great I am. (I hope they send that part to my wife.)

The second point, however, brings the poison, and they speak of me as one who has "become involved in a leadership of a divisive movement against our denomination and its leaders at this time." Now to answer that charge, I leave the facts of the case with the readers of this magazine as a jury. You have read the motion that passed with a minority of perhaps six dissenting votes, and the motion passed unanimously by the trustees at a later date. If I alone were responsible for all of this, is it divisive against our denomination and its leaders? I told this beloved executive in my answer that if this were his interpretation of this matter, he was certainly giving it a "traditional secretary's interpretation, indeed." How very quickly these offices condition some people!

But, to pass to the third point of the matter is to deal with prophecy. They predict that my usefulness will be drastically curtailed, and that my horizons will immediately fall at my feet, and in a closing paragraph, the brother adds a hint of trouble ahead that I knew nothing about: "We will be glad to learn that an important meeting of the board of managers of the Minnesota Convention to be held soon will have become the occasion for closer cooperation rather than growing division." It is the first instance that I have ever known of a body suffering from growing division that continued to pass all of its resolutions unanimously.

He also makes a plea: "The small contribution that Northern Baptists make to the cause of the Federal Council of Churches, it seems to me, is too small an issue to be allowed to divide our forces in the critical days through which we are passing." If the Federal Council of Churches is such a small matter, why did not the Modernists give it up before some fifty churches in the last eighteen months seceded from the Northern Baptist Convention to join the Southern Baptist Convention? I am sure that the

(Concluded on page 12, col. 3)



# STUDIES IN GENESIS

By J. IRVING REESE

## LESSON XII

### THE RACE GETS STARTED ON ITS COURSE

#### Chapter 4:8-24



**INTRODUCTION:** In this portion we have the record of the human race getting started on its career and not a very beautiful picture is presented.

#### I. THE FIRST MARTYR — ABEL, verse 8:

A. *The first controversy was a religious one.*

1. The controversial question: How shall man approach God? How sinful is man? These are the same questions that have vexed humanity ever since. Natural man has continually asserted his supposed right to worship God as he will and has determinedly denied the depths of his own sinfulness.

B. Cain, the blood-rejector, became a type of all false religionists.

1. It was a slain Saviour that Israel rejected, this is clearly seen in the attitude of the nation's leaders at Calvary for in Matthew 27:39:44 it is recorded, "And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe on him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth." The sad result of their rejection is seen in the awfully literal answer to that blasphemous prayer, "His blood be on us, and on our children," through the throbbing centuries since. (See also Deuteronomy 28:64-67 and Matthew 23:25-39).

2. It is a slain Saviour that the Modernist rejects today. If you put together I Peter 1:18, 19 with II Peter 2:1, 2 you will get a perfect picture of the preacher or teacher who, boasting his own learning and superior wisdom, rejects the

"slaughter house religion" of Calvary. The proper attitude of the Christian toward such is clearly stated in II John 7-11.

**NOTE:** Cain was not irreligious, but very religious and the offering that he brought was, doubtless, very beautiful. There is much empty talk today about "the beautiful" in worship; we are told that everything from the lighting effect to the anthem should lend itself to making our religion beautiful, but it is an earthy, sensual beauty that is sought—the work of men's hands and is repulsive to God when the heart is not truly in it. Read Isaiah 1:12-14 with II Corinthians 11:13-15.

C. Abel, obediently offering the blood-sacrifice God required, became a type of

1. The Lord Jesus who offered the perfect sacrifice fully acceptable unto God, Hebrews 10:12-14; 11:4; 12:24. It is notable that Abel's sacrifice brought about his death which, of course, was true of the Lord.

2. The true Believer on the Lord Jesus. In Psalm 44:22 we read, "Yea, for thy sake we are killed all the day long; we are counted as sheep for the slaughter," and in Galatians 2:20, "I am crucified with Christ." Identity with the satisfactory blood sacrifice means identity in its death, only the soul that has reckoned itself dead with Christ can know the joy of living with Him, Romans 6:6-11.

D. *The first martyr*—"Cain rose up against Abel his brother and slew him."

1. Intolerance always marks false religionists. The active agent in verse 8 is Cain not Abel. God warns all in I John 3:11, 12, "that we should love one another, not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." The most bloody wars have been fought and the most dastardly deeds have been wrought in the name of religion ("religion" not "Christianity"). True faith in

Jesus Christ sets men apart and stirs up the anger of carnal hearts against them, many have had to say with the Revelator, "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." See also Matthew 10:34-38; John 15:18-20; I Peter 3:14-17. A word of warning should be spoken right here: Be sure that your persecution springs from your acceptance of and stand for the Truth as it is in Christ; too many Christians bring needless persecution upon them because of their own peculiarities or downright perverseness. Brother, if you are truly persecuted for righteousness sake take it patiently and praise God through it, you can expect that while the unbeliever is asking for tolerance he will be most intolerant, but be sure your stand and motives are purged of fleshly elements and then "Dare to be an (Abel); Dare to stand alone; Dare to have a purpose true, Dare to make it known," even though your blood should be mingled with the blood of righteous Abel.

#### II. THE FIRST MURDERER—CAIN, verses 8-15.

A. *The first human death was at human hands.*

What a miniature verse 8 is of the whole of human history. There have been 500 major wars since Cain's day. Dr. Thomas Dick, Scottish writer on Science and Moral Philosophy, writing about one hundred years ago estimated that from the dawn of history until 1850 there had been fourteen billions of people slaughtered by the ravages of war. Since Dr. Dick's day the world has been drenched in blood and millions more have been added to his total. Many fine, high-sounding theories have been advanced to rid the world of war, but our Lord promised "wars and rumors of wars" until the end of this age, but, thank God, we also have the promise that the time will come, under His personal reign, when men shall learn war no more but shall convert the instruments of death into the implements of husbandry,—Isaiah 2:1-5.

B. *The murderer sentenced to perpetual banishment.*

1. The death sentence was not pronounced until after the flood. It is not until in Genesis 9:6 that we read, "Whoso sheddeth man's blood by man shall his blood be

shed: for in the image of God made he man." (1) Before the flood man dealt directly with God, there was no human government as such. (2) Human government demands human enforcement of authority. God is very emphatic all through the Bible in stating man's responsibility to his earthly rulers and his obligation to support them in maintaining orderly society; Romans 13:1-4 is a Scripture in point. Moreover, God does not consider killing by the State either in war or in the enforcement of its laws to be murder; Divine authority supports proper human authority.

#### C. *The murderer marked.*

1. To perpetuate his judgment, "lest any finding him should kill him." What the mark was we are not told but every one in that early society who saw him must have known who and what he was, and every year he lived but added to the intensity of his punishment.

2. To protect him from the vengeance of others. Cain and Abel were mature men carrying on their occupations before the murder occurred and many other children had probably been born to Adam and Eve and some of these had offspring, so that quite a company of people would be living by now. (1) In the midst of wrath God always remembers mercy. (2) God has his banished ones always in mind. This does not necessarily include Cain nor others willfully rebellious, but it certainly does include those prodigals who leave the Father's house, banished by their sin, II Samuel 14:14 (Illustration: Prodigal Son and Father, Luke 15:2-22).

#### III. THE FIRST CIVILIZATION, verses 16-24:

A. *Cain under judgment establishes a "Godless" civilization.*

1. Established in the land of "wandering,"—"Nod" means "wandering." Man has been on a weary trek all down the ages of time; Jesus saw them "distressed and scattered, as sheep not having a shepherd," and in his land of wandering man has tried to build himself a permanent home.

Note: Cain's wife was probably a sister or niece whom he took to be his wife before his exile.

2. A murder builds the first city, "and he builded a city." It is no strange thing that crime centers in our cities today and that every nation has tended to congregate in cities when they were on the downgrade toward national ruin.

3. Lameck, the Self-sufficient

One, the product of Cain's civilization. "Lameck" means "strong," he was strong in his own purpose and self-reliance, mark the boasting spirit of verse 23. The names of his two wives are significant: "Adah" means "ornament" and "Zillah" means "tinkling," they were "tinkling ornaments," speaking of lightness and worldly gaiety, —the perishing baubles of a godless society. The other names of the portion are interesting in their meanings: "Jubal" is "the trumpet blast," "Tubal-cain," "worker in ore," and "Naamah" means "lovely," all is of the earth earthy.

4. Cain's civilization ends in polygamy and homicide. (1) The denial of the Truth about man's natural condition and refusal of the "Blood approach" to God always leads to gross sin, see II Peter 2:18-22. (2) There has never been such a thing as a Christian Civilization." The presence of Christianity has made some civilizations more refined than others, but in the end the fact that the whole world system lies rocked in the arms of the wicked one is revealed (I John 5:19). Modern day civilization has proved to be no exception.

CONCLUSION: The only hope for a restless race staggering along the weary way of Cain is found in turning to that other Man, Christ Jesus, "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

DO YOU—

P R A Y  
FOR YOUR PASTOR?

"The Presbyterian" recounts this significant incident which should emphasize the blessing of intercessions in behalf of our spiritual leaders: "Dr. J. Wilbur Chapman in his first pastorate in Philadelphia was visited by a layman who frankly said to him: 'You are not a strong preacher. In the usual order of things you will fail here, but a little group of laymen have agreed to gather every Sunday morning and pray for you.' Dr. Chapman added: 'I saw that group grow to one thousand men gathered weekly to pray for this preacher.' Of course, he had great success. Almost any pastor would succeed if a group of leaders would thus back him up."

—Walther League Messenger.

## WHAT GOES ON BACK-STAGE?

By KENNETH KINNEY

This is a question one may well ask in these days when so much attention is being given the POPE of the Romanist church by the Leaders of Empire. For some time, the President of the United States, contrary to precedent and the Constitutional principle of the Separation of Church and State, has maintained a "representative" at the Vatican. Now CHINA through its Generalissimo has for the first time in its history sent a representative to the Vatican. Recently a prominent CATHOLIC priest, Archbishop Spellman has crossed the Atlantic, and, via Spain has been granted safe conduct through Italy, which ALSO maintains a representative at the Vatican, that he might counsel with the Pope, and it is reported in the press, may return through NORTH AFRICA. (We wonder if a PROTESTANT clergyman could take such a trip to Europe in these days?—And if he would be received in SPAIN where all PROTESTANT work was abolished when Roman Catholic FRANCO came to power . . . and in Italy where the same thing happened when MUSSOLINI got friendly with the Vatican? . . . the same thing happening in Africa including Ethiopia when Mussolini's gang took over). And NOW, since the recent bombing of Berlin, the German GOVERNMENT appeals to the POPE to have such bombing by the Allies stopped. Does then, the POPE wield such authority over the nations as to say who and what shall BE or NOT be bombed?—If so, why didn't he stop the Axis from bombing London, and Coventry, and Rotterdam, and Warsaw, and Stalingrad, etc., etc.?—If NOT, how is it that the German government got such an idea? And why the ROMAN church should be consulted in affairs of State, more than the PROTESTANT, and ESPECIALLY by the leader of a PROTESTANT country such as the United States is not clear, UNLESS it be that it is a better ORGANIZED "religio-political" set-up whose MASS vote is being courted. At any rate, something goes on "Off stage" in today's world drama that BIBLE CHRISTIANS may well watch, for ROME is no friend of religious FREEDOM nor of the Bible doctrine of Salvation by grace.

# GLEANNINGS

Edited by R. F. HAMILTON

## NEW YORK

**ITHACA.** The Tabernacle Baptist Church, Joseph Stowell, pastor, closing their fiscal year on March 4th, showed all departments of the work thriving. The total income amounted to \$12,641.13. This was an increase of more than \$1,000.00 over the previous year. Missionary gifts amounted to nearly \$3,000.00.

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**GREAT VALLEY.** Pastor Charles E. Thompkins preached his farewell message at the Baptist Church on Sunday, April 4th, after a ministry of three and one half years, during which time there has been much blessing upon the work. The following week with his family he moved to North Wildwood, N. J., where he is to become pastor of the First Baptist Church. Any interested in the pastorate of the Great Valley church contact Mr. Louis Reed of that city.

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**APPLETON.** Since the West Somerset Baptist Church dropped all connections with the Convention and its various affiliates, the church has steadily increased its offerings for missions from \$286.00 seven years ago, to \$1,950.00 in 1942, and voted in the January annual meeting to increase the missionary goal for this year. Pastor R. Ralph Standley reports that there are more tithers in this church this year than ever before in its history. The church is ninety-nine years old, but for the first ninety-two years it never had any of its own members licensed or ordained to preach the gospel, and never had a missionary in either home or foreign fields. During the present pastorate, God has called three ordained young men into the ministry. At present, they have one missionary in Brazil and two in West Virginia; one ordained man is pastoring in Minnesota, another is continuing his studies in a Bible School. The finances of the church have prospered beyond expectations.

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**OTEGO.** The First Baptist Church, of which Norman S. McPherson is pastor, reports that during the past eleven months, \$863.94

was given to missions. This represents a very notable increase over 1940, when \$231.18 was given. The church is helping to support Rev. and Mrs. George Decker, who are members of the church and are engaged in a home mission project at Fly Creek, New York.

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**WEST ENDICOTT.** The Association of Regular Baptist Churches of the Binghamton area met March 29th in the United Tabernacle Baptist Church, where Brother Douglas Christen is pastor. Clayton H. Gray, pastor of the Park Avenue Baptist Church of Binghamton is president of the association. An excellent program was presented by the various speakers, which included Don Stowell, Douglas Burt, Francis Jones, and Ralph Neighbour.

Brother Neighbour was conducting evangelistic meetings in the West Endicott church at that time.

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**ATLANTIC CITY.** Pastor Clarence Mason, Jr. reports that considerable redecorating has been done to the building of the Chelsea Baptist Church. Plastering, new light fixtures, and a complete paint job was done in the basement. A larger platform was built and classroom partitions removed in the basement auditorium which has been used for church services as well as other meetings since December 20th, due to fuel oil shortage. It also became necessary for the church to change from oil to coal, necessitating new grates in the furnace. All the work was done by the men of the church which meant a great saving in cost. Recently new song books, "Tabernacle Hymns, No. 4" were purchased for the Bible School.

Mrs. Mason had been seriously ill since February 17th with virus pneumonia, which kept her down for about six weeks.

The finances of the church have steadily increased, which has enabled them to reduce some outstanding indebtedness.

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## NEW JERSEY

**HADDON HEIGHTS.** The Spring Rally of the Tri-State Fellowship of Independent Baptist Churches was held at the Haddon Heights

Baptist Church, K. W. Marsteller, pastor, on Friday, April 9th. Speakers at the afternoon sessions included Rev. Edward E. Washburn and Rev. Gerald L. Stover; in the evening service Rev. Kenneth R. Kinney of Johnson City, New York, spoke on the subject, "God's Christ."

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**HACKENSACK.** The First Baptist Church, Harry C. Leach, pastor, has been actively interested in the Soldier's Gospel Center near Camp Shanks, which was instituted by the North Jersey Ministers Fellowship, an interdenominational group. A large double house known as "The Old Stone House" and four acres of ground were purchased for \$7,500.00. Extensive repairs are under way, which may total about \$5,000.00. The First Baptist Church has invested over \$5,000.00 toward the initial expenses of this work. A full-time worker has been engaged as director of the center, Rev. M. Robert Williams, a missionary from Borneo.

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## PENNSYLVANIA

**ERIE.** On Tuesday, March 16th, the Independent Baptists of Western New York and Northwestern Pennsylvania met at the Bethel Baptist Church for their monthly gathering. The theme of the day was "Evangelism in the Local Church." Rev. Travis of Sherman, New York, brought a message in the afternoon, followed by a period of discussion. Rev. William S. Rose, pastor of the Hough Avenue Baptist Church of Cleveland, was the guest speaker of the day and brought a message in the afternoon on the thought of "The Layman's Responsibility." His closing message of the evening was "Sirs, We Would See Jesus."

The annual missionary conference of the Bethel Baptist Church was held April 7 through 11. Numerous missionaries and nearby pastors were heard during the five-day conference.

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## WEST VIRGINIA

**MANNINGTON.** The Calvary Independent Baptist Church, under the leadership of R. Kenneth Smelser is enjoying great blessing. The mortgage on the property was paid in full recently, thus being two years ahead of their agreement. For the first time the interior of the building is being completely redecorated. A series of meetings held recently ran a week longer

than advertised. The missionary offering was also greater than ever before, all of which was a great source of joy to the pastor and membership.

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### OHIO

DAYTON. The Haynes Street Baptist Church recently held a week of revival services with Rev. Sam Sloan from Cattleburg, Kentucky doing the preaching. Fred Jones is pastor of the church.

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### MICHIGAN

GRAND RAPIDS. The Berean Baptist Church, under the leadership of Howard A. Keithley, pastor, reports another good year for the church. The annual meeting in January showed a present membership of 804. There were 47 additions and 27 subtractions to the membership. Total gifts amounted to \$30,247.19. A special effort is being put forth this year to liquidate the mortgage, which amounts to \$7,512.40.

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ROCHESTER. A little more than two years ago, the First Baptist Church in Rochester, under the leadership of Rev. W. S. Colegrove, engaged in a program of remodeling and enlargement of the house of worship. Completed in time for dedication services in June of 1941, the program involved an expenditure of several thousand dollars.

At the end of February, 1943, the Church found itself with ample funds on hand to liquidate the indebtedness on the building. Receipts for February amounted to slightly more than \$700. The balance carried into February from the previous month also amounted to slightly more than \$700, giving the church a fund of \$1,400 with which to pay operating expenses for one month and to retire the building debt of \$424.24.

Retirement of the building debt has been accomplished without a "drive," members and friends of the Church contributing regularly to that end.

—The Fundamental Fellowship.

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FLINT. The bi-monthly meeting of the Association of Regular Baptist Churches of Eastern Michigan was held in the South Baptist Church April 2nd. After messages were brought by Rev. David T. Jordan and evangelist David J. Davies. The evening message was brought by E. D. Ferguson.

Rev. D. J. Davies conducted an

evangelistic campaign in the Emmanuel Baptist Church of Flint, March 30 through April 11. Brother Davies is pastor of the Baptist Church in Faribault, Minnesota. D. T. Jordan is pastor of the Emmanuel Church.

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SAGINAW. D. Walter Davis, new pastor of the Faith Baptist Church, has recently launched a program of building improvement. Said Pastor Davis, "We are removing some partitions, painting the walls of the auditorium, and covering the ceiling with beautiful colored Celotex."

A half-hour Sunday Afternoon radio program has been started over Saginaw station WSAM, known as "The Amazing Grace Broadcaster." The program is heard at 4:30.

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THE ANNUAL REPORT of the Wealthy Street Baptist Church as of March 1st showed total receipts of \$58,974.66. Of this amount, \$33,094.66 was raised for missions alone. Under the leadership of Dr. David Otis Fuller the church is tackling a still greater budget for this year, and have set for themselves a total goal of \$60,000.00 of which \$34,000.00 was allotted to Missions. We congratulate Dr. Fuller and his people on these splendid accomplishments.

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### INDIANA

PRINCETON. At a recent business meeting, the First Baptist Church voted to increase their appropriations for missions by fifty per cent. It will probably mean about \$400.00 more for missions than previously given. Beginning April 5th, an additional radio station will be added to the two already carrying "The Bible Church of the Air," a program directed by Orville Yeager. The program will be heard over station WTRC in Elkhart, Indiana every Monday from 4:30 to 5 in the afternoon. This program is at present heard over W DAN of Danville, Illinois on Wednesday at 5:30, and WSON of Henderson, Kentucky at 2:30 on Sunday afternoons.

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INDIANAPOLIS. A five-day Prophetic Missionary Conference was held in the Berean Baptist Church beginning March 17th, which conference was under the sponsorship of the Hebrew Christian Alliance of America. The subject was "The Tragedy of World Jewry." Among those heard on the program were Rev. Nathan J. Stone,

Rev. Morris Zeidman, and Rev. Jacob Bernheim.

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THE GRACE BAPTIST CHURCH, having lost their building by fire on January 3rd, have been meeting in a vacant building one and one half blocks away from their former building. H. B. McClanahan, pastor, was suffering from a sinus infection at the time of the fire and had engaged a supply for his pulpit. The church burned at 3:30 that Sunday morning. For several Sundays they met in the home of one of the members just across the street from the church. Within several weeks Brother McClanahan was able to be up and about, and had secured a building and other equipment to go on with the work. A new fireproof building is being planned for the same spot where the former church stood. A number of the fundamental Baptist churches of Indiana sent gifts to the amount of \$495.97. Any church desiring to further assist them in rebuilding may reach the pastor at 2007 Park Avenue, Indianapolis.

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ORVILLE YEAGER was expecting to be with Rev. George S. Peep of the Broadway Baptist Church of Paducah, Kentucky, for two weeks evangelistic meetings, possibly the last two weeks of April. The Broadway Church is the only independent Baptist church in that city.

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### ILLINOIS

THE REGULAR BAPTIST NEWS, a monthly publication, has made its debut with the March issue, and represents the Regular Baptist churches in the Mississippi Valley Fellowship of the St. Louis-Alton, area. Rev. D. L. Osburn of Roxana is the managing editor. We congratulate our brethren in that area for this newsy and inspirational sheet.

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TROY. The First Baptist Church greatly enjoyed two weeks of evangelistic meetings with Evangelists Paul Levin and Bob Findley, better known as "Paul and Bob." Christians were stirred and revived, several professed faith in Christ, and a number of young people surrendered their lives to the service of the Lord. Brother Paul Levin surely preached in the power of the Holy Spirit of God. Great conviction of sin could be seen among the unsaved. Brother Bob Findley, the blind singer, was

much used of the Lord as he sang the old Gospel hymns which the Holy Spirit used to seed the fallow ground. Elmer W. Walker is pastor of the church.

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**FOSTERBURG.** The Baptist Church entertained the young people of the Mississippi Valley Fellowship in their church on March 25th. A combined choir from all the churches led in the singing. Roll call of the churches showed that Bunker Hill had the highest attendance. In all, there were about one hundred forty present from the nine churches. Rev. Percy Ray spoke from the text, Jeremiah 3:4, "Father, thou art the guide of my youth." Following the services, the young people gathered in the church basement for refreshment.

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**THE MISSISSIPPI VALLEY** group of churches planned a five-day conference April 26th through the 30th at which the members of the state council were to be the speakers. The conference was to be held in each of five churches concurrently. This was planned in view of the elimination of the spring meeting of the State Association.

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**PLAINFIELD.** A one-day Regular Baptist Bible conference was held in the First Church April 15th, with Rev. M. S. Hansen of Harvey, Rev. C. F. Fields of Chicago, and Rev. Tom Fletcher of Utica.

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**CHICAGO.** A two-day Regular Baptist Bible Conference was held in the Portage Park Baptist Church April 12th and 13th with Rev. R. F. Hamilton of Pana and Rev. A. G. Annette of Plainfield doing the speaking. C. F. Fields is pastor of the church. This two-day conference was to be mainly for the local and nearby churches for the purpose of informing them concerning Regular Baptist activities.

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**UTICA.** The Utica Baptist Church on March 28th, under the leadership of her pastor, T. C. Fletcher, by vote of 96 per cent majority, severed their connection with the N. B. C. and all its affiliates, and expressed a desire for fellowship in the G. A. R. B. C. A further article on this action appears elsewhere in this issue. We praise God and rejoice with the pastor and people in this clear-cut victory for Jesus Christ.

A regional Regular Baptist conference was scheduled for the Utica

church on Wednesday and Thursday, April 21st and 22nd. A. G. Annette of Plainfield and John Rader of Silvis were to be the speakers. Bob Cook of LaSalle was to be the song leader for the conference.

\* \* \* \*

**LASALLE.** On March 20th the local paper, the "Daily Post-Tribune," published a special "Stars and stripes" edition, in which was a special church section. An entire page of this section was taken over by the First Baptist Church. A special article was written by Rev. Robert A. Cook, pastor; a list appeared of the boys serving in the armed forces, and a number of pictures of their missionaries and members of the church that are serving or training for Christian service. We congratulate Bob Cook and his people on their splendid page.

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**DR. EARLE G. GRIFFITH,** president of the Baptist Bible Seminary of Johnson City, New York, proved a blessing to a number of the churches in Illinois. From March 24 through 28 he was with the First Baptist Church of Pana; on the 29th he spoke in the Riverside Baptist Church of Decatur; from March 30th through April 1st he conducted a three-day Bible conference with the Berean Baptist Church of Bunker Hill.

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**PANA.** The Women's Missionary Union of the First Baptist Church, desiring to be a blessing to the boys in the armed forces, raised a special offering and sent copies of Paul Hutchens' book "A Cup of Cold Water," to the boys who are still in the United States. It is hoped that these books will be circulated among the men in the service and that the blessing shall be continuous.

In the April business meeting, the church heartily voted to send Rev. and Mrs. R. F. Hamilton to the May conference in Johnson City, New York, with all expenses paid. Ye Editor advises all other churches to please note: "Go thou and do likewise."

\* \* \* \*

**DECATUR.** The ministry of Evangelist John Linton was a real tonic to the Riverside Baptist Church, where he conducted a week of meetings March 22nd through 28th. Mr. Linton has been invited to return for a two weeks campaign in the fall of '44.

Pastor J. M. Carlson has begun

the publication of a monthly paper known as "Radio Echoes," which sells for the price of one dollar a year. This he uses as a supplement and a contact for his radio program heard daily over station WSOY from 1:30 to 2 in the afternoon.

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## WISCONSIN

**WISCONSIN RAPIDS.** Pastor O. B. Ransopher reports that the Calvary Baptist Church received fifty-three new members during the fiscal year ending February 1st, all coming by confession of faith excepting twelve. Not having a baptism, thirty of the candidates were baptized in beautiful Nepco Lake. Pastor Ransopher has conducted a radio program every Sunday afternoon for the last ten months. God has wonderfully provided for their every need. The church follows the practice of advertising their meetings, and 110 articles of advertising were written for the local newspaper. The floor of the church auditorium was sanded and re-finished, the platform worked over, a new pulpit was secured, new hymn books, a new communion set, and new collection plates purchased. The mortgage against the church was burned in an impressive ceremony on June 14th. It was only during this past year that the name of the church was changed from "Calvary Bible Church" to "Calvary Baptist Church."

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**MILWAUKEE.** The Garfield Baptist Church enjoyed the ministry of Dr. E. G. Griffith on March 21st. On Monday afternoon, Dr. Griffith addressed the Christian Business Men's luncheon at the Hotel Medford. On April 11th, R. G. LeTourneau, the outstanding Christian industrialist, spoke in the church. Mrs. Harold Strathearn provided the music for the occasion. Mr. LeTourneau and Mrs. Strathearn were also heard over "The Gospel Hour" early Sunday morning.

\* \* \* \*

## IOWA

**WATERLOO.** Dr. R. T. Ketcham reports that the Third Annual Missionary Conference, which closed March 21st, was one of the best programs the church has ever had. It was also a great week financially. The Regular missionary budget calls for \$760.00 a month. Several weeks before the conference the church voted to take the full support of one of the young church couples finish-



ing Moody in April and who are going to Africa under the Sudan Interior Mission. To their full support is also added \$1,400.44 for passage and \$300.00 for equipment. The same night it was voted to take over the full support of another young couple of the church who will graduate in August and are to go to Colombia, South America, under the Association of Baptists for World Evangelism. Their passage and \$300.00 in equipment was also approved. In view of this added load, Dr. Ketcham proposed to the boards and the church that they pray and give during the missionary conference week toward a goal of \$1,500.00 cash offering, over and above the regular missionary giving. Although income tax payments were due the middle of that week, and severe weather set in, by Sunday morning they had \$1,480.00. The evening offering brought in \$392.00, making an offering of \$1,876.99 instead of \$1,500.00 as originally hoped for. In addition to this, the regular missionary gifts of the church for the two Sundays was \$333.19. Beside all this, Mr. and Mrs. Graham Hay sent in a check for \$1,500.00 designated for the opening of a new missionary station in Nigeria. Another member of the church gave \$200.00 for a special work which he is carrying on in Africa. The sum total was that the members of Walnut Street Baptist Church gave on and between Sunday the 14th and the 21st, \$3,910.18 for missions! We are sure there must have been many hallelujahs shouted among the members over this accomplishment. We praise the Lord with them for such hilarious giving.

Last year the church gave \$11,788.00 for missions. The first quarter of this year the church has already given \$6,271.00.

\* \* \* \*

FOREST CITY. P. H. Kadey, an artist and preacher from Flint, Michigan, conducted four services April 7 through 11 in the First American Baptist Church, of which L. H. Marx is pastor. Mr. Kadey frequently sings while he draws his pictures.

\* \* \* \*

#### WASHINGTON

THE COLUMBIA BASIN MISSION UNDER the leadership of George Kehoe now publishes a little monthly paper called "The Columbia Basin Missionary," in which are to be found articles of information concerning this splendid Bap-

tist work. Anyone interested in having this sent to them, write Rev. Kehoe, P. O. Box 1001, Wenatchee, Washington.

\* \* \* \*

WENATCHEE. On March 10th, the First Baptist Church, George Kehoe, pastor, voted to withdraw from the Northern Baptist Convention and the Washington State Convention, and to offer their fellowship to the G. A. R. B. C. We congratulate Brother Kehoe and his people for this move, and pray that it will result in much blessing to them.

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TACOMA. Dr. R. L. Powell was engaged in several evangelistic campaigns in the South the last few weeks in April and the first of May, before going to Johnson City, New York to attend the annual meeting of the G. A. R. B. C. He planned to hold brief engagements at Corpus Christi and Beaumont. During his absence, one of the pulpit supplies was Dr. R. T. Ketcham of Waterloo, Iowa, together with other members of the American Council of Christian Churches. Dr. Ketcham is touring the West coast, setting up conferences for the American Council. He was in Tacoma April 18th.

Rev. Hyman Appleman, the Hebrew Christian evangelist, is scheduled for a campaign in Tacoma for two weeks, beginning July 26th. A number of the churches are uniting in this campaign.

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#### THE JUDGE AND A BOY

Circuit Judge Paul V. Gadola had the sympathy of every right thinking citizen on March 25 when he sentenced John Wesley May, 16, of Flint, to life imprisonment. It was a hard hour for Judge Gadola, an hour that brought tears to his eyes.

The crime of which the youth was adjudged guilty was first degree murder. The business of the court had been to determine the exact nature of the crime since the boy had confessed to the brutal slaying of his six-year-old sister. In his confession, he admitted that he had killed her because she was noisy and annoyed him. He first tortured her and then shot her three times in the abdomen with a rifle because she cried out when he mutilated her body with an arrowhead.

Young May was not insane. His sanity was established by persons qualified to sit in judgment upon

such matters and to advise the court. The thought of the crime would be easier to tolerate if it could truthfully be said, "The boy was insane." But he was sane! And there is a tragedy great enough to bring tears to the eyes of both judge and people!

The Detroit News, under date of March 25, ended its brief account of the court room scene with the following paragraph:

"John was an avid reader of mystery books and a regular attendant at motion picture shows. Judge Gadola said the boy undoubtedly had been influenced by 'blood and thunder films and books.' "

One wonders how many Christians lived within a quarter mile of John's home and never made any effort to win his heart to the Lord Jesus Christ!

No wonder there were tears in Judge Gadola's eyes!

—L. P. Buroker in

"Fundamental Fellowship"

\* \* \* \*

Writing in "Temple Tidings" of a recent trip he had taken, Dr. R. H. Powell said:

"I observed many things of interest and joy, but some of distress. I will say that I noticed that practically every one who travels smokes. The man or woman who travels these days and who does not smoke certainly has no protection from the poisonous smoke. One is soaked with the stuff whether he wants it or not. The smokers have the trains and busses without regard to any one who may not desire their filth. I was almost sick a time or two from the load of second-hand tobacco smoke. Drinking is simply the habit of vast numbers of American people. Talk about the evils of prohibition, I have never seen anything so filthy and disgusting as the way our American people are living in the gratification of the very lowest appetites. God can't allow this thing to go on without some kind of judgment. America turned back to garbage cans when she repealed the prohibition amendment. Hell has broken loose. Some one must pay."

We certainly can "Amen" your experience, Dr. Powell. Unless this condition is remedied, the railroads can look for self-respecting citizens to turn to other modes of travel when the emergency is over.—R. F. H.

## FLASHES FROM FOREIGN FIELDS

### NEWS FROM FAR OFF LIBERIA

Dear Praying Friends:

As we commence another new year let us again urge upon you our need of your prayer fellow-ship—

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Hebrews 10:19.

Join with us in praise for the blessings He has bestowed upon us during the past year. We are now preparing to have another baptismal service at Tappi, some of those who have professed to accept the Lord as their Saviour during the last year now being desirous of confessing Him before men. However there are still many who worship the Lord with us each Sunday and in many towns farther out which are visited regularly who are not ready as yet or who still need further teaching. Life does not move quickly in Africa and so the straightening of plural marriages which have been made before being saved often takes months if not years.

Nearly one year ago we sent out the second of our native evangelists along with his wife, but they were only out a short time when we were compelled to bring them back to Tappi to reside and work out from here owing to conditions created by the war. This was a disappointment to them and to ourselves but now we have full permission to send out as many evangelists as we wish to whenever we may feel led. This first couple and another have already left and a third will be leaving in about one week. The blessing which has come as a result of the labors of the first evangelist we sent out just over a year ago makes us look forward to far greater blessings at these three new points. Living amongst the people as a Christian family, holding daily meetings for prayer and preaching in the town in which they reside and surrounding towns and farms is a real testimony. We ourselves now must visit each of the points where these Christians are locating regularly, respectively 21, 12 and 30 miles distant, to encourage them and assist them in teaching those who are won to the Lord. Our first

evangelist, Gaduo, located at Gre, 18 miles distant, we already try to visit weekly on the motor-cycle.

All our evangelists work on faith, trusting the Lord to supply their needs. Usually they have been receiving about six shillings (American—\$1.20) per month, and with other expenses for house, etc., it amounts to about \$2.00 per month for each. This comes from the native church offerings. However for a time we shall miss these Christians from our services and from the mission where they have been living since they were the main standbys of the church. Pray with us that the Lord will lay the burden upon others of our Christians to prepare for this work as well since there are many other places in the district which need permanent evangelists.

For the last three months much of our energies have been expended in erecting new buildings, planning them and working on the same. Working does not mean entirely manual labor but it does mean patient supervision all day long of slow African labor which does not comprehend the white man's method of building nor see the value of erecting brick buildings which will last permanently while their own last four or five years or less. Five main buildings and two smaller ones have been erected this year which means that we should not have many more buildings to erect in the future, but the thatch roofs are far from permanent. In addition to these new buildings we have been putting the permanent roof on our own house. My experience in all building, but especially in brick has all been gained by experience in Africa, and now this is the first time I have put up a roof. Well our heavy rains which we can expect at any time of the year will tell if it has been done properly or not. In fact the rains did not wait till we completed the roof for they came while we only had the ceiling between ourselves and the sky with the result that big chunks of clay of which the ceiling is made, daubed around a frame of sticks, began falling and water with them even to form a pool in the center of my bed at eleven o'clock one night. Then I found a different bed for the rest of the night.

I can write the above experiences in the first person since Catherine had to go to Monrovia just before I started the work to attend the annual Teachers' Institute conducted by the Department of Public Instruction. One of our Christian school boys, Gbende, accompanied her on this trip, since he is not only our cook, but acts as a student teacher in the school. In addition to this he is quite good in the use of the sewing machine on either men's or women's clothing. He was a pure native Bassa boy who came to us only in 1935, having only gone to school for two or three months before. Last October he was married to the daughter of one of the three couples, (Gio), who are now going out as evangelists. Another of our school boys was married also to a Christian girl just before that time.

As we look back upon the work of the past years which we have spent in Liberia there has been much of our labor in the schools which does not seem to have borne much fruit, and perhaps that can be said too of preaching in some of the towns, particularly those nearer the coast where our work was till 1937. However this is not entirely so for the printed Word in the Bassa tongue is continually gaining ground and we know the Word of the Lord will bear fruit. In the district around Tappi there are now persons who have professed in many towns so that the Word of the Lord is beginning to be a stronger and stronger force in the land. We know with this that God's promises will not be in vain for those who are not now under our direct teaching. Pray with us for a Spirit-filled revival to sweep over the whole land, even touching the native Christian churches not under white supervision (all near the coast) where there is little emphasis or none on separation from the things of the world.

Recent news came to us that restrictions which were applied for a time against the white women coming to Liberia owing to war conditions had now been removed. If we did not hear little scraps of war news about once a month or so we would hardly know that there is a war on. Surely the Lord has been good to us. Now pray

that He may be even better and send us some new laborers. Time for furlough which we in our hearts do not want will be due before too long for all six of us on our two stations on our field. We cannot leave to the best interests of the work till someone comes to take our place. Pray that the Lord may raise up young people for this land still open to the Gospel. We are told some American soldiers are in Liberia though we have not seen any of them, but for Christian young people to come it seems to be so hard. Well, the Lord promises for 1943 are just the same if not better than for 1942—"I will never leave thee, nor forsake thee."

Yours for souls in Liberia,  
Catherine and Gordon D.  
Mellick.

### WARFIELDS BUSY IN BRAZIL

Dear Friends:

Another year gone, another year here and as we look back over the past year, our hearts fill with praise to Him who has so bestowed His blessings upon us. This past year has seen us back in Brazil, our prayer is that this coming year will see us back among the Indians. Our hearts are not here in Manaus, but up on the upper Rio Negro River. How true these following two lines of poetry are,

"An Indian bowing in worship there—He gropes in the dark . . . alone" Alone, without our Christ, dying without an opportunity of hearing the good news of salvation. Pray with us that soon we might be able to go forth.

#### A Heathen Ceremony

Much time has passed since our last letter, and many things have happened. Shortly after sending our last form letter, the people celebrated what they call here, "All Saints Day." In some ways it corresponds to our memorial day. On this day almost everyone in the city of Manaus goes to the only cemetery to place burning candles on and around the graves. When there is no more room, the roadsides and pathways are lined with candles. When it is all over, the cemetery is lit up with literally thousands of candles. This is done to give light to the souls in purga-

tory. If they only knew of the darkness that prevailed in their own lives and of the Light greater than that of a candle which could lighten their souls for eternity. In just about an hour mingling with the crowd, we were able to give out 500 gospels. Pray that they may bring forth fruit.

#### A Gospel Center

Christmas was a busy time here for all. We had our service for the children and the folks of the mission on Christmas eve and the mission was packed. Many that couldn't enter stood looking in at the windows. The Young Peoples' group and the Sunday School which has been increasing steadily these past months presented the Christmas program.

After being delayed several times, the believers met together last Sunday for the Lord's Supper and afterwards organized themselves into the Gospel Baptist Church of Manaus. Work was started at once to raise funds for the building of a new church as the old mission building has long been too small to accommodate the growing work. Pray that it may grow in grace as well as in number.

#### Sickness

Perhaps many of you are wondering why the delay in this letter. This past month has seen all three of us down sometime or the other. Mildred and Billy have had attacks of boils which has handicapped them and made them feel miserable. Billy is finally better, but Mildred still continues having about twenty so far. They have so taken her strength that she has spent several days in bed.

I had an infection for some two weeks, and was flat on my back, unable to walk. The last week I had a fever every day. Finally the infection broke, the fever left and I began to get better. But these sicknesses have so drained on our strength that we are back to where we were when we left for the States two years ago.

#### The Launch

In our last form letter, I spoke of a trip that I was planning to take this month up the Rio Negro. Due to my sickness and the amount of weight that I lost, which as yet I haven't been able to regain, I have

had to cancel this trip. From experience I know how this trip would effect me, being a month or more by canoe and living mostly off of the food of the Indians. And since I am now lighter than I have been in ten years, I can't afford to lose the weight which this trip would take from me. But the Lord has given us Romans 8:28 and again we see it working.

An Englishman working in chicle, from which chewing gum is made left a month ago on the same trip that I was to take. Before leaving we had a long talk and he is to bring me back all the information that I was to have gotten myself. This way we are able to get a head start on building the launch. Due to a shortage in workers there is now a shortage of lumber for private work so that as yet, we haven't been able to get our launch started. We are to receive our answer by the end of this month from the builders as to when they will be able to start. Pray much about this. Without the launch, we cannot go among the Indians for the Brazilian law forbids anyone but Indians to live on Indian land. Our Lord is able, and His death was for these Indians as well as for us.

Now as we bring this letter to a close, we want to thank you all for your part in this work, whether by prayer or gift. May God bless each one of you in your labors for Him.

Yours in His service on the Rio Negro River,

Walter and Mildred Warfield.  
Romans 8:28.

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DON'T  
LET  
YOUR  
SUBSCRIPTION  
EXPIRE  
!  
RENEW  
NOW!

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## A WORD ABOUT ISRAEL

(Radio message by Pastor Joseph M. Stowell of the Tabernacle Baptist Church, Ithaca, New York, preached over WHCU, Jan. 30, 1943.)

In Ps. 69:20 we read prophetically of Christ: "Reproach hath broken my heart."

Friend, His heart was broken by the reproach of your sin and of mine. Hence, He is now a sympathetic high priest who ever liveth.

He is moved with compassion for the world and its sin today.

The suffering multitudes of the earth are known of Him. He hears their cry, when made in faith.

Not a sparrow falls but He is aware of it.

Think you not then, that He knows the jeopardy, the suffering, the death of those boys and men on the battle fields today.

And His eye does not miss the little people who, with their mothers and the aged and the halt and the blind starve and are oppressed.

He knows and cares. He is the God of a broken heart.

Ben Hecht, writing in the American Mercury Magazine pens a most pathetic note on the theme, "REMEMBER US." He pictures the peace table after the war with representatives of all the downtrodden nations pleading their case. From Poland, from Holland, from Norway, from Greece and so on—All will be there says he. But, he asks who will appear to speak for the Jews, who more than any other people have borne the brunt of Hitler's heel.

"Who will speak for us," cries Jewry around the world.

And the thought on every heart seems to be that there will be no one to represent, nor to remember, nor to plead as an authorized representative for the downtrodden Jew.

And I am sure that this cry touches a responsive chord in every American's heart for we have watched with horror the outrages of our day against God's ancient people Israel. And every true Christian has a heavy heart for them, for we love this nation from which our Lord came in His incarnation. Who will avenge Israel???

Is there no one??

Yes, there is one — Ben Hecht didn't mention Him, but nevertheless there is one who will avenge their complaint.

And that is God, Jehovah, who called them and loved them through Abraham. In Genesis 12:3 God

speaks of Abraham's seed, saying "I will bless them that bless thee, and curse him that curseth thee."

These are the first two of five principles I want to write upon your heart this morning.

Those that curse God's people Israel will be cursed of God.

Hitler is now under the curse of God and in God's time will receive His just reward.

That is why Hitler cannot win the war—He has God against him.

But note too, it is written, those that bless Israel will be blessed of God. This has been true throughout history. Watch the nations that treat Israel well!

It will be graphically true in the future. Note the Judgment of the nations mentioned in Matthew 25:31-46. Those who treat Israel well during the Tribulation period when Anti-Christ reigns will be the sheep nations who are allowed to live on into the millennium when Christ will personally rule the world for 1,000 years in perfect peace.

Then notice that in I Sam. 2:30 God says, "Them that honor Me I will honor, and they that despise me shall be lightly esteemed."

This is the third important precept of today's lesson.

**HONOR GOD AND HE WILL HONOR YOU!** Despise Him and you will be lightly esteemed of Him.

You honor the Father by recognizing and having faith in His Son, Jesus Christ.

You honor God, by believing His Word.

If you do not believe God's Word you call Him a liar.

He has told the truth about your sin, and saviour and your salvation. Believe Him—Honor Him and He will honor you.

Besides this, in the fourth place, God says in James 4:8—"Draw nigh unto God and He will draw nigh unto you."

God meets a man more than half way.

In fact He sent Christ to die for your sins before they were committed. He is waiting for you to recognize this proffer of His love.

Draw nigh therefore to Him. We come through Christ for it is written in Ephesians 2:13, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

This brings us to the last of this gracious set of divine laws by which God deals with man.

It is this: If you will receive Christ, God will receive you—and not until.

In John 1:12 we read, "But as many as received Him, to them gave he power to become the sons of God, even to them that believe on His name." And in Ephesians 1:6, "To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved."

When you receive Christ, God the Father receives you in Christ—you are accepted in the beloved!

There is no other way.

This is God's way.

Take Christ as your Saviour this morning.

Open the door of your heart to Him and He will open the door of heaven to you.

## IN THE FURNACE

"He sat by a fire of seven-fold heat,  
As He watched by the precious ore,

And closer He bent with a searching gaze

As He heated it more and more.  
He knew He had ore that could stand the test,

And He wanted the finest gold  
To mould as a crown for the King to wear,

Set with gems with a price untold.

So He laid our gold in the burning fire,

Tho' we fain would have said Him 'Nay,'

And He watched the dross that we had not seen,

And it melted and passed away.  
And the gold grew brighter and yet more bright,

But our eyes were so dim with tears,

We saw but the fire—not the Master's hand,

And questioned with anxious fears.

Yet our gold shone out with a richer glow,

As it mirrored a Form above,  
That bent o'er the fire, tho' unseen by us,

With a look of ineffable love.  
Can we think that it pleases His loving heart

To cause us a moment's pain?  
Ah, no! but He saw through the present cross

The bliss of eternal gain.  
So He waited there with a watchful eye,

With a love that is strong and sure,

And His gold did not suffer a bit more heat,

Than was needed to make it pure."

—Selected.

## ST. LOUIS JEWISH MISSION

5872 Cabanne Ave.  
St. Louis, Mo.  
Mar. 1, 1943

Dear Christian Friends:

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12.

I was in Harry's store a couple of years ago and he was decidedly unfriendly, he didn't want any part of the gospel of Christ, but last week we were in his store again and he greeted us with a smile and wanted to talk about the Bible, he wanted to know what the Bible says about the Jews in the present world conditions. We asked him if he had ever read the New Testament, after we had read several Old Testament prophecies to him. He said, yes, he had been reading it just the night before, and showed us his copy in Yiddish. When I saw that New Testament I understood his changed attitude, the word of God always has its effect on those who read it. While we were talking to Harry a young Jewess came in; we offered her a New Testament, she said she didn't want it, that she had about given up all religion as she had heard so many theories she didn't know what to believe. I asked her if she would like to know what is right and she said she would, but that the few times she had read the Bible she couldn't understand what it is all about. We offered her the New Testament again telling her it is God's word, therefore it is the final authority on all spiritual questions, she took it and I asked her to allow me to make a few suggestions for reading it. I opened to Matt. 1 and told her a lot of people never get through that first chapter because of all the names, she said that was exactly her experience. I explained that those names are the family tree of Jesus, for this Jew, Matthew, knew that Messiah was to come from the tribe of Judah, of the line of David; so when Jesus presented Himself to Israel at Messiah, Matthew looked up his genealogy in the records and found His ancestry to be correct according to the prophets, so that was the first thing he put in his record of the

life of Jesus. When I told her how all the genealogical records were destroyed when Titus took Jerusalem and now no Jew can prove what tribe he is from she was really interested and for another half hour we read prophecies of Messiahs coming and the fulfillment in Jesus. She said it all seems so plain why is it, even now, Jews won't believe Jesus is the Messiah. I told her that it is the fulfillment of Isa. 53:3, as I showed it to her I asked if it isn't strange that from no other have the Jews "hid as it were," their faces, she said, "When you think about it, it is for Jesus was a Jew." She thanked us for the New Testament and for the explanation of it.

At the meeting in our mission home on Feb. 7th we had six Hebrews, five of them were Christians, it encourages each of them when they meet other Hebrew Christians. In all our meetings we encourage Jews who are saved to be baptized and attend the church services for we know those who do are better able to stand the opposition of their own people. Christian fellowship strengthens any believer. Just last week we were thrilled at the way

Meyer Cohen took his stand, as a Christian, against his own son, this son sent for his dad to go to Ohio to work in his store, sending him train fare and expense money to get him to go. Meyer told them, before he left St. Louis, they were not to interfere with him going to church, and they agreed. The first Wednesday night he was there he went to the Baptist church to prayer meeting, his son followed him and raised a big fuss, said he ought to be ashamed of himself and ordered him to leave town before Sunday but he stayed and went to church Sunday and then came back to St. Louis. We told him how glad we were for his stand for Christ and he said, "Jesus never fails me, so I had to put Him first." I am sure knowing he had Christian friends who love him and pray for him helped him to stand this test. I am sure you who by your prayers and gifts make our ministry possible will rejoice with us for the privilege of helping Jews who are saved to become established in the word, as well as giving the gospel to those who are yet without Christ.

Yours in His Service,  
Mary Dowding.

## THE BAPTIST BIBLE SEMINARY

DR. EARLE G. GRIFFITH, Pres. DR. EMERY BANCROFT, Dean

### WEEKLY STREET MEETING PROVES TO BE A REAL WITNESS

Every Friday evening on one of the corners of the Johnson City business section a group of Seminary students gather and after prayer together begin singing gospel hymns. This street meeting has continued all year at this time and place and has had an effective ministry. On both sides of the street at this corner are bus stops where people must wait. Several fellows are stationed on each corner and give out tracts to passersby. After a lively song or two, a testimony is given by someone of the group and then more songs and another testimony. Each week a different person is chosen by the director, Carl Narducci, to give a short message stressing salvation. Thousands of tracts have gotten into the hands of those that need them by this means, many personal contacts have been made and several have found the Lord. Although part of the assigned practical work of the school

for some, more than half of those that attend do so voluntarily.

### NEW MUSIC DIRECTOR

Mrs. Ralph Mitchell of Johnson City has been selected to succeed Mrs. Nichols as Director of Music at the Seminary. A member of the First Baptist Church, she has been active in the musical work of the church.

### DAY OF PRAYER

Twice each school year when students arrive ready for classes they find that the day has been set aside for prayer. March 12 was one of those days. Dean Bancroft began the day with an exhortation to examine ourselves with a view to correcting our thought life, for it is the seat of good and evil actions. "Out of the heart are the issues of life." Following his message a time was spent in heart searching prayer and meditation before the Lord, during which many prayed for a higher level of spiritual experience. After a short intermis-



sion, Bernard Bancroft spoke on "Consecration" and another season of prayer followed. Miss Fletcher then led the group in a Missionary prayer meeting. After lunch Dr. Griffith spoke on the subject of "Prayer." He pointed out that prayer is a real exercise, that it takes a real believer to pray and that praying secures real results. Echoes from that day of prayer still reverberate as students testify of the real results that prayer has made in their lives.

#### SPRING VACATION

Half way through the second semester a week's vacation gives everyone a chance to relax before "girding up the loins of the mind" for the strenuous two months that remain. A great many returned to their homes for the holiday.

#### A SLAP AT THE FAINT-HEARTED

Was recently taken by F. B. I. director Hoover, when, in addressing members of the N. Y. C. Police force he said: "Tolerance is the GREATEST CRIME of our Day." Greater than murder? . . . greater than theft? . . . Greater than sabotage? . . . greater than espionage? . . . Greater than FALSE DOCTRINE? CERTAINLY . . . for TOLERANCE is the FATHER OF THEM ALL! — The Devil did his work well through the preachers of "Pacifism" (hiding behind the misnomer of the "Tolerant, broadminded, Progressive") in RELIGIOUS . . . EDUCATIONAL . . . and POLITICAL institutions. And its taken a WAR to arouse even SOME to a sense that WAR demands that we shall become "hard-boiled," and "beardown" on "Pacifistic crackpots" who sabotage our war efforts by calling for APPEASEMENT (Tolerance). The enemies of our Country whether WITHOUT or WITHIN deserve NO TOLERANCE. And this principle holds as true in SPIRITUAL circles as in MATERIAL. The follower of Christ who is unaware that the Christian life is a WARFARE is "blind and cannot see afar off." Yet such is the sad lot of the professing church as a whole. It has "Tolerated" the exponents of doctrine which is contrary to the Word of God the Bible. Fearing lest they should be looked upon as "Narrow-minded" and "Bigoted," men have KEPT SILENCE, until most of our educational institutions, and all of our "Conventions" and "Councils" have been taken over by religious apostates,

who, like a proverbial "cuckoo," have "stolen the nest" built by those who believed God's Word. And they are as truly "saboteurs" of our Country as were those who were landed from a German submarine, except that AS YET they are being "tolerated." God give to the Bible-believing Christian the courage to stand AGAINST such "appeasement" of God's enemies, instead of FURTHERING it as a group of self-styled "evangelicals" are presently engaged in doing, when refusing to take a stand against the "Federal Council" and similar organizations. If one knows of a SUBVERSIVE person or organization, it is his PATRIOTIC duty to GOD and Country to expose it!—Kenneth R. Kinney.

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#### GEORGE MULLER (1805-1898)

This was George Muller's testimony after long experience: "The vigour of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts. I solemnly state this from the experience of fifty-four years. The first three years after conversion I neglected the Word of God.

"Since I began to search it diligently the blessing has been wonderful. I have read the Bible through one hundred times, and always with increasing delight. Each time it seems like a new book to me. Great has been the blessing from consecutive, diligent, daily study. I look upon it as a lost day when I have not had a good time over the Word of God.

"I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditate on it, and thus my heart might be comforted, encouraged, warned, reproofed, instructed; and that thus, by means of the Word, while meditating on it, my heart might be brought into experimental communion with the Lord. \* \* \* After having asked in a few words the Lord's blessing upon His precious Word, I began to meditate on the Word of God, searching as it were into every verse to get blessing out of it; not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul."

Writing after many years of experience on His Bible study as a preacher, George Muller said. "I have found it the most profitable plan to meditate with my pen in my hand, writing down the outlines, as the Word is opened to me. This I do, not for the sake of committing

them to memory, nor as if I meant to say nothing else, but for the sake of clearness, as being a help to see how far I understand the passage.

"I also find it useful afterwards to refer to what I have thus written. I very seldom use any other help besides the little I understand in the original of the Scriptures, and some good translations in other languages. My chief help is prayer." —S. S. Times.

#### THE LORD IS COMING!

Harold P. Barker

The Lord is coming! And with eager Feet  
We must "go out" the Lord to meet,  
Out from the world, from sloth and evil ways,  
Walking while here for His eternal praise.  
The Lord is coming! and with eager Eyes  
We watch to see the Morning Star arise;  
Beyond the world's dark night of woe and sin  
We look for Him Who brings the glory in.  
The Lord is coming! and with eager Hands  
Instant we'd be in doing His commands;  
Lord, give us grace to "occupy" for Thee  
Till we Thy face in yonder glory see,  
The Lord is coming! Let our hearts rejoice;  
We soon shall hear the accents of His voice;  
In His Eternal Home, He'll bid us rest,  
Like Him and with Him, all supremely blest!  
(Clipped from Fellowship News)

#### THE THREE GATES

If you are tempted to reveal  
A tale some one to you has told  
About another, make it pass  
Before you speak, three gates of gold.  
Three narrow gates; first, "Is it true?"  
Then, "Is it needful?" In your mind  
Give truthful answer; and the next  
Is last and narrowest, "Is it kind?"  
And if to reach your lips at last  
It passes through these gateways three,  
Then you may tell, nor ever fear  
What the result of speech may be.  
—Selected.