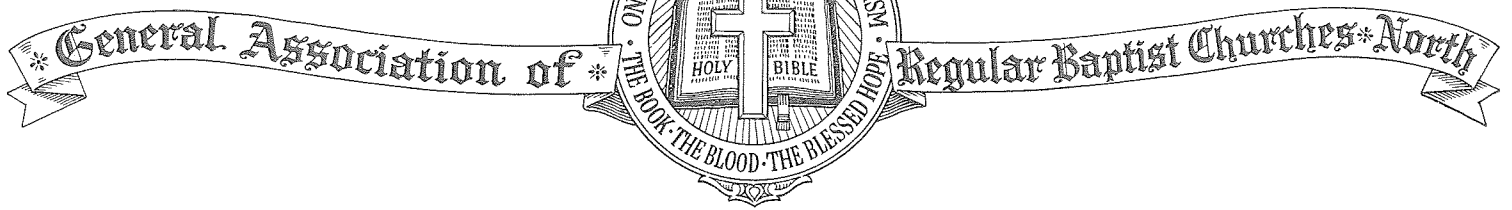


The Baptist Bulletin



THE VALUE OF CONVICTIONS

By DR. R. L. POWELL

In recent days, it has been crowded in on our thinking that we are not only in great danger from the mighty forces without our country but that we are facing a far more dangerous thing within our own ranks. The thing that has distinguished this land of ours has been the deep convictions which drove our founders from the shores of Europe and caused them to settle in this new world. These same deep convictions, perhaps intensified by hardships and sacrifices, projected themselves through the newer generations which were born on this soil, and for more than a hundred years after the establishment of this government, the average American was characterized by his personal convictions. This was especially true in two directions, religion and government. This sort of thing made this one of the most vigorous lands in the matter of religious propaganda and in the field of statesmanship. In a few short generations we grew some of the tallest giants of all times in these two fields of world-thought. Our hearts are stirred as we turn the pages of history and read of the daring and deeds of these stalwarts of state and church. But we are to keep in mind that the thing that caused such heroism of thought and life to become manifest on this soil and recorded as the history of our people, was the well-grounded convictions brought into the lives of our fathers by those who had suffered for what they believed. Men believed definite things about government and religion. It was not a matter of simply following the alluring personality of some leader who was a little more quick-witted and adroit than another. As religionists, they had well-founded faith in God, the Bible and the saving grace of Christ, and as citizens, they sounded out great fundamentals of freedom. We are not in any sense forgetting that there have always been foolish, evil and corrupt men in private and public life; nor are we overlooking the fact that standards have changed in the changing generations, but we are asserting that our fathers had enough conviction of soul to give this nation a worthy beginning and a glorious adventure in the right direction. Their rugged convictions and their

simple faith inspired such assurance in the hearts of the people as stabilize the religion and government. The religious sentiment of the country was no less sure and vigorous. To be sure, we had great religious controversies, and often feelings ran to fever heat, but there was a healthy and growing spirit in all this—people believed something rather than nothing.

We have come upon a new day. "Now there arose up a king over Egypt, which knew not Joseph." New notes have been struck in our national life. Strange and devilish doctrines have been openly taught. Ideals and teachings utterly foreign to the foundations of this country have been brazenly taught in our public schools, our colleges, our pulpits and our publications. They are not merely an advance in the fields of human endeavor but they are wholly contrary to and destructive of the very foundations. They are wholly foreign to the American way of life and thought. The espousal of these doctrines in our state and church life can mean nothing but a complete revolution. If these things are generally accepted, the glorious America of our fathers will then become the land of religious and political corruption, the land of Communism, Nazism, Captitalism and New Dealism on the one hand, and Atheism, Materialism, Eddyism, New Thoughtisms on the other.

The reason why so many destructive things have had a place in the thinking of our people within the last few years is because there has been an almost total loss of true Bible-inspired CONVICTIONS. In making this statement, we have not overlooked the fact that many of these hellish doctrines claim some Bible teaching as a sort of crutch for their systems but in every case there is a clear perversion of the truth. Men and women have been so possessed with the idea of getting something NEW that they have forsaken any of the old landmarks on the least provocation. We, as a people, no longer stand out as a people of deep and abiding convictions born of long study of the Word of God.

Another thing that has become more
(Continued on page 6)

THE MAKING OF MINISTERS

By W. B. RILEY

An Iowa Baptist paper has recently carried several articles on the above subject. The reading of them clearly indicates the mental attitude of the authors, and loudly hints the educational prejudices carried over from former professor-opinions. Why would it not be well for people who believe in the New Testament and accept it as "the rule of faith and practice" to subject this subject to the light of its sentences. Paul said to Timothy, "This is a true saying, If a man desire the office of a bishop, he desireth a good work." (I Tim. 3:1). The reference is not an approval of the individual, but it is a commendation of the office. Three pertinent questions, therefore, we propose: (1) What are the Prerequisites of the Ministry? (2) What is the Preparation for the Ministry? and (3) What are the Perquisites of the Ministry?

PREREQUISITES OF THE MINISTRY

The call from God!

THE MINISTRY is not a mere profession to be considered from the standpoint of personal preferment, intellectual opportunity, or financial or social rewards. In the Epistle to the Hebrews 5:4 Paul says, "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." The first of all essentials, therefore, is the still small voice saying to the inner ear, "This is the way; walk ye in it." The ministry is more than a mere profession; it is an office to which one should only come by Divine appointment.

This call presupposes competence!

We do not mean, by competence, that ability is always evident, always apparent to the eye of man. "The Lord looketh not on the outward appearance but on the heart." It may therefore be latent; but it is hardly possible that God is mistaken in judgment and that He put into the most responsible of all offices the non-talented.

Again, Paul writing to Timothy (3:2) requires of this office. "Apt to teach." Little wonder that he repeated this in II Timothy 2:24 as a *sine qua non*, nor yet that he should impress upon Titus the same idea (Titus 1:9).

Some months ago I sat in an ordaining council where two men were recommended for that honor, by the

same company of brethren at the same time. One of them had a high school education, two years in a State University, one year in a business college, and considerable business experience back of him, together with a completed theological course; the other lacked one year of finishing his high school, and had put in but one year in theological studies, but the latter evinced an "aptness to teach" and is already a successful pastor and the author of two quite readable books.

When Campbell Morgan made his first application for ordination, he was declined on the ground of insufficient education. The year that Mr. Spurgeon began to preach there must have been hundreds of University products who would have looked with disdain upon his ordination, and yet he outstripped them all. Moody was without a grade-school education, yet he moved the world. If there has to be a choice made between natural competence and acquired culture, the former will commonly go further.

The greatest prerequisite to the ministry, however, is

A concern for souls.

The reason assigned for Christ's visit to the earth is this: "He came to seek and to save that which was lost." The man who is not concerned at that point should choose any profession save the ministry. In fact, Mr. Spurgeon was quite right when he said, "The man who could be content, even, in any other calling should accept another." The anxiety to see men saved should be such as forced from Paul's lips, "Woe is me if I preach not the Gospel."

PREPARATION FOR THE MINISTRY

On this subject it is hardly possible to touch all essential points, but some deserve special prominence.

We would mention three: (1) Willingness to study, (2) Conviction as to truth, and (3) Intelligence in methods.

The willingness to study.

A few men, by wearing a never-failing smile and acquiring garrulity, get by with little study. But where even one such succeeds, a score fail! If asked for the secret of ministerial failure, I should mention indolence first. One advantage of the college

and seminary courses, is to teach men how "to study" and bring them to love it for its own sake. Paul gave a fine advice when, to Timothy, he said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

The second essential of preparation is

Conviction as to truth.

A man who has no conviction as to truth; who will swear allegiance to an organization irrespective of the direction it is driving; and who will agree to back a denomination even though it repudiate both the Old and New Testaments, and its leaders call into question the Deity of Christ, the Blood Atonement, and other Christian fundamentals, makes a first-class lackey for over-lords, but never a faithful servant of the Lord Christ. In fact, when it comes to a question of honesty and integrity, it is doubtful if any honest man, who has a conviction of truth, can do else than declare his entire willingness to go with his denomination so long as it remains loyal to God and His Word, and his readiness to oppose and even part from that denomination if it prove disloyal to the truth. But for this, there would be no Baptists!

It is a very superficial argument with which to condemn BIBLE TRAINING SCHOOLS when one cites an instance of a Bible Training School man who, for reasons of personal conviction, pulls a church out of denominational fellowship, as if that were a reflection on the school from which he came.

Does it reflect upon one of the greatest Baptist Universities in America, and one of the most reputable Baptist Theological Seminaries in the entire South, because one of its graduates has pulled two large churches out of the denomination, has been suspected of burning one of them, known to have killed a man, been charged with attempted rape, and now is convicted of libel? We hardly think so! That University and Theological Seminary have no responsibility for a course which neither approves. Nor has the modern BIBLE TRAINING SCHOOL responsibility for a personal course not propagated by its professors.

Fortunately, the most of the Bible Training Schools are loyal to God's Word and on that account its graduates are saving to the denomination

many churches that were sinking when these schools came to the fore. *Intelligence in methods.*

Here is a remarkable opportunity for the schools. The trouble too often, with theological education, is that its professors, while good teachers of theory, never had any practice in the ministry; and consequently, graduates from their feet go forth profoundly ignorant as to how to manage a church and make things go. Therein lies the superiority of Bible Training Schools. Most of them have been originated and conducted by men who have made themselves conspicuous by success; and, as a rule, their graduates bring to churches new and up-to-date ideals, and witness a speedy and permanent quickening in activities.

The old charge of short course and insufficient education is being rapidly and effectually silenced. Northwestern, for instance, has a course as stiff as, or stiffer than, the average theological seminary, and a faculty seldom equalled. We invite; yea, we even challenge comparison. Three years for high school graduates for the Bible School, and four years and more for those who do not bring a high school diploma; then in addition to that a three-year theological seminary course for those who desire the degrees that can be thus secured. We propose in Northwestern to permit no superiors in the processes of education.

PERQUISITES OF THE MINISTRY

Here, also, are too many to mention all, but let us consider at least three.

First, *at least, a decent living!* "The laborer is worthy of his hire."

The people who are served in spiritual things should be willing to provide the temporal needs of a pastor. The average country church is not poor; but it is stingy. Any ten farmers in America, can, by tithing all that they produce, support, in comfort, a pastor. It is not always easy for them to provide money; but it is always acceptable for them to provide eggs, butter, milk, chickens, and everything else that a farm produces—the very things that the minister, like themselves, must live on. The man in the country will not make the sacrifices that the city church member gladly exercises. It is the country and village church almost always that has to have the support of the Convention, and in many instances it is not a necessity. It is a generous accommodation of city membership to country covetousness. There are

fine exceptions in the country, but we are writing now of the rule.

A second perquisite is *the intellectual opportunity!*

The minister, above most men, enjoys that to the full. Books are cheap these days; opportunities of travel, never so marvelous, chances for study, even with the pastor who is diligent at all other points of righteous demand, are excellent. Mental and social influences he exercises are measured only by his ability. He can—and should become a community leader; and when he properly applies himself, he does. Since among the honors that God bestowed upon His Son was this of leadership—"the commander and leader of the people," what earthly attainment, therefore, exceeds the minister's opportunity?

Finally, *his spiritual awards are supreme!*

Paul counted his converts his "joy and crown" (Phil. 4:1).

NEWLY ORGANIZED BAPTIST CHURCH RECOGNIZED BY COUNCIL

In response to a call issued by the newly organized Bible Baptist Church of Cortland, a recognition council consisting of messengers from Baptist churches met in the Cortland Evangelistic Center on September 20, 1940, at 7:30 P. M. Mr. George McCauley, pastor of the host church, led in an opening hymn, and Rev. Bernard Bancroft led in prayer.

A temporary organization was effected, with Rev. Arthur Williams as Moderator, and Rev. Bernard Bancroft as Clerk. The Clerk of the Bible Baptist Church then read the minutes of the meetings at which the new church had been organized, and the decision made to summon the council.

The roll-call of churches invited to sit in the council was then read. Pastors and ordained ministers present included: Rev. Kenneth R. Kinney, Rev. E. H. Bancroft, Rev. Reginald Matthews, Rev. Francis Jones, Rev. Arthur Williams, Rev. F. T. Perry, Rev. Sherman; these pastors, with their accompanying messengers, from some churches whose pastors could not come, made up the Council.

It was moved and seconded that the temporary organization be made permanent, and that the moderator act as interlocutor of the new church. Carried.

The Clerk of the Church read the

Theodore Cuyler once said, "No chaplet worn by a Roman conqueror in the hour of his brightest triumph, rivals the coronal that Pastor Paul sees flashing before his eyes. It is a crown blazing with stars; every star an immortal soul plucked from the darkness of sin into the light and liberty of a child of God."

Little wonder that John Bunyan, centuries later, said, "I have counted as if I had goodly buildings in the places where my spiritual children were born. My heart has been so wrapt up in this excellent work that I accounted myself more honored of God than if He had made me emperor of all the world, or the lord of all the glory of the earth without it. He that converteth a sinner from the error of his ways doth save a soul from death; and they that be wise shall shine as the brightness of the firmament."

This is the supreme perquisite for the soul-winner: the saved.

history of the Cortland Evangelistic Center, telling of the beginning under Rev. Francis Smith, assisted by Rev. Fletcher Saunders, and the calling of Mr. George McCauley in June, 1940. The account as read spoke of the desire of the new church to function as an independent Baptist church, having no affiliation with the Northern Baptist Convention.

The membership roll of the church was then read, followed by the constitution and by-laws. The Articles of Faith were accepted by vote of the Council without a reading, since they are the same as those of the General Association of Regular Baptists.

The officers of the church were named, and stood for recognition. The church Covenant was read by all members in unison, led by the pastor.

The meeting was opened by the moderator for questions and suggestions. It was moved by Dr. E. H. Bancroft that the church as organized be accepted, and the church be recognized as a duly organized independent regular Baptist Church. The motion was seconded by Deacon A. J. Savige and carried unanimously.

The recognition service proper proceeded from this point, beginning with the Doxology, led by Pastor McCauley. Mr. McCauley then read

part of the second chapter of Acts. The Gospel Ambassadors quartet of the Baptist Bible Seminary sang "The Riches of Love in Christ Jesus", and "Look Away to Jesus". The evening message was brought by Dr. Bancroft from Acts 2:41, 42, on the theme, "The First Bible Baptist Church". The quartet sang "It Was Alone". Rev. Joseph Stowell led in prayer for God's blessing upon the new assembly. Pastor McCauley led in a hymn before Rev. Kenneth R. Kinney gave the charge to the church, reading from John 15:18-21 and I Thess. 5:12, 13. Rev. Reginald Matthews closed the meeting with prayer and benediction.

ANNUAL MEETING OF THE ILLINOIS FEL- LOWSHIP

The annual meeting of the Illinois Association of Regular Baptist Churches was held with the Riverside Baptist Church of Decatur, of which church J. M. Carlson is the pastor. The sessions were definitely marked by soul-warming messages and a fine spirit of fellowship. It was one of the best meetings among our Illinois brethren that it has been our privilege to attend. While the day attendance was small, the evening sessions were well attended. The Decatur church is to be complimented for the fine way they entertained their guests. The auditorium had been recently decorated and the lighting system changed to the indirect type. The church orchestra, which is "tops", provided special music and accompanied the congregational singing for the evening services.

The main speaker for the evening service was Dr. John R. Rice. Brother Rice lived up to his well earned reputation of a stirring gospel preacher, for no one could have sat under those three days of such preaching without being deeply stirred by the Spirit of God. On the opening night, Monday September 23, his message was on the theme, "White Harvest Fields", and his texts were taken from Luke 10:1, 2 and John 4:1-42. Dealing with the question of the present day difficulties of soul winning, Dr. Rice declared that "it is no harder to win souls today than at other times if you've got what it takes". He pointed out the hardness of the Scribes and Pharisees of Jesus' day. "The trouble is not with the harvest but the labourers. The harvest will al-

ways be white because of sin. God's love is as great as ever for the lost. Our talk won't win them. We will have to put up or shut up, like Elijah on Carmel."

Speaking on the subject of "Prayer" on Tuesday evening, Dr. Rice used as his text James 4:1-3, and said that "not praying was about the biggest sin of our lives". He also emphasized that "praise is not prayer, meditation is not prayer, but asking is prayer. God is not in the business of trading anything, but of giving things away". Under the question of "Why pray?" he gave the following suggestions: (1) It was God's way to get things; (2) God wants you to have all that you want; and (3) It is God's way to be happy. In discussing the question of "What shall I pray for?", he listed such things as food, crops, jobs, revival, and salvation; each item he ably illustrated from first hand experiences of God's answers to such prayers. He closed with a discussion of "How to pray". He said to ask, ask big things, ask definitely, ask persistently. Few of us will soon forget, nor shall we desire to get away from the challenge to our prayer life that was made. We regretted that services at our own church kept us from his concluding message on Wednesday evening, and we did not get a report on it from those present.

The day sessions were filled with fine messages from the various pastors throughout the state. Tuesday morning, brother W. A. Wood of Fairbury led the prayer hour, followed by a message from D. L. Osburn on the subject of "Fine Clothes". Discussing the subject of why we wear clothes, the speaker admonished the Christians against overemphasis or extravagance in dress. Many passages of scripture were given as warnings to us. He also pointed out that the further one gets away from God, the less clothes he desires to wear. He brought out the dress that God provides for his children: "the fine linen which is the righteousness of the saints".

The final message of Tuesday morning was brought by pastor Hamilton of Pana, who spoke on "The Greatness of Our God". Some staggering figures were given as to the immensity of this universe in which we live; that it all came from the hands of our mighty creator God; and that this same mighty God has a message for us His creatures, a message of love and grace (Heb. 1:1, 2).

A. G. Annette of Plainfield opened the afternoon session with a searching message on soul-winning. Special emphasis was laid on Jesus' tact in soul-winning; He dealt differently with different people, as for example, Nicodemus and the Samaritan woman.

Mrs. Margaret Camp, missionary from French Equatorial Africa, followed with an appeal for missions based on the Great Commission. The subject was discussed under the headings: Why, Where, When, and How Preach the Gospel.

Carl Anderson of St. Louis handled the Wednesday morning devotional time, and used for scripture reading the 17th chapter of John.

Brother Paul Smith of the Jennings Baptist Church of St. Louis brought us the opening message of the morning by dwelling upon the theme so near all our hearts, and which had been touched upon by other speakers, namely, soul-winning. The background of the message was based upon the condition of the church at Ephesus as recorded in Rev. 2.

The concluding message of the morning session was brought by William Harvey Taylor, formerly of Harvey, Illinois and now located in Waterloo, Iowa. Brother Taylor spoke on the theme, "The Haven of Rest for the Saint in the Hour of Unrest", based upon Romans 8:28-39. It was a good old-fashioned Baptist message that stressed the security of the saints.

Pastor C. E. Davis of the Beverly Grace Baptist Church of Chicago opened the Wednesday afternoon session with a message on "How Does God Lead Men?", or, "Man's Ability to Resist God". The message was an unusual one in its presentation of this truth. We were reminded that we were free to cooperate with or resist the will of God for our lives. God leads through His Word, never contrary to it. We can resist God by (1) Diverting our attention to other things; (2) Getting irritable at the thought that we might have to sacrifice something for God; (3) Violating our consciences; (4) Refusing to perform all known duties; (5) Plain laziness; (6) A fear that we might become fanatical; (7) A fear that God may demand too much of us. These points are well worth our meditating upon.

B. G. Ham led us in a time of scripture quoting that was very refreshing as the audience so heartily responded. This was followed by another strong appeal for missionary

endeavor by James A. Ker of the Association of Baptists for World Evangelism. Brother Ker spoke out of the fullness of his heart and experience as a missionary in India and Ceylon for nearly 20 years. He sought to impress upon us the awfulness of the lost condition of the great multitude of heathens that populate the earth; they are without hope and without God in the world. While they have a religious philosophy based on works, and many are indifferent to the gospel appeal; yet they shall perish without Christ who is the only way and who died for all.

The conference all the way through was greatly blessed by the singing and song leading of B. G. and Mrs. Ham. The fine spirit of brother Ham and his excellent song leading added much to the spirit of the entire meeting; and who could ever forget the singing of Mrs. Ham? The entertaining church's fine orchestra and excellent brass duet was a great asset to the evening meeting; everyone greatly appreciated their splendid contributions.

At the brief business sessions the following Council was elected, B. G. Ham and J. M. Carlson for two years each, W. A. Wood and D. L. Osburn for one year each. When the Council met and organized they selected B. G. Ham as the chairman, and D. L. Osburn as secretary-treasurer for the coming year. Therefore, be sure to send all contributions for the state work to Rev. D. L. Osburn, First Baptist Church, Roxana, Ill.

ORDINATIONS

MR. NOEL WADE

At a council called by the Baptist Church at Marathon, N. Y., September 16, 1940, Mr. Joel Wade was examined and recommended to the church for ordination. The ordination was called out the same evening.

* * * *

MR. FLOYD GALUSHA

At the call of the Memorial Baptist Church of Jackson, Mich., October 5, 1940, a council met to examine Mr. Floyd R. Galusha for ordination. He was unanimously recommended and his ordination was carried out the same evening.

* * * *

MR. OTTO F. SCOTT

At the call of the First Baptist Church of Napoleon, Mich., a council met Monday, September 16th, 1940, to examine Mr. Otto F. Scott. The council unanimously recommended his ordination and the

church proceeded with the same that evening.

* * * *

MR. FRANK PEDERSEN

At a council called by the Kasson Baptist Church, Kasson, Minn., September 13, 1940, Mr. Frank Pedersen was examined and unanimously recommended to the church for ordination. The ordination service was carried out the same evening.

CHANGE OF ADDRESS

Evangelist Harry E. Ketcham advises that his address is now Manoni Road, Box 191, Belmar, N. J.

NEW CHURCHES ENTER FELLOWSHIP

CLENDENIN, W. VA.

The Calvary Baptist Church of Clendenin, W. Va., Rev. E. V. Howell, Pastor, voted to declare itself in fellowship with the General Association at a recent meeting. We are happy to hear of this action by this fine church, in which it was the editor's privilege to minister only a few weeks ago.

* * * *

MORRISTOWN, MINN.

At the annual business meeting of the First Baptist Church of Morristown, Minn., the church voted unanimously to declare itself in fellowship with the General Association of Regular Baptist Churches. It was our privilege to minister in this church one evening more than two years ago and we are happy that the church has cast its lot in the fellowship of the Association.

* * * *

DAYTON, OHIO

The Haynes Street Baptist Church of Dayton, Ohio, Rev. William L. Taylor, Pastor, voted recently by unanimous vote to withdraw fellowship from the Northern Baptist Convention and to declare itself in fellowship with the General Association. We trust that the coming days will demonstrate to this fine church, the sweetness and reality of a real Baptist fellowship in the faith.

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THE VALUE OF CONVICTIONS

(Continued from page 1)

and more apparent is that the average professor of religion in one of the so-called Protestant churches does not know what he believes, nor does he care what his church teaches. There is such a dearth of convictions as to make it possible for a man to change his religion as easily as he changes his coat. It doesn't make any difference what church he belongs to, and in fact, it doesn't make any difference whether or not he belongs to any church at all. There is frequently a complete lack of any kind of conviction about the Bible, the plan of salvation, the Person of Christ, the ministry of the Holy Spirit, the ordinances and a thousand and one other things. They tell us that it is broad-mindedness, tolerance, Christian charity or some other manifestation of a noble heart, but we have the conviction that in just about ninety-nine cases out of every hundred it is pure, unadulterated ignorance of the Truth of God or an utter disregard for that truth. We do not mean to say that such persons are ignorant in a general sense of the word, because they are frequently specialists in some other field of thought, but what we do mean is that they have no sort of adequate knowledge of the TRUTH as it is in Christ Jesus.

Many of the false teachers are clever teachers. They fill the minds of their disciples with a clear program and many certainties of doctrine. They do not leave them to discover how wonderful some other doctrine is, or how attractive some friends may be who hold other doctrines. They teach them that their own doctrines are *wholly inclusive and utterly exclusive*. There is no sort of a hint that one may be tolerant. That is true in the field of statecraft as well as in the field of religion, as witnessed by the many totalitarianisms abroad in the world, where the least dissent from the leaders is fatal to life.

Isn't it about time that the believers who know their Book wake up and begin to so teach that souls will grow great convictions about the Truth? Saul, King of Israel, committed three great sins for which God judged him and from which he was never redeemed. They were all committed because he had a convictionless view of what God had said. The first one is recorded in I Samuel

13, where God said he did foolishly in rejecting the clear command of the Lord. In this sin he lost the crown-rights for his posterity. The second of these sins is recorded in I Samuel 15, where God told him plainly that he had REJECTED THE WORD OF THE LORD. For this sin, the Kingdom was withdrawn from him, although he was permitted to clutter-up the throne for a little longer. In the third case, Saul committed one of the gravest sins of his life, that of violating the clearly understood Word of God about spiritual direction. Saul well knew that God had forbidden him and his people to have anything to do with witches, nevertheless, he consulted the witch of Endor. In this sin he lost his life. ALL OF THESE FATAL SINS GREW OUT OF ONE THING. THINKING LIGHTLY OF GOD'S WORD. Our national life and church life are both in greatest peril just on this point.

If God does not raise up some sturdy, sane, trustworthy, Bible-believing, God-fearing, Christ-honoring, lie-hating crusaders for this critical hour, then we are riding for a terrific fall. We need a great revival. But let us carefully remember that revivals which have moved great masses of people toward God were all based upon some greatly needed TRUTH from God's Word. There has never been a great revival apart from great stress upon some phase of God's Word. A revival of heaven-sent blessings apart from God's Word is utterly impossible. We must have a new emphasis upon REVEALED TRUTH, and a new emphasis upon our loyalty to that Truth. People soon become what they think in their hearts.

BULLETIN RESURRECTIONS

When Bulletin subscriptions have expired, the subscriber receives a United States postal card from the office of the editor. The card is bordered in black with the words "Expired! Expired!" in large type printed upon the face of the card. One of our subscribers who received such a card writes as follows:

Dear Editor:

Woe is me! Woe is me! What a "status quo" I'm in all on account of my old 'forgetter'. I was so sorry to hear of the death of my best friend, namely, my subscription to The Baptist Bulletin.

Do you suppose the injection of \$1.00 would revive my friend and permit him to visit me at least once a month again? I am sending the necessary 'reviver' medicine. Try it and see how it works. Here's hoping for successful results."

Let's have some more Bulletin resurrections.

CONGRATULATIONS DR. FULLER!

The Baptist Bulletin extends congratulations to Rev. David Otis Fuller, D. D., pastor of the Wealthy Street Baptist Church, Grand Rapids, Mich., upon the exceedingly fine piece of work he has done in condensing into two volumes, the famous work of Charles Spurgeon, known as "The Treasury of David". The original set was composed of seven volumes. Dr. Fuller has excelled in the matter of condensing these to two volumes without the loss of the real value of the great work itself. Dr. Fuller has advised this editor that whatever royalties come to him from the sale of these books is to be immediately invested in missions.

DECORATING WITH EINSTEIN

"Missions" is the monthly magazine which calls itself "an international Baptist magazine". The September, 1940, issue carries on its front cover, a large picture of Albert Einstein. Dr. Einstein is perhaps one of the most famous so-called atheists in the world today. At a recent meeting in New York City (September 10th) Dr. Einstein advised religious teachers to "give up the doctrine of a personal God". In spite of this, however, he is used to decorate the front cover of a Baptist mission magazine. And all of this because the noted atheist made some kind of a complimentary remark concerning the church.

NEW ENGLAND FELLOWSHIP MEETS

The New England Regular Baptist Fellowship met with the Brookville Baptist Church, Brookville, Mass., Rev. W. A. Haggai, pastor, for its monthly meeting on Tuesday, October 8th. Pastor Haggai called upon Rev. A. Eugene Lloyd of North Conway, N. H., to open the afternoon service with Praise and Prayer. The

message of the afternoon was given by Rev. Clayton Howard Gray of Lyan, Mass. Pastor Gray dealt with "The Salvation Message, The Church Message and The Dispensational Message of John II." Reports were then received from visiting pastors, Rev. A. E. Doyd, No. Conway, New Hampshire; Rev. C. H. Gray, Fundamental Baptist Church, Lynn, Mass.; Rev. H. L. Sthengaard, Immanuel Baptist Church, Cambridge, Mass.; Rev. Ralph G. Crisci, Italian Baptist Church, Somerville, Mass.; Rev. D. W. Moffatt, Storrs Ave. Baptist Church, Braintree, Mass. The Grace Baptist Church of Attleboro, Mass., was represented by a delegation. Evangelist John A. Carrara gave an encouraging report of revival fires springing up throughout the nation.

Following the time of fellowship at the supper table, came the evangelistic service at 7:30 P. M. The Brookville Church is having a two weeks campaign with Brother Carrara. Souls have been saved and Christians revived. Brother Carrara delivered an inspiring sermon on "The New Heart". A number of unsaved people responded to the invitation to receive the Lord Jesus Christ as their Saviour.

The officers of the fellowship are: Rev. C. H. Gray, President and Rev. D. W. Moffatt, Secretary-Treasurer. It was voted to meet in November with the First Independent Baptist Church of Rowley, Mass., Rev. Stanley Gregory, Pastor.

CHURCHES! PLEASE TAKE NOTE!

It has come to our attention on several occasions that churches have voted to declare themselves in fellowship with the G. A. R. B. C. and then never have informed the secretary of the Association, Dr. D. O. Fuller of Grand Rapids, concerning that action. It is not sufficient that you should inform the editors of this paper. We take it for granted that you also informed the national secretary. Don't fail to do that as soon as possible after your church takes action. Remember also: voting into a local or state fellowship does not automatically make you a part of the General Association. The national association has no organic connection with the local and state fellowships; each runs its own business. If you are fellowshipping with a local association, have you had your church vote to declare itself in fellowship with the General Association? If not, have it done as soon as possible.

Also, please inform the General Secretary (and this editor too) of any pastoral changes. We would like to keep our records up to date. Thanks.

office work, is teaching in English in the Sunday School. Brother Guy is also teaching, and has found a place among our boys and young people.

On their way home Brother and Sister Byars brought to our mission a most wonderful gift in the form of a public address system. It has the phonograph attachments for recordings and all the accessories. We have had the pleasure of using this already in connection with our work, and how we praise God for it. It is going to multiply the voice so that many hundreds will be attracted to God's Word through it.

Last Sunday Brother Guy and Dickie, our son, took the loud-speaker to Yaqui Town and, with the aid of a portable radio, our regular Sunday-morning broadcast from KOY was magnified so that the whole town heard it for they placed it in the center of the village. We came back from the broadcast just as they were driving in, and Dickie cried out with enthusiasm, "It worked, and they all heard it!" We plan to have this re-broadcast in different places where the population is largely Spanish enabling them to hear the message. At the same time we shall announce our meetings, and distribute Christian literature.

THE YAQUI VILLAGE. God in a wonderful way permitted us to go to the Yaqui Indians. One evening last month when we were supposed to have an open-air meeting with permission to use the lights, there were no lights. There is only one meter in the whole village, and one of the Yaqui men who had charge of the key had run off with it, with the result that the village was in darkness as is usually the case. We noticed a dim light in one of the arbors, so Brother Kanuto and I walked over to see if we could find the chief. We were more than surprised to find the council of twelve leaders assembled about this little lamp discussing ways and means to help a poor, sick widow of their tribe.

Again, God gave us favor in their eyes and when they were through we spoke to them for about fifteen minutes. They listened attentively, and then they not only promised us the lights, but promised to help in any other way within their power. From there we went to the home of another Yaqui who told us we could have a meeting in his home. Many women and children followed us, and the men came later for the meeting. Some sixty of them heard the gospel of Christ that night.

"SOWING IN THE DESERT"

By LEONARDO S. MERCADO

THE NEW WORKERS. It is with joy that we announce to our many friends, readers of "The Baptist Bulletin", the coming to us of three new workers who are already on the field, and have been since September 17th. The Lord was good to them in making them arrive on the coldest day since May thus far for it seems as though our summer died hard this year, and our good friends have had a real taste of what is coming next summer!

Miss Winifred Lynes comes to us from Waverly, Iowa, having been associated with three fine doctors there for the past twelve years. She was very active in the First Baptist Church of Waverly, and she is well known in Waterloo and vicinity. Miss Lynes heard the call of God to come to us about a year ago, but took time to arrange her affairs un-

til now she is happily engaged in the Lord's work with us. She is a registered nurse and will, no doubt, help us a great deal along that line, although her primary endeavor will be in the church; this is our desire as well as hers. Miss Lynes has already started teaching in our Sunday School, and is helping in the office. Language study (Spanish) is a part of the day's program.

Rev. and Mrs. Guy W. Byars came to us with their daughter, Beverly, six years of age, from the First Baptist Church, Elyria, Ohio, having been active in this church for many years. They felt called to come and help us early this year, and it was after correspondence and later personal contact, while we were East, that they were accepted for service. Now, they, too, are happy in the work. Mrs. Byars helps with the

The next week we took some pictures and the chief of the tribe himself proudly told us that he had brought a socket so that we could have light in one of the arbors. There again after showing the Bible pictures we preached the gospel of Christ to another crowd of some fifty or sixty persons.

THE WORD OF GOD ACROSS THE LINE. Some of our brethren in Nogales, Mexico, have been trying to worship God and work for Him in connection with the Methodist church, the only recognized church officially in that city. In the last three weeks the Lord has been speaking to some of our Baptist friends there and, as a result, a very appealing letter came to us begging us to do something about organizing a Baptist church in Nogales so that our people may have the liberty of working for Christ as they were used to here. While there is so great a need for a real testimony there, we tremble at the thought of organizing the church and then asking the Lord for a worker. It will be necessary to have a worker on the field as it is two hundred miles from us. We wish our friends would pray especially for this field as there are eighteen thousand people in that one city alone.

OUR SUNDAY SCHOOLS. Our Sunday School work is growing, and we wish to inform our friends that by the end of this month our outside Bible schools will have a larger combined attendance than our central work. With the aid of our new helpers the community Bible instruction is going to be pushed more than ever before. The children are eager to learn God's Word, and it is just a question of fitting our time to the open doors which we already have.

PRAY FOR THE OPEN DOORS THAT THEY MAY BE ENTERED, AND PRAY FOR THE FUNDS FOR THE WORK ALREADY BEING DONE.

Yours in the Service of the King,
Leonardo S. Mercado.

GOD WORKING AMONG THE JEWS OF ST. LOUIS

1030 Hamilton Ave.
St. Louis, Mo.
Oct. 3, 1940

Dear Friends in Christ:

Today I am reminded very forcefully of God's word to Israel by Isaiah, "Your appointed feasts my

soul hateth: they are a trouble to me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood." Isa. 1:14-15. The Jews are observing one of their appointed holidays today, Rosh Hanashanah, their New Year. The 12th of this month they will have their day of atonement, Yom Kippur. Surely the heart of God is grieved to have His covenant people try to atone for their sins without a blood sacrifice, substituting prayers, fasting, money or a chicken and then eating the chicken. I saw an old man with long white whiskers, and a young man going to the synagogue carrying red velvet bags containing the things they use in their services; they were deeply in earnest about their observance of the day. For this one week, at least, many Jews are very devout though they ignore all religion the rest of the year. You may wonder what Jews use in their worship; they have a prayer shawl, a little black cap they call a "yomicka" and phylacteries.

Mrs. Anderson and I made eight calls in stores yesterday morning, they included an electric appliance store, a feed and seed store, shoe store, National containers Co., tailor shop, two grocery stores and a dry goods store. Three of the eight refused to let us give them any literature or talk to them, four were indifferent but took tracts, one was interested to the extent that he would listen and talk to us as we told him of the blessings that God promised to Israel, and because they refuse to accept the sacrifice that God provided when He gave His Son to die in the place of sinners, we as Christians are enjoying those blessings. He accepted a Gospel of Matthew and thanked us for coming in and talking with him. These were all new calls on a street we haven't worked on before. To make the eight calls we drove 21 miles. The day before we drove 23 miles and made one call. We were calling at homes and they were out, which is characteristic of Jewish women. We had a nice talk with the woman and her daughter that we found at home and before we left the husband came in and we had a short talk with him. We asked them to attend a meeting in a home with us, where there are other Jews and Christians. The man said he would if there is any money in it. We told him the joy we have in Christian fellowship can not be

bought with money, he said he could buy plenty of joy if he just had plenty of money, but when we told him the joy we have doesn't depend on how much money we have but on the eternal, almighty God, he agreed the joy we have is best.

We called on a woman and her daughter a few days ago and had a wonderful opportunity to present the gospel. They had been vacationing in Chicago, the young woman is a teacher in one of the schools here in the city. On the way home she became ill and had to stop at LaSalle, Ill. and have an emergency operation. She was in the hospital for three weeks, and is still very nervous. She is about five feet four inches tall and weighs 74 pounds. Her mother was pretty well worn out from anxiety. They had just been home a few days. They were glad to talk to us and we let them tell us about their troubles and how blue they were, then we told them about the Lord Jesus Christ who takes our troubles and gives to us perfect peace in our hearts in all circumstances, and that they can have the same peace and comfort we have just by accepting Him as their personal Saviour. When we were ready to leave we asked if they would like to have us read something from the Bible and pray for them. The daughter said, "Yes, we would like that very much, wouldn't we mother?" and her mother said they surely would. They sat with bowed heads as we read Jno. 3:1-19, and prayed that they might come to know the Joy of salvation through faith in the shed blood of Jesus, their Messiah and the Saviour of all who believe in Him. They thanked us and asked us to come again. Pray for us and for the salvation of many of these Jews. I thank God for every one who has a part, with us, in this work.

Yours in His Service,
Mary Dowding.

*The
Bulletin
has more
than doubled
its Subscription
list during
the last
two years.
Let's double
it again
this Year!*

THE CAPITAL PARADE IN THE LIGHT OF BIBLE PROPHECY

By DAN GILBERT

Director, Christian Press Bureau, Washington, D. C.

Soviet Russia continues to lead a "charmed life" among the nations of the world. She continues to be "appeased" by all sides. She continues to hold the "balance of power" in both Europe and the Orient.

Stalin has taken all that Hitler offered, and more besides, but he has steadfastly refrained from aligning Russia irrevocably with the Axis powers. The Germany-Italy-Japan alliance stimulated Britain to make new overtures to Russia. British (and American) envoys to Moscow have been feverishly endeavoring to persuade Stalin that Russia's real interests lie with the Anglo-Saxon powers rather than with the Berlin-Rome-Tokio Axis. Stalin has shown no signs as to whether he has been impressed by such claims.

Undoubtedly, Stalin will auction his "influence" off to the highest bidder. Hitler gave him more than half of Poland and acquiesced in the Soviet program for dominating the Baltic states. Hitler also permitted the Russian expansion into the Balkans. All this was yielded in exchange for Stalin's "non-aggression pact", which simply meant that Stalin would not oppose Nazi Germany's aggressions elsewhere.

In the Orient, Japan is anxiously trying to secure Stalin's "cooperation" for the partition of China. By according "cooperation" to Japan, Russia could probably have almost anything she wants in Asia. Britain will have to bid high in order to outbid Japan. Just what she will offer is not clear, but she is probably prepared to give plenty.

Hitler's move into Rumania clearly betrays his anxiety over Stalin's precarious position. If, as seems plain, his thrust into Rumania has for its purpose the establishment of a military and naval base on the Black Sea, he must be endeavoring to get in such a position that he can drive against Russia if necessary. Such a base would serve as a springboard for an Axis drive against Russia, or an attempt to take the Dardanelles, which Russia covets.

For the time being, at least, it would seem that Stalin has the most to gain by "stringing along" with Hitler. But, doubtless, there

will come a time when Hitler will be unable to offer further bribes and inducements in return for Russia's "friendship." Both dictators seem to be anticipating and preparing for that day.

So long as Hitler is winning, Stalin will not break away. But if the Nazi machine for conquest bogs down, Stalin is not likely to stand by. Russia recently sent a military attache to London, the first to be stationed there since 1937. If he can be sold on the strength of "British defenses", there may be a further cooling of Soviet ardor for Hitlerism.

From the start of hostilities, it has been rather clear that Stalin would come out on top. Russia has immeasurably strengthened her position, while other European nations have been steadily weakened. Most of her gains of territory have been without cost in any form. The misadventure in Finland was an exception. In that conflict, Russia lost considerable in men and materials. But in Poland, in the other Baltic states, and in the Balkans, she has gained without sacrifice.

Hitler has paid heavily even for his gains. The Nazi war machine is still superior to the Soviet. But the superiority is reduced every day the war with Britain continues. There is almost bound to come a time when the Nazi system will be weakened to the degree that Stalin will have no fear of it. Russia remains in the position where, in the end, she is almost bound to dominate Germany. This does not necessarily mean that there will be a split between the two nations, let alone a war. It may simply mean that the leadership and dominating voice in the Moscow-Berlin alliance will shift from Berlin to Moscow.

The situation abroad is further complicated by the position and attitude of the Administration at Washington. Since the day that Russia was recognized by the United States, her theorists have been high in the counsels of those in authority in the Nation's Capitol. Many of the Soviet experiments have been tried out in this country.

At the time of the invasion of Finland by Russia, it was considered

"expedient" to "soft-pedal" the Soviet influence in the affairs of the American state. However, once again, we find that the Soviet embassy is exerting a commanding voice in Administration circles. The policy of not "appeasing" the dictators does not apply to Russia's Joseph Stalin, of course!

The State department has repeatedly expressed its horror of dealing with Hitler in a commercial way, should he win the war. Yet, great gratification was expressed at the time of the renewal of the trade pact with Soviet Russia. Both the spokesmen for the United States government and those for Soviet Russia expressed hope that finer commercial relations would develop between the two countries. Of course, it was the lure of Soviet trade that was used as an excuse for recognizing Russia in the first place.

Recently, there were resumed secret "consultations" between the United States and Soviet Russia. Just what these may point to is not clear. The press reports declared, "American-Russian diplomatic talks were resumed here unexpectedly after a lapse of two months. Constantine Oumansky, Soviet Ambassador, called at the state department in the early evening and conferred with Sumner Welles, undersecretary of State. The only comment available was that it was a resumption of the talks begun last summer.

"Early in August, Oumansky conferred several times with Welles on steps necessary to improve relations. When the talks were suspended, it was indicated that substantial difficulties had arisen. Their resumption at this time was considered significant in some quarters because of the new Rome-Berlin-Tokio alliance.

"An indication that Russia and Great Britain might also be seeking friendlier relations was a conference last week in London between Soviet Ambassador Ivan Maisky and R. A. Butler, British foreign undersecretary."

It has been known in Washington for a long time that the "inner circle" of "brain trusters" or Presidential

advisors look to a British-American-Russian alliance as the solution of the international chaos. They claim that Russia and the Anglo-Saxon nations are "natural allies." This is a rather hard thing to demonstrate. The American people have less in common with the Russian than almost any other. Certainly, our form of government is as far removed from Sovietism as any other. At least, that is true of Americanism as traditionally developed.

It must be remembered, of course, that these same brain trusters have endeavored to turn our nation leftward—toward Sovietism. They have tried to shift us in the direction of collectivism. They have not concealed their great admiration for the Soviet system. Consequently, it is only natural that they should endeavor to mold and merge us in the Soviet image.

Russia extends over part of Asia as well as Europe. These theorists believe that she can permanently exercise a balance of power over the two continents. Allied with Britain and the United States, Soviet domination would be impregnable—according to their theory.

They have not been very definite as to how the alliance would be made to work. How would Russian guarantees to the United States, and vice versa, be enforced? How would we win Russia away from Nazism?

The theory, of course, has its exponents in Russia as well as here.

Back in the days before the Hitler-Stalin pact, the communists in this country were advancing the slogan, "Join with Soviet Russia in a stop-Hitler front." The United States, France, and Britain were then urged to join with Russia in a "democratic front", although it was never demonstrated how dictator-ridden Russia could qualify as a "democracy."

Millions of dollars were expended to advance this propaganda for a "democratic front" which would be dominated by Soviet Russia. Apparently, the design was never completely abandoned. It may turn out that the Hitler-Stalin pact, from Stalin's standpoint, had as a long-range objective the demonstrating of the "indispensability" of Soviet Russia to Britain and the United States. In other words, by "cooperating" with Hitler, Stalin increases his own importance; and shows that without his "cooperation" no nation can maintain a dominant role in world affairs.

In any event, Stalin's agents have rather thoroughly "sold" leading brain trusters on the validity of this proposition. Russia, they tell us, is the "key to the situation". Without Russia, we are helpless. Without Russia, we all will go down before the Hitler advance.

Hence, the wooing of Russia goes on. The "appeasing" of Russia is continued. The American people have been accustomed to "secret"

deals and undercover diplomacy. The so-called "destroyer" deal was negotiated in deepest secrecy, and Congress was never consulted. The deed was simply done; and then announced.

If an agreement is reached with Russia, it will be consummated in the same way. Therefore, unless and until it is transacted, we will know very little about it definitely.

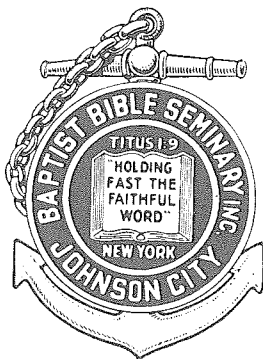
The architects of the proposed "U. S.-U. S. S. R." pact admit that they are having difficulty in finding a satisfactory basis for such a deal. Stalin seems to prefer the "bird in the hand" offered by Hitler to the "two birds in the bush" that are offered by the American "appeasers." About all that they can offer Stalin is "increased trade", and that of course is always a hypothetical quantity.

We cannot have foundation now for speculating as to whether a Soviet-American alliance will finally be consummated. We do know that it is in the offing. We do know that every effort is being made to bring about its successful negotiation.

The American people ought to make known their feeling on this matter. They ought to let it be known whether or not they favor "appeasing" Stalin, and whether or not they favor interlocking and intermeshing the interests and future of our country with those of Soviet Russia.

THE BAPTIST BIBLE SEMINARY

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



"Go ye into all the world and preach the gospel to every creature." In order to fulfill this command of Jesus Christ many young people have been led by Him to the Baptist Bible Seminary for study in the

Word to prepare for full-time Christian service.

On the weekend of September 15th, 183 students found themselves enroute to the seminary from the following states; New York, Pennsylvania, Ohio, Indiana, Illinois, Michigan, Minnesota, Massachusetts, Missouri, Kansas, Connecticut, California, Virginia, West Virginia, and New Jersey. At the close of Registration Day, September 17th, eighty-nine were registered as Freshmen, fifty-four as Juniors, and forty as Seniors.

"Annual Fellowship Supper"

To get acquainted and relieve any feeling of homesickness on the part

of the Freshmen, the Annual Fellowship Supper was held the evening of Registration Day in the dining room of the First Baptist Church, Johnson City, New York. The supper was served by the ladies of the church at cost. Dr. Earle G. Griffith had arranged his itinerary so he could be present to preside. All the students were given an opportunity to identify themselves by giving their name and former address. Special musical numbers were given by some of the students and Mrs. Elsie Bancroft Nichols, head of the Music Department, sang. Several members and friends were present to enjoy the blessings of the evening.

"Classes Begun"

Wednesday morning, September 18th at 8:30 found each student in his class ready to receive new truths and blessings from the Word through the competent faculty members. They are: Dr. Emery H. Bancroft;

Misses Hazel Vibbard, registrar; Mabel Thomson, and Elizabeth Fletcher; Rev. Bernard Bancroft; Rev. Douglas Burt; Rev. Fletcher Saunders; Dr. A. A. Wright; Rev. Lee Rutbell; Rev. Arthur Williams; Rev. Charles Ohman; Mrs. Elsie Bancroft Nichols; Mrs. Marion Osterhout Hill; and Miss Rubyanna Brace. The students are sorry to lose Rev. Milton Arnold from the faculty, but he has accepted a call to the Grace Baptist Church, Buffalo, N. Y.

"Special Speakers"

During the past month the students have been blessed by messages from the following speakers: Mrs. Margaret J. Huff of the Cumberland Mountain Mission, Fort Blackmore, Virginia; Mr. Robinson of the World Wide Evangelism Crusade, mission-

ary from Columbia, South America; and Misses Bernice Jordan and Margaret Traber of the Bible Club Movement, Philadelphia, Pennsylvania.

"On the Air"

"The Gospel Ambassadors" were privileged to sing their testimony over radio station WNBF, Binghamton, New York, Monday afternoon, September 30th. At the same time the evening classes were announced by Harold Seeley, of the Interstate Evangelistic Association. In the future the male quartet hopes to be singing on Sunday afternoons, when Rev. Kenneth R. Kinney, pastor of the First Baptist Church, Johnson City, has a twenty-five minute broadcast. Pray that God will richly bless and save souls as the Gospel is sent out over the air.

"Evening Classes"

At the Registration Night, Monday, September 30th, Dean Bancroft brought a short message from the Word to the assembled students and "The Gospel Ambassadors" sang. Regular evening classes began Tuesday, October 1st. Those teaching are: Dr. Bancroft; Misses Vibbard, Thomson, and Fletcher; Rev. Lynn Einfeldt; Rev. Bernard Bancroft; Mrs. Bertha Coons Bundy, '38; and Mrs. Harold Harvey.

An added feature this year is a fifteen minute chapel period at 7:45 p. m. each Monday and Tuesday. During this time "words from the Word" are quoted, praise and prayer requests are given, followed by a season of prayer. God truly blesses and answers prayer.

FLASHES FROM FOREIGN FIELDS

WORD FROM FAR OFF BUKIDNON

Bethel Mission
Malaybalay, Bukidnon
July 23, 1940

Dear Dr. Ketcham:

It has been some time since I wrote to you. Just now I am not even sure if one of our last circular letters was sent. We did not as yet have your address in our book and might have overlooked it. The letter was sent right after the baby was born and in very much of a rush so please forgive us this time and I will try my best from now on.

At the end of the circular letter we had a postscript telling that on May 18, at Dumaguete Mission Hospital, Joyce Lillian, weighing 8 pounds was born. We are happy that everything went just fine and both baby and mother had no trouble at all. We made this trip to Dumaguete both for vacation and for the great event. Now the baby is two months old and getting more precious each day. She is beginning to respond to our "kitche kitche coo's" and strange noises with those endearing baby smiles. She is so helpless and without mother would not be able to get on in this cruel world at all. She does not seem to be at all worried that mother will forget about her.

I guess it ought to show us how we should depend on the Lord and just rest in Him. Certainly if a mother does not forget her baby our Heavenly Father will not forget His children. We came back from Dumaguete the first part of June to begin our second year of work in Bukidnon.

Since we have been back two of our workers have been laid aside for awhile by illness. It was discovered that Mr. Sinagda had a slight case or the beginning of T. B. He is feeling better already but it will take time for him to regain his strength. Then Mr. Industan was suddenly taken sick and it was found to be stomach ulcer. He is also getting well. We need these workers and we wish that you would pray for them. We were very thankful to have a new worker come to help us out. Mr. Gahuman, formerly with Dr. Laubach, has come to work here. He is a graduate of Manila Evangelistic Institute. The people seem to like him a great deal.

The Lord is richly blessing the work. Our attendance in Sunday School has grown in the past months. Last Sunday it was up to 242. That just about fills the church and creates the problem of what to do with the classes. Already the dormitory, dispensary, cottage, de Vries house, and our house are used for classes. The barrio churches are also doing well. Just now there are

two new churches under construction in Manolog and Kibalabag. These are mountain barrios. There are about 50 who are ready to be baptized in the various churches.

We thought we would get out another circular letter on our new duplicator. We ordered it along with some other things from Montgomery Ward last January. It reached Manila on the 30th of April. It stayed there for some time because I did not know about it. Then the order was transhipped to Cagayan which is our nearest port. The ship came in on a Thursday afternoon and that night there was a big fire in Cagayan. The godown or bodega in which our stuff was put was one of the places burned. Absolutely nothing was saved and nothing was left after the fire. All the way from the States to Cagayan and then burned! We are hoping to get some insurance but—. I enclose some pictures. They are old ones that I thought might be interesting. Some of them are of the two barrios I mentioned. I must close this now but I will try to write more again next month. We trust that the Lord is richly blessing you and your church in Waterloo. We are also thinking of you during the busy summer conference months. It appears that we must do our work now for the dawn seems to be breaking. Rev. 22:20.

In His name,
The Kohlers.

FOGLES HOME ON FURLOUGH

1129 S. Lafayette Blvd.
South Bend, Indiana
September 5, 1940

Dear Prayer-Helpers:

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee," Isa. 26:3. How precious are the promises of God, and how wonderful to know that we can trust Him in all things. He has said, "I will never leave Thee nor forsake Thee." You can rest assured He has not forsaken His own in Africa. Through the faithfulness in prayer and the sacrifices of you dear friends, funds came for our return home for furlough. Some think that all missionaries were ordered home by the government, but this is not true; we were led of the Lord to come home at this time, that we might be prepared to go back within a year to replace others whose furloughs will be due, if the Lord tarry. Pray that the doors might continue to be open to the gospel in French Equatorial Africa.

We were asking the Lord that if He wanted us to continue on in Africa under the present circumstances, that He should show us, because we felt in our hearts that we were perfectly willing to stay if it was His will. But He definitely led and opened the way before us to come home. We literally had to fall in line, for He worked out all things for us. We came home by way of the Congo River, and then by a Belgian boat direct from the mouth of the Congo to New York. We'll have to tell you more about how the Lord ordered our steps, when we see you. We arrived in New York August 17th, attended our Mid-Missions conference in Paterson, New Jersey, and then came on home, where we've been for a week now.

We had the privilege of having some meetings each night as we stopped along the Congo River, and were also able to get the little Pamphlet "The Way of Salvation," which is now translated into Sango, into the hands of several natives on the river boat. We also had the privilege of giving tracts to many and speaking to some on the Belgian boat on which we crossed the Atlantic. Pray that His Word might bear fruit.

Pray concerning our deputation

work while we are at home, that it shall be such as shall glorify the Lord in the salvation of souls as well as laying the burden of the mission fields on the hearts of believers, that they might be willing to go when God would call them (Luke 10:2), give when they can (I Cor. 9:7), and "Pray without ceasing," which is the responsibility and privilege of every Christian. To those of you who would like to have us present the Lord's work in Africa through message or pictures, if you will kindly write to us *soon* in care of "Mid-Missions," corner of Main and Mishawaka Ave., Mishawaka, Indiana or at the above address, we will be able to plan our deputation work accordingly. We want to make our days count while we're in the homeland, so that we can return to dark Africa soon, as there are other missionaries due for furlough next year. And won't you continue to pray for those remaining on the field, that they might have God's wisdom and be strengthened for the work out there during these trying days. We want you to know that we appreciate very much your faithfulness in prayer and your sacrifices in sending us gifts that we could continue in that corner of God's vineyard, Dark Africa, and that we could return home for this year of refreshing and be strengthened for another term in Africa, which we trust will be even a greater term for the Lord than the past one. Rom. 1:10, "Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you."

Yours, rejoicing in His Service,
Lester and Martha Fogle.
Acts 14:27.

ROSENAUS NEED PRAYER HELP

Ft. Sibut, Oubangui-Chari,
French Eq. Africa,
July 31, 1940.

Dear Friends:

The school children left day before yesterday for a vacation at their homes during the month of August, at least. Friday the parents came and Saturday they left. For those two days our house was filled to overflowing. The silence afterward was impressive.

Letters have not been coming through regularly, and no doubt some have not been received at all.

This letter to you folks is overdue and will perhaps reach you with difficulty and delays. Our full missionary program is still being carried on. As to its duration, God only knows.

We do not have to suffer vertigo from looking at glaring front pages of the newspapers as you people do, but we see the tragedy stamped on the hearts and lives of those about us. How ineffective and pathetic the human ways of seeking to drown grief! And the God of all comfort is longing to prove His all-sufficiency and to bring peace to each heart through the finished work on the cross.

These are times when one cannot tell what a day may bring forth. We have spread the matter of our homecoming before the Lord and we are listening for His orders and trusting Him to make His will known to you folks as well as to us in this matter, that if a need might arise suddenly the supply would be ready to meet the need. Perhaps an advance departure of women and children might defer complete egress. Any telegram we might send would be addressed to Rev. Leo Sandgren, Austin, Minn. He would contact the rest of you.

Our new group of prospective Christian workers is the finest ever. Those who are taking their second year of Bible training, combined with these new ones, give us great joy. Their life histories attest the marvellous grace of God even as those of the Bible students in schools there. Their new beauty is a striking contrast to the former dissolute characters molded by polygamy, drunkenness, and every other form of debauchery, together with heathen superstition. One of the new students has been wanting to come for training for the last three years, but his oldest brother was a leper with no one else to care for him, so Dongo felt that was his first duty. But that did not limit his ministry. He began a Bible reading class in his village, and through this many young people were brought to the Well of Living Water. There the Holy Spirit met them and satisfied their thirst. This class and others are now being carried on by those Dongo taught to read.

Mandele, our head deacon, is busy every day visiting the Christians, going from house to house to comfort and exhort. His ministry has been fruitful. One backsliding Christian chief openly demonstrated the sincerity of his repentance by calling all his people together to watch

him throw into the river all the medicine charms to which he had turned during his illness last year. He impressed upon them the lesson he had learned, the folly of not trusting the Heavenly Father and looking to Him for the supply of all needs, physical as well as spiritual. We are glad for those who have learned that the Lord only can maintain heavenly joy in the human heart in the midst of earthly grief or trials. Please uphold Mandele in prayer daily. All of the native Christian workers need your continual intercession.

Yours in that blessed hope,
Ferd and Ina Rosenau.

GARLONS IN DIFFICULT PLACE

Murkong Selek P. O., N. E. F.,
Assam, India,
July 31, 1940.

Report No. 8

Dear Friends in Christ:

If our mail has been as slow in reaching you as home mail has been in finally arriving here, you are no doubt thinking that we lost ourselves on the trip referred to in our June letter. To date we have made part of the trip we originally planned. However, more has been accomplished than we had dared to hope or think. Now, you are thinking we have located already, but let us start at the beginning.

During the "rains" is a bad time to travel, but we were quite fortunate. The first day was the only day we had rain while actually traveling. But what a start we were off to! It just poured the morning we were to leave, so we prepared for the worst. The rivers were up, so it meant that we had to begin crossing them at the edge of our compound. There was a swift current about four feet deep going past our compound and the men waded this stream with our mal (baggage—clothing, food, drinking water and bedding) on their heads. We crossed in a little dugout. We walked about a mile through the jungle until we reached the country boat that carried us out to and over the swollen Brahmaputra. Even though the current was for us, and the boatmen worked in the rain, we reached Dibrugarh several hours too late for our train. There was no other way out of town that day. One day gone and only twenty miles between us

and home!

We found that the bus made better connections than the train, so we had an 84 mile bus ride the next morning. The bus calls at the Dak Bungalo for passengers so we were the first to be picked up at 7:30 A. M. It was half an hour ahead of time, but we hurriedly packed our things thinking we were off to a good start. But, the bus leaves when it is about full, so we really saw Dibrugarh before finally leaving town. For one and a half hours we rode around town drumming up business! You all know cows have all privileges in India. Some motorists say they are a nuisance because they make the highways their resting place, causing many sudden stops. For those who ride by bus they are a blessing in disguise. Something is needed to keep these Punjabi—"Buffalo Bill" bus drivers—in check and these cow stops every few hundred yards prove to be very effective.

In order to reach the section of Miri country we wished to visit it was necessary to pass through Jorhat, a large mission station of the American Baptist Work. Mr. Cook, Principal of the Boys' Bible School, had invited us months before to pay them a visit. How nice it was to have a place to stop over and know you were welcome. There were only eight more days of school before closing for summer vacation and Mr. Cook made the offer that if we would wait until then he would accompany us over to the Miri country. We inexperienced travelers were glad for the offer and remained with them. During these days we visited and taught in the Boys' Bible School and also visited the Girls' Bible School and other mission work. It was certainly an inspiration to stand before 45 young men, representing ten or twelve tribes and be able to break the Word of Life. During these days when there is so much modernistic teaching on the mission fields, especially in India, it was a source of joy to find these two schools presenting our blessed Lord and His Word in fullness. Oh that we might be able to say the same for all mission work in Assam and India.

Mr. Cook and I started out on tour, leaving Joyce with Mrs. Cook because we wanted to "travel light!" We were able to make good headway because there were a few days of nice weather. However, we could not go as far as we planned because of a cholera epidemic in a large Miri village. The trip was successful

though, as it eliminated certain territory we had in mind as a possibility and brought to view a possible site at the junction of two good sized rivers that have many Miris living on their banks. Bus service in the general direction of another possible location was discontinued because bridges had been washed out.

Since coming here to Jorhat we have also learned of the possibility of renting an outstation where the American Baptists no longer have a missionary stationed. This is close to the Miri country and we could easily make our home there and take more time to decide upon the definite location for an all Miri compound. We tried to impress upon your mind in our former letter how important it is to be located at the right place. It may be that the final decision will not be made for a year, but if it is then the place of God's choosing in answer to your and our prayers, it will be a place of great blessing and opportunity. Do continue to pray with us!

This trip has also been a blessing because we have been able to start studying Assamese with a good teacher. The Cooks with their family have gone to the hills during school vacation and have kindly allowed us to remain in their bungalow and use one of their teachers. I believe we told you before that it would be necessary for us to learn Assamese as well as Miri. Some Miris are forgetting their own tongue while others do not know much Assamese. Are you tired hearing us talk about language? Well, we cannot promise not to mention it for some time to come, because you see it makes up such an important part of our first years on the field. The language barrier must be broken down. Think of us trying to build a little house and not being able to talk to our helpers. Think of preparing to take the Gospel message out, but not being able to talk so all the Miris could understand. We now spend four hours a day drilling on Assamese and we cannot say we don't become tired studying, but truly we are encouraged and praise the Lord for leading us here. Assamese will be a great help in our Miri study. It may seem as though precious time is going by while we are getting located, but truly if we are able to gain the languages during this time we can rightly feel that much has been accomplished.

Happy in Him,
Jimmie and Joyce Garlow.

GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

(Editor's Note: This installment tells of the wedding of Miss Grace Heidt and Mr. Willard Stull which took place in Manaus, Brazil, September 19, 1940).

Dear Friends in Christ:

"Give me the love that leads the way,
The faith that nothing can dismay,
The hope no disappointments tire,
The passion that will burn like fire;
Let me not sink to be a clod:
Make me Thy fuel, Flame of God."
— Amy Wilson Carmichael.

Sometimes people carry a false impression of missionary work. The stories of tragedies, martyrs, sickness, and persecution fill the pages of so many books that friends at home forget that missionaries, many of them live day after day in much the same manner as we do at home. The subject of this letter is not one of glorious victories in evangelistic efforts, or of thrilling results in street meetings, or the mastery of the Portuguese language by all of the new missionaries. These things we trust will come later, and we are earnestly looking for the day when we can write just such news home for it is the prayer of our hearts. The message of this letter is quite a bit different but because we know you are praying for us and are interested in every step along the way we are bold to relate the interesting events of the past few weeks because in them there are so many pictures of our life here and the people we have come to reach.

"God moves in a mysterious way His wonders to perform, He plants His footsteps on the sea, and rides upon the storm." And that is just exactly what He has done. When I left my home and loved ones in Waterloo, Iowa, it was with a willing heart that ached for all those who were near and dear were left behind. But after traveling five thousand miles, fighting seasickness, finding a place in the work here with the children and young girls, the Lord brought Willard Stull and Grace Heidt together and told them it was His desire and plan for them to work together for the salvation of souls in this needy place. And so because "all the world loves a

romance" we let you in on our "happy day" and the events of our Brazilian wedding.

Fifteen days before the wedding Willard and our language teacher went to the Tribunal or courthouse and took care of the legal arrangements. It was necessary for us to have five witnesses and about twice that number of papers. Weddings and birthdays are very important here in Brazil so that in order to be in keeping with the customs there must be a wedding. The day finally arrived and the weather had decided to go on a vacation. In the very heart of the dry season when it really shouldn't rain for two more whole months we woke up to one of those nice steady downpours. That may not mean much to you there at home where the roads are paved and there are lovely sidewalks all over the city but here in Manaus it means MUD and plenty of it. What a day to be married! So I said, "Well, Lord, you can control the weather, won't you please let the sun come out?" The other missionaries assured me that it was the sort of a day when the best we could expect was a slow drizzle all day. But God heard and

by ten o'clock the sun was out and shone the rest of the day; the rain however, had cooled things off so that we had a lovely day. Isn't that just like our Lord?

We were invited over to the home of Mr. and Mrs. Hardy, Baptist missionaries from the south, for a wedding breakfast. There were about fifteen missionaries present and we really had a feast for Brazil: Orange juice, coffee cake, scrambled eggs, ground ham (but not much like ours at home) and coffee. After a time of fellowship around the tables we had just time to run home for our hats and make our nine o'clock appointment at the courthouse.

Our language teacher, who handled the legal part of it for us, was waiting for us at the "House of Weddings" and upon arriving there we were ushered into a room with a small raised platform at one end, a desk with a chair for the judge and two chairs out in front for the couple who are to be married. We waited about five minutes and then a middle-aged man dressed in black robe with white baby angora around neck and sleeves came in and took his place behind the desk. A clerk carrying a large legal looking book sat down at a table on the right hand side of the judge, and then without glancing up or stopping for breath the judge rattled off a bit of Portuguese which I didn't understand very well but I guess Willard did for he said "yes" in the right place, we signed our names in the big book, and in the eyes of Brazil and United States we were Mr. and Mrs. Willard Stull Jr.

Then back to the mission house where all was bustle and activity. One of the Barbadian women who wanted to give me a gift but who could not afford anything, offered to decorate the table for the reception in the afternoon. Decorating the bridal table is a real art here, and is a very important part of the wedding festivities. The table was covered with a very elaborate embroidered cloth and then flowers and ferns were pinned all around the sides and front of the plate line. There were ribbon streamers from the light above the table and all sorts of dainty paper doilies all hand made and very intricate in design to cover every little plate of cookies or cake. In the center were the bride's cakes



Grace Heidt Stull and Donna Lee, the laundress who meant so much to Mrs. Moffat when she said to her: "God will carry you where He is looking."

decorated in a fashion that would not have to be ashamed beside any of our caterers at home. At one end of the table was the groom's cake which was a gift to him by the same Barbadian lady. There were huge paper Egrets stuffed with little bits of sweets which were to be passed as favors to each guest as they were being served. It was all done in real Brazilian style, and very, very pretty.

At three o'clock it suddenly occurred to Willard that my bouquet which was to have been delivered at ten o'clock in the morning had not yet arrived. One of the young girls who had been helping around the house was dispatched to check up on it but she went to the wrong place returning with the answer that no bouquet had been ordered. There was only one thing left to do and that was for Willard clad in house slippers and no coat to dash to the street car and check on it himself. Coats are more important here than the proper food and since he didn't have one on it was necessary for him to ride in the front with the conductor. However on the way he met Dynes McCullough who loaned him his coat, of course it was a little short in the sleeves, but nevertheless it was a coat and entitled the wearer to a seat in the regular part of the car. At 3:30 Willard dashed in with the bouquet. The man had seen the announcement of our legal wedding in the paper at nine in the morning and had decided it was useless to send the bouquet. The orchids were beautiful but they were done up in the branches from Spirea and I wanted to weep when I saw the bouquet. But dear little Lois Martensen came to the rescue, dug out some white ribbon from a drawer, substituted fern for the Spirea, and remade the whole bouquet in the car on our way to the church.

The ceremony was held in a little Presbyterian Church, since we as yet do not have a church of our own and there was no room large enough in the mission house to permit our own friends and believers to attend. The church was filled and there was a crowd of curious on-lookers at the doors and windows when we arrived. Dynes McCullough had to act in double capacity for he was not only best man but soloist as well. His numbers were a real blessing and testimony in spite of the fact that they were sung in English. Many of those who had come mainly out of curiosity were

moved by the beauty of the whole ceremony. Rev. W. A. Ross officiated, Lois Martensen was maid of honor, and there were also two little girls dressed in pink and blue organdy, daughters of the Hardy's who acted as Junior bridesmaids. I got excited and almost said, "I do" in the wrong place but caught myself just in time to make it a perfect ceremony. Mrs. Ross was a wonderful hostess and managed things perfectly.

Some of the English people wanted to show the Brazilians how to throw rice at a wedding and so had distributed it amongst the congregation before the ceremony. Well we hadn't taken two steps away from the altar when the deluge began, and I was two days getting it all out of my hair. The Brazilians are accustomed to throwing flowers and the rice was such a temptation that they couldn't wait until we were outside of the church. Mr. Ross and Lois had the car all decorated with signs and equipped with tin cans, that too was something very new and intriguing to the people. Our driver was so tickled he could hardly keep his mind on the driving, and we left the church in a gale of laughter.



Maude, the cook at Manaos, taking her afternoon rest.

At the reception which followed we were again faced with a problem. In our work here we are seeking to reach two distinct groups of people, the Barbadians and the Brazilians. Of course we had invited all of our friends and so in serving them

it was necessary to plan the table carefully. The guests were brought in to the table in groups of twenty. At the first table were our very special friends and the wedding party. We sang the doxology in English and then I cut the cake and gave Willard a tiny bite (according to Brazilian custom) and then he cut the bridegroom's cake and gave me a tiny bit and then the guests are permitted to eat and drink. There were no chairs around the table because then the guests would not be tempted to stay too long or come back for too many "seconds." Here invitations are mostly form because those invited in turn invite their friends and it is difficult to plan just how many will attend.

In some ways their lives are much like ours and yet in other ways they are very, very different. One special girl that I am trying to reach for the Lord, did not come to the wedding but appeared at the reception late in the evening when practically everyone else had gone. She was dressed in deep black, hose, shoes, dress, and handkerchief. I expressed my regret at not seeing her at the wedding and she explained that her cousin had died and so she must wear mourning clothes for three months. She didn't think I would want her at the church dressed in black.

I suppose some of you are wondering if all this did not cost a great deal. Yes, it did cost something although not as much as it would at home. Willard and I both feel that the Lord wanted us to have it and so met our needs. They were met in various ways and in unusual ways. For instance one lady came who wanted to remember us but had nothing to give but some eggs for a cake. Several others came with flowers. The reception was a gift to us by the other missionaries here on the field, and we are truly grateful for their generosity. A gift from a group of friends in Willard's home church made it possible for us to spend a few days away from the mission, and there again God met our need. Now we are back at work, busy with language, correspondence, and services. Our life together as missionaries does not promise to be an easy one, but by His grace it will be blessed for we are "workers together with Him", and we could ask for no higher privilege. We covet your prayers that our lives may attract others to Him daily.
II Cor. 6:1.

GLEANNINGS

Edited by R. F. HAMILTON

PEACE THROUGH SUBMISSION

One day a woman was helping her young nephew with his lessons. He was generally a good, attentive child, but on this occasion he could not fix his mind on his work. Suddenly he said, 'Auntie, may I kneel down and ask God to help me find my marble?' His aunt consented, and the little boy knelt by his chair, closed his eyes, and prayed silently. Next day, almost afraid of asking the question, lest the child had not found his toy, and so might lose his simple faith, the woman said, 'Well, dear, have you found your marble?' 'No, Auntie,' was the reply, 'but God has made me not want to.' If we are sincere in our appeal to God, He will take from us the desire for what is contrary to His will and give us faith to leave all in His Hands.—Clipped.

* * * *

A THRIVING REGULAR BAPTIST CHURCH

The Regular Baptist work in and around Kansas City is growing gradually. The First Baptist Church, 2425 Van Brunt, Kansas City, Mo., is the pioneer of the Regular Baptist work in this part of the United States. It was organized March 18th, 1936 by O. W. Stanbrough, in his own home with ten Baptists who had to come in by statement as the church from which they came would not give them letters. This church now has a membership of about 140, of which 90% is available membership; has purchased a good brick and steel building, 40x60 and lot 100x100 on Van Brunt Boulevard, and has been paying on it over a year. The church pays no salaries, takes no collections or pledges, and goes entirely on faith.

To assist in the work the church appointed Deacon N. A. L. Planck Assistant Pastor about a year ago. He takes charge of the Worship Program, looks after pulpit supplies, serves as chairman of Deacon's Council, etc. Last spring Wm. B. Stanley, young married preacher gave up his work at Villisca, Iowa, and returned to Kansas City, taking membership with us. Since he is an efficient personal evangelist, the church at Pastor Stanbrough's request, appointed him sec-

ond Assistant Pastor to have charge of visitation, personal evangelism and lead our Young People. Neither of these is ordained as yet, and neither receives any remuneration from the church. Of course any member is free to give to either of them just as they are to the pastor. Both have other employment however.

Organized with only ten members, it has now grown to 140, without the solicitation of either members or money. During the year 1939 the membership averaged for the year between 95 and 97, and during the same year over \$979.00 passed through the missionary box. This is an average of slightly more than \$10.00 per member.

The church now has three every-Sunday mission points carried on by its workers. Last Sunday (September 22), this church had a total of 44 workers in the field: At the home church, four regular services, including two teaching services, with a total of 16 classes, and two preaching services; at Northern Heights Mission, 14 miles north, four regular services, including two teaching services, with 7 classes, and two preaching services; at Chapel Mill Mission, 35 miles southeast, two regular services, with three classes, and one preaching service; at Coleman Mission Church, four regular services, two teaching services, with 4 classes, and two preaching services; at Mason School House, 18 miles east, three regular services, including two classes, and two preaching services; at Olivet Baptist Church in Kansas City, Kansas (supply), two preaching services; at Amsterdam, Missouri, Baptist Church (supply), two preaching services; at New Market (Iowa) Baptist Church (supply), two preaching services—a total of 23 services, including 15 preaching services, with a total of 32 classes. All glory to God!

The Bible Light Institute

Pastor O. W. Stanbrough of the First Regular Baptist Church of Kansas City, Missouri, was teaching the Bible in homes, always without financial obligation, for over two years before the church was organized. From the beginning the church

has held as high as ten free Bible classes a week outside of Sundays, even before the beginning of the Bible Light Institute. The Institute was an outgrowth of the demand for preacher classes which started on January 13, 1939. The first class for preachers was held that day in the Faith Baptist Church, then meeting at 1215 Central Avenue, Kansas City, Kansas. The first term of the Bible Light Institute was begun in February, 1940, in the basement class room in the First Regular Baptist Church Building, 2425 Van Brunt, Kansas City, Missouri. A total of 32 students were enrolled in the classes of that term. So far in the first term of 1940, over 75 enrollment cards have been signed for the various classes, not including three or four students in the correspondence classes.

The following classes are now being taught: Mondays, 6:30 p. m., Shorthand, by W. B. Stanley; 7:30 p. m., Bible Course No. 1, and 8:30 p. m., Christian Worker's Course, both taught by O. W. Stanbrough; Thursdays, 10:00 a. m., Preaching and Homiletics, by O. W. Stanbrough; 6:30 p. m., Shorthand, by W. B. Stanley; 7:30 p. m., Bible Course No. 1, by O. W. Stanbrough, Piano by Mrs. Laura Ana Sheriff, Rudiments of Music by R. K. Sheriff; 8:30 p. m., Christian Worker's Course, by O. W. Stanbrough, Bible English, by Mrs. Nelle Gunn, and Choir Work by R. K. Sheriff.

* * * *

TOO BUSY

Too busy to write a note today.
Or stop to chat as we go our way.
Too busy another's sorrow to share,
Or let them know we really care
Too busy to help someone in need,
Or do a thoughtful kindly deed.
Too busy to see how a sick friend fares.
What if God were to busy to hear our prayers.

—Reg. Bap. Bulletin, K. C., Mo.

* * * *

A NEW REGULAR BAPTIST CHURCH IN KANSAS

On Tuesday, September 18th, at 2:00 p. m. Brother Hugh M. Gardner was ordained to the work of the gospel ministry in the new Gospel Tabernacle in Marion, Kans. The ordaining council was composed of

Evangelist W. W. Riggs, of Los Angeles, Calif., Chairman; Pastor Paul Lambert of Basehor Baptist Church, Basehor, Kansas, Clerk. Pastor O. W. Stanbrough of the First Regular Baptist Church, Kansas City, Mo., Inquisitor; and Pastor Charles R. Doolittle, of Herrington, Kansas, Missionary Delbert Hall, of Newton, Kansas, on furlough from Mid-Missions in Africa; Rev. Owens, Evangelist with W. W. Riggs, also of California; Field Missionary George O'Dell, and Rev. H. W. Blake, both of the First Regular Baptist Church of Kansas City, Mo.

Brother Gardner together with his wife have boldly accepted the responsibilities of the pastorate of this new church which was organized by Evangelist Riggs at the close of a twelve weeks tent meeting in Marion. They have a lot and a small building which they constructed out of a building which they bought and wrecked while Evangelist Riggs was yet with them. As questioner I wish to state that Brother Gardner passed as fine an examination as any young man I have known. He showed by his answers that he is both sensible and fearless.

O. W. Stanbrough.

* * * *

WIT AND WISDOM

When some churches want a new minister they want one with
 —the strength of an eagle,
 —the gentleness of a dove,
 —the grace of a swan,
 —the eye of a hawk,
 —the friendliness of a sparrow,
 —the night hours of an owl,
 —the industry of a woodpecker,
 —the attractiveness of a peacock,
 —the tough skin of a gander,
 and when they get that bird they want him to live on the food of a canary.

* * * *

DR. SAMUEL M. ZWEMER, Princeton Theological Seminary, in an article on "The Priority and Prestige of Israel in God's Program," referring to the "new and astonishing attitude of the Jew toward Christ," says: "We need two kinds of leadership in Missions to Jews; First, leadership in the Christian Churches to raise up people who believe in missions to Jews. Also, we need trained leadership to go out and win the Jewish people. The character of the Jewish race demands that the quality of Jewish missionaries who are to win them must be exceedingly high. We need men of spiritual vision, power, and love." Does not this constitute a challenge to more earn-

est prayer that the Lord of the harvest may continue to thrust forth such leaders in work for Israel's evangelization?—Biblical Research Monthly.

* * * *

A "PROVE ME" MONTH was again carried out this year by the Berean Baptist Church of Grand Rapids, Michigan during the month of October. All the members of the church were being urged during that month to tithe and prove the Lord as to His faithfulness. Those who were already tithers were urged to give a double tithe. The results of last year's experiment were very gratifying. We trust that many more members join the ranks of the tithers as a result of their taking Him at His word. This is also a good suggestion for other pastors to use. We do not know what the results are of the test, but we are sure that the church will be blessed.

* * * *

"BELIEVE IT OR NOT, RIPLEY" program broadcasted over CBS on Friday night September 27th featured R. G. LeTourneau of Peoria, Illinois as the "man who took God as his partner". It was a great testimony that went out over the air that night as brother LeTourneau told the radio listeners the results of that partnership. 90% of the earnings of the LeTourneau Corp. goes into the Lord's work. God has greatly honored the partnership of this man who dared to take God at His Word.

* * * *

REV. JEROLD MAY of the San Dimas Baptist Church of California has resigned his pulpit in order to devote full time to the evangelistic field. The party will be heading eastward for evangelistic services across country. The California brethren speak very highly of the work of brother May and his party.

* * * *

STUDENTS ENTERING COLLEGE for the first time are presented copies of Harry Rimmer's book, "Harmony of Science and the Scriptures" by the Central Baptist Church of Gary, Indiana. Thus every young person who is a member of that church is helped to withstand the assaults on his faith by unbelieving and modernistic professors. What is your church doing to help your young people that go away to college?

* * * *

REV. MILTON D. ARNOLD has resigned his pastorate of Calvary Baptist Church, Binghamton, N. Y., to accept a call to Grace Baptist

Church of Buffalo, N. Y. Rev. Kenneth Kinney who succeeded Dr. Griffith at Johnson City was former pastor of Grace church.

* * * *

Rev. B. A. Rust of Britt, Iowa, writes as follows:

"The Bethel Baptist Church of Britt Iowa is an Independent Baptist Church, fellowshiping with the General Association of Regular Baptists.

"Each year we plan to have one or two series of Revival Meetings. This year Evangelist Joseph T. Larson of Minneapolis was our helper. We were very greatly pleased with his services. Through his twenty years of experience as pastor and evangelist he has gained an understanding of the problems of local church work. His attitude is one of fairness and honesty. This is true in regard to the general work and especially true when dealing with the individual soul. His method of presenting the WORD is clean-cut, thus permitting the Holy Spirit to bring conviction on the basis of the truth.

I can heartily recommend Brother Larson to all the Fundamental brethren. His personal work is above par and he left our work stronger and left the pastor encouraged to go forward. Souls were saved and added to the church, Christians were stirred to renewed effort and faithfulness.

"May God's blessing be upon his work wherever Brother Larson may go."

* * * *

THE CENTRAL BAPTIST CHURCH of Gary, Indiana has voted to purchase the property just south of their present church plant in order to make room for future plant expansion when and if that time arises. The property has a house upon it which will be rented for the time being.

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ORDINATION SERVICE

"On Sunday, October 13, at 2:00 p. m., The First Regular Baptist Church is to ordain the following four men to the work of the Gospel ministry: Deacon N. A. L. Planck, Missionary William H. McElreath, Missionary Charles W. Thorla, and Evangelist William B. Stanley. Six Independent Baptist Churches and our three Mission Points are invited to participate in the Ordination Service, and to have fellowship with us in all that day's services, and in a basket dinner. The six churches are: Faith and Olivet in Kansas City, Kansas; Basehor Church at Basehor,

Kansas; Muddy Creek Church at Meriden, Kansas; Lenexa Church at Lenexa, Kansas; Coleman Church at Coleman, Missouri. This will make a total of seven ordained preachers in the membership of The First Regular Baptist Church."

—From First Regular Bap. Bulletin, K. C., Mo.

* * * *

THINGS THAT NEVER HAPPEN

Ushers calling for help in carrying the offering.

Ministers insisting that the people attend only one service each Sunday in order to make room for others.

A dozen people asking the minister for some really definite work to do during the week.

A dozen families asking the ushers to place them on the front seats.

Everyone in the audience reaching for a hymn book when the number is announced and then singing heartily.

Every head reverently bowed during prayer.

A choir that does not find a single thing to whisper about during the service.

No whispering nor reading during services.

The "old-timers" graciously giving away to newcomers, confident that the newcomers will be able to do much better work than they have done.

The middle of the pews filled first.

No one leaving the room during the service.

Each one speaking to the persons next to him at the close of the service and inviting them to come again.

—Clipped.

* * * *

THE RADIO MINISTRY TO THE JEWS by pastor Coulson Shepherd of Atlantic City has been renewed again, this time over station WFPG from 9:45 to 10 o'clock Sunday mornings. The evening service of the church is also broadcast over the same station from 8:15 to 8:45.

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A SOLID WEEK OF MISSIONARY CONFERENCES are being scheduled by several of our Regular Baptist churches for the month of November. The Central Baptist of Gary, Indiana will conduct one 3 through 10. Walnut Street Church of Waterloo, Iowa has one scheduled for the 10th through the 17th, and the First Baptist Church of Pana, Illinois will be conducting one the 19th through the 24th. The missionary conferences are proving a great blessing to the churches holding them. And intensification of

missionary instruction and inspiration for a solid week, results in a definite increase in missionary interest on the part of the entire church. Having the missionaries for several days enables them to more fully tell the story of their fields.

* * * *

J. IRVING REESE will be conducting his own revival and evangelistic services in the First Baptist Church of Elyria, Ohio beginning October 27th and concluding November 10th. Brother Reese left the evangelistic field to accept the pastorate of the Elyria church several months ago. Remember these meetings in prayer.

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REV. A. G. ANNETTE has accepted a call to return to the pastorate of his former church, the Plainfield, Ill., Baptist Church. He is also available for two and three-day conferences.

* * * *

THE OCTOBER MEETING OF THE St. Louis Fellowship of Regular Baptist Churches was scheduled for the 19th at the Jameson Baptist Church of Alton, Illinois. A council was to be convened at the same time for the purpose of examining William Hamby with a view to ordination. Brother Hamby now serves as the pastor of the Cottage Hills Baptist Church of East Alton.

* * * *

THE BEREAN BAPTIST CHURCH of Bunker Hill, Illinois will be celebrating their centennial during November. Several weeks of special meetings are being scheduled. I do not have the exact dates at this writing, but the first week is to be given over for former pastors, and the second week a special program has been arranged of other speakers among whom will be Dr. R. T. Ketcham. We congratulate the Berean Baptist Church on their century of service. B. G. Ham is the present pastor. The November meeting of the St. Louis Fellowship of Regular Baptist Churches is scheduled to meet with the Berean Church at the time of their celebration.

* * * *

AN ELECTRIC EVERETT ORGATRON was purchased by some friends and presented to the Grace Baptist Church of Chicago on September 22nd. Pastor Davis and his people are rightly proud of this lovely instrument as an addition to the services of the church. A half-hour of special organ music is being planned for each Sunday evening just before the main service. The friends

in Chicago and environs are cordially invited to visit the Grace Baptist Church and enjoy this new instrument together with the same old pastor.

* * * *

DR. HOWARD FULTON of Chicago was the scheduled speaker for the October 5th rally of the Lake Region Fundamental Baptist Young People which met with the Popular St. Baptist Church of Michigan City, Indiana.

HIS PRAYER ANSWERED

"He asked for strength that he might achieve;

He was made weak that he might obey.

He asked for health that he might do great things;

He was given infirmity that he might learn greater things.

He asked for riches that he might be happy;

He was given poverty that he might be wise.

He asked for power that he might have the praise of men;

He was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life;

He was given life that he might enjoy all things.

He received nothing he asked for, ALL that he hoped for.

His prayer is answered. He is most blessed."

—Copied: Walnut St. Church Calendar.

* * * *

MY SINCERE DESIRE

The golden sun now sinks behind the hills,

The night-winds croon a song of eventide;

Another page of life, a day of thrills,
Is gone! Have I been true, dear Savior mine?

O Father, God of Love, I merely pray,

I've tried so hard to do Thy blessed will—

To make life count—each moment of TODAY,

But help me make TOMORROW better still!

My God, forbid that I be satisfied

With stand-still life: I want to grow in grace;

To tap the tides of life which I've denied

Myself, to look upon Thy blessed face!

For as these black-maned shadows
darkly speed,

I think of undone things I'd like
to do;

And if I've sown TODAY one golden
seed,

Help me, TOMORROW, Lord, to
make it *two!*

—Herbert Wendell Austin.

—Copied from Reg. Baptist Bulletin,
K. C., Mo.

* * * *

FROM THE "ANNOUNCER", recently printed by the young people of the Walnut St. Baptist Church of Waterloo, Iowa, we clipped the following which we thought was well worth reprinting.

The inquiring reporter cornered Nadyne Ricks, secretary of the Senior B. Y. and chairman of the social committee with this question, "How does it feel to be secretary and chairman of the social committee?" She gives her answer:—"Eats! Behold the lodge lodgeth together—and they eat. The club clubbeth together—and they eat. The church hath a social—and they eat. The young people elect officers—and they eat. And even when the missionary society meeteth together—they eat. But this latter is in a good cause, because they eat in remembrance of the poor heathen who have not much to eat.

Behold! hath man's brains gone to his stomach, and doth he no longer regard intellectual dainties, that thou canst not call together an assembly or get together a quorum or even a 'baker's dozen, except that thou hold up the baker's dainties as a bait?

Yea verily, thou hast heard of the child races in the world. But behold, it is nigh thee, even at the door. For as one calleth unto the child and sayeth, "Come hither, sweet little one, and I will give thee a stick of candy", even so must thou say to his grown brother and sister, 'Assemble ye together and we will serve refreshments. "And lo, they come like sheep in a pen."

LEAVES FROM THE LIFE OF GEORGE MULLER

Charles Inglis, the well-known evangelist, relates the following remarkable incident:

"When I first came to America, thirty-one years ago, I crossed the Atlantic with the captain of a steamer who was one of the most devoted men I ever knew; and when we were

off the banks of Newfoundland he said to me: 'Mr. Inglis, the last time I crossed here, five weeks ago, one of the most extraordinary things happened that has completely revolutionized the whole of my Christian life. Up to that time I was one of your ordinary Christians. We had a man of God on board, George Muller, of Bristol. I had been on that bridge for twenty-two hours, and never left it. I was startled by someone tapping me on the shoulder. It was George Muller.'

" 'Captain,' said he, 'I have come to tell you that I must be in Quebec on Saturday afternoon.' This was Wednesday.

" 'It is impossible,' I said.

" 'Very well, if your ship can't take me, God will find some other means of locomotion to take me. I have never broken an engagement in fifty-seven years.'

" 'I would willingly help you, but how can I? I am helpless.'

" 'Let us go down to the chart room and pray,' he said.

"I looked at this man and thought to myself, 'What lunatic asylum could the man have come from? I never heard of such a thing.'

" 'Mr. Muller,' I said, 'do you know how dense this fog is?'

" 'No,' he replied, 'my eye is not on the density of the fog, but on the living God, Who controls every circumstance of my life.'

"He went down to his knees, and he prayed one of the most simple prayers. I thought to myself, 'That would suit a children's class, where the children were not more than eight or nine years of age.' The burden of his prayer was something like this, 'O Lord, if it is consistent with Thy will, please remove this fog in five minutes. You know the engagement You made for me in Quebec for Saturday. I believe it is Your will.'

"When he had finished, I was going to pray, but he put his hand on my shoulder and told me not to pray.

" 'First,' he said, 'you do not believe God will do it; and, second I believe He has done it. And there is no need whatever for you to pray about it.'

"I looked at him, and George Muller said this: "Captain, I have known my Lord for fifty-seven years, and there has never been a single day that I have failed to gain an audience with the King. Get up, Captain, and open the door, and you

will find the fog is gone.' I got up, and the fog was gone. On Saturday afternoon George Muller was in Quebec."

—Copied from Wealthy St. Bap.

"News", G. R., Mich.

REGULAR BAPTIST FELLOWSHIP

By JOHN C. DERFELT

It Begins At Calvary—

In the First Epistle of John and the first chapter we have recorded in verse seven, these words, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of his Son cleanseth us from all sin."

Leviticus 17:11 points out that the life of the flesh is in the blood and that God has given it upon the altar as an atonement for the soul: for it is the blood that maketh an atonement for the soul. Throughout the Old and New Testaments the shed blood is emphasized as the basis of forgiveness of sin and the foundation upon which Godly fellowship is built.

Upon the part of many Christians there is a sad lack of clearness of understanding concerning the efficacy and power of the blood of Christ. Calvary was the place of sacrifice where the Atonement was made which has been accepted of God. At the Cross of Christ one comes into harmony with God. Peace is made. The Lord Jesus, in pouring out his blood, laid the ground of God's righteousness in justifying sinners. Through this act we enter into covenant relationship with God.

As natural men we belonged to another. The God of this world. We were dead in trespasses and sins; we "walked according to the course of this world, according to the prince of the air". Our conversation was according to the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and we were by nature the children of wrath.

Jesus Christ, the Son of God was made flesh and blood that he might be obedient unto death, even the death of the Cross; that through His death we might have life eternal.

Most of us don't half believe it. We hesitate, we waver in accepting what God so freely offers. Generations come and go, civilizations rise and fall. Critics live and die; but God's facts remain unchanged.

It is with a thrill and a sincere heart that we sing,

"Amazing Grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind but now I see."

The Fellowship of Regular Baptists of necessity begins at the foot of the Cross where the Savior died.

It Continues Through the Power of The Indwelling Spirit—

Without hesitancy we can safely say that Christian fellowship can only continue as we allow the Holy Spirit to produce His fruits in our lives. "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance".

When we, as Baptists, recognize the presence of the indwelling Spirit of God these fruits will be manifest in our lives. This recognition is not merely an intellectual acceptance of the Scriptural teaching; but a personal application of the same. If in our lives we find hatred, despair, impatience, lack of gentleness, pride, or intemperance we can be sure that we have not entirely given the Holy Spirit His way in our personalities.

Our Baptist fellowship will only be successful and attractive to others as we allow the Spirit to mold and make us after his will. To have the blessings of God we must be more than theoretical in the faith. The world is looking for reality in spiritual things. We, as Regular Baptists, can only convince them of the Reality of Salvation as we practice the presence of God in our daily walk. We must ever keep in mind that our actions speak louder than our words. Baptists must come to the place where they know no man after the flesh, but after the Spirit.

It Is Eternal—

This Christian fellowship which begins at Calvary and continues through the power of the indwelling Spirit, is eternal. The Lord Jesus Christ as recorded in that fourteenth chapter of John, said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions, (abiding places): if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am, there ye may be also."

When we were born into the kingdom of God we were given eternal life. In accepting Jesus, who is the Christ, as our personal savior we be-

came the sons of God. We are members of the eternal family and there is no power in heaven, upon the earth, or under the earth that can separate us from his love. Eternal life means a life born for eternity.

The Lord of Glory who bought us with His own precious blood has gone to prepare a place for us. Even as He came the first time to die, He will come the second time, in glory and power, to reign. He is the King of Glory who died to redeem His own from the darkness of sin. He has not died in vain.

As He has promised He will present us faultless, and without spot or wrinkle before the Father's throne. Death does not end all. Paul pointed out that absent from the body present with the Lord. That the sufferings of the present time are not to be compared to the glory that is to come.

We are His people, sealed with the Holy Spirit of promise, waiting the day of the redemption of our bodies. We have fellowship one with another only as we walk in the light as He is in the light. That fellowship begins at Calvary, continues through the power of the Holy Spirit and is Eternal.

"Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood."

—From "The Regular Baptist".

WALTER CARVIN'S CORNER

"MUSING OR AMUSEMENT, WHICH?"

The Psalmist said, "While I was musing the fire burned". Oh, that Christians would find their joy in musing rather than in being amused. To muse is to meditate, to think, but to be amused is far from meditation and thinking. To be amused will keep one from thinking. We expect the world to be amused. They spend enough in one year to do the job pretty well, but the same amount and more will be needed next year to keep the amusement going. A let down would prove fatal. But the Christian when he muses is storing up power and character that is lasting forever. Even the Church has gone too much in amusement. The supper room has taken the place of the upper room. Play has taken the place of prayer, and crossing the knee has taken the place of the bended knee. Now when the church

takes up the interest of amusement it has strong competition. Think of the church trying to put on a "play". Why, the world can do it a thousand times better. Think of the church having a conjuror to amuse the people, when we have a Christ that we can muse upon.

Sometime ago a church tried the amusement idea by putting on a Ramage sale. Mrs. Jones went home with a vow she would never again go to that church. They accidentally sold HER hat for 39c. Amusement will lead to being abused. We have gone far from the old Quaker idea. We have lost the art of meditation, and spent vast sums on physicians to give us something to settle the nerves.

Isaac Watt was musing when he saw the steam from the kettle lift the lid and developed the idea of power from the steam. Benjamin Franklin was musing when he discovered that lightning and electricity were the same thing. Moses was musing when the fire burned and he stood shoeless in the presence of God. The disciples in the upper room were musing when the fire fell. They had little or no time for the world's amusement.

"While I was musing the fire burned" cried the psalmist. That's better than saying "While I was being amused the fire went out". Musing and amusement do not mix. The one excludes the other. Rekindle the fire. Get back to the silent sacred place of the family altar; the quiet hour; "Be still and know that I am God".

HOLDING FAST THE FORM OF SOUND WORDS

REV. PAUL R. JACKSON

We live in the midst of a great apostasy "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3-4).

We believe that all scripture is given by inspiration of God. Yet we can boast only in the Lord. WE have weathered the storm of unbelief only because we have been born again, and He lives in us. Speaking of false prophets and their teachings, John by inspiration, instructs the believers (I John 4:4): "Ye are of God, little children, and

have overcome them: BECAUSE greater is he that is in you, than he that is in the world." Note also I John 2:19-29: "THEY (anti-Christ) went out from us, but they were not of us . . . but YE have an unction from the Holy One, and ye know all things."

Unbelief, not ignorance, causes men to oppose the truth of His Word. The difficulty is of the heart, not of the mind. Only one group of people can understand the Word of God: that group is composed of His children. All others are natural men who receive not the things of the Spirit of God; neither can they know them for they are spiritually discerned. (I Cor. 2:14). They must be born again.

Real faith in the Bible as the Word of God, produces subjection in doctrine and practice. It reveals to us God in the fullness and perfection of His being; it reveals our true selves; it is the light, the bread, the sword. By it our Father comforts, strengthens, guides, and rebukes us. Implicit and unqualified confidence as to the accuracy and authority of God's Word is essential for soundness of doctrine, holiness of life and effectiveness of testimony.

The Word has no need for apology or for defense. It needs only to be believed and used as the sword of the Spirit, which it is.

The Word is God's chosen instrument for two major tasks. First to accomplish the salvation of a man, second to fit him for all good works.

As to the first we read "that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). In this Book (not in nature, or in the wisdom of men, but in this Book) we find revealed the love of God for guilty sinners. Here we find that love expressed in the substitutionary sacrifice of our Lord Jesus Christ upon the cross, as He was made to be sin for us, that we might be made the righteousness of God in Him. (II Cor. 5:21). Here we find the unimpeachable testimony of eye witnesses chosen before of God, that He is risen, and lives in the power of endless life to save unto the uttermost all that come unto God by Him.

And it has been settled by the Lord, that we are born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever. (I Pet. 1:23). For "of His own will begat He us with the Word of truth."

There is no salvation apart from the Word of God, for faith cometh by hearing and hearing by the word of God; and without faith it is impossible to please him; for by grace are ye saved through faith and that not of yourselves, it is the gift of God. . . . (Rom. 10:17; Heb. 11:6; Eph. 2:8).

As to the second, the inspired Word "is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work." (II Tim. 3:16-17, A. S. V.). The teaching or doctrine is the foundation of all. Therefore we must, as pastors, and churches give much attention to teaching the Word, with its great truths and doctrines. Gifts are given by the Holy Spirit for perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ. (Eph. 4:11-16). Thus through preaching and teaching the Word, the individual believers are built up, completed, for the word of ministering. Thus the whole body is strong and active, and not only the leaders.

As the great truths are declared they reveal and reprove the sins in the life of the listener, and as the water of the Word, there is therein the power to cleanse and correct. It is the cleansed life that the Holy Spirit is pleased to instruct in righteousness.

Therefore preaching the Word is the greatest responsibility and most blessed privilege. Comparatively few are qualified by a vital faith in the Lord and His Word. The apostasy increases. Therefore necessity is laid upon us who do believe. We are charged: "Preach the Word; be instant (literally: 'urgent') in season and out of season" (II Tim. 4:2).—From "The Regular Baptist".

A PARABLE FOR PREACHERS

By REV. EDGAR WARREN

Now it came to pass in those days that a church called a certain man to be its minister; and the church agreed to pay him two thousand shekels in silver, a house, and a leave of absence each year.

And, lo! the man was glad to accept the call.

Now the minister prided himself upon being very much up to date; and after a while he said to himself: This church is behind the times, and it needeth the Social Gospel.

So instead of preaching Christ and Him crucified, he preached Old Age Insurance, Unemployment Relief, the Abolition of the Profit Motive, and reduction of Armaments.

Moreover, he seemed more interested in Socialism than in Salvation. And the hearts of the people were heavy, for they longed for the Old Fashioned Gospel.

And, behold; they sent a delegation to the minister and asked him to preach something they did not read about six days out of seven.

And the minister was angry and said, I believe in the Freedom of the Pulpit. I know what you need much better than you know yourselves. I shall continue to preach the Social Gospel. If you do not like it depart unto Gehenna.

And the hearts of the people were sore, but they held their peace.

Now the minister had purchased a farm in a far country, where the owner had starved to death, but there was a very fair set of buildings on the farm.

For the minister had said within himself: It may come to pass when I am old and well stricken in years that no church will desire me, and I shall stand all the day idle in the market place, so I will buy this farm as a place of refuge against that day.

And, behold! he and his family did spend their summer vacations there.

Now the buildings on the farm sorely needed paint, and the minister agreed with a local painter for six shekels a day to paint the buildings white.

And when the bill came in, the minister did send his check to pay it.

And in due time the minister visited his farm, and, lo! instead of painting the buildings white the painter had painted them red.

And the minister was very wroth and he sent for the painter and said unto him.

Thou wicked and deceitful painter! Did I not agree with thee to paint my buildings white, and, lo! thou hast painted them red.

And the painter answered and said, Go to now! It is true thou didst order me to paint thy buildings white, but I believe in the Free-

dom of the Painter. Red is a much better color than white. Moreover, it seems to be a popular color at this time.

And suddenly there shone round about the minister a light from heaven, and he said, I do see my sin this day. Why should I rebuke this man for painting my buildings red

when I commanded him to paint them white, when I am called to preach Christ and Him crucified and I preach the Social Gospel?

I will return to my people, and I will say to them, I know now what Jesus meant when He said, Except a man be born again he cannot see the kingdom of God.

MISSIONARY DIRECTORY

The following independent Baptist Missions are recommended to all Bible-Believing Baptist Churches or individuals who are desirous of placing their mission funds in sound evangelical missionary work.

INTERSTATE EVANGELISTIC ASSOCIATION (A Baptist Fellowship)

Rev. Harold Strathearn,
Rockefeller Center, N. Y.

ASSOCIATION OF BAPTISTS FOR WORLD EVANGELISM,

Rev. Harold T. Commons,
1300 Schaff Bldg.,
Philadelphia, Pa.

GENERAL COUNCIL OF CO-OPERATING BAPTIST MISSIONS OF N. A. OR MID-MISSIONS,

Dr. M. E. Hawkins, Pres.,
Mishawaka, Ind.

THE MEXICAN GOSPEL MISSION, (Independent Baptist)

Rev. and Mrs. Leonardo Mercado,
Directors,
1410 E. Indian School Road,
Phoenix, Arizona.

THE BAPTIST BIBLE SEMINARY,

Earl G. Griffith, D.D., President,
Johnson City, N. Y.

AFRICAN CHRISTIAN MISSION, (Independent Baptist)

Rev. Joseph McCaba,
19 Church St.,
Paterson, N. J.

SOUTHERN BAPTISTS COURTEOUSLY DECLINE

One year ago *the World Council of churches* addressed an invitation to southern Baptists to become an affiliate. The invitation was presented to the convention in its session in Oklahoma City. A committee of thirteen was appointed to draft the proper answer with instructions to have this answer ready for the succeeding convention. Dr. George Truett of Dallas was appointed chairman of the committee. Below is the suggested reply.

To the World Council of Churches.

Dear Brethren:

The invitation to the Southern Baptist Convention to accept membership in the World Council of Churches was received by the President of the Convention, and by him reported to the annual meeting of the Convention at Oklahoma City in May, 1939. A special committee of

thirteen was appointed to consider the invitation and to make recommendations as to the answer that should be made by the Convention to your invitation.

First of all, we would express to you our sincere and grateful appreciation for the courtesy and Christian spirit expressed in your communication. Directly replying to your invitation, permit us to advise that the Southern Baptist Convention is a voluntary association of Baptists for the purpose of eliciting, combining and directing the energies of our denomination in missionary activity at home and abroad, and in educational and benevolent work throughout the world. Our Convention has no ecclesiological authority. It is in no sense the Southern Baptist Church. The thousands of churches to which our Convention looks for support of its missionary, benevolent and educational program, cherish their independence and would disapprove of any attempted exercise of ecclesiastical authority over them.

In a world which more and more seeks centralization of power in industry, in civil government, and in religion, we are sensible of the dangers of totalitarian trends which threaten the autonomy of all free churches. We wish to do nothing that will imperil the growing spirit of cooperation on the part of our churches in the work of giving the gospel of Christ, as we understand it, to all men everywhere. In the light of these considerations, we feel impelled to decline the invitation to membership in the World Council of Churches.

In conclusion, permit us to express the sincere desire of our hearts that the followers of Christ may all be one, not necessarily in name and in a world organization, but in spiritual fellowship with the Father and the Son. If Christ dwells in all our hearts by faith, we shall be brought into a spiritual unity that cannot be broken. We invoke the blessings of the triune God upon all who name the name of our Lord Jesus Christ.

—Baptist Messenger.

UNDONE

At evening when twilight comes
creeping,
And darkness brings sadness and
fear,
I comfort my soul with the promise,
God's Spirit is hovering near.

But now as I sit in the stillness,
And ponder the deeds of the day,
A feeling of sadness comes stealing
That some how I can't drive away;

A feeling of duties neglected,
And errands that might have been
run,
That might have some mission per-
fected,
Some sinners to Jesus have won.

Lord, pardon the careless transgres-
sions.
And give me thy grace from above,
And help me to meet all oppressions
With courage, in meekness, and love.

I want to be faithful to Jesus,
And stand like the men of the past,
A soldier in ev'ry great conflict,
And fight from the first to the last.

I'd like to be here at His coming,
But, Oh,—how the time rushes so,
At morning, at evening, or midnight,
I want to be ready to go.

1st Regular Baptist Church,
Kansas City, Mo.

THE MINISTRY OF A SILENT GOD

By R. T. KETCHAM

We are confronted on every hand these days by the question, "Why doesn't God stop this awful carnage? If God is omnipotent, why does he not do something about the present situation? Why does he remain silent in the face of the ravings of the mad men of the earth?"

The Psalmist declares, "Our God shall come and shall not keep silence". For nigh two thousand years the Church of Jesus Christ has beheld the mystery of a silent God in the face of a wrathful, raging, and defiant world. Woe after woe like great billows have rolled over mankind unrebuked, and apparently unnoticed by God.

For almost the first three hundred years, Christianity was a forbidden religion. Imperial power sought to crush it as a depraved thing. Its adherents were publicly whipped, dragged by their heels through the streets until their brains ran out on the pavements, their limbs were disjointed, their ears and noses were cut off, their eyes were dug out, sharp knives were run under their fingernails, melted lead was poured over their bodies. They were drowned, beheaded, crucified, ground between great stones. Torn by beasts, smothered in lime, broiled on gridirons. Scraped to death with sharp shells!

Then the fourth century dawned when Diocletian continued an eight year inferno of fire and sword, rack and cross. Wild beasts and beastly men did their work of hell. Christ's people were killed all the day long, and in the fact of it—God was silent.

In one month 17,000 were killed. 144,000 were martyred in Egypt alone. 700,000 died in banishment and slavery. Yet God was silent.

Then came Constantine with his alliance of church and state, and men began their fight for religious liberty. In 1527 Sattler had his tongue pulled from his mouth and his body burned for penning the first confession of faith. At the same time Mantz was led through the streets to his martyrdom. His mother following at his side pleading with him to be true to the faith for Jesus' sake. When he was tied hand and foot and cast overboard to drown, his last words were, "Father, into thy hands I commend my spirit", and yet God was silent.

In Germany, Hubmaier was imprisoned, and refusing to stultify his conscience was tortured with red hot pinchers on his way to the headsman's block.

In the Netherlands under Philip II in three months 1,800 lives were taken. Growing tired of this individual slaughter at his Council Of Blood, February 16, 1568, with one fell swoop he sentenced to death, 3,000,000 people. There were not crosses enough to carry their bodies and the trees hung with Christian dead, and yet God was silent.

In Massachusetts in 1651, Obadiah Holmes disobeyed the government's order and held a prayer meeting in his home. Governor Endicott ordered him whipped and so severe was his lashing that for days he could only rest on the tips of his elbows and the caps of his knees, and yet when the last swish of the lash died out in silence, as it imbedded itself in his quivering flesh, Obadiah Holmes cried, "Gentlemen, you have whipped me with roses".

And what shall we say of modern times. The persecution of the people of God in Russia and Germany, and in other sections of the world.

We have thought of Egypt with its four hundred years of suffering and then God spoke. We have thought of Sodom and Gomorrah with its wickedness and then God spoke. And we have cried, "How long, Oh, Lord, will the heavens be silent? Speak as in the days of old." Our text declares that he will speak and that he will speak suddenly. He says in the New Testament that His coming and speaking will be like the storm of Sodom, like the flood of Noah, and like the flashing of the lightning.

Why does not God speak now? For the very simple reason that he has already spoken. Two thousand years ago from over the Mount of Transfiguration God the Father said, "This is my Son, hear ye him." He is waiting for the world's answer to that command, and when he does speak again, it will be to demand an accounting from this world as to what they have done with Jesus Christ.

He is coming!

He will speak!

The world will answer!

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