

The Baptist Bulletin



"FEARING GOD BUT SERVING IDOLS"

By J. IRVING REESE

In 1 Thess. 1:9, 10 we have a concise statement of Christian conversion and its desired results: "Ye turned to God from idols", conversion; "to serve the living and true God", results of conversion; "and to wait for his Son from Heaven", consummation of conversion. Now the sad fact that I purpose to point out is that this order all too frequently breaks down in its practical application - many who have "turned to God from idols" have not gone on "to serve the living and the true God."

This is strikingly illustrated in the Old Testament story of the Samaritans, 2 Kings 17:24-41.

They Turned To God From Idols

These people, through no effort or will of their own, had entered into the inheritance of Israel. The kingdom of Israel had come to its fated end. Its king and people had been carried away captives in accordance with the custom of the Eastern despots. The stranger was now in the land.

You will note that statement, "they possessed Samaria, and dwelt in the cities thereof." This was the land of promise. God had given it to Abraham, Isaac and Jacob and their descendants as a possession forever, but now these strange people "possess" and "dwell" there. The spiritual parallel is found in Romans - 11:17-24, where the natural branches are cut off from the olive tree that the wild ones may be grafted in. We who are but strangers who have been made to dwell in the land of Israel's inheritance. Eph. 2:12, 19, "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:" "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God."

Then God granted them the grace of awakening judgment - "therefore, the Lord sent lions among them." Judgments are often the manifestation of the grace of God. Anything that turns our attention to God is worth all

it costs, however hard, however great that cost may be.

These people had lived without Jehovah in their own land and had not been plagued with lions, but here in this strange country they were face to face with a new God and His dealings and they were frightened. One's condition toward the entire creation changes when his relationship with the Creator changes. When we come into the "Land of Promise" that is, when we become Christians, we must reckon with the God of that land. Hebrews 12:6, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." 1 Cor. 11:31, 32. "For if we would judge ourselves, we should not be judged." "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

"They feared Jehovah." The fear awakened in them by the experiences in this new land turned their thoughts toward the "God of the land" and led them to fear the Lord. There are two kinds of fear in reference to God: first, a slavish fear; James 2:19, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." The demons as well as many men and, sad to say, many Christians, fear God only because of His wrath and impending judgments. Second, a filial fear; Proverbs 1:7, "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction". That only is a "holy fear" which proceeds from a love for God that makes the heart desire to please Him, as the child fears to displease the parent lest he lose the sense of fellowship. Back of this fear is a sense of the supreme holiness of God and the exceedingly great sinfulness of man. Moses said, "I exceedingly fear and quake", yet Moses had sweet fellowship with God. Proper fear leads one to "sanctify the Lord God in your heart." Too many only know God as an "austere man" and not as their "loving Heavenly Father". These Samaritans trembled at the judgments of God and turned to Him solely to be spared destruction.

(Continued on page 5)

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

By G. H. MOULDS

Chapter IX—The Controversy over the Missionaries

(Continued from last month)

The announcing of the inclusive policy and the defining of its limits at Milwaukee in 1924 was not enough to quell the conservative revolt. For one thing, the Board's definition of the gospel was not considered clear and full enough, thus leaving loopholes for Modernism. Then, too, the demand for investigation had long been insistent, and the announcement of the inclusive policy served but to whet suspicion. After Dr. Anderson's report, J. C. Massee moved that a committee of five be named by the President of the Convention to launch an inquiry into the practices and policies of the Foreign board. The motion was seconded by a prominent liberal. Then the effect of the breach in Fundamentalists' ranks occasioned by the organization of the Bible Union was given its first real manifestation. J. R. Straton moved that the committee be enlarged to eleven members, naming on it five Fundamentalists, including himself. This greatly amused the Convention; if the Fundamentalists continued working at such cross-purposes, their whole strategy would likely go down to defeat. However, Dr. Straton withdrew his motion in view of its cool reception, and the Fundamentalists proceeded to work more cooperatively. The resolutions, as finally passed, called for an examination of the "conduct, policies, and practises" of the Board of Managers of the Foreign Mission Society and of its Secretaries in the selection and retention of missionaries; pending the committee's report, all Baptists should continue to send their mission funds to the Foreign Society as they had been accustomed to. Despite the fact that some liberals, in an effort to appease the belligerents and reassure the suspicious, were willing to vote a measure that they did not approve in principle, the resolutions were passed late in the afternoon of May 29, 1924, not without an imposing protest vote, 616 against 766.

The mission inquiry was launched at last; what port it was destined for was highly problematical. Liberals rightly looked ahead to the 1925 Convention with "fear and trembling"; for it would be meeting at Se-

attle, in Fundamentalist territory, and the conservative Western states would be well represented. They expressed hope that the missionaries would be judged by their lives and the fruits of their labors; willingness to undergo hardship for Christ's sake was a sufficient doctrinal test.

The Committee on Affairs of the American Baptist Foreign Mission Society reported at Seattle on July, 1925, that it had collected more than four volumes of testimony from all sources. On the basis of this evidence it stated that the vast majority of the missionaries were to be commended for their evangelical faith and efficiency in service. The Board had not knowingly appointed liberals because of liberalism, nor similarly rejected conservatives. Rather, several liberal applicants had been refused. However, the Committee felt "more emphasis should be put on the necessity in the missionary of a strong, evangelical Christian faith which he can put forth as his message in warm, enthusiastic affirmations." To insure that, recommendations were made of methods for better discovering and making known the candidate's actual belief.

The Committee thought the Board had generally followed its definition of the inclusive policy, but in a few cases found "evidence of belief so extreme" that the missionaries did not come "within the limits laid down by the Board." To sustain its point, the Committee presented a number of anonymous quotations. One read: "But the unique element of Jesus' nature does not lie in his being the 'only begotten' Son of God. He is not that by his own teaching. Rather, he is the only perfect one among the countless millions of sons of God who have been born into our heavenly Father's earthly home." However, the Convention was assured that the Board had inaugurated investigation of this and other cases; in one instance resignation had been accepted. The Committee regarded it as unfair to cripple the work of hundreds of orthodox missionaries because of the unorthodoxy of these few. It was said that assurance had been given the Committee that in the foreign work there

would henceforth be more emphasis placed upon evangelism, after ten years of much attention paid to staffing the mission schools in order to train native leaders to eventually assume responsibility for the mission enterprise.

The reading of the report was followed by a statement for the Board of Managers of the Foreign Society: "We do not know that it fully satisfies us, but we believe that it is as fair and comprehensive as any group not intimately acquainted with our work and our methods of procedure could make." The Board promised that it would endeavor to follow the suggestions and keep a proper balance between education and evangelism.

The Committee's report was unanimously adopted; it could be, for it called for no stern, disciplinary measures. Moderates felt that the missionaries were vindicated: did not the report read that about the vast majority of their missionaries there was no question?

Just as heartily did the Fundamentalists endorse the report, for it confirmed what they had long proclaimed to an unbelieving world—that there were missionaries who did not hold to the "fundamentals". If these few culprits were now removed, they might once more give the Foreign Society their full financial support. So W. B. Hinson of Portland presented resolutions in appreciation of the report but calling upon the Foreign Mission Boards to:

"recall immediately every representative, whether in evangelistic or educational work, who is found on investigation to deny any of the great fundamentals of our faith aforementioned (the twelve articles of faith briefly set forth in the introduction to the resolutions), including especially those appointees found by the Commission's investigation to be out of harmony with this faith."

The Convention, which had so harmoniously accepted the findings and recommendations of the committee, was thus once more divided. Modernists thought the matter of a confession of faith had been set-

tled at Milwaukee; and now here it was again in the form of a cruel inquisition of the faithful missionaries. As these liberals rose to speak to the Hinson motion, there were hisses to be heard here and there in the auditorium. After extended discussion it was decided to postpone consideration to some future hour, meanwhile printing the resolutions so that all the delegates might become familiar with the proposed action. A night's sleep might work wonders with some hot tempers. But while the Unionists were threatening to form a new mission society if the Hinson resolutions were defeated, the liberals were preparing their strategy. The first speaker the next day was Dr. G. A. Huntley, missionary to China, who considered the resolutions an insult to his co-workers. "If the missionaries in China are asked to subscribe to a creed to which we ourselves have not subscribed, forty-nine out of fifty of them will refuse to sign. Demand this of them and you will see the greatest debacle in the missionary field the Church has ever known."

EDITOR'S NOTE: This statement by a foreign missionary in our judgment constitutes an outstanding proof of the need of a thorough housecleaning in the missionary staff. Why should 49 out of every 50 missionaries in China refuse to sign a statement that they believed in the Virgin Birth, the essential Deity, the substitutionary atonement, and bodily resurrection of Jesus Christ. Surely by the wildest stretch of ones imagination there can be no reason found why a Christian who holds these blessed truths should refuse to say so. The very fact that he does refuse is eloquent in the opposite direction.

Then Dr. Robert V. Meigs brought before the Convention an amendment, which was really a substitute for the Hinson resolution. It recognized that the Committee's report indicated the presence on the foreign field of some not holding to the fundamentals of the faith "as historically interpreted by Baptists", but omitted any delineation of the "fundamentals" and simply asked the Board to adopt "such action, in the light of the facts reported by the Commission, as seems to them will best conserve our denominational interests and best advance the kingdom of Christ."

After an afternoon of disputation, during which the delegates appeared rather evenly divided, the vote testing confidence in the Boards was called for and the Meigs amendment adopted, 742 to 574. Thus July 2,

1925, became the highwater mark of Fundamentalism, the day of the conservatives' greatest stand. They lacked but eighty-five votes of changing the whole course of recent Northern Baptist history, for that would have been the meaning of the passage of the Hinson resolutions. They contained in abridgment the Fundamentalists' confession of faith, and they would have ordered the eradication from the mission work of every element of Modernism that had accumulated during the decades in which liberalism had gradually been gaining a greater foothold in the Northern Baptist Convention. After the Seattle Convention Fundamentalism within the Convention was on the decline.

The next morning it was moved that the action taken on July 2 be rescinded. The motion was relegated to the cemetery of "indefinite postponement". Instead the Convention adopted a resolution instructing Dr. Beaven and Judge Freeman to formulate "a fraternal message to our faithful missionaries in the foreign field assuring them of our confidence in them and pledging our continued support."

The Bible Unionists carried out their threat: desiring "an opportunity to invest their time, their prayers and their money in a mission enterprise which shall be based upon the whole Bible", they decided to divert their missionary money to independent foreign mission enterprises and deserted the regular foreign society, assuring Northern Baptists, however, that their action was not to be interpreted as the first step toward separation. But some Baptists thought otherwise. One wrote: "They (the Bible Unionists) retain technical membership for further agitation of doctrinal and ecclesiastical questions. They declare themselves out for the purpose for which the convention exists, but in for purposes for which the convention was never designed."

Meeting at Washington in 1926 the Bible Union announced that of the eight most flagrant "renegades from the Baptist faith" that the committee had found flatly denying "every tenet of the Baptist emphasis" and had "manifestly demanded" to be dismissed. Home Secretary Lerrigo now informed them that one had resigned by request, two had voluntarily resigned, two were still under consideration, and three had been exonerated. Since the "false teachings" of the three had thus been "board-approved", the Unionist believed that conditions could only be improved by removing

the officary of the Foreign Society. But as indicated in a previous chapter, the Bible Union's slate of nominees was decisively defeated.

One of those still under consideration was Cecil G. Fielder of Assam. He has been called home and investigated by a committee of the Foreign Board, A. C. Baldwin, W. S. Abernethy, and T. H. Stacy. The report of the committee was adopted unanimously by the Foreign Board on June 10, 1925, and was to the effect that Mr. Fielder's theological views alone would prevent his return to Assam but since he had been so signally blessed and used of God and since he had had no theological study, it was decided to grant his request for a year at Newton Theological Institution. After the year of study Mr. Fielder appeared before an ordination council and was ordained by the slim majority of thirteen to eleven, thirty members of the ordaining council not voting. He was then re-examined by the Board, which issued a statement on October 4, 1926, that Cecil Fielder had "considerably changed his views." It was said that he had given assurances of his belief in a personal God; in the Trinity; in the deity of Christ and of the Holy Spirit; in salvation from the penalty of sin only through the suffering of Christ; in the miracles of Jesus and Jesus' bodily resurrection; in the trustworthiness of the scriptures as a guide for faith and practice; and in "Christian love as the all-conquering force on daily life and in subduing the world to Christ." In consideration of this statement, the Board saw fit to approve Mr. Fielder theologically, although he was not re-commissioned to the field. Writing to R. T. Ketcham concerning the Board's paraphrase of his views, Fielder said that he had indicated during the hearing no "considerable change" of view, other than "amplification and greater adequacy of statement". Mr. Fielder maintained from the beginning of the controversy that he represented a sizable section of the denomination; even individuals ranking high in the denominational life had read and approved the statement he made while in Assam.

The only stirring event in the years immediately succeeding was the resignation from the foreign service of Dr. Rapheal C. Thomas, medical missionary in the Philippines, because of lack of harmony with his associates on the field due to his desire for opportunity to do a larger piece of evangelistic work. The result was the organization in August,

1927, of a new society, the Association of Baptists for Evangelism in the Orient. Mrs. Henry W. Peabody, former Home Secretary of the Woman's Foreign Board, led in the establishment of this independent "faith" mission, which announced its policy of not incurring debt and of sending every contributed dollar directly to the work.

The controversy over missions burst out with renewed vigor in 1933 over that alarming volume, *Re-Thinking Missions*. The publication was the result of a survey of work in India, China and Japan made in 1931-32 by the Commission of Appraisal of the Laymen's Foreign Missions Inquiry, acting on the assumption that the financial difficulties of the missions seemed to demand a re-study of "the basis and purport of missions and of their operation." The Inquiry was not connected in any official way with the denominations, and the survey was based on the previous year's work of a Fact-Finding Commission under the Institute of Social and Religious Research. Since the Commission had included Northern Baptist missions along with those of six other denominations in the scope of its survey, and since the report was presented to the two Foreign Boards in November, 1932, Northern Baptists were especially concerned with the results of the survey and with what the Foreign Boards would do with the report. A month before the November meeting the Laymen's Committee had released certain of the findings, and the newspapers had published the more critical sections. Northern Baptists were made uneasy and anxious. Therefore, immediately after the November meeting, the two Boards published a statement disclaiming responsibility for the Laymen's Report and indicating that not all its recommendations were acceptable, though many were valuable. This first general criticism was amplified by subsequent statements made at various times through the winter of 1932-33 and mailed to Northern Baptist convention pastors.

As an added official commentary on *Re-Thinking Missions*, P. H. J. Lerrigo, Home Secretary of the Foreign Board, prepared a mission study book entitled *Northern Baptists Rethink Missions*, in which he criticized certain of the Laymen's findings. In addition to "good will" and "love to men" as the motive for missions, Dr. Lerrigo felt there should also be loyalty to Christ's Great Commission. In reference to the Laymen's belief that explicit evangelism was impairing the quality

of medical and educational aid and alienating the beneficiaries because of a feeling that their needs were being taken advantage of, he cited the Foreign Boards as holding not that the doctor and the teacher should be muzzled but that "both educational and medical work, as well as all other types of service, should have as one of their direct aims the winning of men and women to Jesus Christ." Commenting on the Report's contention that Christianity was for the strong and the sound in the non-Christian religions, the reply was made: "Perhaps the gravest defect in the presentation made by the Report of the Appraisal Commission on this subject is its failure to recognize the clear call of Christ not only to the 'strong and sound in the non-Christian religions', but also to the 'weak or corrupt'." As for the Report's placing but a "regrettably few" missionaries in the highest bracket as bringing "fresh and stirring influences into their communities", Dr. Lerrigo quoted the Boards as saying that of Baptists at least there were "very many more missionaries of large capacity and broad outlook, and fewer limited and unimaginative individuals".

But the conservatives thought that all these pronouncements of the Boards were too cautiously worded, were even falsely charitable; perhaps the Mission Societies were fearful of offending Mr. Rockefeller, who had had such a large part in financing the Laymen's Inquiry and who had lately not been so generous as of old in his support of the Unified Budget. They demanded that the errors of this superficial survey of a mere nine months whose purpose was giving apparent validity to preconceived opinions should be fully unclothed. Did not the Laymen aim a hidden blow at the conservatives on page 299: "We suggest the un wisdom of sending to the field persons who insist upon emphasizing divisive dogmas or who have a narrow and rigid conception of the scope of missions." Did not the Report teach that the heathen were not lost and that Jesus was but a great teacher? Did it not substitute environmental reformation for Holy-Spirit regeneration? Did it not indict those consecrated servants of God, the missionaries, as of limited outlook and capacity?

Secretary Lerrigo addressed the Washington Convention in 1933 along the lines of the Boards' report on *Re-Thinking Missions*. After a period of questioning representatives of the mission societies, Dr. W. H. Rogers of Portland moved that the

Convention repudiate the volume. The motion was followed by prolonged and vigorous debate. That the delegates were not altogether unfamiliar with the subject of discussion was shown when W. B. Riley asked how many had read *Re-Thinking Missions* and approximately 70% so indicated. The Convention finally decided to substitute the following resolution by H. A. Heath of Massachusetts:

"That the Convention commends the Boards of Managers of the American Baptists Foreign Missions Society and the Woman's American Baptist Foreign Mission Society for their discriminating treatment of the Laymen's Foreign Missions Inquiry as expressed in their various statements and their reaffirmation of the evangelical basis of their work." Conservatives were sorely disappointed.

(Continued next month)

ORDINATIONS

ARTHUR ALLEN

At the call of the First Baptist Church of Eldora, Iowa, a council composed of forty-five messengers from eighteen churches met September 12th, and after examination unanimously recommended for ordination, Brother Arthur Allen. The ordination service was carried out the same evening.

MR. FORBES FULLER AND MR. NICKOLAS DANIELS

At the call of the Portage Park Baptist Church of Chicago, a council convened September 4th to examine for ordination, Mr. Forbes Fuller of the Portage Park Church and Nickolas Daniels of the Riis Park Church. After examination the council unanimously recommended the ordination of both brethren and the service was carried out the same evening.

ROBERT LINDNER

At the call of the Bethel Baptist Church of Kalamazoo, Mich., a council of 11 pastors and 19 laymen examined Brother Robert Lindner for ordination on September 29th. The council unanimously recommended the ordination and the service was carried out the same evening.

WES AUGER

At a call of the Tabernacle Baptist Church of George, Iowa, a council met on September 22nd to examine for ordination, Brother Wes Auger. Expressing themselves unanimously as approving the candidate, the church carried out the ordaining service the same evening.

"FEARING GOD BUT SERVING IDOLS"

(Continued from Page 1)

They Still Served Their Idols

They made three vital mistakes: First they considered Jehovah only a local deity, "the God of the land." They did not know that "the God of the land" was "the most High God, possessor of Heaven and Earth." They thought that He, being a petty god, could be easily placated. So many Christians today think to satisfy God for their irregular living by some petty penance. "Thou thoughtest that I was altogether such an one as thyself".

Second; they were concerned to know only "the manner of the God of the land." Like them, many people today are greatly concerned to know God's "manner", that is, His plan and program. They are great students of prophecy and want the preacher to explain to them the prophetic meaning of every event in its relation to the plan of God for the nations. They are interested in the "manner" of God's dealing, but they do not know much about God Himself. We need to be reminded anew today that to know God is life eternal. (John 17:3.)

Third; they substituted religion for right relationship. They sent for a priest who could teach them to fear the Lord, but when he came he himself was an idolater. That is seen in the facts that he was among the priests of Israel who were carried into captivity, and in that when he returned he came to Bethel. You will remember that Jeroboam placed a golden calf at Dan and Bethel, so that which had been "the House of God" had become a place of idolatrous worship. His instruction had to do with rites and ceremonies. Note the word "how" in verse 28, which seems to indicate ritual rather than life. Religion must always have its forms and ceremonies; ritual is its framework and its life, but God does not want ritual. He wants right relationship.

These three mistakes led to the most fatal error of all - "they feared the Lord and served their own gods". They had God, and they had gods, but they loved the latter more. Five nations with their five gods - what a burlesque on grace! Succoth - benoth means literally "tents or booths of the daughters" and possibly speaks of immorality in their worship. Nergal may mean "Mars", and speak of the Deification of war.

According to Jewish tradition: Succoth - benoth represented a hen and her chickens; and Nergal, a

cock; Ashima, an he-goat; Nibhaz, a dog; Adrammelech, an ass; and Anammelech, a hare or pheasant, all of which remind us of Romans 1:21-23, "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and fourfooted beasts, and creeping things."

This medley superstition continued until the days of Alexander the Great, when Mannasseh, brother of Jaddus the High Priest of the Jews, married the daughter of Sanballot who was the governor of the Samaritans. Manasseh got permission of Alexander to build a temple on Mt. Gerizim and, drawing many of the Jews with him, prevailed upon the Samaritans to cast away all their idols and worship the God of Israel only. However, their worship was never wholly unmixed with superstition, and our Saviour told the Woman at the Well. John 4:22, that they worshipped they knew not what, while in Acts 8 we still find them listening to the sorceries of Simon. Today, a small remnant keep the Passover on Mt. Gerizim with a strange mixture of paganism and Old Testament ritualism.

It is at least interesting, remembering the five gods, (Adrammelech and Anammelech probably were two forms representing the worship of the one god, Moloch) and their half-hearted worship of Jehovah, that the Woman of Sychar had had five husbands and the one that she then had was not in truth her husband. In the Bible idols are called "lovers", therefore "husbands" and "idolatry" is called "adultery". (James 4:4.)

The Samaritans Like God's Own People

God's own people have been tragically like these heathen nations. Verses 34-40 of this portion we are considering refer to Israel. After the colon of verse 34, the writer is describing the "former manner." The picture is even blacker than the one of the Samaritans, for they feared the Lord but the Israelites, before their captivity, had reached a place where they did not even fear the Lord. The Psalmist gives us the secret of Israel's downfall in Psalm 106:34-36. They had failed to utterly destroy the nations according to God's command, had mingled with them, learned their works and ser-

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ved their idols. "Forty hours took Israel out of Egypt, but forty years did not take Egypt out of Israel."

The Church is little better than Israel for many Christians fear the Lord because of His judgments, but still serve their own gods. Old associations are still unbroken, old practices are still indulged, old loves are still embraced. Note in verse 29 the word "howbeit". Far too many Christians have a "howbeit" in their experience. Spurgeon wrote: "It is a great evil with professors that they are not zealous for the total destruction of all sin within and without. We make alliances of peace where we ought to proclaim war to the knife; we plead our constitutional temperament, our previous habits, the necessity of our circumstances, or some other evil excuse as an apology for being content with a very partial sanctification, if indeed it be sanctification at all." We ought frequently to medi-

tate upon Colossians 3:5-13.

We know about everything else and are occupied with everything else except the Lord and the truths related to Him. Of Israel it is written that these idols became a snare unto them and finally caused their ruin. This same sad fate has befallen many a child of God. There are many living in a back-slidden state of defeat today with no testimony, no prayer-life, no joy, who would not be there had they purged themselves of these idols. After they turned to God from idols they clung to something or to someone, and that unholy association wrecked their Christian career. Today they are away from God, living in sin and all fellowship with Heaven is broken. Oh, Christian, beware of the fowler's snare.

Judgment Pronounced

God has pronounced judgment upon the idol and its worshipper.

In Jeremiah 10:11 Jehovah declares, "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens". Isaiah speaks of the idolater as one who "feeds on ashes" (Isa. 44:20), and of Ephraim God decreed, "Ephraim is fastened to his idols, let him alone."

Returning for a moment to the portion we referred to at the beginning, I Thess. 1:9,10, may we ask how can one joyfully "wait for His Son from Heaven" when he is still giving other gods the major place in the life? The exhortation of the Holy Spirit is, "And now, little children, abide in Him; that, when He shall appear, we may have confidence and not be ashamed before Him at His coming", 1 John 2:28. Let it not be said of us, as of these ancient people, "They feared the Lord and served their own gods."

PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

Chapter 11—"Funeral Services or The Pastor Ministering to the Bereaved" ***I Samuel 23:16***

Mrs. Charles Cowman, in her beautiful book, "Consolation", dedicates her work to "The Family of the Sorrowing". Aside from sin, no one thing goes farther to make all men akin, than sorrow. The majority of pastors and others in the Christian ministry whose eyes meet these lines will need no counsel or help with reference to what to do to be helpful to people who have lost loved ones. The writer has in mind those who are just setting out in any branch of Christian service or those whose situation in this life has been such as not to bring them often into contact with death and its attendant grief.

There are those of us whose earliest impressions bring back sad memories of those who were "loved, and lost awhile" among close relatives and neighbors.

A SELF-EVIDENT FACT RE-CONSIDERED. Trouble is the one inescapable thing in this world. Men do evade the payment of taxes. Believers who live until the trumpet of God resounds in earth will escape death but none regardless of relationship to God escape trial. "Man is born to trouble as the sparks fly upward". As to social circumstances there may be leagues between one person and another but as to experiences that bring biting grief, human-kind occupies a common level.

The text presents David the potential king of all Israel spiriting himself from place to place, here and there, A Wretched Man. Some years ago in a series of syndicated articles the daughter of Woodrow Wilson presented a reminiscence of her distinguished father's life. She pictured him as lying upon the bed once occupied by Abraham Lincoln. He dropped to a reflective mood and said, "Daughter, would it not be wonderful if mother were here and we were vacationing back on Muskoka Lake in Canada as in days long since gone". For the ancients, for all of our day, for those lowest down, for those highest up, for all in between there is a common lot of heartache. No minister of the Gospel aspiring to be the maximum for Jesus Christ will ignore this. Indeed the pastor will have his own portion. The Great Shepherd in an hour of surging soul distress cried out, "Now is my soul exceeding sorrowful even unto death."

THE BIBLE IMPLEMENTS US FOR THIS IMPELLING NEED. The Bible was written by men of broken hearts, to men of broken hearts, to heal broken hearts. Several hundred of us recently sat under the ministry of Dr. Harry Ironside but a few weeks after he sustained a very great personal loss. What a benediction settled upon all

as he discussed the text, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort who comforteth us in all our tribulation that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God." 2 Corinthians 1:3,4. The Scriptures designed to help those who travel a vale of tears would by themselves make a volume. Our Lord announced himself as one especially commissioned "To heal the broken-hearted", "There is a balm in Gilead to make the wounded whole."

A SIMPLE MINISTERIAL TEST. Any preacher may ascertain something of the place he occupies in human hearts by the frequency to which he is invited to the bedside of the dying and the chamber of death. We heard a Christian mother remark one time that her Pastor was an unusually scholarly man; that he had extraordinary pulpit gifts and many marks of social culture but she concluded her reference by saying, she would never think of consulting him in a time of trial. This was the equivalent of saying that whatever asset he might possess for his work he lacked the pastor's touch and solicitude. If a preacher's weddings exceed in number his funeral services it should be a matter of

concern. We recall the case of a relatively young pastor who had to his credit five hundred funeral services. That was a sizable tribute to his Christian integrity, his broad sympathy and his fitness for meeting actual need. It is a more enviable distinction to be "a burying parson" than to be "a marrying parson".

A PASTOR SHOULD EXERT CORRECTIVE INFLUENCE. There is still much that is anti-Christian and unhealthful in funeral services. Except in certain sections of our country, people do not attend funeral services in such numbers as they once did. The present economic system makes mass community attendance upon the burial of the dead next to impossible. There is still however in the thought of many a morbid attitude toward a human corpse and the emotional reactions of relatives. We remember a man in our first pastorate whose incurable rheumatism made it utterly impossible for him to ascend the steps to the church house for any regular service but he sat next to the mourners in the same church house for a funeral.

Funerals still afford occasion to some for exploitation and display. We recall the going of one whose life was lived in relative obscurity. No sooner had spirit and soul taken flight than the family set out to make the most elaborate preparations for a funeral service. The funeral hour was selected with a view to accommodating the greatest number. People most remotely related from near and far were by every known means dragged to the service. The service itself assumed something of the nature of a political rally. Electrical illuminations, flowers and tawdry music as well as various persons were brought into action to catch eye and ear of everybody. It was a religious bizarre. We who are called of God to mould human thought and conduct know these weaknesses, we can anticipate them and labor to set up an atmosphere in which they do not thrive.

FUNERAL SERVICE PROCEDURE AND SPIRIT. Ritualistic bodies provide manuals that cover in every detail the work of the minister in handling a funeral service. Men of evangelical conviction and evangelistic fervor will profit by having one of these manuals on hand but certainly no one who is Bible-taught and Spirit-taught can be slavishly bound by rigid form. The principle value of a manual is that it will likely suggest suitable texts for special needs and they often include quotations from appropriate

poetry or standard old hymns. One really seasoned in Pastoral work will have no further need of such ministerial aid.

Wherever possible, the officiating pastor should meet those who are appointed to make arrangements so that his labors will indicate that he has his fingers on the pulse of the situation. This should be remembered by a preacher. So long as funeral directors and the loved ones of the deceased do not attempt to dictate the nature of his message, their will respecting the funeral service is final. It is not a pastor's right to impose his opinions upon people who are laying away their dead. The question of the use of flowers or no flowers; the question of music or no music, or the kind of music; the question of the selection of bearers, etc.; the question of the presence of representatives from organizations to which the pastor does not subscribe are all matters for the bereaved to decide. A pastor is not compromising on Christian fellowship by being present at a funeral service where many things are out of accord with his will. We do not go to funeral services for fellowship. We are there to help the helpless. When the pastor's counsel is sought he will of course advise according to his own Christian convictions.

A verbose, lengthy funeral sermon is intolerable. If all others forget, the officiating minister should not forget the physical, mental and emotional strain under which many present are passing.

This is one time when an active sense of fitness as to appropriate remarks or textual comments is golden. There are two dangers in funeral sermons. One is to make such general impersonal remarks as to obviously meet no immediate need. Another is to give so much local color and make so many personal references as to make the message gushy and cheap. If the departed has lived a thoroughly Godless life, it is folly to try to patch up that life or to palliate the feelings of his loved ones. They cannot be deceived by "enticing words of man's wisdom". Let the minister in such circumstances address himself to those things that will be distinctively helpful to all who remain. Ministers of our day are often called upon to handle the funeral of those who left this world by suicide. Sermons for such occasions should not be speculation on what happens to people who thus end their stay in this world. Once again the minister should be absorbed by the great

loss and gnawing grief of the family circle.

It is needful to speak a word about inordinate concepts of courage. There are men who suppose they are wanting in courage if on any occasion they fail to call down imprecations upon the carnal, the worldly and the lost. Sometimes the funeral service is seized as an ideal moment for saying sharp, bitter and even sensational things. At times, downright personal thrusts are inserted into the message on the pretext that it is the preacher's only opportunity to strike and strike hard at certain ones. To us this is at once unethical and cowardly. Bad men are not made good by hard blows received at times when they cannot defend themselves. A certain preacher of our acquaintance upon the death of one who was dragged down to the mire and death by the influence of the open saloon, had a sandwich man announce his subject for the funeral sermon, "A Drunkard Shall not Enter the Kingdom of Heaven." The event created a local sensation and is reported to have issued in some good but such a drastic method certainly should not become the standard course of action. A pastor may and should discuss such doctrines as the nature and penalty of sin, ultimate judgment for every living mortal, the certainty of having to face God, human destiny in paradise or perdition, but all this can be done in a spirit of Christian love and compassion for those who have bleeding, broken hearts. We have no sympathy with funeral bull-dozers. The Word of God teaches us to, "Weep with them that weep."

Have at hand a specimen verse. Busy pastors who have many funerals will do well to have several verses, any one which will meet well the need of a funeral service for strangers. An excellent example is Matthew 14:12 referring to what the close friends of John the Baptist did in the hour of the great leader's martyrdom. "And his disciples came, took up the body and buried it and went and told Jesus." The body they laid at the feet of the Lord Jesus Christ. Let us bury our dead and go and tell Jesus. When money is lost tell Him, when health is lost tell Him, when friends are lost tell Him, in every eventuality in life go and tell Jesus, He is always sufficient for all things. Psalms 50:15 makes another ideal text sufficiently elastic to meet almost any dark trial that comes especially to the believer.

We believe it is allowable on the part of the minister in the case of

the home-going of any obviously consistent useful Christian to call attention to something of the record of the life—how it was blessed and used of the Lord Jesus Christ as a memorial to His grace and power.

We believe that a pastor may gain prestige for the whole of his ministry by properly conducting himself at a funeral service; that is, by the presentation of a simple, earnest, pointed, pertinent Gospel message that breathes fellow-feeling and heartborn concern, that he can secure in no other way.

There returns to memory often a family that was illy affiliated religiously. They attended the funeral service of a little lassie who endeared herself to her relatives and to her Sunday School teacher. The pastor took as his text words from the book of Daniel, "Behold thou art greatly beloved". The family in mind was impressed. Presently they severed their former religious connection. They took membership in a church known for its staunch Gospel program. At present they, their children, and grandchildren are all happily related to the church served by the pastor whose funeral message caught their hearts. This chapter should be concluded with the remark that the grave committal and closing prayer should be free from heresy, cant and hypocrisy. It should fit the sorrowing for days ahead, "And Jonathan, Saul's son arose and went to David into the wood and strengthened his hand in God".

EASTERN AND NEW ENGLAND PASTORS, PLEASE NOTE

Joseph T. Larson, 3033 Columbus Ave., Minneapolis, Minn., announces that he will be in your areas this coming season, Nov., possibly Dec.-Jan. and Feb. if you will write him for arrangements for series of Revival meetings. He has conducted over 200 series in 30 states, and has seen many souls won. He both sings and preaches the Gospel, is a Baptist, and uses many illustrated Bible Charts.

LA VERNE OLSON AND HERBERT WILLIAMS ORDAINED

At the call of the First Baptist Church of Ceres, Calif., a council met for the purpose of examining LaVerne Olson and Herbert Williams. The council having expressed its unanimous approval of the candidates, the church proceeded with the ordination service the same evening.

THE MERCY OF GOD IN UNANSWERED PRAYERS

(By Rev. R. L. Powell).

In Mark's Gospel, chapter five, we have the account of our Lord's visit to the land of the Gadarenes. Here He encountered the demoniac who was possessed of a legion of demons. The Lord Jesus cast these demons out and sent them into a herd of swine. The demoniac who was healed of demon possession "prayed" to the Lord for a privilege of association with his deliverer, but was denied. Note the language.

"And when He was come into the ship, he that had been possessed with the devil prayed Him that he might be with Him. Howbeit Jesus answered him not, but saith unto him, 'Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.'" (5:18-20).

That seemed as if the Lord were unkind to this new convert to refuse him a place in His company, and besides, to send him out in a hostile community with an open declaration of faith. Now suppose we turn to another bit of revelation which the Holy Spirit has thrown upon this incident to show us the Mercy of God in unanswered prayer.

In Mark 6:53-56, we have these words:

"And when they passed over, they came to the land of Gennesaret, (this is in the land of the Gadarenes) and drew to the shore. And when they were come out of the ship, straightway they knew Him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard He was. And whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment and as many as touched Him were made whole."

The fruits of the testimony of the healed demoniac are clearly seen now. The Lord was not unkind to the healed man but was graciously merciful to a whole community through turning his request into another channel. In this case, unanswered prayer was a marvelous blessing to a large company of others.

This leads us to realize that no prayer may be righteously offered except on "Kingdom grounds." That portion of the model prayer which

says, "Thy kingdom come," is the basic principle in all praying. Until our chief concern is supremely the advancement of our Lord's kingdom claims, we are not in the proper attitude for prayer. The apparent denials of our Lord are often the lessons which lead us to better understand what His fellowship really means. The demoniac, after being healed, was desirous of fellowship with the Lord, but his request sought it in the wrong way. Our Lord answered his real yearning by allowing him to find spiritual fellowship with Him in the great work which must needs be done in the land of the Gadarenes.

The children of Israel insisted that the Lord should answer their cry for a King until the Lord finally recognized their request. Here was a prayer answered in judgment instead of mercy. Self-will and the gratification of a worldly appearance of things, prompted this prayer, and when God answered it, He warned them that it was not for their best interest.

"Now therefore behold the King whom ye have chosen, and whom ye have desired! And, behold, the LORD hath set a King over you . . . Now therefore stand and see this great thing which the Lord will do before your eyes. Is it not wheat harvest today? I will call unto the LORD, and He shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking a king." Then after the demonstration of God's displeasure, the people confessed that they had done evil in asking a king. (1 Sam. 12:13-19.)

God wanted to be merciful to Israel and to personally shepherd them but they prayerfully rejected His mercy. They set up their self-willed prayers against the Lord's better plan. Often our Lord desires something better for us than we can ask or think, and if we will just stop and yield our wills in such complete surrender as to completely break up all yearnings after things and wholly yearn after Him and His sweet will, the answer will often amaze us.

In connection with Samuel and Saul we have a case of the Lord's unanswered prayer becoming one of the very greatest blessings of God on Israel. Samuel wanted the Lord to continue to hold on to Saul. "And the Lord said unto Samuel, how long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?" (1 Sam. 16:12). Evidently Samuel had been on his

face before the Lord for Saul's continuance as King, but the Lord had something far better for Samuel and Israel. Note the balance of the verse: "Fill thine horn with oil, and go, I will send thee to Jesse, the Bethlehemite: for I have provided me a King among his sons." Thus begins the blessed ministry of the sweet singer of Israel, the King with a perfect heart toward God.

Paul thrice prayed for a thorn to be removed from his flesh. Had God answered Paul's prayer literally as he prayed it, He would have impoverished the hearts of all believers since by not telling them, "My grace is sufficient for thee: for my strength is made perfect in weakness."

No doubt the early disciples prayed God to stay the ravages of the Roman persecutions, but God allowed the persecutions to scatter His witnesses to the ends of the earth in order to bless in salvation. That was the real, inner desire of those who prayed. God answered their sincere purpose, not what they said in their extremity of sufferings.

WHAT PRECISELY IS ACADEMIC FREEDOM?

By DR. J. E. CONANT

What is meant by the term, "academic freedom"? Is it a freedom to be coveted and fought for by those of honest and disciplined minds, in their search through *every* realm of truth for that which belongs in the academic field? Or is it something to be narrowed to the academic field alone, to the curt dismissal of others of truth as having not necessary relation to the academic field, and grasped after only by minds that mistake undisciplined mental license for true freedom of thought?

Again, can real academic freedom and true liberty of conscience be regarded as compatible, or do those terms apply to different and wholly unrelated realms? And if to different realms, are they normally complementary or antagonistic?

Once more? Are there any inescapable laws, within the framework of which lie both real freedom of thought and full liberty of conscience, and outside of which there is nothing but intellectual lawlessness, with its inevitable moral bondage and disaster?

These questions demand a starting point for thought. In any search for a place for thought to begin, we are pushed back to such an analysis of principles as will bring us to the ultimate source of truth as our starting point. For when we start out to

work in the realm of truth, we can not escape finding ourselves, sooner or later, in the presence of Him who said: "I am the truth." And what better could we ask, when truth is the one thing those who demand academic freedom claim they are seeking?

We begin our analysis of principles, therefore, with the obvious fact that the whole field of truth inescapably divides into two broad realms. One class of truth is that of which the Creator Himself, in all His moral relations, is the soul and substance, the other class being in that realm which contains His creation.

The truths of these realms must therefore be classified according to these two obvious orders of truth; those having to do with the Person of the Creator, in His relations with all the moral beings in His universe, being classified into one realm, while those that inhere in His works must stand apart in another realm. Such a classification is in fact made by every one.

The truths inhering in God's moral relationships are supernatural and thus *spiritual* truths, while those which are discovered in His creation we call natural or *scientific* truths. Only as we distinguish in this way between these realms can we avoid confusion in our thinking, or arrive at properly scientific conclusions.

Correspondingly there are two different institutions in the world, each working in its appropriate realm of truth. The Church functions by receiving and propagating revealed spiritual truth, while the Schools investigate, reach conclusions, and teach what they find in the realm of unrevealed scientific truth.

But though the Church and the Schools are thus two entirely separate institutions, functioning in two wholly different realms of truth, yet *truth is an eternal unity*. It could not be otherwise, for all the truth in both realms proceeds from and reveals the one God, who alone is the infinite Source of all truth. Until God begins to contradict Himself, therefore, there can never be any contradiction or inharmony between these two realms of truth. As Herbert Spencer says: "It is incredible that there should be two orders of truth in absolute and everlasting opposition."

And so it is obvious that when the Church and the Schools are working normally in their respective realms of truth, each will not only not destroy the work of the other, but will make contributions of great

value, each to the other, for antagonism between them will be impossible. And so when conflict occurs, as for a generation or more it has been occurring, the teachers, either in one realm or in both, have not arrived at the truth in their respective realms.

So if the Church should deny, not the unproven *theories*, but the clearly demonstrated *facts* of science, something would be wrong with the Church. And when the Schools put forth unproved theories as *facts*, the acceptance of which, with their philosophy, undermines the very foundation of the truths of Scripture for which the true Church stands, something is seriously wrong with the Schools.

There can never be any conflict between the Bible and science. When there are contradictions imagined, they are not between the statements of Scripture and the facts of science, but between false interpretations of Scripture and premature conclusions of science. No contradictions are possible, for God can never contradict Himself. So when conflict occurs, the teachers in one realm or in both have gone outside the laws governing their respective realms, and lawlessness in any realm can lead only to confusion.

There is one law especially that cannot be flouted without heading into a *cul-de-sac*. It is the law demanding of workers in any realm of truth that they accord *primacy* to primary truth. That sounds like an unnecessary demand, but it is the persistent ignoring of that law which has brought on all our present confusion in education.

What primary truth is, becomes obvious with the statement of it. It is that central body of truth, with all its related truths, inherent in the Creator Himself in all moral relationships in His universe.

It is self-evident that this order of truth is primary to all the truths which men discover in God's works in creation. For by as much as God is primary to His own creation, by that much is spiritual truth so inescapably primary to and inseparable from scientific truth, that if science leaves the truths about God out of its reckoning as the necessary background of and preparation for scientific investigation, it heads itself straight for lawless and therefore undisciplined thinking, the outcome of which is precisely what we have today in the moral and scientific confusion in the Schools.

Since spiritual truth was *sent down* to man by Him who is the truth, being in Himself its infallible

Source, it must be supernatural. And its supernatural character is demonstrated, not only by man's total inability to add anything to it of spiritual value, or alter or destroy it, but also because no man can even apprehend its spiritual meaning without divine illumination (1st Cor. 17 to 2:16, with Luke 24:45). The Bible is therefore *final* in the realm of *primary* truth.

Now spiritual truth, to be understood, has simply to be believed and accepted for what it claims to be, and what millions have found it to be by acting upon it from the heart, in harmony with the scientific formula of John 7:17. All who have ever willed to do God's will, which is that they "believe on Him whom He hath sent" (John 6:29), have come to know spiritual truth with a confidence of which they can never be robbed.

But it is different with the truths of the scientific realm. They are forever in the process of investigation and discovery, for God has left them to the exercise of man's "*sophia*," (Greek for "mental excellence in its highest and fullest sense"). And man, by unremitting research, is daily adding to his stock of knowledge in the realm. Scientific truth is thus *incomplete*, and it must therefore be *non-final*, for the conclusions of yesterday's scientists are forever being revised by those of today, because of the continued discoveries of scientific facts which were hidden to yesterday's investigators.

There is thus seen to be a clear cut difference between the spiritual and scientific realms of truth; between the degrees of finality in the two realms, and between the human capacities with which the truths of these realms are apprehended. Simple faith is all that is needed to grasp spiritual truth, while it takes mental excellence to discover and arrive at conclusions in the realm of scientific truth. But this does not spell disjunction between the realms and certainly not antagonism, for that is forever impossible between any two realms of truth.

Trouble begins, therefore, when these two orders of truth are set against each other, either by ignoring primary truth altogether, or by insisting that it shall be secondary, as the Schools have been doing far too long. Classic and scientific education in general has long been divorced from spiritual apprehension as the true foundation for the fullest scientific knowledge, and it is precisely this separation which leaves the scientific investigator outside the

discipline and restraints of the fear of the Lord, *which alone* is the beginning of wisdom (Prov. 1:7):

The present tragic situation in education has therefore been as inevitable as it is now deplorable. And that this is the cause of the increasing loss of any true and worthy aim in much of today's program of scholastic instruction, can easily be seen in its results.

According to a popular newspaper columnist's appraisal, "It's purpose is to give its graduates a softer life at higher pay." And a university president recently bore the sad testimony that few educational leaders can state a worthy end toward which they are aiming.

One college dean confesses: "I do not know whether we are achieving any results in the lives of our students." A college president says: "I do not know what results I am trying to achieve with our students." And the brilliant president of one of America's greatest universities confesses: "We do not know where we are going (in education) and why, and we have almost given up the attempt to find out. . . . We are in despair because the keys which were to open the gates of heaven, have let us into a larger but more oppressive prison-house. We thought those keys were science and the free intelligence of men. They have failed us. We have long since cast off God."

In that last tragic sentence lies the clue to the whole terrible situation in education today. Instead of leading their students into the kind of intelligence that sets men free, the Schools have led them into the bondage of a cultured but Godless lawlessness in thinking; for they have taught them that true education does not rest on: "In the beginning, God" (Gen. 1:1 with Prov. 1:7), but have instead ushered Him out of their class rooms, with the result that both teachers and students have lost their way. No wonder there is confusion and loss of all worthy educational aim!

It therefore seems to be high time for the principle of academic freedom to be set into its proper relation to the whole realm of truth, both *primary* and *secondary*. For only in the recognition and acceptance of that relationship can education be lifted out of its present entanglement in this "no man's land" of undisciplined and lawless thinking, and only thus, also, can those educators who "have erred concerning the faith" (1st Tim. 6:20, 21) find their way back.

What, then, is the underlying principle which will make academic free-

dom so free of all undue restraints and yet so controlled by the God of all truth, that those who work under the principle can never be brought into the prison-house of which the university president speaks?

It is very simple, as all fundamental principles are. It is that freedom of thought, research and conclusions in the scientific field which results from according primacy to the primary truths of God's Word, and which is maintained, therefore, by keeping it at all cost in this its God-ordained place. It is thus the freedom to choose deliberately to stay within the framework and think from the background of *revealed spiritual truth*, where alone we are illumined by light from the God both of nature and of grace, as we search for unrevealed natural truth in the heavens which declare His glory, in the firmament which shows His handiwork, and in the earth which is the Lord's with the fulness thereof.

In other words, true academic freedom demands that we stay *immovably* by primary truth in its God appointed dominance over that which is secondary. For only thus can we escape the unscientific absurdity of bringing truth which is complete, final, unchangeable and fully demonstrated, into the presence of the incomplete, non-final, always changing and undemonstrable for correction.

This is precisely what the advocates of evolution insist on doing. For they bring the Word of God, which is forever settled in heaven, to that which is nothing else but a speculative philosophy, with no proven scientific truth in it, and demand that the Bible shall be either warped into conformity with it, or else repudiated. But true academic freedom wipes out such an absurdity, puts primary truth where it belongs, and insists that anything which calls itself science shall be scientific and scholarly enough to correct its undemonstrable theories into harmony with the fully demonstrated Word of God.

When educators thus accord primacy to the demonstrated over the undemonstrable, that will be true academic freedom, and it will never tangle with liberty of conscience. For the freedom thus afforded will be full liberty to search, to reason, and to reach accredited scientific conclusions in the field of natural truth, while liberty of conscience is equal freedom to believe and proclaim that fully revealed and joyously experienced spiritual truth which was once for all delivered to the saints, and these freedoms are

one and the same thing.

In the nature of things, academic freedom is impossible except as we refuse to be bound by any finality of statement or conclusion, while still undiscovered truth in the realm makes final demonstration impossible and further research necessary. So educators only destroy academic freedom with their unscientific assertion, made with dogmatic finality, that evolution is a scientific fact, when many leading scientists testify that it has been completely discredited in every phase of it, and above all, when demonstration of it is impossible.

The most damaging evidence against the theory, arbitrarily imported as it has been into the background of present day education, is that it does not beget freedom but the very opposite, as the confessions just cited from the university presidents and the others fully show. Such bondage is always the price paid for refusing primacy to primary truth. For those who put spiritual truth into its rightful place by accepting and working out from it, never find themselves inside the "more oppressive prison-house" in which the evolutionary educators confess they now find themselves.

A Christian college and a Theological Seminary must therefore stand for academic freedom thus understood, if they would remain Christian and free, for those whom the Son thus makes free are free indeed.

And their students, if they are looking for that education which alone is soul satisfying, must be shown how to put primary truth first in their own personal experience. They will thus and only thus come into that true culture and refinement which, with all the abounding joy of true freedom, fulfills in this dark world that great dictum of Christ: "Ye are the light of the world."

(Editors Note: Dr. Conant is the acting President of the new West Coast Baptist Theological Seminary at Los Angeles, Calif.)

BOOK REVIEWS

By V. C. OLTROGGE

LOOKING UNTO HIM - By Frank Gabelien

A year book of daily meditations, both devotional and expository. For years the author has been writing these brief messages for the readers of "Our Hope" magazine. The choice

writings of the lot are compiled in this volume. They throb with life because they came directly from the heart of experience. A sermon for each day, vital and practical. 203 pages; cloth, \$1.00 Zondervan Pub. House, Grand Rapids, Mich.

SIGHT SERMONS - By Elmer L. Wilder.

The author will be recognized as the producer of other volumes of similar nature - "Talking Objects", "Easy Objects", "Heart Reaching Object Lessons," etc. It is an excellent handbook, providing first class object lessons for young people's meetings, Bible Classes, Daily Vacation School groups, Junior Church services and the like. Says the "Pastor's Periscope," - "This book is not to be just recommended, it is outstanding."

160 Pages; cloth, \$1.00 Rev. Elmer L. Wilder, Box 14, Imperial, Calif.

THE MIND OF CHRIST - By Dan Gilbert

This excellent volume is at once a handbook on psychology, ethics and practical Christianity; revealing the fallaciousness of the counterfeit and the glory of the genuine. What parent has not stood by in impotent rage at the falsity, sham and deceit that is being foisted upon the mentally immature in high schools and colleges? Dr. Gilbert has taken the popular 'shibboleths' of modern mis-educators - "you must have an open mind", "a broad mind", "a liberal mind", etc, and has shown that these and similar pleas of these modern progressives, in reality, turn again and rend their very protagonists. With rapier-like analysis he reveals the infidel - atheist - materialist educator of the day to be but a mental Charlie McCarthy for satanic imps in high places. He reveals true thought to be that which is born of the Spirit through Bible study, prayer and yieldedness to Christ. This he presents in delightful contrast to the habitual intellectual parroting that emanates so freely from present day non-Christian educators and the seats of learning they represent. With ringing clarity he demonstrates the various "minds" of the age to be under the control of the mind of the "god of this age" - his satanic majesty, the Devil. "The Mind of Christ" with its true intellectual freedom, plus power and delight, is presented as the one need of mankind today, and he ably presents the formula to get it.

158 pages; cloth, \$1.00 Danielle Publishers, San Diego, Calif.

Walter Carvin's Corner

THE GOSPEL

"Conceived or Received; Which?"

The liberals in our churches speak of Paul's conception; Peter's conception; John's conception of the gospel. But they did not conceive the gospel but they did RECEIVE the gospel. Between the two ideas there is a world of difference. To CONCEIVE the gospel means it came from man; to RECEIVE the gospel means it came from God. The former is what man thinks while the latter is what God reveals.

To speak of Paul's conception of the gospel is to stand condemned before the apostle. He left a record just where he got his gospel. You will find it in Galatians 1:11-12. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the REVELATION of Jesus Christ." That should be clear. It was a REVELATION and not a CONCEPTION. It came down from God and was not a product of his own thinking. Paul was so sure he had the thing right he wrote: "If an angel from heaven preach any other gospel unto you than that ye have RECEIVED, let him be accursed."

To say the apostle conceived the gospel is poor reasoning. The gospel is Christ and Christ is the gospel. It was taught years ago that the Christ was conceived in the eyes of the disciples. Just a myth. The historical Christ shattered that theory. To say the apostle conceived the gospel is just as illogical.

But those who will not have the gospel REVEALED will have the gospel CONCEALED. The Virgin Birth; Miracles; Hell; Resurrection and Second Advent are too much for their conception, so they refuse even Paul's conception and build up their own conception. At a convention the orator shouted "Let us get back to Jesus". Well, that sounds quite nice but WHOSE JESUS? Upon investigation, the orator wanted to get back to Jesus but not the Jesus who taught about Repentance and Hell and the Second Advent. It was found the orator wanted to go back but not THAT far back. If the blind lead the blind then both shall fall into the ditch. Paul was an honest man. His REVEALED gospel worked in his day and in our day. THE GOSPEL WAS RECEIVED OF GOD AND NOT CONCEIVED BY MAN.

NOTICE TO ALL

HERETOFORE we have allowed subscriptions to be on a special price. This special price has been allowed at any time and in any system this practice will be discontinued at once. However, for the way of financial saving, therefore;

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GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

Dear Friends at Home:

"Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory."

The words of the seraphim as recorded in the book of Isaiah, chapter six, verse three, seem very vital and real in our lives today. This letter is being written from the front room of the mission house and as we look out upon the luxurious trees, the blue, blue sky with its billowy, white clouds we forget the hidden dangers from mosquitoes, snakes, tarantulas, fever, and many other things in the realization that truly "the whole earth is full of His glory."

Not only do we witness "His glory" in the material world about us but also in the miracles of blessings He daily showers upon our work. Over and over again in conversation we meet the statement, "But God does not work miracles now as He did in Bible times." We are always so happy to reply "Oh, yes, He does."

We want to begin right at this point informing you, who have been so faithful in prayer for us and the work here, just how glorious have been His answers. Some weeks ago we requested prayer for the Tuesday night evangelistic services at the Redman home. The girls, Mrs. Hocking, Miss Martenson, and I have done visitation work in that section but the results have never been what we expected. Since we received the supply of gospels, Mr. Hocking and Mr. Stull have been going on Tuesday afternoons to invite the people. About three weeks ago it occurred to the men that if the meeting were taken out into the open, more people would be attracted by the music and would listen to the gospel who would be less apt to enter a home. The Lord has been using this plan in a marvelous way. The young Christians, who have been rather reticent about testifying are taking an enthusiastic part in the meeting and the crowds have more than tripled. Won't you continue to pray that in the weeks to come some of these people may be convicted of sin and added to the Kingdom of God?

Another answer to prayer came by way of the air mail from the father of Maria Castro. After months of praying and following Maria by

regular letters we have the consent of Mr. Castro either to bring her back to Manaos or to place her in a Christian school in Rio de Janeiro. We are anxious, if it please the Lord, to continue her education because she would not only grow in her own Christian life, but later on she would be a real asset to the work since she possesses not only musical talent but possibilities of leadership as well. This would seem a sufficient answer but our God is able to answer abundantly, and in this case we feel that He has. Mr. Castro, Maria's father, is definitely under conviction and from his letters seems to be closer to accepting Christ than ever before. Please pray for the salvation of his soul.

Several times each week the missionaries are taking turns at visitation work in the vicinity of the mission. Gospels, tracts and invitations to Sunday School and all of the other services are given out. This work has been yielding big dividends, for in the past month in calling one man accepted the Lord. His wife and little girls are saved and attend our services regularly. There has been great rejoicing over his conversion for he has already been given victory over the tobacco habit. We covet your prayers for this man, whose name is Christiano, for he is the kind we need in building up a church organization in the Lord's work here.

We feel, too, that you will be interested in the latest endeavors of Lois Martenson. She has made excellent use of her medical experience since coming to Brazil. Although a very little body, not even topping the scales at ninety pounds, she has no end of energy. When Mrs. Warfield came down river so sick from fever, Lois was on hand to supply the needed care. From time to time as other missionaries have undergone operations or sickness she has been "Johnny on the spot" to do her best. Some might feel this would not really be missionary work, but if we remember that one well missionary can reach many natives, it would seem a real work for Him. When the missionaries are all taken care of, Lois starts in on the Brazilians. At present, she is treating our cook's little brother. He has a bad toe, and morning after morning we find him waiting on the porch for Nurse Martenson to give him treatment. Af-

ter his treatment another girl with a huge sore on her leg comes in for care. Sometimes all in Lois's miniature clinic aren't able to call at the mission house. At times like that, she stuffs a few supplies in a large purse, grabs an umbrella and is off to some mud hut or other dwelling to do what she can for the one in distress. As you think of Lois, continue to pray that God will give her the needed physical and spiritual strength for these ever widening opportunities.

God has been answering prayer regarding the Sunday School at the mission. The fifth of October marks the beginning of a special attendance contest to be concluded at Christmas time. Last Sunday, a week before the contest begins, the enthusiasm was so great that the attendance had already doubled. The pupils are being rated not only on attendance, but also upon Bible verses memorized, attention and co-operation in class, and the number of visitors and members they bring. We are eagerly awaiting the arrival of the Trimbles because we know they will add great strength and blessing to the missionary forces here in Manaos. Please pray that this may not be *another contest*, but *may mean souls saved from Hell*.

This morning we were busy with our letters, for today is air mail day and also the day on which we acknowledge the gifts that our friends at home make possible for us each month, when the gate bell tinkled. We looked up to see one of our faithful women and her little grandson waiting at the gate. In her hands she carried a man's handkerchief full of eggs. We asked her, "How many do you have?" She said, "Eight, but they are not to sell, they are a present for you." In her house she barely has enough to feed her children, many times when she has eggs or an especially fine pineapple, the missionaries have received them as gifts. The verb which means "to lay an egg" means "to put" in Portuguese. She said, "I wanted to come before, but the hens just wouldn't put down the eggs."

While we were writing the preceding paragraph two young men appeared at the gate with a wheelbarrow. Willard talked with them and soon one of the men entered carrying a sack chuck full of oran-

ges. Mr. Brown, the Englishman who has always been on hand to help in any situation, had sent them as a gift.

Would you be interested in knowing why these gifts and many others in the past week have found their way to the mission house? Some of you already know, but for those who haven't heard, God in His love and mercy, has blessed our home with a precious baby boy. We have given him the name of Willard J. Stull III, but to us and the Brazilians he is Billy-Boy. Nothing else that our Heavenly Father could have given us would have won a greater place in the hearts of these people, than this darling baby. He

was born September 8th at 11:35 A. M. I wish you might see how fat and roly poly he is and still how strong. As one English lady said upon her first call, "But, Mrs. Stull, do you know that it is remarkable the way he holds his head up for a baby his age." When I laughed she said, "But really, do you *know* that is remarkable?" In my heart I said, "Whether our baby is remarkable or not, I do not know, but our God has worked in a remarkable, wonderful way."

The Lord made possible the assistance of a trained graduate nurse, who gave us counsel concerning diet, exercise, rest and many other things. When Billy-Boy was born,

Mrs. Hardy, the nurse, Lois Martenson, Willard, and the finest baby doctor in Manaos were present. Sometimes *HE* is glorified in illness, in tragedy, in sorrow. This time we believe *He* was glorified in a healthy baby and mother. Our work was interrupted for only a few short weeks and one of the native superstitions has been blasted to pieces. The people along our road felt very sorry. They said we would never have a son because the people threw rice at our wedding. Again we are reminded of Romans 8:28, "And we know that all things work together for good; to them that love God, to them who are the called according to his purpose."

FLASHES FROM FOREIGN FIELDS

PALMERS SEEING MANY SOULS SAVED

Dear Friends of the Homeland:

And when we write these words something happens in our hearts and we remember with many praises to God every one of you. How we thank our Lord that we have friends in the Homeland: Friends who are praying; who are giving and who are backing us up while we are out here. There are times when we can literally feel your prayers. If we did not know you were there with us on your hearts there are many times when the load would be too heavy. The Devil fights us very hard and we are sure that many times he would get the victory over us if all of you were not praying for us. So, we say, "Keep on praying for us". There is nothing that we appreciate more than we do your prayers.

Since our last letter we have had some illness. Mrs. Palmer was the first. She came down with dengue fever and was sick for several days and has not completely recovered from it yet. But she is feeling much better for which we are indeed thankful. Then, because of constant trouble brought on by the damp climate here, I had to have my tonsils removed. I have had a pretty sore throat but it is healing. Now we find that Mrs. Palmer also must have her tonsils out. We are thankful though that Carole Jean, our little girl, is staying well. She is even feeling better than she was and is growing very fast.

We are indeed being blessed in the work we are doing for the Lord. He is still saving souls, not in large

numbers; but some are being saved right along. Last Sunday morning a fine young Catholic girl for whom we have all been praying for over three months was saved. How precious to see them truly find the Lord as their very own Saviour.

I would like to tell you in this letter about one of the recent young people's meetings. It was a missionary meeting. They are helping to support two native missionaries. But the meeting: One of the young men who is an excellent chalk artist drew a map of the Philippines on the board and places a tent over it with the center pole in Manila. He then ran the cords, which tied the sides of the tent, to the different places in the Islands where our missionaries and native workers are stationed. The leader then spoke on our responsibility to support these workers and tried to impress every one with the fact that there were many places where we had no cords tied from the tent. It was one of the finest services of Young People I have ever been in. God was certainly there and was speaking to all our hearts. There are so many places in the Philippines where the Gospel has not gone. These young people are praying, we are praying, and we ask you all to pray, that God will send many of these fine young people out into these unreached places to bring the Gospel to the souls who are yet in darkness. Our young people's meetings are well attended with an average attendance of well over one hundred and they have very fine programs.

Our Sunday School attendance is gradually increasing and we plan to add another class real soon. This

will be a class especially for U. S. Service Men. A number are coming now into one of the other classes. Our Assistant pastor is working hard on visitation work and is holding two open-air meetings a week. We plan a series of meetings in the open air to begin in November and probably go through until March or April. We will be in one location for a while and then go to another section. We can reach many people this way whom we cannot reach otherwise. Pray for these plans. We will tell you more later. Pray for us and write.

Prayerfully yours,
Harold and Esther Palmer

GREAT BLESSING ON MANAOS FIELD

Dear Prayer helpers & co-laborers:

It is a sweltering tropical afternoon. There is a faint breeze that even the palm tree overhead seems to enjoy. The branches move ever so gently and gracefully. A chuckle seems to emerge from her great green head as the fronds rub one against another. An afternoon hot enough to turn even a jittery American into a lazy, easy-going native! But let us snap out of it and have our one-sided talk on paper.

We have continually mentioned the work in the services and various classes. It comes to mind that we have rarely told you about visitation among the people.

One night after our evangelistic service one of the believers came to me. "There is a man that lives in the igarape (a deep ravine) over there that wants to become a Christian. He is quite ill. "The hour is

quite late but the realization that there is a soul in need and the fact that perhaps he might not be alive when we return the next day (people die so suddenly here) move us to ask, "Will you guide us to his home?" "Fine!" "Enbora (away)!" Our guide walks on ahead stabbing the velvety darkness with his flashlight. We walk on behind stumbling in the path he is penciling with his light. The path is quite steep and rough. We tell the guide to step on the snakes as we do not relish the thought of stepping on them ourselves. Finally we arrive at the home, a boarded shack with a tile roof. "Oh, the house!" and a clapping of hands (It is the custom to clap your hands rather than knock on the door). A youthful voice calls out, "Entra (Enter)". It is Paulo, a young man with whom we have been dealing. A few words to him and we are ushered into an ill-lighted room. Our attention is immediately fixed on the dirty hammock strung across the middle of the room. We are offered boxes to sit on. My fellow missionary sits down. I politely decline—four boils would immediately protest if I were to follow suit. The man was a Barbadian, well advanced in years and very ill with—only the Lord knows what. He commenced immediately to tell us how sick he was. We listened attentively and gently led him to see that while his body was badly in need of repairs, his soul was infinitely more important to take care of. The sweetest words that a personal worker ever hears "Lord Jesus save me a sinner" fell from his lips. A few more words from the Book and we leave feeling—you know how I mean—feeling so good inside. It is so good to be along as He delivers another babe. That first prayer is glorious!

The day was scorching hot, the dust choking, I thought we would never arrive at the home of the believer who had died that very morning. We had planned to visit him that day but he had another visitor first. We wondered as we trudged along with the perspiration streaming from every pore, how the widow had taken it all. At last the home made of rough, unpainted boards with thatched straw roof, came into view. "Oh, the house!" We were greeted by the quiet, peaceful countenanced widow. We entered into the parlor (?). The corpse was stretched out on a table until the coffin arrived. (The dead are buried within 24 hours.) Seated all around the edge of the room sat silent stolid people looking very much like

—excuse the comparison—a group of urubus (buzzards) around the corpse. (The buzzard and his eating habits are very well known here). Not one of them said hello. They appeared to be more sad than the widow. But after all death is not a very cheering prospect to an unbeliever, especially when that one has to sacrifice for masses to remove the loved one from purgatory. One by one, the widow introduced her sons to us. They are fine strapping fellows. No they are not believers. So we pressed home the claims of Christ. As we wanted to have prayer with the family we asked if we might not all go back to the kitchen. We did not want the Catholics present to think that we were praying for the one who had gone to be with Christ—which is far better. Before we had prayer we explained this to some of the curious who followed us. Then a blessed time of meeting with Him. A committing of the dear ones to Him. He comforted.

I must close now. It is surprising how quickly time goes by. Again I realize that it is very, very warm today. Well, goodbye, the Lord bless you till we meet again!

PRAISE: For souls who have accepted Him. For attendance and interest at meetings. For health again.

PRAY: You pastors know that cheated, frustrated feeling when no one wants Him as Savior—P R A Y!

We have an opportunity to buy a used refrigerator in good condition. A very definite need. Will you pray that we might have it if it be for His glory.

The Hockings.

READ THIS THRILLER FROM HAMMANS

Dear Friends at Home:

I have just returned from my second trip to the villages around Lake Iro and was happily surprised to see how much the people remembered of the Gospel Story. You remember that I wrote you about my trip there last August and that was the first time they had ever heard the name of Jesus. In various villages this time I questioned the people and some could tell me the name of the Son of God, What He had done, and Where He is now. It was encouraging to know they had remembered this much and we believe God can bless His Word to the salvation of some souls. As I went earlier in the rainy season this year I did not have to wade through mud and water as before.

We were able to reach six villages that had not been reached the other time. In one of these villages, the people, especially the children could sing a Gospel song in Sara Kabba and one in Sango. Since no one had ever been to their village with the Gospel I inquired how they had learned those songs. Nearly two years previously they had come to the big village of Kyabe with dried fish and grain to sell. While there they had attended one of my Sunday afternoon open air meetings at the market place and had heard the songs. They had been singing them in their village ever since and though they had considerably altered both words and tune yet the songs could be recognized. It was a joy to preach to these people who had been waiting long for some one to tell them the way of salvation.

At the Lake, (which by the way is a large one and infested with crocodiles and hippos) I decided I would like to have a shot at one of those hippos. I asked the chief for men and canoes but he had a hard time getting them. They did not want me to go out on the lake. They said, "That big water is very wicked to white man. Many years ago one went out on the lake and a strong wind upset his canoe and he lost his sun helmet and gun in the water. Another time a white man went out, shot up all his shells but could not get a hippo. However, since I insisted, they brought the canoes and men but warned us that it was far and we would have to leave early in the morning in order to be back by noon, for every day at noon the water gets rough and choppy and hard to keep a canoe right side up.

After paddling for about an hour and a half we came to the place where the hippos stay. All we could see was big heads popping up out of the water for a few seconds for air and then gone again. I counted forty at one time. We had three canoes, so I got in the middle one and the men in the two outside ones held mine so it did not move too much while I went to the front of the canoe with my rifle. In this way we advanced slowly to within shooting distance, then anchored. We waited only a few minutes when a big head raised up out of the water, looked at us and opened his mouth. I took careful aim and pulled the trigger. He plunged under, came up and turned over a time or two churning the water fiercely sending waves that rocked our little canoes, then he went down again. In about five minutes he appeared a-

gain about twenty yards closer to us. I shot again and this time he reared up and churned the water even more than before and all the time coming nearer. The canoes then separated and two men in one canoe went behind him and threw their eight spears at him. Three hit and stuck into his back, still he rolled and turned and kept coming on. I shot seven times but because of the waves it was impossible to take accurate aim and my shells hit the water and glanced. I had only one shell left, so I waited until he got within ten or twelve yards and let him have it in the head. This time he sank to the bottom and never moved again. Now to get him out!

The natives then went under water to tie a rope to one of his legs so he could be towed to shore. The chief came up with the astonishing news that the first hippo was on the bottom where we first shot him and this was a different one! I went with two natives in a canoe back to the village to call the people to come carry the meat. It was high noon when we reached shore, and the lake was as calm as could be. The natives could not understand it. Surely my God must be a real God for their native charms and medicines could not work such miracles. When they saw that pile of meat (about five tons in all, the head weighed over 450 pounds) they said, "Your God is the real God for no one has been able to overcome the evil spirits in this big water and do what you have done today." After that when I held a Gospel meeting they listened well to all I said.

Here on the mission station natives are hardly conscious that most of this old world is engaged in war. They are planting their rainy season gardens and daily attending classes learning to read and write the Word of God. Even a few Sara Kabba women are now learning to read a few words from the black boards. Pray that they will learn to know Him about whom they are reading.

Donald now has a swing from one of the big trees in the yard and he and the native children have almost as much fun climbing the ropes hanging on with their toes as they do swinging. Dicky is kept amused just watching. Praise God for the good health we are all enjoying.

Yours for lost souls,

Roy and Fern Hamman
Romans 1:16.

DON'T MISS A WORD OF THIS LETTER FROM DR. CROZIER

Dear and Faithful Reapers:

There seems to be a barbed wire entanglement about the Manipuris in both large areas of them, but you people can cause it to rain down bombs of power, and we need powerful tanks for attack; but like the French in Syria many of them knew that they were on the wrong side and therefore came over to the side of peace. The father of the first Manipuri young man in this District to come over for Christ arrived here three days ago and went away weeping in the evening because his son would not return home with him, and came back next morning and tried in vain again. We told him that we had not called his son to come here, and that we put no claim to prevent his return home; but the young man steadfastly told his father that he is a Christian and therefore had come here and would not return home. But a double joy will come when the father also comes into the Joy of the Lord. He does not yet know the necessity and possibility of salvation; I am sure many of you will be glad to unite with us in prayer for this father as well as son. It looks now like a stage of siege between the devil and his agents and the Lord and His in this battle for eternal possessions. **THIS** young man is specially precious for he is the first of the Manipuris to come out for Christ in this District, the others having all come from the Manipur group.

There seems to be a set contest - a double one in fact. One party seems resolutely set against coming over to Christ until the other has or even if the other does, and the other party saying they will be the first to turn to Christ. What shall the harvest be, and **WHEN**? Pray without ceasing the prevailing prayer of the righteous that accomplishes much, even to the casting down of strongholds. They that know their Lord shall do exploits.

Koireng and Nipamacha returned happy from the Bible School and were very happy to find Akhoi Singh here as our third Manipuri convert, and they are hoping to take him back with them to the Bible School. He is from a wealthy family and has finished the 6th Standard School and so knows Bengali very well, and therefore will not have much difficulty with the Assamese language if he goes to the Bible School: Nipamacha has had a hard struggle but

has passed at least some of his subjects with good standing; Koireng comes off with an average of 87.4 and Dr. Cook in charge of the school has written of the excellent effect Koireng has had in the school. He was not accepted for the Medical School; so he returns to complete his course in the Bible School.

No one responded to my suggestion of financial help for him to take the full Medical Course; some of us suggest that, if after he completes the Bible School he might take the lower section of the Medical School, the Compounder two-year Course, and thus be recognized by Government as qualified to have charge of a Dispensary. The year begins the first of July; we **NEED** such a man and the one we now have is not very satisfactory.

The Maulvi was telling me a few days ago of his visit to his home region while we were away. It was at the time when one of their greatest men from Calcutta was there to help stabilize the people; the Maulvi said he proved from the Koran that Jesus Christ is truly God. Having been a noted Maulvi himself they could not bluff him nor frighten him. Please continue to pray for him.

Jewell Earnheart is rejoicing in his new bungalow almost completed, and in his joy he exhibits the picture of his expected queen for the new home, a Trained Nurse of fine appearance. Now that Jewell and the girls have their new bungalows with nothing but faith to build with at the start, Dr. and Mrs. Burrows having sold their expensive car are investing half the money in their prospective proper bungalow and the balance is reserved for a cheaper and lighter car. We are all very grateful to you for making these two new homes possible and hope you will also back Dr. and Mrs. Burrows till they are comfortably housed and have a suitable office, guest-room for special patients, and garage; grading for it is nearly completed.

A low ridge has been cut through for a basement garage to the north opening onto the compound road, and the office to the south on their private drive; he has also dug a large cistern for storage of water. The location is the place I reserved from the beginning here in the dense jungle, a little nearer the Hospital section of the Compound than their present cottage. He plans to make 100,000 bricks at the close of the rains, half for their bungalow and half for the hospital, for which we still pray.

Many of the people around here are much interested in the possibil-

RENEW TODAY!

ity of having a hospital. Dr. Burrows can not reasonably do the major operations in the dirty shed we used for storage of building material; except that he has NO place to do such operations. Last week when a call came at 9 P. M. to save a life or two in a Mohammedan home two miles from here Dr. Burrows was nursing a carbuncle on his knee. I took Tongneng and Helpum Compounder and we got back home at ONE o'clock in the night, having almost certainly saved one life and probably two, and the new mother was very grateful and happy as she heard the cry of her first born.

Tongneng is a girl we have known from her early childhood and has recently come from the Jorhat Christian Hospital a fully trained and qualified Trained Nurse. Knowing the Assamese language she could readily speak in that Bengali home and being a skilled nurse as well as a woman and a lifelong friend of ours she very nicely allayed the normal fears and prejudices and thus made my part of the work easy and successful. We thank you and the Lord for this excellent help in the very difficult Home Department of our Medical work. There is a thrill in these homes in behalf of their women and children.

People are now seeing that their need can be nicely met and hearts are opening. The hospital is the next stage in the normal development of a large work for these people. No one of us is yet able to preach well in the Bengali language, but they are learning that we have come especially for the Manipuris, and THAT excites these Bengalis who for centuries have had the privileges and their curiosity is keen on knowing the printed word we are handing to the Manipuris.

Two days ago Mrs. Crozier went to Calcutta to have a tooth taken care of and is likely to be gone a week! Five hundred miles and a week of time to have a filling put into a tooth! How would you like to have a toothache here?

I have just completed helping Jewell and Dr. Burrows on the sanitary plumbing for their houses. When I got out of the dirt, most of the rest of the day was spent talking with several groups of Mohammedans. One was a furniture and window contractor; I have dealt with him a number of times before because of his wickedness and crafty effort to deceive and get big pay for bad work. I told him that he did not even believe his own Koran for it as well as the Bible says that all liars go to hell. Then the Maulvi

came in with two men from his home region. One of them is but a little younger than our Maulvi and seemed much interested in the Gospel. Akhoi Singh was real helpful to me in trying to lay clearly before that man the Gospel of God's Love, for Akhoi Singh knows Bengali well.

The another Mohammedan wanted my help in collecting a debt. Then, one I have much in building work and consider one of the worst liars I have met, came in to try to sell us a lot of bamboos; this last conversation ended by his buying a copy of Luke in Manipuri. The elderly Mohammedan that was brought in by the Maulvi had never seen a refrigerator in action. I showed him the lamp and then pulled out a tray of ice-blocks and asked him how it is possible to get ice out of a flame of fire, and when I touched his hand with the ice-tray he was frightened and thought I had burned him.

I wonder who will have the joy of giving an Electrolux, run without electricity, to the ladies and to Jewell. In actual food saving it pays the cost of running. Almost every day people come to me for ice for someone said to be ill. Coolies as well as missionaries, enjoy a cold drink on a hot day. I sent a tray of ice cream over to Mrs. Burrows this noon for her family.

I have three urgent calls for Medical Missionaries right now. Please pray much and truly to the Lord of the harvest. A neighboring Government Officer has urged ME to come and take charge of a leper colony he has started and also do other medical mission work in his district, or else send him another Doctor who is a true Christian with zeal for the Lord.

There is great and urgent need for a fully qualified doctor with the Garlows in the great field opening before them. Another place certainly calls for a man to establish and conduct a large leper colony and also do a large general medical mission pioneer work. There is no man in sight for these three jobs here; has the Lord these men in His Reserve Corps?

The enemy is working cleverly to destroy our Mission in India by keeping our Mission off from the Approved List though we are officially entitled to be on that list; and I am told that no member of our Mission will be allowed to return after furlough and that no new missionary will be allowed to come!

If ever a topic for prayer has been set before you THIS is one. Medical

and surgical work in the true Christian spirit are door-opening agencies AND SO IS PRAYER.

When I was trying to get permission to come, the Executive Secretary of the Foreign Missions Conference of America told me they did not want any more evangelical missions working in India, they wanted to consolidate what they had - these were the words he uttered, and he carried his fight up to the National Christian Council of India with slanderous insinuations. THAT man is, I am told, no longer in that position! God can deal with others too.

Lord Halifax has been among you as England's Ambassador. He knowing what missionaries are worth in India has openly urged that more missionaries be sent to the foreign fields. He knows their (our) political value as well as eternal value. Soldiers and police are often withdrawn when missionaries enter a region. At the time of the uprising of the Kuki tribe in Manipur State NO Kuki village in which there had been as much as two months of Christian teaching joined in that rebellion. Shortly after the close of that trouble a Kuki Christian met a dozen men from one of the most active of the rebellious villages. At the close of half an hour's Gospel message those men said that if they had *that* word before the rebellion they would not have joined the insurrection.

Yours in the service of the coming King of Kings,

G. G. Crozier

THE GARLWS BUSY IN INDIA

Dear friends:

In India it is good for missionaries to be off the plains for at least part of the hot season. For the first three weeks of this month we were in Kohima, the mission station in the Naga Hills that we visited and wrote about last August. Rev. and Mrs. Irvine Robertson, (Moody friends who are working in the United Provinces) were living with us in the extra bungalow. Almost three years have passed since we said, "Good-bye and God bless you" to the Robertsons at New York, so you must know the joy we have had telling each other of our experiences and together praising God for His grace.

We escape the heat when we go into the hills but not the monsoons. It rained every day and most of us developed colds. Joyce had a very bad cold, with pains in her back,

which finally settled in the region of her appendix. After two bad nights we decided it would be best to go to the Mission Hospital in Jorhat. This meant a three hour lorry ride down the mountain, a wait of seven and one-half hours for a train, four and a half hours in the train and then a bus ride of ten miles. At home we would not think of this as rushing to the hospital! But the Lord was there to undertake for us. The pain has subsided and blood and other tests made by the doctor show no need of an immediate operation, but her side is still tender and we are staying in Jorhat for several days in case of another attack. We hope to go back to the hills at the end of this week for a time of rest and study.

It has been several months since we last wrote, so perhaps we had better go back to Lakhimpur for the remainder of this letter. For a number of weeks I have been cycling each Monday afternoon to Deubil Miri Village, about four miles from Lakhimpur, to hold a child evangelism class. This village has a school that is not financed by the government. I can go in just before the last class is dismissed and have an orderly group of thirty-five to forty children from several villages. They have been doing fairly well in remembering scripture verses and choruses. Our tunes are quite new to them so they remember the words long before the tune. I take the saxophone along and that helps some. They had learned the Assamese words for "On the Cross For Me" and we were to sing it at the next meeting. On the way out the saxophone fell off the cycle and a key was broken. Well, I always sing "congregational" and am quite certain none of you would have recognized our new arrangement. I have already voted to turn that department completely over to Joyce.

The meeting would be so much easier to handle if only the children were there, but some of the parents who usually come to this meeting drink rice beer and by that time of the day are very talkative. They try to urge their children to answer questions and sing, which results in their being a general nuisance. Missionaries and others tell us that Miris are noted for always agreeing with you and the children have certainly inherited the habit. I will be hesitating in the middle of an Assamese sentence to get my next word and hear their usual grunt which means "yes", before they know what I expect to say.

The last few weeks before we left

for the hills this village could not be visited because high water completely flooded the road. I look forward to continuing the classes in the fall.

Selecting a portion of land for a compound is proving to be more difficult than we first realized. We get our heads together over the maps and take new courage at the possibilities, but after a visit we find many obstacles. There are just no hills to be found, but we still believe there must be a high spot somewhere that is not under water during the heavy rains. Some of the sections receive more than two hundred inches of rain yearly. All the possibilities have not been exhausted and we expect to have a conference with Dr. Crozier and the other missionaries in August.

We were out in camp for several days and visited the villages in that section as well as looked for a compound site. Immediately upon entering the largest Miri village we asked where the Gam or Headman lived and were escorted to his house by several of the villagers. We were informed that the Gam was taking food and indeed by the length of time it took he must have been enjoying a holiday feast. Every minute that slipped by made us feel all the more certain that we were not very important, even though the crowd increased, for it did not take long for word to spread that we had arrived. It is very impolite to talk to the village folks without first making your acquaintance with the Gam, for he likes the people to think he is somebody. When he came out he gracefully bowed several times before us and asked the usual Indian questions of greeting—"Where have you come from?" "Where are you going?" and "Why?"

After a short conversation with the Gam, I brought a message to the villagers and they were quite attentive for such a large group. After the message the conversation continued for some time. They begged us to build near their village and said, "Then we could easily get medicine and help for a school." No one said it would be good to have us close so they could hear the truth about God. They are not here waiting or anxious to have us tell them the way of salvation, but is not that the condition of most people in this world — lost but not knowing it? We still praise Him that in grace He revealed to us our need of the Saviour. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father but by

me." All need to know this and, therefore, need to know Jesus. We will continue to publish His saving name among these people.

In India for Jesus sake,
Jimmie and Joyce Garlow.

PRAY FOR THE JEWS OF ST. LOUIS

Dear Friends & Co-Laborers:

"And He shall be for a sanctuary; but for a stone of stumbling, and a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem." Isa. 8:14. How surely this scripture is fulfilled. The Lord Jesus Christ is truly a sanctuary to all who have put their trust in Him, but to the nation, Israel, a stone of stumbling and a rock of offense.

While I was speaking at a street meeting one night recently, a man came and sat down on the steps of a building close by and listened to the message. After I had finished speaking he came up and said, "I would like to talk to you. I studied to be a Rabbi and finally took up the practice of law. These Rabbis are in it for the money, and I can't see anything to the whole business. As for the New Testament, I do not accept that either." I asked him if he believed in the Old Testament and he said, "Yes." I then asked him if he had read where God has said through the prophet Jeremiah that He would make a new covenant with the children of Israel. He said, "No. My name is Jeremiah, too, and I don't believe he ever wrote that." I asked him if he would believe it if he read it for himself and without waiting for him to reply, I led him to the street light and had him read Jeremiah 31:31-33. Immediately his attitude changed and before our conversation was closed he accepted a New Testament and said he would read it.

One of the questions asked most frequently by the Jews is, "Why do we have to suffer so?" This was the subject of the Rabbi's message at the Rosh Hashonah (New Year) service which I attended. They are celebrating the year 5702. When I entered the building I was asked for a ticket. I explained that I was a Christian and had come as a visitor. The usher was very gracious and said that all seats were taken but perhaps some would not come and for me to wait in the rear to be seated. A little later I was shown to a seat and soon the service began. There were about 1000 in attendance. The first half of the service was given to reading from a

book, the regular New Year service followed every year. Then the Rabbi spoke and based his message on the 22nd chapter of Genesis where God told Abraham to offer his son as a burnt offering. He said Abraham didn't argue with God but obeyed Him and his faith was reckoned to him for righteousness. He then said that Abraham was like any other father and must have suffered as he went to obey God, and perhaps he reasoned with himself, "Why must I suffer so, as a Jew?" From this point he went on to speak, at length, of the suffering of the Jews in the world today. He said the Jews have always suffered and always will, it is their lot. Nothing was mentioned about the Jews departing from the word of God or their lack of faith in the promises concerning the One who was to come, as the reason for their trouble today. I couldn't help but think of the words of their own Messiah who spoke of their Rabbis as "blind, leaders of the blind." It was hard to keep from getting to my feet and giving them a message such as Peter preached on the Day of Pentecost. Oh, how much these people need the Gospel. Pray that we may be faithful in spreading this glorious news among them.

We want to thank our many friends who have been praying for my wife's health to be restored that she might be back in the work again. We know you will rejoice that God has answered and that Mildred is much better and able to have a part in the missionary work. We also want to thank God for the way He has seen Mary through a minor operation that caused her to be in bed for a few days. She is up and about again and will be able to resume work next week.

Keep praying for the Jewish believers we have mentioned in several of our letters, the Siegelmans, Mrs. Starr, Mr. Cohen, and others. They are surely in need of prayer that they might be doing the will of God.

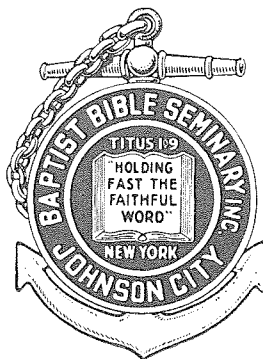
We are grateful to all of you who have a part with us in this Gospel ministry. Your help, under the leadership of the Holy Spirit, makes it possible for us to carry on in His name. May God bless each one of you.

Yours in behalf of lost souls,
Carl and Mildred Anderson

**PRAY FOR OUR
MISSIONARIES**

THE BAPTIST BIBLE SEMINARY

DR. EARLE G. GRIFFITH, Pres. DR. EMERY BANCROFT, Dean
LLOYD C. BUTTON, News Editor



REGISTRATION DAY

At the latest report 200 students have registered for a three year training course for Christian service at the Baptist Bible Seminary, and more are expected to arrive later. This makes the largest enrollment in the history of this Bible centered school. All classes have shared in the increased enrollment with the seniors especially showing a substantial gain over the large graduating class of 1941. Thirteen states are represented in this student body from California to Massachusetts. Night classes are being continued as in previous years with similar encouraging reports.

FACULTY ENLARGED

Five new teachers have been added to the part-time faculty, partly to replace some who have moved from this area. They are: Rev. K. R. Kinney; Rev. C. Gray; Miss Bernice Jordan, Erie, Pa.; Miss Ruth Haycock, Minneapolis, Minn.; Rev. Karl B. Smith, Stamford, N. Y.

FACULTY ACTIVITIES

All members of the full-time faculty have returned and the Seminary is especially thankful for the improvement in Dean Bancroft's health which enables him to teach his regular classes. During the summer Miss Mabel Thomson was speaker at the National Virginia Asher Conference at Winona Lake, Indiana. Miss Elizabeth Fletcher returned to Montrose to her usual position in the Bible Conference office and Rev. Bernard Bancroft visited Southern Highland Missionary Fields.

PRESIDENT PREACHES

In spite of illness in his home which necessitated a complete change of plans, Dr. E. G. Griffith, Seminary President, was able to attend meetings at Corning, Houghton, and Avoca, N. Y.; Montrose, Philadelphia, Kingston, and Erie, Pa.; Bowling Green, Findlay, Elyria, and Norwalk, Ohio; Milwaukee, Racine, and Merton, Wis.; Grand Rapids, Mich.; and Hackensack, N. J., in which he delivered 52 messages.

ORDINATIONS

Two more of the 1941 Seminary graduates were recently ordained. Donald B. Stowell at the First Baptist Church of Johnson City, N. Y. Mr. Stowell is pastor of a growing church at West Corners, N. Y. George McCaulley at the First Baptist church of Elyria, Ohio, where he has been recently called as Young People's Director.

STUDENTS BUSY

One of the first chapel meetings of the year was given over to reports from the students concerning their activities during the summer in Christian service. There were many accounts of messages given, classes taught in Sunday School and Summer Bible School, and of persons led to Christ. The "Ambassadors" Male Quartet was busy most of the summer in their travels, singing and preaching the gospel.

EXPANSION NECESSARY

Generous offerings have been brought in for the General Land and Promotional Funds. The Dormitory Fund Project is progressing splendidly under the direction of Mr. Harry N. Livingston. Pray that the object of this project, enlarged quarters, may be soon realized for the expanding activities of the Seminary.

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

GLEANNINGS

Edited by R. F. HAMILTON

NEW YORK

THE BAPTIST CHURCH OF PANAMA was host to Western New York and Northwestern Pennsylvania Fellowship of Independent Baptist Churches when they met in September.

Mr. and Mrs. George McKown and Miss Vera Lloyd had charge of the music for the day. The afternoon speakers included M. T. Sellers who spoke on the subject, "The Holy Spirit and The More Abundant Life"; and Hall Dautel of Randolph, N. Y. whose subject was, "Seven Great Days".

The entertaining church served a bountiful supper to all the visiting guests.

When the roll was called of the churches it was found that there were 57 people present from seven churches in the afternoon sessions, and 160 from ten churches in the evening. Four churches were about tied in the race for best attendance during the year: Mayville, Niobe, Spartansburg and Juva.

The closing message of the evening was brought by the guest speaker, Rev. M. T. Sellers on the theme, "Repentance". A great time of blessed fellowship in the Lord was had by all.

* * * *

AT THE CALL OF THE NIOBE CHURCH a council was convened on September 5th for the purpose of examining John Crumb with the view to ordination to the gospel ministry. After a satisfactory examination he was unanimously recommended for ordination. The service of ordination was conducted that evening with Rev. Dautel, Whiteman Lloyd and Linnendoll taking part. Rev. Lloyd brought the ordination message. Rev. Donald Beightol is pastor of the ordaining church.

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WEST VIRGINIA

AN EXTENSIVE MISSIONARY work is carried on in the territory surrounding Mannington by R. Kenneth Smelser, pastor of the Calvary Baptist Church of that city. West Virginia is a very needy field for the gospel and pastor Smelser is doing his best to reach out into some of this unreached territory with the message. R. Kenneth Smelser succeeded his brother, Gerald Smelser, to the pastorate of the Calvary church last January. Gerald Smelser

has become assistant to F. C. Imhof of the Cleveland Hebrew Mission.

The first Northern W. Va. Young People's Bible Conference was held on October 16 - 19 with Dr. E. G. Griffith as the principal speaker.

The state meeting of Regular Baptists was scheduled for the week of October 6th with pastor Howell of Glendenin. No report of details was received at the time of this writing.

* * * *

OHIO

A council was called by the First Baptist Church of Elyria on Tuesday, September 30 for the purpose of examining George McCauley for the gospel ministry. Brother McCauley was recently called to be assistant to Pastor Reese.

The ladies of the Elyria church have embarked on a weekly campaign of calling in behalf of the church. The plan is to have the women assemble Wednesday at 9 o'clock, take their assignments, then return to the church for the noon meal.

Dr. Harry A. Ironside, noted Bible teacher and pastor of the Moody Memorial Church of Chicago, is to be in the Elyria church November 11 through 13.

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October 12th is scheduled as V Day at Temple Baptist Church, Portsmouth, Ohio, when all departments of the Sunday School and church will be rallied and enlisted for victory in the program for fall and winter activities.

A one night revival was held with Rev. Robert White of San Antonio, Texas as the speaker. Lucille Tracy, missionary of the Temple Baptist Church has returned to the mission field in Bolivia, South America, after being on furlough the past year.

Dr. H. O. VanGilder is scheduled as one of the speakers for the annual Bible Conference at William Jennings Bryan University, October 15th. through Sunday, the 19th. Heber Jr. and Bill Van Gilder have enrolled as students of the Baptist Bible Seminary, Johnson City, N. Y. in preparation for the gospel ministry.

* * * *

The First Baptist Church of Findlay, Ohio, Rev. William Fisk, pastor in cooperation with the First Baptist Church of Fostoria, Ohio, Rev. Ralph E. Hone, pastor, expects to conduct a half hour radio program

each Sunday afternoon beginning October 16th, over Findlay's new radio station WFIN.

* * * *

We rejoice in the heroic stand of the First Regular Baptist Church of Bellfontaine, Ohio. A few weeks ago the church voted to withdraw its cooperation with the Northern Baptist Convention and its affiliations. Rev. H. W. Schweinfurth is the pastor and reports God's blessing on the church in the salvation of souls.

The Bethel Association met with this fine church Sept. 26th. Pastor Hutchinson of Xenia and Pastor Ralph E. Hone of Fostoria, Ohio brought the afternoon messages. Pastor James T. Jeremiah of Toledo, O. spoke at the evening service. The Bethel Association is a fellowship of Regular Baptists located in Western Ohio.

* * * *

Emmanuel Baptist Church of Toledo has begun a neighborhood canvass with the hope that many unsaved and unchurched folks will be reached with the gospel. The gospel message from this church may be heard every Thursday, Friday and Saturday mornings at 7 A. M. over station W S P D, 1370 k. c. Beginning October 7th the pastor with a group of men from the church will hold weekly gospel services in the Naval Armory of Toledo.

* * * *

The Regular Baptist of Ohio are making preparation for the "annual pilgrimage" which will be held with the Central Baptist Church of Columbus October 20, 21, 22, 23. This will be the fourteenth annual meeting of the Ohio Association. We anticipate a great time of spiritual blessing.

* * * *

MICHIGAN

THE BEREAN CHURCH of Grand Rapids once again launched a "Prove Me And See" month during October when every member was challenged to met the Lord's challenge on the question of the tithe. Those tithing were challenged to double tithe during the month. This has become an annual practice which has brought much blessing to the church.

In preparation for the evangelistic campaign under the leadership of Dr. John R. Rice, scheduled from October 19 through November 2, numerous prayer meetings were ar-

ranged and a neighborhood canvass was conducted on Sept. 21st.

A goal of 1,000 was set by the Sunday School to be attained on Rally Day, October 5th. (We haven't been informed as yet whether they attained it.)

* * * *

THE 33rd ANNUAL MEETING OF THE GRAND RAPIDS ASSOCIATION of Regular Baptist Churches was held at the Wealthy St. Baptist Temple on September 24th and 25th. No report was sent to us, however, as to the details. The editor of this column would like to have reports on such meetings if someone in attendance will kindly see to it that they are mailed to us. This is the oldest association of Regular Baptist that we know and their meetings are of interest to all of us.

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AN EVERY MEMBER CANVASS was conducted by the Wealthy St. Church of Grand Rapids on Sunday, October 12th, the purpose of which was not to raise money but to become better acquainted with the membership and their problems. Callers from the church were to enter every member's home during the day. There was also a desire to learn about all the unsaved members in every home that they may be more wisely prayed for and dealt with. Another evangelistic campaign is scheduled with "Happy Mac".

From their calendar we also clipped the following:

Last Sunday morning our congregation witnessed an unusual answer to prayer. The Finance Committee and many of our members, had been praying that God would send in \$2,000 for the necessary repairs to our Church building, which have almost been completed.

After an inspiring message from 1 Cor. 16:2, Dr. Fuller presented the need, and within twenty minutes the Lord had answered prayer a hundred-fold and over. When the gifts and pledges were counted, there was a total of \$2,119. In addition to this \$256.00 was also given in cash and pledges for the home for Al and Eva TerMeer.

We truly give God all the glory for this definite answer to prayer. Your Finance Committee wishes to take this opportunity to thank every member of our congregation who had a part in giving toward this need.

* * * *

WISCONSIN

DR. E. G. GRIFFITH of the Baptist Bible Seminary ministered among various Wisconsin churches following the National Council meet-

ing held in Milwaukee in September. Among the churches which were privileged to hear Dr. Griffith were Garfield Ave., of Milwaukee, First of Merton and Grove Ave. of Racine.

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THE LAKE SHORE FUNDAMENTAL YOUNG PEOPLE held their fall rally at the Garfield Ave. Church in Milwaukee Sunday afternoon and evening September 28th. Almost 300 delegates were present for the afternoon session when the message was brought by Dr. Paul Culley, Dean of Men, Wheaton College.

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THE SEMI-ANNUAL MEETING OF THE WISCONSIN REGULARS was scheduled for October 16th and 17th, as this goes to press. The meeting was held in the First Baptist Church of Merton, of which Milton Dowden is the pastor, with Rev. William Headley of Gary, Indiana as the principal speaker.

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A MISSIONARY CONFERENCE of one week, from October 19th through the 26th, was set up by the Garfield Ave. Church. Missionaries from our various independent Baptist mission boards were listed as speakers on the program.

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ILLINOIS

THE ANNUAL MEETING OF THE ILLINOIS ASSOCIATION OF REGULAR BAPTIST CHURCHES was held with the First Baptist Church of LaSalle, Sept. 22 through the 24th. Although the attendance was not very large, the spirit of the gathering was excellent. The LaSalle people under the leadership of their dynamic pastor, Robert Cook, with their fine equipment did an excellent job of entertaining the messenger and friends.

Time would not permit us to give detailed information on all the messages which searched our hearts and stirred our souls as we listened to one after another dovetail their messages into the previous messages as the Spirit of God moved upon the hearts of speaker and listener.

Miss Rhoda Little of the A. B. W. E., for eleven years a missionary to the natives of Mindanao, Philippine Islands, opened the conference with a stirring message from Isa. 55:10, 11, in which she recounted the difficulties of pioneer missionary work and the eagerness of the natives to hear the word. We thanked God for His grace that has provided strength for her to carry on her strenuous labors these eleven years.

Tuesday morning the messages

were brought by M. S. Hansen of Harver and C. E. Davis of Chicago. Brother Hansen spoke on the subject of "Fellowship" from 1 John 1, and Davis brought a message on the theme of "Prayer".

The afternoon session was opened by a message from L. M. Hovda of Fosterburg on the subject, "Consider Christ Jesus" Hebrews 3:1. Simultaneous sessions were held with Mrs. Carl Anderson of St. Louis in charge of the women and pastor Cook of LaSalle in charge of the men's session. The men spent a profitable hour discussing the thought of "What constitutes a successful church"; the discussion was never finished, but much help was derived for all. In the women's session, Mrs. Anderson spoke about her experiences as a missionary to the Jews. Reassembling at 4 o'clock, we were privileged to hear C. F. Fields, pastor of the Portage Park Baptist Church of Chicago bring a message from 2 Tim. 1:10, "The Light that Shines in the Valley of Death."

In the evening service, Rev. William Headley, pastor of the Central Baptist Church of Gary, Indiana and guest speaker of the conference, brought his first message from Exodus 3:1-8 on the subject, "Bush A-blast". In his message brother Headley spoke of the burning bush as it related 1) to Moses, 2) to Israel, 3) to Christ, and 4) to the child of God. We note a few of his thoughts as to the last point when he pointed out that 1) it was completely enveloped by the blaze, 2) it was purified by the flame, and 3) the fire transformed the bush.

Wednesday morning at the 10 o'clock hour, A. G. Annette of Plainfield blessed our hearts by discussing the theme, "God's Cure for Worry", using Matthew 6 as the basis and dwelling especially on verses 6, "our Father", and 21, "our treasure". W. J. Richardson then followed with a message on "Follow Me" from Matthew 16:24 and chapter 17.

Ye editor opened the afternoon session with a message on "The Valley of Ditches" from 2 Kings 3:16. This was followed by a missionary question hour in which Mr. and Mrs. Carl Anderson did the answering to questions on Jewish mission work. "Bill" Headley then brought a message from Zechariah 4:1-10 on "God's Lampstands". We are God's lamp stands and it is our duty to shine for Him and in the person of the Holy Spirit He provides the source of power for shining.

In a brief business session which followed the afternoon speakers, D.

L. Osburn and Robert Cook were elected to the council of the state association. The two members whose terms hold over were B. G. Ham and J. M. Carlson.

The splendid sessions were climaxed Wednesday evening when Rev. William Headley brought the closing message on the subject, "A Trip to Three Worlds in One Night". Luke 14, 15 and 16 were tied up into one glorious message; in chapter 14, a view is had on earth, in chapter 15, a view is given into heaven, in chapter 16, a view into hell.

No report of the conference would be complete without mentioning the fine song leading done by our brother "Bob" Mayer of Alton and the splendid singing of Mrs. B. G. Ham. The program was well supplied with musical numbers as "Bob" called on various delegates to give vocal selections and every number was a "hit".

The Association voted to accept the invitation of the First Baptist Church of Pana to hold the spring rally in their church. We are hoping and praying that the spring rally shall prove to be a great spiritual boon to all the churches. Plan now to come to Pana sometime in April.

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THE PANA BAPTIST CHURCH is planning for a week of missionary conference November 23rd through 30th at which time missionaries from our independent Baptist fields will be heard both afternoon and evenings every night in the week. These missionary conferences have always been a great uplift to the church and increases interest in giving to missions. The Pana church rejoices in the steady growth manifested. In the church year of 1934-35, while the church was still in the convention, the church gave a total of \$126.72 to missions. The withdrawal from the convention and an interest in independent Baptist missionaries has caused that to grow until this year of 1940-41 closed in September with \$1718.26 raised for independent Baptist missions. We truly praise God for His gracious leadership.

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THE BEREAN BAPTIST CHURCH of Bunker Hill began a series of meetings with A. E. Berglund as the speaker, beginning October 7th and closing on the 19th. Rev. Berglund is pastor of the First Baptist Church of Bemidji, Minnesota. Rev. B. G. Ham, pastor of the Bunker Hill church and A. E. Berglund have been acquaintances of long standing.

IOWA

THE BURTON AVE. CHURCH of Waterloo had Evangelist Anthony Zeoli for two weeks of services from September 14 through the 28th. The services of Sunday afternoon and evening September 28th were held in the Walnut St. Baptist Church in order to accomodate the crowds. The last evening service was used to tell his life story, "From Prison Cell to Pulpit".

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THE WALNUT STREET CHURCH OF WATERLOO has been challenged by a fifteen point program set up by Dr. R. T. Ketcham and his coworkers. For the readers of the Bulletin we reprint this challenging program as printed in their church calendar:

"During the month of September, we shall seek to acquaint every member of this church with the new forward program which the Boards and church voted to undertake and for the accomplishment of which additions were made to our permanent staff with consequent increase in current expense budgets. Our concern is that many of our people will assume that Dr. Ketcham, Rev. Moffat and Mr. Taylor are going to reach in their pockets and by some bit of magic produce desired results. May we make it clear right now that this program which we have undertaken for Christ, to be accomplished by next May, is going to require "all out" dedication, consecration, and untiring service on the part of every single solitary member of this church. There will be no place for slackers from now on. We do not expect the impossible from anyone. We recognize that there are some things that some people cannot do; but we recognize also that everyone can do something, and it is going to take just that if this church meets the challenge of Jesus Christ in this present hour.

Lack of definite aim is responsible for much of the failure in church work. We aren't going anywhere in particular, so it doesn't matter whether we get there or not. We are seeking to correct this fatal philosophy at the outset by setting ourselves a goal of accomplishment to be reached by next May. Some of the items in that setup are as follows:

1. 200 souls won to Jesus Christ and tied up in the membership of this church.
2. 150 present members of this church who are now delinquent called upon, prayed with, and restored to active service and fellowship or else removed from the rolls.

3. A steady and maintained attendance in Sunday School of 800.

4. At least 50,000 Gospel tracts distributed by Walnut St. members.

5. 1000 homes where Christ is not known called on by workers from this church.

6. A steady and maintained attendance of 150 at B. Y. P. U.

7. At least 200 boys and girls, ages 8 to 12, engaged in a regular Saturday morning service from 10:00 o'clock to 11:30 in which Bible work, object lessons, Gospel choruses, and supervised game and play time will be engaged in.

8. A girls' chorus, age 8 to 12.

9. A boys' and girls' chorus, ages 8 to 12.

10. A children's band or orchestra.

11. Specialized activities at proper hours during the week for the Intermediate Department, ages 12 to 14.

12. A definite program of service and activity for the high schoolers.

13. A male chorus.

14. The utilization of every one of these activities as a means of soul winning.

15. A five or six thousand dollar improvement and alteration in the basement rooms of the church, involving composition floors, Celo-tex ceilings, fluorescent lighting, new and modern divisions between classrooms, redecoration of side walls, new and enlarged rest rooms, some new kitchen equipment and many other more minor items.

So it's "all out" for Christ and the Church from now on."

* * * *

ANOTHER INTERESTING REPORT on the outdoor work done by the gospel teams of the Walnut St. Church appeared in a recent calendar:

"The past summer has been one of blessing in the open air work conducted mostly by our young people. Twenty-three open air meetings were held with an average attendance of workers of thirty-five. The meetings were held in the North End of Waterloo, Casebeer Heights, and La Porte City. Over 10,000 Gospel tracts were distributed and 207 individuals professed to receive the Lord Jesus Christ as their personal Saviour.

A typical open air meeting is conducted as follows: the public address system is set up, and two or three Gospel numbers are played which have been recorded by Clyde Taylor, our music director, and some of our young people. The group then gathers around the portable organ and two or three old Gospel hymns are sung. Then a time of testimony interspersed with Gospel music fol-

lows. Someone brings the message and gives the invitation. The workers pass out tracts and do personal work. Whenever there are many children present, someone brings them an object lesson after the main meeting.

We cannot express adequately our gratitude for the fine work done by the open air groups this summer. This same group is now champing at the bits, anxious to get started on house to house visitation during the winter. May the Lord imbue the whole church with the spirit of these young people which after all is simply the endowment of the Holy Spirit."

* * * *

MISSOURI

THE JENNINGS BAPTIST CHURCH of St. Louis, of which Paul Smith is the pastor, has entered into an evangelistic campaign with Evangelist W. W. Riggs of Pasadena, California as the leader. The meetings were to open October 5th and close the 19th.

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DR. DAVID L. COOPER, President of the Biblical Research Institute of Los Angeles was to be with the First Regular Baptist Church of Kansas City on October 20th and 21st.

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THE MID-CONTINENT FELLOWSHIP and Bible Conference of the Independent Baptist Churches planned a three day meeting for October 29, 30, 31; meeting with the Olivet Baptist Church of Kansas City, Mo. This is one of the newest fellowships of Regular Baptists in the middle west.

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JERUSALEM TODAY

For the first time since the days of the Romans, Jerusalem has become a Jewish city. Some sixty-five per cent of the 100,000 population are Jews, states "Prophetic News". All of these do not live inside the walls of the "Bible City", where is the Temple Area, the Pool of Bethesda, the Via Dolorosa, the Church of the Holy Sepulchre and other sacred sites. Many live in Greater Jerusalem, the new and modern city which has sprung up on all sides of the old city except the East. This present growth of Jerusalem involves a remarkable fulfillment of Bible prophecy. The city has been built within the very boundaries outlined so definitely in Jeremiah 31:38-40, even though the builders have not consciously followed this pattern.

—Wealthy St. News

* * * *

WASHINGTON

THE TEMPLE BAPTIST

CHURCH of Tacoma have secured the services of two new workers to assist with the general work of the church. The Church Cabinet voted to approve a plan whereby \$50 a month was allotted for the expenses of Misses Alma Enroth and Edna Hughes. The two workers are also giving considerable time to the building up of the Bible School and to assisting in establishing Baptist work in nearby towns. Surveys and meetings are already being carried out in these towns. Dr. Powell is giving of his time to help in this valuable work.

CALIFORNIA

FROM A CERES NEWSPAPER we secured the following item:

The Full Time Fellowship of the First Baptist Church of Ceres, met in the home of Rev. and Mrs. Paul Jackson Monday evening. Seventeen young people attended. This organization is composed of young people going into full time Christian work as missionaries, evangelists, pastors and similar duties. There are about 30 members, nearly half of whom are now in active service throughout the world.

By vote of the organization, monthly prayer meetings will be held the second Monday of each month. And semi-annual news letters will be sent to all members.

The following officers were elected for next year: Harry Buerer, president; Mary Rayan, recording secretary; Mary Jean Barrows, corresponding secretary; Virgil Terry, field chairman, and Lois Hayes, music chairman.

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WATCH YOUR WORDS

Employees in the Navy Department in Washington find a new feature in their new telephone directory. At the bottom of each page is a warning, such as: "Careless talk costs lives." "Beware of inquisitive friends." "Walls have ears." "Do not repeat rumors." This would be good advice for servants of Christ, as well as servants of the Navy.

—The Pentecostal Evangel

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MESSIANIC TRENDS IN ISRAEL

There have been twenty-four false Messiahs in Israel. Different centuries have produced those who have deceived the Jewish people in their times of distress by making false claims. Today we have something unique - a Messianic movement without a Messiah.

While perusing "Days of Our Years" by Pierre Van Passen, your editor was amazed at an episode related in a chapter that tells of the

Palestinian situation at the time of the Arab riots in 1929. The author told of being called for an interview by a number of old orthodox Rabbis who thanked him for his efforts to help their brethren in distress. Then they stated that they had one request to make of him, "Will you not leave Palestine at once?" "Why?" was his startled rejoinder. "Well," they said, "Our Scriptures teach that our Messiah must come, and before he comes, our people will have to undergo much suffering. We fear that your efforts to help our people will lessen their suffering and hinder Messiah's coming. We know that you will understand the spirit in which this is spoken."

News from Poland, the torture-ridden spot of Europe, tells of how fanatical Jews, the "Chassidim", are dancing on their graves and cemeteries, crying for God to increase their afflictions so that they may have birth pangs to bring forth the Messiah.

A recent issue of "Der Tag", national Jewish daily in America, contains a half page article written by a prominent Jewish Rabbi calling up on Israel to repent, for the time of the coming of the Messiah is at hand. — The Jewish Evangel.

BROTHER SHUTE IN THE EVANGELISTIC FIELD

Announcement has just reached us that Brother E. C. Shute of 513 North Seventh St., Ponca City, Okla., is available for evangelistic campaigns. We note that Brother Shute is planning to feature Gospel evangelistic messages very largely through the exposition of the Old Testament Tabernacle in the Wilderness. We believe this is a wise decision. We know of no portion of scripture that yields such rich treasures not only of evangelistic appeal but also devotional and spiritual instruction as does this Old Testament type of New Testament realities. We notice that Brother Shute is planning on using his collection of oil paintings covering this subject. It was the privilege of this editor to see these paintings in Brother Shute's home and they are magnificent aids to the preaching of the Gospel. He is the possessor of eleven oil paintings of different phases of the tabernacle each six by eight feet. We heartily and joyfully commend Brother Shute to all who are looking for such a Bible-based ministry.