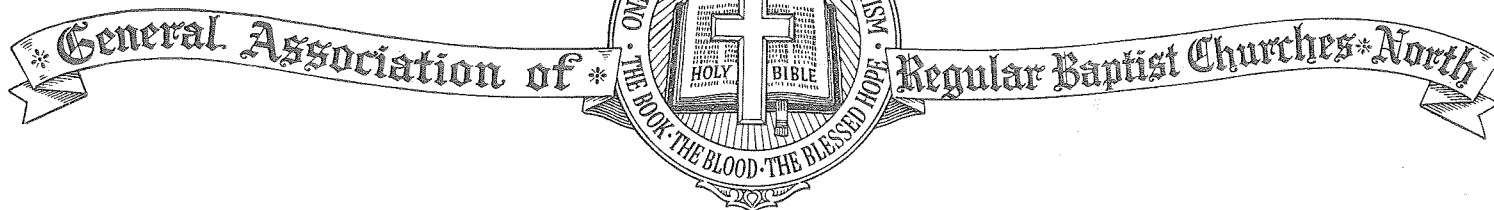


Baptist The Bulletin



CHRIST OR CHAOS

(Message delivered by Dr. R. T. Ketcham at the Annual Meeting of the American Council of Christian Churches, Indianapolis, Ind., Friday, October 6, 1944.)

First of all let us determine what kind of a Christ we are talking about. Is it the Christ of the Federal Council of Churches of Christ in America or the Christ of the American Council of Christian Churches? Every informed person knows that the Christ of the Federal Council is not the Christ of the Bible. I have in my hand a book entitled "The Christian Fact and Modern Doubt," the author of which is Dr. George Buttrick, pastor of the Madison Avenue Presbyterian Church of New York City, and a past president of the Federal Council. Just why Dr. Buttrick selected the first three words of this title is more than any reader of this book can understand. One can read it from cover to cover and not find one scintilla of Christian fact. The book literally drips with modern doubt. One illustration will be sufficient. On Page 284 discussing the future life, Dr. Buttrick says:

"The future is hidden. We must be faithful to our ignorance. . . . Jesus apparently conquered death, . . . but we do not know . . . except by an invincible surmise. Why pretend we do? Some of us . . . do not wish to know. We suspect that life might be desperately prosaic if we knew. We do not wish to know. We would not be robbed of our adventure. We covet the chance to say to God hereafter, if God there be, 'Lord . . . there was more zest in staking life on a grand Perhaps.'"

Here is a man exalted to the presidency of the Federal Council and still a member of one of its powerful committees, who not only does not know whether Jesus rose from the dead, but he seems to be in doubt as to whether there is even a God! We could bring in here tonight practically every president of the Federal Council, at least during the last ten years, and quote just as blatant infidelity from them as we have quoted from Buttrick. Such is the Christ of the Federal Council.

Certainly it is no wonder that this world is in chaos when organized religion has presented to the world such a Christ.

In Hebrews 12:3 speaking of the Lord Jesus Christ, the inspired writer exhorts us to "Consider Him . . . lest ye be wearied and faint in your minds." The cure for the present chaos and confusion with its resultant weariness in human minds and hearts is to be found in the Christ whom the Scriptures invite you to consider. Therefore, we would invite you to consider Him with us now.

I. CONSIDER HIM IN THE ETERNITY OF HIS BEING AS THE CURE FOR THE CHAOS AND CONFUSION CAUSED BY THE CONSTANT AND CEASELESS PARADE OF HUMAN NOVICES.

For thousands of years now the world has been pinning its hopes upon human novices. By a novice I mean one who has a lot of tricks in his bag that he thinks will work. All he desires is an opportunity to experiment. Every generation has produced its crop of novices. One scheme after another has been propounded through the ages and the sum total of all that has been tried is glaringly displayed before us today in the blood and mud of world-wide battle fields. Magnificent cities, historic and monumental buildings, beautiful harbors, and even God's wide open spaces have been ripped and torn to pieces by this patient upon whom Dr. Novice has been experimenting with his remedies lo! these thousands of years. The fabric of a priceless civilization woven in the pain and agony of marching centuries has been ripped to pieces and thrown out upon the cyclonic winds of lawless and excuseless desolation—and this after thousands of years at the hands of the constant and ceaseless parade of human novices.

From all of this the American Council raises its voice in chorus with all others of like mind and would call this broken, bleeding world to consider Him. He is no novice! He is no youngster with a bright idea! He is the Eternal One, and in the eternity of His omniscience He knows without experimentation. He knows the end from the beginning. He knows why He is going. He knows where he is going. He knows when He is going to arrive. And none of the little kinklets and congresses of earth can change His plans and programs in the least. Let us hook our little wagons filled with our dreams and aspirations and hopes to the train of His omnipotent march and be done with this chaos, confusion, and weariness caused by dependence upon men or nations.

II. CONSIDER HIM IN THE GLORY AND PERFECTION OF HIS CREATIVE WORK AS THE CURE FOR THE CHAOS AND CONFUSION AND MENTAL WEARINESS CAUSED BY A GODLESS EDUCATIONAL SYSTEM AND PHILOSOPHY WHICH PRESENTS ITSELF UNDER THE TITLE OF EVOLUTION.

The educational world is in a terrible state of confusion. This confusion is based upon the theo-

of evolution. Every attempt of the human intellect to solve the problem of origins, which leaves out the Divine Creator, can only add another chapter to the already confused literature and texts of our educational world. Not only does this godless theory of evolution send us to confusion and chaos at the very outset in our study of origins, but it continues to guide us constantly along a hopeless path of absolutely impossible consummations. The very philosophy which underlies the whole theory of evolution is human betterment by purely human ability. It is a theory which not only rules God out at the beginning, but keeps Him out and says in so many words, "We shall be as gods ourselves so why do we need another."

The American Council raises its voice in union with all others of like conviction and would call men back to God as the Creator of all things. We declare that no man or group of men, whether they be religious bodies or nations can ever hope to attain to a happy consummation of all the developments of life until and unless they are willing to have every thought and imagination of their hearts and minds brought into captivity to Jesus Christ.

III. CONSIDER HIM IN THE BIBLICAL REVELATION OF THE UNIQUE ELEMENTS AND ATTRIBUTES OF HIS DIVINE PERSON AS THE CURE FOR THE CHAOS AND CONFUSION CONCERNING HIS ESSENTIAL DEITY.

I know it is a pleasant intellectual pastime for scholars and professors to dissect Jesus Christ. They bring Him into their theological classrooms and college laboratories and proceed with their intellectual scalpels to lay Him in pieces for microscopic examination and when they have put him back together again they lift their massive heads, adjust the silk ribbon of their eyeglasses and announce to all and sundry that "the consensus of modern scholarship is that this man is truly divine, but that his divinity is not a unique divinity."

By that they mean that we are all divine. Jesus was a bit more successful in demonstrating it than the most of us. When these scholars have finished with their theological operation, they have removed from this unique person, His essential Deity, His miracle-working power, the atoning character of His death, the reality of his resurrection, and everything else that makes Him the unique Son of God and Son of man.

The utter foolishness of such a procedure in the study of the person of Christ ought to be apparent to anyone who thinks. In the light of what other luminary do the scientists study the sun? The answer is immediately at hand. None! And why? Because there is none greater than the sun itself. The sun is self-revelatory, and if men want

to know more about the sun they must find it out only in the light of the sun itself. Suppose that tomorrow at noon you should find me out here on the street with my five-cell flashlight turned on the sun, and you should ask me what I was doing, and I should reply that I was studying the sun in the light of my flashlight. I bid you to see how the sun shines when my flashlight plays upon it! You would not need a psychiatrist to know where my place of residence ought to be. Every state in our nation has a special institution for such folks. But may I point out to you that my procedure on the street is not one whit more idiotic or insane than is the procedure of these "scholars" who turn the light of their little brain cells upon the magnificent Christ and seek to study Him in the "light" of their dense intellectual and spiritual darkness.

The American Council of Christian Churches would call all men everywhere back to a faith in what Jesus Christ says about Himself, and let us be done with these poor human flashlights.

IV. CONSIDER HIM IN HIS ATONING DEATH AS A CURE FOR THE CHAOS AND CONFUSION CONCERNING THE PROPER FOUNDATION UPON WHICH HUMAN REDEMPTION IS TO REST.

From our modern seminaries, our modern churches, and our modern colleges, as well as from our modern religious press, we are hearing everywhere that salvation and redemption do not rest in the shed blood of Jesus Christ. Men like the late Vedder of Crozier Baptist Seminary may say that even a reference to salvation through the shed blood of Christ makes his gorge rise. The late Shailer Matthews of the Baptist Divinity School of Chicago may say that the death of Christ was an accident. Dr. James Franklin, an ex-president of the Northern Baptist Convention can say that the death of Christ was an incident. Shirley Jackson Case of the Chicago Baptist Divinity School can say that to insist that without the shedding of blood there can be no remission is both foolish and futile. But the American Council of Christian Churches and all who believe with us, take our stand around that grim, drear, red, awful Cross of Christ, and from a pentateuch of wounds we see the crimson flow, every drop of which a holy and a just Heavenly Father lifts to His Throne in Heaven and converts it into the current coin for a measureless purchase—your soul and mine! To us the death of Jesus Christ is neither accident nor incident, nor foolishness, but it is the supreme consummation of the redemption purposes which He came into this world to complete. The Scriptures declare "Without the shedding of blood there is no remission." Over against this Divine decree the Lord Jesus Christ, in the most majestic language earth or heaven has ever heard, said, "This is my

blood shed for the remission." It is back to this crimson fountain that the American Council would call us all, and to stand in holy awe and let our souls be bathed in the sweet wonder of it all, that there in that awful hour God dealt with Jesus Christ as He would have had to deal with me had there been no Calvary.

V. CONSIDER HIM IN HIS VICTORIOUS RESURRECTION AND ASCENSION AS THE CURE FOR THE CHAOS AND CONFUSION WHICH GROW OUT OF THE DENIAL OF HIS LIVING PRESENCE AT THE FATHER'S RIGHT HAND TODAY.

Harry Emerson Fosdick thinks it would be a great thing if some excavator's spade would bring up the bones of the body of Jesus Christ. The day that happens, my brother, the sun of hope blinks out forever. Heaven becomes Hell, and the blood of martyrs is but the record written in crimson letters of their foolhardiness and an empty hope which fastened itself upon a dead ideal. One of the best answers to this denial of the bodily resurrection of Christ and His living appearance in Heaven for us now, is contained in the remark of a great Christian who said, "You ask me how I know He is alive? I talked with Him only thirty minutes ago, sir!" A Protestantism that pins its hopes upon a Christ whose body is mingling with the sands of Palestine is hardly one step removed from a Roman Catholicism which keeps killing Him over and over at every celebration of the mass, and the only portrayal of His blessed person which they give to their adherents is the figure of his dead form nailed fast to Calvary.

The American Council of Christian Churches is calling all men everywhere back to not only the bloody Cross, but the ruptured tomb, and we would join our voices with all of like precious faith and cry, "He is not here, He is risen," as He said.

VI. CONSIDER HIM IN HIS MILLENNIAL REIGN AS THE CURE FOR THE CHAOS AND CONFUSION OF A WICKED, DISCORDANT, BATTLE-SCARRED, AND BLOOD-SOAKED WORLD.

Surely nothing but confusion and weariness of mind can be our portion as we look out over this poor, broken, bleeding world. It seems that even in our sleep we civilians can hear the scream of flying shells and the roar of exploding missiles of death and destruction. If the millions of boys who have actually had to live in this hell on earth can ever erase its memory from their mind, it will be a miracle. And yet this is the end to which human governments have brought us.

We would invite you to look yonder, the heavens are opening, they are rolling back like a scroll, and out of the womb of the skies there comes the birth

of the King of Kings, who rides forth in all of His Majesty, to take to Himself His Calvary-bought right to rule and to reign. The ransomed and the redeemed of all ages are gathering around His rainbow encircled Throne, and together there we shout, "Hallelujah! Hallelujah! Hallelujah! Hallelujah! The Lord our God reigneth!" The American Council joins its voice with the saints of all ages and cries, "Even so, come, Lord Jesus." Come Lord Jesus, not the bastard son of a Jewish peasant girl, but the Holy Ghost begotten Son of Men! Come Lord Jesus, not the novice with a bunch of new experiments, but the Eternal One who never has to try! Come Lord Jesus, not the weak, anemic, bloodless man of modernism, but God's Own Fellow, once pierced by the flaming sword of Divine justice, that the fire of that sword might be quenched for every poor trusting, believing heart! Come Lord Jesus, not the Christ who lies today in the dust of centuries, but who sits at the Father's right hand waiting, waiting, waiting! Hast thou not waited long enough? Come Lord Jesus, not to set up another throne amidst all the thrones of earth, but come to grind every human government in its sin and wickedness to powder beneath Thy Holy feet and to set up Thine own Throne, that can ever bring order and hope out of this chaos, confusion and despair!

The American Council of Christian Churches does not hesitate a moment to send out this call for a Twentieth Century Reformation. We believe that the time has come for Christians who believe in and love the Christ of the Bible to withdraw themselves from every denomination and every combination of denominations where Christ in all the uniqueness of His blessed person is not honored. We believe the hour has arrived when Christians ought to be true to Christ no matter what the cost. We believe that Christians everywhere ought to begin to examine the fellowship in which they find themselves and if they discover that that fellowship recognizes and honors and exalts men who deny Jesus Christ, then they should begin at once to make preparations for a complete separation from such a fellowship. Surely Christians have followed apostate denominations and the over-all inclusivist Federal Council of Churches far enough down the black road into the outer darkness. There is positively no hope in following their kind of a Christ with the expectation that he can bring any kind of order out of the present chaos. This ought to be apparent to all when it is realized that our present chaos has been brought about by the world of men and religion following just such a bloodless and humanistic Christ. It is now time for every Christian to stop and "right about face" and take up the march with the Christ of the Bible, the only hope for time and eternity.

THE CHAPLAINS' CORNER

(Directed by Dr. Clarence E. Mason, Jr.,
Chairman of Chaplaincy Committee)

CONCERNING OUR CHAPLAINS

Name	Last Address
Fremont L. Blackman	France
Vernon R. Bliss, Drew Field	Tampa, Fla.
Roy H. Boldt	Ft. Riley, Kans.
C. Douglas Burt	England
Alfred P. Conant	Camp Gruber, Okla.
Milton L. Dowden	South Pacific
William V. Goldie	France
Arlin M. Halvorsen	France
Clarence R. Nida	South Pacific
Karl B. Smith	Strother Field
C. Allen Taff	Camp Gruber, Okla.
Frank L. Waaser	England
Arnold C. Westphal	Portsmouth, N. H.

PRAY REGULARLY FOR EACH MAN!

CHAPLAIN CONANT INJURED

We call upon all our G. A. R. B. constituency to pray perseveringly for Chaplain Alfred P. Conant. The following letter was received from the Church Visitor of the First Baptist Church of Terre Haute, Ind., under date of October 4, 1944.

"My dear Dr. Mason:

"In my calls at the hospital, I found Chaplain Conant there as a result of an auto accident which he suffered about a week ago when he was enroute from his base in Oklahoma to his aunt's home in Casey, Ill. Our pastor has also been to see him as well as several of our members.

"Yesterday, he asked me to write to some of his friends, of whom you were one, and tell them of his trouble.

"He has suffered a broken spine and is in a cast. His head is completely bandaged as well as it was cut on top and it was necessary to take thirteen stitches. He is very uncomfortable as you can well imagine and it is impossible to tell accurately how his case will develop. His nurse told me that he will no doubt be moved to the military hospital at Billings (Chicago) as soon as it is safe to do so. He will undoubtedly be here for a few weeks first.

"I wish I could tell you more but it is all we know at present. We will not let him want for friends or spiritual comfort.

Very truly yours,
(Signed) Mrs. Hervey Ray."

In response to this I replied by wire:

"OUR DEEPEST SYMPATHY AND PRAYERS WITH YOU. IS THERE ANYTHING WE CAN DO FOR YOU?"

This is cause for a wave of prayer, that Chaplain Conant may be fully recovered and restored to his important sphere of service.

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—for—

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STUDIES IN FIRST CORINTHIANS

By KENNETH R. KINNEY

Pastor, 1st Baptist Church, Johnson City, N. Y.

Lesson XIII—I Cor. 7:18-40

THE LORD'S RETURN AND THE CHRISTIAN'S RESPONSIBILITY

It appears to the writer that the heart of this portion of Scripture is to be found in verses 29 through 31 where it is written. "But this I say, brethren the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away."

Up until this point as we have seen in the study of chapter 7, the Apostle has been dealing with definite questions relative to the marriage state. Such questions as this, Is marriage honorable? Is there an equal responsibility on the part of both husband and wife? Is divorce ever permissible? Is remarriage following divorce ever Scriptural, and if it is not Scriptural, what then?

Now, in dealing with these verses that conclude chapter 7 the Apostle deals not so much with the persons involved, as with the principles. And, according to the Pauline custom, he brings this, the most intimate of all human relationship, into the searching light of the soon coming of the Lord Jesus Christ. His argument is to the effect, that, in modern parlance, "Time marches on," that "time" is fleeting, that "time" is short, and that all one's life is to be planned and executed in the light of this very evident fact. Paul would impress upon his hearers that any earthly relationship is but transitory, but passing, and that nothing should be done in this life whether in the matter of marriage or any other thing, except the Christian first consider its effect upon one's spiritual and eternal state. But now, to his argument. First, we consider, in the light of the fact that time marches on, that soon our Saviour shall appear the second time, that

tion of life in which he was called, in that let him continue. Were you called when in slavery? Let not that trouble you; but if you can become free make use of the opportunity. For the slave who has been called in the Lord is the Lord's freedman; and in the same way, the freeman who is called is Christ's slave. You have been bought with a price; do not become slaves to men." It seems to the writer that the key to the argument of these verses is found in verse 20, "Whatever be the condition of life in which he was called, in that let him continue." You see, the revelation of this Scripture is to the effect that the Christian faith does not normally interfere with existing relationships. In other words, the exhortation is to the effect that Christians are to abide in the same vocation or occupation as was theirs when they were saved, and therein to develop their spiritual life. That is to say if one upon being saved, is at the time a carpenter or a mechanic, or a tradesman, or a salesman, or single, or married, there is nothing wrong with any of these and simply because he or she is now a Christian does not involve the necessity of a change in one's occupational life. However, the argument of course of the whole chapter is to the effect that from this point on, he should be a spiritual man or woman in that particular calling. And the same holds true with respect to servitude involving civil obligations. One is not to seek to escape from such, but to observe such as unto the Lord. In other words the Christian faith is a promoter of character, therefore, it is written that the Christian should take advantage of one's calling and evidence this fact for the glory of God whatever his place in life may be. Then, in the light of the soon coming of our Saviour the second thing under consideration is to be found in this. . . .

I. MEN UPON BEING SAVED SHOULD NOT CHANGE THEIR VOCATION,

where we read, "Only whatever be the lot in life to which God has assigned each one, whatever the condition in which he was living when God called him, in that let him continue. Such is the rule I give in all the churches. So, was any man called being circumcised? Let him not become uncircumcised. Was any man called when he was uncircumcised? Let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, keeping God's commandments is everything. Whatever be the condi-

II. THAT THE CHRISTIAN SHOULD GLORIFY GOD IN HIS EVERYDAY LIFE,

vs. 24. "Where each man stood when he was called, there, brother, let him stay, close to God." It seems to the writer that the closing part of this 24th verse would take care of any possible exception to what we have already considered in the preceding verses, for you will observe that in summing up this particular portion dealing with a man's abiding in the same calling wherein he was called, he says, let him remain or let him stay, CLOSE TO GOD. It not



infrequently happens that men and women who are saved, are saved from a life of real sin. The lives they formerly lived, the vocations in which they were formerly engaged, were in themselves morally wrong, and it could be even, in the light of what is being taught in the whole of this seventh chapter, that they were engaged in wrong marriage relationships. In such case there must of course be an immediate change, not only in their lives but in their calling. It is the principle of Ephesians 4:28 where it is written, "Let him that stole steal no more," that is to say, while the past is taken care of when one is saved, it gives no license to the Christian to continue in a matter that is morally wrong in itself. Obviously, to illustrate, one who before being saved is engaged in the liquor traffic, even though it be according to civil government, legal, or any other vocation morally wrong in itself, would necessitate a change in vocation in order that in whatever calling of life he might continue, he could live close to God, which obviously, he could not under existing circumstances. Continuing, the Apostle calls our attention next, in the light of our subject, to the fact. . . .

III. THAT CHRISTIANS OUGHT TO PERMIT THIS TO TEMPER THEIR MARITAL VIEWS,

vs. 25-28—"I have no command from the Lord to give you concerning unmarried women; but I give you my opinion, and it is that of a man who, through the Lord's mercy, is deserving of your confidence. I think then that in view of the time of suffering now imminent, it is best for a man to remain as he is. Are you bound to a wife? Do not seek to be free. Are you free from the marriage bonds? Do not seek for a wife. Yet if you do marry you have not done wrong; and if a girl marry she has not done wrong. Such people, however, will have trouble in worldly affairs and I wish to spare you." As we have already noted in a previous article there always have been two divergent views with respect to marriage. In ad-

dition to those who have always contended that it is reasonable, right, and Scriptural, there have been those who have argued for the celibate position in life, and especially as a religious observance, as witness the Roman Catholic Church of the present day. Now, says the Apostle in these words before us, paraphrasing, the Lord has not given any command with respect to this matter as to whether one should marry or should abstain from it, but, there is this to be noted, that any who think of marriage should walk into the relationship with their eyes open. In the light of the facts as set forth in verse 28, that such shall have trouble in worldly affairs. Now says the Apostle, my only reason for suggesting that it is better for one to remain in an unmarried state, is, in the language of verse 26, the present distress. That is, in the light of the persecution of that early Apostolic age, when everything Christian was hated and despised by organized religion, and believers in the language of Acts 8, were being scattered everywhere, it would be impossible for one, a Christian, separated from his family, not to be in a constant state of worry, and, says the Apostle, verse 32, "I would have you to be without anxiety." However, the gist of the whole matter is this, that in considering the marriage state, one should question himself as to what would contribute most to his character and well-being, and which of the two states would contribute most to one's service for God. In the light of his prayerful consideration of this matter, as the subject is discussed in the whole of this 7th chapter, so the Christian should reach his decision. Then, in the light of the soon coming of Jesus Christ, and the Christian's responsibility, there follows this. . . .

IV. THAT CHRISTIAN MEN OUGHT NOT TO WASTE THEIR TIME AND EFFORT,

vs. 29-31—"Indeed, brothers, the time that remains to us has been shortened; so let those who have wives live as if they had none, let those who weep be as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess, and those who use the world as though using it sparingly. For the present phase of the world is passing away." In these words and in the light of our subject, the Apostle is saying, let your marrying and your weeping and your rejoicing and your buying and your pleasures, all of which are legitimate in their place, interfere as little as possible with your work, your witness, and your testimony for God. This is to say, and to illustrate, that it is legitimate, as we have already seen, for men and women to marry, but it is not legitimate that such should make their family their God. So in the matter of one's pleasures, of one's buying, etc. The danger of even Christian people doing just this very thing is

so well known that it hardly necessitates the need of comment. Suffice it to say, the Apostle is warning the believer against allowing that which in itself is legitimate, to become a snare, by using it in an illegitimate fashion. That is, by allowing such things to interfere with one's fullest work for the One who has saved him by His matchless grace. Time marches on! The coming of the Lord Jesus Christ draws on apace, and it behooves the Christian to conduct himself and all his affairs in the light of the fact that today may be the hour when he shall see his Saviour face to face. The Apostle then concludes this chapter on this particular subject by stating in conclusion. . . .

V. THAT IT IS PRINCIPLE AND NOT PERSONALITY THAT COUNTS,

vs. 32-40. "So I want to be free from all anxiety. An unmarried man is anxious about the Lord's business, how he may please the Lord; but a married man is anxious about worldly affairs, how he may please his wife, and he is divided in his mind. Again, the woman who is a widow, or the maid is anxious about the Lord's business, how she may be pure in body and in mind; but the married woman is anxious about worldly affairs, how she may please her husband. It is in your own interest that I say this; not that I may entangle you in a snare, but that I may help you to serve the Lord with fitting and undistracted service. If, however, a father feels that he is not treating his virgin daughter in a seemly manner, in leaving her unmarried beyond the flower of her age, and so the matter is urgent, let him do what she desires; he commits no sin, let the marriage take place. On the other hand, he who is firm in his purpose and is under no compulsion, but is free to carry out his own wishes, and who is determined to keep his daughter unmarried, does well. So he that gives his daughter in marriage is doing right, but he who keeps her unmarried will be doing better. A wife is bound to her husband during his lifetime; but if her husband dies, she is free to marry whomsoever she will, providing it be in the Lord. But she is happier, in my judgment, if she remains as she is; and I think that I, too, have the Spirit of God." In those words the Apostle weighs everything in the light of its effect upon the believer and his Lord. And it is this attitude of unselfish devotion to the cause of Christ rather than self, that made Paul the outstanding Apostle he was. It is the selfish devotion of the average Christian to his own desires, on the other hand, which makes the average professed believer spiritually insignificant in our day. Yes, friends, the eternal principles of our heavenly Father are what count in the believer's life, and not the Christian's own selfish desires. Because the Lord is coming soon and it is later than we think! Time marches on! So, the believer should continue to abide in the

calling in which he lived and moved when God redeemed him by his grace, providing that calling be a morally legitimate one. There ought be nothing indulged in in the believer's life but what he could freely invite God to enjoy with him. All of which should cause him to temper his views and his desires in his life, so that he should not waste precious time, but that God might be all in all, in all that he does and says. (All Scriptures in the above article are from the 20th century translation).

THE PASSION PLAY

Once again the Passion Play is making its tour of the United States. We have been asked many times what the Christian's attitude to this play ought to be. We perhaps can do no better than to reproduce a copy of our letter to the Junior Chamber of Commerce, which is sponsoring the play here in the city of Waterloo.—

"Mr. Wilbur Twogood
President, Junior Chamber of Commerce
Waterloo, Iowa

"Dear Mr. Twogood:

"I have received your letter announcing the coming of the Passion Play to the East High School Auditorium, October 30th through November 4th. I am afraid that what I shall have to say may not be acceptable to you, but I am sure you will respect me for at least expressing my convictions in an honest and Christian spirit.

"I do not know of anything which arouses more resentment in my mind than these Passion Plays. The glorious person of the Lord Jesus Christ and His atoning death upon the awful Cross of Calvary, by which and through which He saves me from sin, are far too sacred matters to be submitted to cheap human imitation and to be made the basis of a commercial enterprise at so much a ticket.

"It is none other than the Lord Jesus Christ who in His own body on the tree bore the awful penalty of my sin and guilt. It is none other than the Lord Jesus Christ who in His risen life has walked with me through some of the deepest sorrows of human life during these past thirty-four years. As Saviour and companion He has endeared Himself to me as He has to every other person who truly knows Him.

"To have the person of this dear friend impersonated by even the best man on earth and to have His sacrificial agony in death simulated by anyone causes deep revolt in my soul. I certainly do not wish to make myself obnoxious in this matter, but I shall feel at liberty, if so led, to express my convictions to my own congregations.

"With every good wish, I am

Very truly yours,

R. T. Ketcham."

THE PRESIDENCY OF THE AMERICAN COUNCIL OF CHRISTIAN CHURCHES

At its annual meeting in Indianapolis, October 5, the American Council of Christian Churches unanimously chose the Editor of the Baptist Bulletin to the position of its presidency. There is no living man who is more aware of our inability to fill this tremendously important position than this editor. This is especially true when we think of the magnificent and statesmanlike leadership which has been given the Council during its first three years in the person of the Rev. Carl McIntire. We humbly seek the prayer, sympathy, and counsel of all who have the American Council of Christian Churches at heart.

In continuing this announcement we can probably do no better than to quote our word to our own Church in the calendar of Sunday October 15.—

"A WORD FROM THE PASTOR

"At its Annual Meeting in Indianapolis two weeks ago, the American Council of Christian Churches elected the Walnut Street Pastor as its President. Walnut Street Church has made constant and sacrificial contributions to several continent-wide and world-wide movements which have gone far to create and maintain Biblically and Baptistically sound world-wide mission agencies and continent-wide fundamental fellowships. Only eternity will reveal what the gifts and prayers of this church, together with the time which they have allowed their pastor to give to these things, have really meant to the cause of Christ. We do thank God for a church that has a vision bigger than its own front doors.

"In spite of this fine, sacrificial spirit of Walnut Street Church, your pastor feels that after all there is a limit to which our time and strength should be given to these movements, important as they are. Therefore, we accepted the presidency of the American Council of Christian Churches only on the condition that we should be relieved by the last of December of the editorship of the Baptist Bulletin, and so far as we can see now, we will ask to be relieved of the work on the Council of Fourteen of the G. A. R. B. at its next annual meeting here in May. The issues centering in the Separationist Baptist Movement are pretty well settled now, but the issues centering in the American Council, we feel, are the most important which confront the church of Christ today. And therefore, if the brethren feel that they want our leadership as we face these issues, I am willing to give them my best, limited as it is. Unless the American Council can move at once to prevent it, there is grave danger that there will be put into operation in this country, either a Federal or Modernistic control of all religious broadcasting, not

only chain, but local as well. The American Council also has before it just now the problem of breaking down the ruling of Government bureaus, that individual denominational churches cannot be built and maintained on Government-owned projects. One of our own Baptist home mission agencies is already faced with what appears to be a government ruling that they cannot build a Baptist Church in a town which is a Government-owned project. These and many other issues strike at the very roots of our Constitutional guarantee of free speech and religious liberty. Beside these issues, there are others that are world-wide. We have reason to believe that the modernistic, apostate Federal Council of Churches of Christ in America is already laying plans which if adopted in the post-war world, would quite effectually shut out our kind of gospel from being preached in the reconstruction days in Europe. The road ahead is a hard one. The burden is heavy. The responsibilities are tremendous. We need the loving, sympathetic understanding and prayer of every member of this church as we seek to lead the American Council in the wise solution of all these problems."



BAPTIST BIBLE SEMINARY

The twelfth annual session of the Baptist Bible Seminary, Johnson City, New York, opened on Tuesday, September 19. The annual opening banquet sponsored by the ladies of the First Baptist Church, home of Baptist Bible Seminary, marked a blessed time of fellowship for both the student body and the members of the alumni, who held their annual association meeting the first three days of the school year. Students and alumni reported spiritual blessings from the various sessions of the conference. Messages were delivered by various members of the alumni, and the special speakers were Rev. Bob McCarthy of Indianapolis, Indiana, and Dr. Williams of New York City.

One hundred and thirty-two students make up the enrollment for the present school year. Of this number, fifty-four compose the freshmen class, twenty-nine the junior class, thirty the senior class, and eighteen students are enrolled for special work. We feel especially indebted to God for His divine favor shown to us in these difficult and problematical times. Baptist Bible Seminary has one of the finest student bodies, in quality even if not in quantity, that has ever assembled

within its halls. Single young men are quite conspicuous by their absence, but God has seen fit to send us a good number of young married men, as well as young ladies. God has a way of advancing His program in spite of present day obstacles. The housing situation presented quite a problem, but that too has been overcome, and now every student is provided for. For these provisions as well as all other blessings bestowed upon our Seminary, we give thanks to our God and praise His worthy name!

The freshmen class represents ten states of the Union—California, Illinois, Indiana, Kentucky, Michigan, Missouri, New Jersey, New York, Ohio, Pennsylvania—and one student hails from the province of Ontario in Canada.

The junior class has two new members in the persons of William Muller and Kenneth Wilhite. Mr. Muller, who has had previous work at the Pennsylvania Bible Institute and the American Theological Seminary, comes from Van Lear, Kentucky, and brings with him one of his converts, Robert Sprinkle, who is enrolled in the freshman class. Mr. and Mrs. Wilhite come to us from Corwith, Iowa, and he took his previous training at Moody Bible Institute. Mrs. Wilhite is enrolled as a special student.

Lloyd Callen from Butler, Pennsylvania joins our senior class, having had previous training at Practical Bible Training School. The seniors have already organized and have elected their class officers. Due to the summer session, which was attended by a number of the seniors, seven or eight of them will be finishing their seminary training in January rather than May. Among these students were a number who were eligible for offices but had to be eliminated because of not being in school the entire year. It is a custom of the seminary to elect senior officers for the entire year, rather than for each semester as is true of the other classes. Thus instead of electing the four officers from the eligible candidates for each office, the officers were rather chosen from all the candidates regardless of the particular office they had previously held. On that basis, the following will serve the senior class for the entire year. President, Jack Nightingale, Flint, Michigan; Vice President, Barbara Andersen, Flint, Michigan; Secretary, Mildred Deacon, Waverly, Ohio; Treasurer, William Pedersen, West Edmeston, New York.

The student body of Baptist Bible Seminary are already giving evidence of being Regular Baptists, not only in doctrine, but also in practice. During a recent subscription drive, sixty-eight students either became new subscribers or else renewed their subscriptions to the *Baptist Bulletin*. This number, together with those students who were already subscribers before coming to Seminary, reveals that over half the student body of the Seminary are now subscribers to the *Bulletin*. "Go ye out and do likewise."

STUDIES IN GALATIANS

By DR. R. L. POWELL

Pastor, Temple Baptist Church, Tacoma, Wash.

Lesson VIII

"GALATIANS—AN EXPOSITION OF GOD'S GRACE"

Introduction: Up to the close of the fourth chapter of Galatians, Paul is dealing with one vital emphasis, grace and grace alone, the free gift of God in Christ Jesus. Salvation in its beginning, in its application, in its operation, and in its final, glorious consummation is wholly a work of God's free grace; and at no time is it dependent upon man's character or doings in his relation to God. But there is a matter that falls well within the scope of man's responsibility, and that is man's duty to guard the precious truths involved in grace from all spiritual sabotage, by standing fast in the liberty wherewith Christ has made him free. Thus we see that Paul brings the light of truth and then demands that we live in that light. The first part of the message was given for instruction, and the last part was apparently given to challenge the hearts of the readers to follow that instruction; the order being characteristic of Paul, first doctrine and then exhortation. Chapter five begins the full scale exhortation.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith." (Gal. 5:1-5).

I. "Standing in our Standing"

Our standing before God is in justification through Christ, but *how* we stand in and for this truth has much to do with our peace and victory. Note how we are urged to guard this liberty from law.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. (vs. 1).

The Word-taught, Spirit-enlightened believer needs no urge to accept the fact that he is free from the bondage of the law, but he may not fully realize the grave dangers of neglecting to stand for the truth involved in the statement of fact. Eternal vigilance is the price of liberty, whether it be political or religious liberty, and in no field of human experience is there a need for greater vigilance than in the position which one occupies in grace. Bondmen are always trying to zealously affect free men.

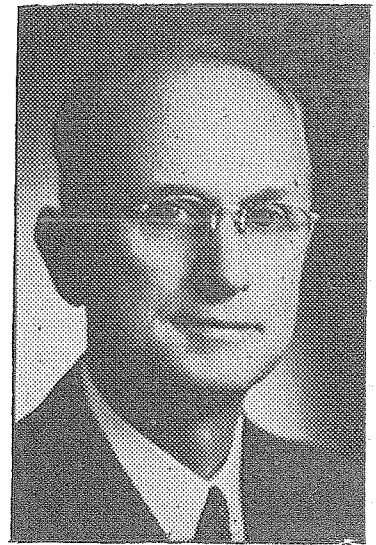
II. Why are We Urged to Stand?

1. Because of the subtlety of the danger. There are those who come to us with great appeal. There was much to support the Judaizers who disturbed the Galatians of Paul's day. They said that they came from James and the other well-known apostles at Jerusalem, hence they claimed **AUTHORITY** for their teachings. They had the letter of the Old Testament on their side, having never seen the deeper spiritual meaning which Christ taught, when He said, "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me" (R. V.), hence they could claim a Scriptural argument. They had the predominant custom of the Jewish believers at Jerusalem, who, in many respects, kept the customs of Moses as did the unbelieving Jews, hence they could claim the established order of the church. These things always have an appeal.

Then there is something buried deep down in the prideful nature of man which glorifies in **MAN'S OWN ACHIEVEMENTS**, hence the doctrine that man must **DO** something for himself toward his salvation and security is one of the most subtle things that ever assails the believer. If man can feel that he is both trusting God by faith and at the same time doing something that will so please God as to put Him under obligation to him, then he is greatly elated. That is a spiritual peril to the soul, if he does not get the order right. He must ever know that he can add nothing to the completeness of the salvation that is in Christ, and furthermore, that all of his good works are done not for himself but for the glory of Christ. Then man has just one thing left in which he can rightly glory, and that is the cross of Christ, and there isn't anything in the cross that will appeal to the flesh.

2. Because of the character of the enemy who seeks to ensnare us. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist **STEADFAST** in the faith" (1 Pet. 5:8, 9).

3. Because of the great encouragements from the Word of God. No man need feel a sense of despair or aloneness in this spiritual conflict. We are to stand fast in the faith because "There hath no temptation taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempt-



ed above that ye are able: but will with the temptation also make a way of escape, that ye may be able to bear it." Then again, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

4. Because of the preciousness of the liberty. All the work of God's free grace in the life is involved. Every sense of liberty from the curse is involved. When men trifle with the liberty of free grace they are trifling with the most treasured gift bestowed from the loving heart of God. We would not be tolerant toward those who trifle with their liberties in this country, or at least *we should not* be tolerant toward them, but we seem to think it is just a matter of human opinion as to what course we take in the matter of our God-given liberty in the gospel of grace.

5. Because of the fearful meaning of "The yoke of bondage." The value here may be expressed by saying that it is a figurative term expressing everything contrary to free grace, but specifically, it has direct reference to the theory of the Judaizers who taught that one must obey the Law in order to be right with God; and they did not mean the spirit of the Law written in the heart but the letter of the Law as held and observed by the Pharisees in Jerusalem. This was a yoke that no man could bear.

6. Because of the things from which the child of God is set free. In the liberty of the gospel of grace we have been liberated from the penalty of sin, the fear of death, the power of cancelled sins, the accusation of the enemy and dread of judgment.

7. Because God commands us to stand fast in that liberty wherewith Christ hath made us free. It isn't a matter of choice with us. We have a definite spiritual trusteeship in guarding the deposit and experience of truth. We most certainly will have to give an accounting with regard to where we have stood in our "standing" in grace.

III. The Test of Our Position

When Paul wrote to the Galatians, the supreme test then being used to settle one's relationship to law and grace was the act of circumcision as a religious ceremony. When one became circumcised unto the Law, such an act at once set him out as a believer in the law-works method of justification. We do not have the same test today among the Gentile Christians, but there are other things which are just as significant. For instance, there is the Sabbath question. One can just as really become yoked to the bondage of the Law through the Sabbath heresy as he could have done through the circumcision heresy. It doesn't make any difference what thing one selects as a test, if the purpose is to bring men under the Law system of justification, the principle involved is the same.

Now the point here is that one who accepts circumcision as a means of justification before God, has by that act abandoned Christ as the all-sufficient atonement for his sins. The principle would work anywhere else. If one should decide that baptism is essential to the spiritual experience in salvation, thus placing a ceremonial act in front of justification, the principle involved is the same, even if the whole concept is different from the whole scope of the Law. Christ will profit nothing until He is accepted as *wholly sufficient*, without anything of the Law or any other ceremonial effort on man's part. Christ can never be made a mere part of the saving plan. He must be all or nothing. If a person should try to help the Lord Jesus out in the saving work, he is thereby intruding into the sacred place of the Priest, hence God rejects him as He did Saul, the king of Israel. But it is true that all who have experienced that marvelous grace, have abandoned all other hope for Him, and they may be taught the simplicity that is in Christ.

Some one has said that "Grace and legal righteousness cannot co-exist." That is literally true. The two doctrines are incompatible. If a man accepts and believes the one, he can not hold to the other. To accept the theory of salvation by grace is to reject the doctrine of salvation by works in toto. Then to abandon the doctrine of grace for any kind of substitute therefore is to fall down in one's faith operations.

IV. Falling From Grace

The Armenians have always taught that Paul here agreed with their theory that a saved man could fall away and be lost after being saved. The Scriptures as a whole teach the eternal security of the believer. It is not in scope of this brief paper to discuss this whole theory of eternal security, but let us carefully note what this text says. That this is a solemn warning is without question, and it is doubtless intended to awaken the Galatian believers to the

dangers of at all trifling with the precious truths of grace. But that it teaches the doctrine of apostasy is surely without warrant. The value is that one may fall away from the right conception of salvation, but not away from salvation itself. We would like to quote "Grace in Galatians," by Bishop, "Ye are fallen from grace; not out of grace, as if grace were not real—as if grace were not permanent—as if eternal life could die. It is not such a falling as is mentioned in Heb. 6:6 where the word is *parapiptein*, to fall outside of a thing and completely 'away'; but here the word is *ekpiptein*, a falling inside, or a dislocation as of a bone which needs to be replaced. Those to whom St. Paul speaks in Hebrews never were in grace. They fell from mere temporary 'enlightenment,' not from the things which belong to, or 'accompany' salvation (Heb. 6:9). 'Ye are fallen from grace' means, you have abandoned your platform: you have dropped upon a lower level: you have left the high and cloudless and out and out position of justification by the Merits, Blood and Righteousness of Christ alone: your ritualism—your religion of ceremonies and the 'observance of days and months and years' is a *lapse*." Thus we see that our message here is a very definite warning against any mixture of legal righteousness with the righteousness secured by grace through faith in Christ alone.

V. Our Expectation is From the Lord

Faith claims all the future, because God in Christ has provided adequate righteousness for all who believe; and not only so, but we are made to realize the fulness of this provision through the Presence and power of the Holy Spirit. Thus we stand in time, with all of its problems and perplexities swirling around us daily, but with our heads above the clouds and our hearts out there with our great Leader, knowing assuredly that our entire hope is in Him. Faith is the instrument of our souls, hope is the outlook of our hearts. The legalisms and ceremonies have nothing to do with these great inner forces of the life; they are but the empty husks of a former shadowy reality, while we have the living reality now, and expect even more when the Lord comes again.

ORDINATIONS

WILLIAM PECK

At the call of the Independent Baptist Church of Towanda, Pa., a council composed of fifteen pastors and twenty lay-messengers met September 18th to examine Brother William Peck, Pastor of the Church for ordination. He was unanimously recommended and the service of ordination was carried out the same evening.

WILLIAM McIVOR

At the call of the Superior Avenue

Baptist Church, Cleveland, Ohio, a council met October 9th to examine Mr. William McIvor for ordination. The council expressed itself unanimously as approving the candidate and the church carried out the ordination the same evening.

ROBERT C. OPFER

At the call of the Baptist Church, Roswell, Idaho, a council met October 13th, to examine Brother Robert Opfer, Pastor of the Church for ordination. He was unanimously recommended and the service of ordination was carried out the same evening.

CHURCH RECOGNITION

On the afternoon of September 18, 1944, a council of fifteen pastors and twenty lay-messengers met in the Independent Baptist Church of Towanda, Pa., and after examining and approving the pastor, Rev. William L. Peck, for ordination, they proceeded to examine and investigate the church with a view to recognizing it as a new Independent Baptist Church. The council was thoroughly satisfied with the Confession of Faith, Articles of Constitution, polity, practice, etc., and a unanimous resolution was passed recognizing the Church and welcoming it into the Baptist fellowship.

DR. VAN GILDER REPORTING

Home Office, 155 N. Clark St., Room 1112,
Chicago 1, Ill.

We began this ministry the first of September, and during that first month travelled nearly thirty-five hundred miles, preached eighteen times and interviewed a number of pastors, besides buying office equipment and getting the office functioning.

Engagements during September were in New York City, Buffalo and Hamburg, N. Y., Waterloo, Ontario, Canada, Cedar Springs, Michigan, and Alton, Illinois.

On Friday night, September 8, we visited the First Baptist Church of New York. Rev. Ray Hamilton, of Pana, Illinois, and Dr. D. O. Fuller, of Grand Rapids, Michigan, were also present and spoke about the work of the Association. It was most encouraging to hear so many who were present express their interest in the fellowship of the General Association, and we hope it will not be long before this great church takes the necessary steps for full fellowship with our other churches. As most of our readers doubtless know, under the splendid and able leadership of its present pastor, Dr. Arthur F. Williams, this church has already withdrawn its fellowship and support from the Northern Baptist Convention. Dr. Williams' booklet, "Should Bible-Believing Baptists Remain in Organic Union with Christ-Rejecting Apostates," should have wide circulation. It

is unanswerable. While the supply lasts it may be obtained without cost from our Home Office.

At Buffalo, we spent a Sunday morning with the First Baptist Church, and, although the polio epidemic had a depressing effect on the attendance, we had a time of happy fellowship around the Word of God. The pastor, Dr. Harry Hamilton, publicly expressed his desire to see the work of the General Association placed on the church budget at the beginning of the next fiscal year.

This article is being written in a hotel room in Columbus, Ohio, and in the mail which has just been received from the Chicago office is a letter from Brother Kenneth R. Kinney, pastor of the First Baptist Church, Johnson City, N. Y. One paragraph is as follows:

"You may be interested to hear that at a recent meeting of our Missionary Committee it was voted to increase the amount of our giving to the G. A. R. B. so that this year should bring in something over \$500.00 to the office from our church. This is an increase from approximately \$150.00 the last year. Trust that other churches will line up too so that there will be plenty of funds coming in to cover all the expenses that will be incident to the establishment of this office and of your work across the country."

From the form in which that last sentence was cast, we couldn't be sure whether it is imperative or declarative, but we'll take it as being both; we believe brother Kinney is trusting, and we'll do the same.

But now to get back to the September schedule. At Hamburg, N. Y., we preached Sunday night in the First Baptist Church, where Rev. Thomas S. Field is the energetic and capable young pastor. A quartet of service men from Buffalo assisted with the music, the church was well filled, and at the close of the service one young girl confessed Christ as her Saviour.

At Waterloo, Ontario, it was our privilege to minister to the Independent Baptist Pastors of Canada in their annual Pastor's Conference, and a finer group of ministers cannot be found anywhere. Rev. Clarence M. Keene is the chairman of this fellowship.

Five days were spent with Rev. Richard F. Barram and the First Baptist Church of Cedar Springs, Michigan. This young man resigned a larger pastorate at the Bethel Baptist in Kalamazoo in order that he might have more time to take further college work toward his master's degree, and in order that he might have time to teach in the Bible Institute in Grand Rapids. We predict for him increasing usefulness. The days spent with the church were times of blessing and happy fellowship.

From Cedar Springs we went down to Southern Illinois, to Alton, on the Mississippi River, not far from St. Louis. There the Illinois Association of Regular Baptist Churches met for three days in

the Jameson Baptist Church.

And now, a word about the schedule ahead: November 12 to 19 we are to be with the Nottingham Baptist Church of Cleveland, Ohio, Rev. George A. Bates, pastor.

Beginning Sunday night, November 19th with Rev. Walker Speith, North Royalton, Ohio.

December 8-11, Immanuel Baptist Church, Columbus, Rev. Ralph E. Hone, pastor.

PASTORS INTERESTED IN ENGAGING OUR REPRESENTATIVE FOR MEETINGS AFTER THE FIRST OF THE YEAR SHOULD WRITE AT ONCE TO THE HOME OFFICE.

THE 36TH ANNUAL MEETING OF THE GRAND RAPIDS ASSOCIATION OF REGULAR BAPTISTS

The 36th annual meeting of the Grand Rapids Association of Regular Baptist Churches convened Tuesday evening, September 26, in the Wealthy Street Baptist Temple for a two-day and a three-evening session. The first evening program was a Young People's Rally in charge of Robert Innis, Chairman. Three hundred fifty young people and four hundred fifty adults enjoyed this program. At the close of the regular program the young people retired to Decker Hall for a time of fellowship and refreshments. Dr. Robert T. Ketcham, Pastor of the Walnut Street Baptist Church, Waterloo, Iowa, brought the evening inspirational address which was much appreciated by all. In his subject, "Bible Similes," he brought a two-fold message to warm our hearts from the Book and to help us to study the Book itself. A few of the similes enlarged upon were "The righteous shall flourish like the palm tree"; "The Lord our God is a Sun"; "The glorious Lord will be unto us a place of broad rivers and streams."

Dr. Ketcham was also the principal speaker for Wednesday and Thursday evenings and conducted a session answering questions regarding church problems. On Wednesday evening he brought the message, "Our Lord Jesus Christ, the Lamb." On Thursday evening his subject was "Faith in the Dark." All three messages were spiritually powerful and inspirational. In discussing problem questions handed in by those present, Dr. Ketcham drew largely on his own personal experience as a pastor. Some of the problems discussed were dedication of babies, delinquent members, and voting on the pastor annually.

On Wednesday evening Captain Charles Allen Taff, Chaplain of the U. S. Army and former Moderator of our Association as well as former pastor of the Kent City Baptist Church, brought a Scriptural message from James 1:5 and

I Cor. 1:30, and in addition told of his work and experiences as a Chaplain in the Army. His discourse was very pleasing as well as profitable.

Rev. Robert G. Dice, retiring moderator, in his address entitled "Our Great Commission" used as a basis for his message Eph. 1:17-23. Brother Dice also outlined the accomplishment for the past year.

The annual sermon by Rev. Howard A. Keithley, Pastor of the Berean Baptist Church of Grand Rapids was taken from the Scripture of I Peter 2:1-3, admonishing us to desire the sincere milk of the Word as new-born babes that ye may grow thereby. After all, we are only babes in Christ and should lay aside the hindrances such as malice, guile, hypocrisies, envies, and all evil speakings. We should hunger as healthy new-born babes (sickly babes are not very hungry.)

The doctrinal sermon on "Sanctification, its Aspects in Motivations" was delivered by Rev. Richard F. Barram, Pastor at Cedar Springs. He based his message on Romans 6 and 7. This message was so complete and doctrinal that the editor of the Baptist Bulletin asked to print the entire sermon which will appear in an early issue if not the present issue.

The Bible School Hour, Missionary Symposium, The Ladies' Missionary Hour, were all right to the point and enjoyable. An interesting announcement regarding the Baptist Bible Institute and School of Theology of Grand Rapids was made on Tuesday evening by David Otis Fuller, D. D., Chairman of the Board; on Wednesday evening by C. E. Garvin, Dean; on Thursday evening by Norman F. Douty, President.

Three new churches were added to our fellowship which together with two others that were added at quarterly meetings during the year brings our number to a total of forty-eight. Most of the churches show a healthy condition financially even though the attendance and membership in many cases was not so encouraging. The new member churches are the Quarry Avenue Baptist Church of Grand Rapids, Douwe Laansma, Pastor; the First Baptist Church of St. Johns, Peter Decker, Pastor; the Bloomingdale Baptist Church, Donald Kathen, Pastor; the Cooper Baptist Church near Kalamazoo, Claude S. Snook, Pastor; and the Oakfield Baptist Assembly, Hollis M. Tiffany, Pastor.

All material for the Baptist Bulletin should be in the hands of the editors by the 10th of each month in order to make the next issue.

Please send all news items promptly. Advance information on events to take place are especially appreciated.

You help to make this paper what you want it to be by cooperating with the editors.

FLASHES FROM FOREIGN FIELDS

FLODENS ON WAY TO COLUMBIA UNDER A. B. W. E.

September 23, 1944
Casilla 231
Iquitos, Peru, S. A.

Dear Co-Laborers at Walnut Street:

"And the Lord, he it is that doth go before thee." Deut. 31:8.

Greetings from South America—the land of contrasts; We arrived here Sept. 15th and had a safe journey, so you see, the Lord answered your prayer. We had stormy weather almost all the way though, so the trip certainly wasn't dull.

I believe we wrote to you from Panama, so we won't repeat that part of the trip. After haunting the airport office day after day, they finally told us that we were to leave Sept. 12th at 5 A. M. We had been the top names on the list for several days without getting to go, so that was welcome news. We had to have our safety belts fastened most of the time, but it wasn't too rough to be enjoyable. When we flew over a mountainous stretch we could see little villages, and could not help wondering if the Gospel had ever been there. Probably not, because it would be difficult to reach there by land.

We landed in Chiclayo, Peru that afternoon. We were on our own now, there were no employees of the air line to help us with our Spanish. We had no difficulty with customs, and were soon on our way to the hotel. The authorities forgot to do all they were supposed to to our passports, and the officials in Iquitos couldn't figure out how we got into the country. It turned out that Orval had to sign a statement concerning it. The hotel man spoke no English, but we managed to get a room. He tried to get us to have some lunch, but we thought it was so near supper time that we would wait. A little later we found out that supper wasn't served until 8 P. M.—and we were hungry. We checked with the new plane company right away, but they couldn't take us for two more days, so there was nothing to do but wait.

It was necessary to eat during those two days, so we had a big time trying to figure out something on the menu. We were fooled a couple of times, but one time especially. We took the suggestion of the young waiter and ordered a harmless looking name, but the plate of food that came out was almost unbelievable. It had four kinds of meat, an egg, and several vegetables. We did our own choosing after that.

There were some chairs in front of the hotel, so we sat there and watched

the people. There were many of the highland Indians there, either coming in to buy or sell the things they had made. The women had big babies strapped to their backs, and usually carried something on their heads as well. We saw some of them carry their shoes to town before putting them on. Others had no shoes even though it was cold. We even saw one boy with only one shoe on, but he didn't seem to mind. There were many sights we wish you could have seen too. It's hard to believe we are seeing the actual thing, and not pictures any more.

The morning we were to leave it began to rain. We were afraid they would cancel the trip as they had had to do the day before because of bad weather, but the pilot (an American) said we would go to the airport to check on the weather by radio. He invited us to have breakfast with him. It consisted of pork sandwiches and native coffee, but we were glad our stomachs weren't empty when the weather got rough. The pilot decided to go up, but said we might have to return before getting very far. This was a one motor plane, (small in comparison to the others) and it was to take us over the worst part of the whole journey. We were praying that the Lord would make it possible for us to go because otherwise we would have to wait several more days. (And we were already flea bitten from our nights in the beds there.)

The pilot had been very friendly, and when we got into the plane he invited Orval to sit in the co-pilot's seat. This gave him a good chance to see everything that went on. The flying was a little rough since we were in the clouds most of the time. When they did part we had glimpses of steep cliffs and little valleys. We were to land in a little town up in the mountains, but because of the clouds we couldn't find it. We circled around, but did not dare go very low for fear we would run into a cliff. The altitude was very high, so the temperature was low, and we were all cold. The other passengers consisted of two army doctors and one navy doctor (flying penicillin to Iquitos), an engineer, and a priest. They chatted back and forth, and though I couldn't understand the words, I could see that their faces were grim. We had committed the journey to the Lord and knew He would see us through, but it was only because our confidence was in Him that we weren't afraid. Even while I was thinking about these things I looked out of the window and saw the little rainbow circle with the image of the plane in the center. We had seen it once before, but somehow it brought added assurance that the Lord was guiding us. Not long after that they spotted

the town. We had spent one hour looking for it. The pilot was certainly skillful in landing the plane on the small field in spite of the cliffs all around. The song, "Jesus, Saviour, Pilot Me" took on new meaning. Just last night we learned that one of the planes on this line crashed three days later and everyone was killed.

There was one other stop in the mountains, but it did not prove to be difficult. At Yurimaguas a missionary met us and sailed us through the details of baggage and the tickets for the new plane, and then took us to his home for dinner. Soon after dinner they sent for us to hurry down as the plane was ready to leave. This was also a one motor plane but was fitted out with pontoons. We flew so low over the jungles that we could see the ground where the trees weren't so dense. The river twisted and turned so much that you could see how it would take much, much longer to make that part of the trip by boat. Dark clouds began to come up to the left of us, and soon we could see it raining, and the jungle steaming. We just skirted around that rain when it appeared on the other side of us. The air began to get rougher and rougher and we flew low directly over the Amazon the rest of the way in.

The Scherers were there to meet us, and have certainly made us welcome in every way. They have had approximately 18 years of experience among the Indians, so we can learn much from them. There seems to be real difficulty in reaching the Indians now because they move about so much. The Scherers are only temporarily in Iquitos so the other folks could go home on furlough. The folks here are a large per cent Indian.

There are many new things to see, and to adjust ourselves to. Most of the food is different. We eat yuca, palm hearts, papaya, and other things we haven't learned the names for yet. They are able to get string beans most of the time, but they come in little bundles of four, and cost approximately 1c per bean. I never thought of counting the beans at home. Many of the houses are made by tying poles together and covering them with a thatched roof. The people who are better off usually have cement houses, and paint the front pink, blue, or lavender.

The people are different too, of course. They are polite and very likeable. It is up to us to learn their ways, now as well as their language. We have learned to greet them in the proper fashion. One woman pats the other on the shoulder after exchanging greetings. They do this when they meet, and when they say goodbye, and as many times a day as they

happen to meet. They are pleased that we do it too. There is very little we can say in the conversational line yet, but they understand, and we exchange smiles that say what we can't say in words. We are studying on the language, and are trying to obtain a language teacher.

A little girl died here from whooping cough, pneumonia, and dysentery. Last night the believers went to their home for a little service. The child was stretched out on a table they had covered with a clean cloth for the occasion. The body was covered with a cloth, but the feet stuck out and we could see the old black socks on them. We sang several songs, the ones you sing at home only in Spanish. (It was hard to read with just a few candles). Mr. S. brought a message of salvation, but their hearts seemed as dark as their homes. Death is very common yet the people go on without hope.

We have received no letters from home yet, and certainly miss them. We hope to hear from you soon.

Your missionaries,

Orville and Helen.

GOOD NEWS FROM PERU

Mr. Scherer's recent letters have been filled with good news among which the following are samples:

Iquitos, Peru

August 10, 1944

"Mrs. Scherer has been down to Pevas with the Davises and has just returned. She found everything okay and left the folk pretty well settled. They like the place and we feel that they will fit in fine there. Of course, many things are new to them, but it is not too hard. They need prayer as they face these new problems, but the Lord will enable them, we are sure.

EVANGELISTIC MEETINGS

"Our week of special meetings has passed and we can report a time of much blessing. We started with Sunday, the 16th, and ended July 23rd. Of course, because of ill health Brother Aldama was not with us as I believe I wrote you, but the two natives did the preaching, I just having the last night. We did considerable advertising and the church was crowded every night. We had accommodations for about 280 but lacked seats most of the nights. And the encouraging part was that most of the folk were strangers, coming in for the first time. We gave an invitation each service, and there were ten public professions of faith. All the folk were new-comers so we felt that the effort was well worth while. The Sunday following the closing of the meetings we had three professions of faith in the Sunday School, so that we are still reaping from the Seed sown.

TWO NEW NATIVE WORKERS

"The two workers are a big help in keeping things going, for one alone cannot keep up with things here. The city is large and there is little being done to really reach the place. That is, the other groups seem to be quite content to stay in their halls. Lately we have been holding meetings in different barrios and now have three established.

"Tonight we are starting meetings in a small town about one hour's walk from here. We have hired a dance hall for Thursday nights and plan, D. V., to hold a Gospel service there each week. This will be the first time that this place has had a testimony. Last Saturday night there were over fifty folk out to a meeting held in one of the barrios, crowding the house out. This meeting is under direction of Penedo. We are still looking for a house to rent down in the other end of town for the opening of a regular work there. One would have to know Iquitos to get a picture of the layout, but it is a long drawn out place along the river bank, seldom being more than six blocks deep. A talk with Stahlman would give you a better idea. Anyway, with this extra help, we are seeking to reach some of these needy and neglected places.

NEW SUNDAY SCHOOL WING

"Our Sunday School continues to grow and we are finding it difficult to function due to lack of class room space. Last week in session the church voted to build on an extension of the church building. We plan to just put on a roof and let the walls and floor go till later, but we can certainly use more room. We have about 70 tots and only 3 classes for them and that is not very effective as you know. We don't split them up because there is not a corner where they could gather. The church voted all the funds on hand and plan to solicit each member for a special offering, the young people voted all their funds (about \$15.00) to help and so it looks like we shall get started right soon.

DANCE HALL CROWDED OUT

Iquitos, Peru

September 6, 1944

"The Lord has been giving much blessing during these days, both in professions of faith and in new doors open. I am able to give some more definite reports on the new meetings now and it seems that interest is increasing rather than diminishing as it so often does. Down in the neighboring town of Punchana, where we started meetings in a dance hall a month ago, we are having a time to accommodate the folk. It is an even hour's walk from here but a good group of believers are going each Thursday to help in the singing and last week we found that we could have accommodated twice as many as we had in the hall had there been some place to

put them. As the hall is on the second floor, the stairways and all the front yard were packed listening, as it were, by proxy. There are a number of folk who have expressed their interest in the Gospel and a desire to know more of the Way of Salvation and among them is a policeman who has even been coming into the temple here for services. We know that you are praying with us that the Lord might give us a real ingathering of souls.

"Sunday evening, D. V., we are starting meetings in our new Gospel Hall down near the docks. Just a short block from a plaza, we have been able to rent a decent house in a nice situation and have been working all week to get the place in condition to start things on Sunday night. Benches and tables are now being made and we have done the electrical installation work ourselves as well as cleaned up the place. This afternoon we hope to have a sign painter put some lettering over the door calling the place "Sala Evangelica" which means Gospel or Evangelical Room. We are planning to have two evangelistic services a week, as well as a Sunday school there. Pinedo will be in charge during the first month, as I plan to alternate the work there between the two fellows until we see who makes a better go of it. The one in charge there will also be in charge of the service in Punchana and the Saturday night meeting in front of the Advent Mission.

PROSPECTIVE NEW CHURCH

"This latter meeting is interesting. It was started through a suggestion I made a believer who lives near there. He made arrangements for the use of a larger house than his own and we have been carrying on there now for several months. The attendance is large and many have bought Scriptures as well as hymn books and some have been coming up here for the Sunday services. We expect that many of this group will attend in the new hall for it is but a five minute walk from one to the other place. As the Punchana meeting is also in the same direction, but further out, that makes three meetings in that part of the city, which has never been worked. Hitherto the Adventists have had the place to themselves, but they have come upon hard times for the luster has worn off their work and they are not finding it so easy to deceive folk as to their identity as they formerly did. Anyway, we have at least been able to reach many folk who, in our visitation, have shown interest and a real pleasure that at last a testimony has been established there that they can attend. We sincerely believe that in the near future we shall have a church organized in that part of town.

ITINERATION

"Next week, D. V., Zumba is going up river to spend about a week in the town of Nauta. This is a large town about

60 miles up river and has not been visited for about 9 years. He plans to do colportage as well as evangelistic work and to make a survey of things as well. We trust that he shall find an opening that will lead to the establishment of something definite there. The town should have a full-time worker but there are none available as yet. So pray with us that in due season we shall see raised up an increasingly large and consecrated ministry from among the believers here."

Faithfully yours,

William G. Scherer,

A. B. W. E. Missionary.

MID-CONTINENT FELLOWSHIP MEETS

The fourth annual meeting of the Mid-Continent Fellowship of Independent Baptist Churches was held in the buildings of the Olivet Baptist Church in Kansas City, Kansas, October 10th, 11th, and 12th. There were three sessions each day. Fifteen Independent Baptist Churches were personally represented, and two others by letter. The Faith Baptist Church of Kansas City, Kansas, was received into the Fellowship, being the fourth church to come in.

The Fellowship started four years ago in the First Regular Baptist Church, O. W. Stanbrough, Pastor. The second year, the Olivet Baptist Church, F. E. Durham, Pastor, came in. Last year the Gospel Baptist Church, Luther Griffin, Pastor, came in. Two other churches declared their intention of making immediate application. We feel that the Fellowship is now definitely launched.

Evangelist W. W. Riggs, now Field Representative of the Phoenix Baptist Bible Institute, was the principal speaker. Carl Anderson, of Baptist Hebrew Missions, St. Louis; Millard Demy of Ozark Baptist Missions, Robert Fletcher of Venezuela, and Miss Virginia Lillard, preparing to sail for Liberia, were all present, and on the program. Pastor G. S. Hamilton, and Evangelist A. R. Longman, of Topeka, Kansas, were also on the program. The Spirit was much manifest at every session as we mounted higher and higher with each succeeding session. Fellowship meals furnished by the co-operating churches were enjoyed each day at noon and evening. Pastor Durham and his church did a magnificent job of entertaining the fellowship. No collection was taken, yet nearly two hundred dollars was distributed among the missionaries.

The entire business of the Fellowship was done in just twenty-one minutes on the afternoon of the third day. The constitution was definitely approved, a new church was received, the Council of Eight was elected and empowered to receive applications from churches during the year and to submit them to fellowshipping churches for approval.

TWO MORE INDEPENDENT BAPTIST CHURCHES SAVED

Reported by O. W. Stanbrough

The First Regular Baptist Church of Kansas City, Missouri, has been successful in a new type of missions. Several years ago her members discovered the Coleman Baptist Church, about thirty miles southeast of Kansas City, standing empty. The church was sixty years old, and had once had over two hundred members. Only seventeen of these could be found. They had not held any kind of service in their good building for over five years. They had not had a business meeting of any kind for seventeen years. They called our pastor, O. W. Stanbrough to have the oversight of the church and to be responsible for regular services. Within three years the church again called her own pastor and is still having regular Sunday services, twice each Sunday, Young People's work, and mid-week prayer services. She is alive and growing now.

The Lenexa Baptist Church, at Lenexa, Kansas, twenty-one miles west, organized in 1910 with nine members, and got back to nine members in 1940 and was not having any kind of regular services. Pastor Stanbrough made a similar arrangement to become their pastor in charge and to supply them with regular services. Two years ago they called Herman Taylor, of the Olivet church as their pastor. He was recently ordained by his church, and has given them full time service for two years. In this time he has baptized 49 into the church, and several of the old members have come back.

The most recent venture of this kind by the First Regular church came about in this way. Less than a year and a half ago a so-called "Fellowship" preacher organized a little church in Newton, Kansas with 13 members. Not having a pastor that would stick with them they suffered many pastoral changes, and the membership dwindled to only two. These two were Mr. and Mrs. A. H. Truair, formerly of the Walnut Street Baptist Church in Waterloo, Iowa. They even kept the rent paid on the little store building.

They wrote to their pastor, R. T. Ketcham, for advice. He sent their letter on to the Baptist Bible Seminary at Johnson City, N. Y. Dr. Griffith sent the letter on to Pastor O. W. Stanbrough. He took it before the men of his church. They advised him to offer his services to the little Newton group for two weeks. His services were accepted without cost to them other than his room and meals while with them. The Lord so honored this missionary effort, that before the two weeks were up He had sent in other members, and sent them a young pastor, Clarence Haas, of Marion, Kansas, about 35 miles away. He is unordained, and this is his first charge. He accepted their

call, notified his employer at Marion that he was moving to Newton. Now the Bible Baptist Church of Newton, Kansas, is a full time Independent Baptist Church, and will soon have a pastor resident on the field. Watch this little church grow. The address of the church clerk is A. H. Truair, 720 South First St., Newton, Kansas. This is the home town of our Delbert Hall, who together with his wife, Lorene, are on the field in French Equatorial Africa, for their second term under Mid-Missions.

BOOKS

"TWENTIETH CENTURY REFORMATION"

This is the title of a new book just off the press, written by the Rev. Carl McIntire, co-founder and President for the first three years of the American Council of Christian Churches.

The value of this book can hardly be estimated. For the first time so far as we know, the case against the Federal Council of Churches of Christ in America has really been brought between the covers of one book. Heretofore when people have asked for evidence against the Federal Council it has been necessary to gather a pamphlet here and a booklet there, but now all one needs to close the case against the Federal Council is McIntire's book, "Twentieth Century Reformation."

The book is not only valuable from the standpoint of its exposure of the Federal Council, but for the information it contains concerning the American Council.

We would like to enter into a lengthy review of this book but it is all so good we would hardly know where to stop. The first chapter of the book is worth the price of the entire book. Every Baptist preacher and every Baptist who wants to be intelligently informed, ought to be the owner of a copy of this work.

The book sells for \$1.50 and can be had by addressing The Beacon Press, Collingswood, N. J.

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"CHRIST AND HIM CRUCIFIED"

This is the title of a very beautifully printed and bound volume just off the press which carries in it, the thirteen Gospel messages which were broadcast over the Blue Network last winter and spring. Each message exactly as it was given over the air is found in this little booklet, together with a full page cut of each one of the five speakers, namely, Rev. Carl McIntire, Rev. R. T. Ketcham, Rev. William McCarrell, Rev. T. T. Shields, and Rev. Harold Laird. The volume comprises seventy pages and is bound in hard board blue covers with title stamped in gold. The book sells for 75c and can be secured by addressing the American Council of Christian Churches, 340 W. 53th St., New York 19, N. Y.

The book will make an excellent Christmas gift.

GLEANNINGS

Edited by R. F. HAMILTON

WEST VIRGINIA

HUNTINGTON: The fourth annual conference of the West Virginia Association of Independent Baptist Churches will meet November 9th and 10th at the Open Door Baptist Church, where Brother William H. Crofts is pastor. R. Kenneth Smelser of Mannington, is Moderator of the Association. Carlo Pietropaulo has been secured as song leader for the occasion. An excellent program has been arranged.

The October issue "Newsletter For Old-Fashioned Baptists" reports that two churches in the northern part of the state recently took their stand for the fundamentals of the historic Baptist faith and position and withdrew their fellowship from the Northern Baptist Convention and its affiliates. The Hepzibah Church, George Richmond, pastor, withdrew in August; and the Monongah Church, John Fleck, pastor, withdrew in September.

NEW YORK

BINGHAMTON: The Sunday School of the Air celebrated its 2nd anniversary on October 1st. On that day the 105th broadcast was presented. Rev. Clayton H. Gray is director and teacher of the lesson for this broadcast. Comments on the International Sunday School lesson are broadcasted by Pastor Gray over two New York stations every Sunday morning at 8:30. WNEF (1290 key.) of Binghamton, and WATN (1240 key.) of Watertown.

NEW YORK CITY: The annual meeting of the Empire State Fellowship of Regular Baptist Churches held October 10-12, in the First Baptist Church, where Dr. Arthur Williams is pastor, was reported to have been a great occasion. Churches of the Metropolitan Area cooperated in the entertainment of 175 out of town guests. In addition to these there were large numbers who attended from the Metropolitan Area. Nineteen new churches were received into the fellowship making a total of 82 now in the Empire State group. Five directors were selected for two year terms, Rev. Kenneth R. Kinney, Rev. Douglas Christen, Rev. James Greir, Rev. John Betlam, Rev. Thomas Lawrence. Rev. Milton Arnold was selected to complete the unexpired term of Rev. Reginald Matthews, who has left the state.

MICHIGAN

FLINT: The annual meeting of the Association of Regular Baptist Churches of Eastern Michigan was held at the Grace Baptist Church on Friday, October 13th, Rev. Frank C. Hurley host pastor. Rev. Norman Douty, president of the

Grand Rapids Bible Institute, was principal speaker. The annual election of officers was also held.

SIX BAPTIST CHURCHES of Eastern Michigan cooperated in a simultaneous "World Wide Missionary Conference" running from October 15th through the 22nd. The Baptist Churches cooperating were: Romeo, Lake Orion, Rochester, Ortonville, Lapeer, and Washington.

ST. CLAIR: Rev. C. D. Doeblor of the Emmanuel Baptist Church in Lake Orion has been extended a call by the First Baptist Church in St. Clair. He planned to begin his ministry the last Sunday in October.

GRAND RAPIDS: The Berean Baptist Church, Howard A. Keithley, pastor, inaugurated their 6th annual "Prove Me Month." During the month of October every member of the church was urged to tithe their income, and those already tithers were urged to present a 2nd tithe of their income. All this being done in answer to the challenge of Malachi 3:10. The previous years have always brought a great blessing to the church, and an increased income to the church during this test month. The people were urged to designate their extra giving for missions.

Rev. Harold VanBroekhoven, the church's missionary in Guatemala, has recently secured one-half hour each week for a radio broadcast in that city at the cost of \$55 per month, which amount the church is assuming.

DETROIT: Rev. E. M. Main of Ferndale, Michigan, has been called as pastor to the People's Baptist Church to succeed Rev. James A. Franklin. He began his pastorate on October 1st. Rev. and Mrs. Main have been engaged in Gospel work in and around Detroit for the past 16 years. For 2½ years they have been conducting their own radio program, "The Morning Family Altar," over the Royal Oak Station (WEXL). They will continue the Thursday morning broadcast of the People's Church over the same station, coming on the air at 8:30.

STANTON: Rev. Albert Sweetland, for the past two years pastor of the Calvary Community Church in Centerline, Michigan, has accepted a call to the pastorate of the First Baptist Church of Stanton, succeeding Rev. Kenneth Romig, on October 22nd.

INDIANA

REV. JOSEPH BOWER, pastor of the Hessville Baptist Church of Hammond, has advised us that his home address is

now 2640-160 Second St., Hammond, Indiana.

GARY: The Hosford Park Baptist Mission, under the leadership of Earl F. Brown, is praising the Lord for the blessings poured out upon the people of the church and community during the two weeks of meetings with Rev. Aurel (Happy) Miazofsky, which ended on Sunday, September 24th. There were three forward for salvation, one for assurance, and five back sliders restored to fellowship, and the whole church greatly revived.

HOBART: Pastor Robert C. Johnson, of the First Baptist Church, reports an excellent meeting with Evangelist O. W. Stucky. Counting children, there were twenty-five decisions for Christ, several restorations, and four additions to the church. Seventy-one people signed a covenant to read the Bible through in the next year. 8,082 chapters of the Bible were read during the two weeks of meetings.

Pastor Johnson is also rejoicing over the opening of the public schools to religious instruction. Twice a week he is privileged to give instruction to approximately sixty-five young people.

MICHIGAN CITY: At the annual meeting of the Indiana Fellowship of Missionary Baptist Churches held with the Missionary Baptist Church of Michigan City, on September 18 and 19, the following three men were elected to the Council of six to serve for 2 years: Rev. Carl Brown, Chairman; Rev. Kenneth Dodson and Rev. Roy Carlson; the other Council members whose terms hold are: Rev. R. D. McCarthy, Rev. David Canine, Rev. Ralph Hubble. It was also voted to change the name to that of The Indiana Fellowship of Regular Baptist Churches.

PRINCETON: The First Baptist Church was blest by a week of meetings with Rev. and Mrs. Sy Ramseyer. One of the largest crowds that had been in the church for years filled the auditorium on Sunday night, October 15th. Beginning on November 13th, Rev. D. B. Eastep of Covington, Kentucky, will hold a week of meetings in the church. On December 31st, Rev. Carlyle Scott and Chelsea Stockwell, will begin a 2 weeks evangelistic campaign. The Church is continuing to feel the movings of the Spirit of God in their midst. Scores have been saved, and the missionary interest has grown. The partial support of 4 more missionaries has been added to the budget. Roy C. Carlson began his pastorate last February.

ILLINOIS

WINNETKA: A Victory Youth Rally was held at the Winnetka Bible Church, September 28th through October 1st. Richard Elvee, pastor of the First Baptist Church of Bay City, Michigan, was the young people's speaker on that occasion.

SILVIS: The First Baptist Church recently extended a call to Rev. Kenneth T. Romig to become pastor. Their church was made vacant several months ago by the resignation of Rev. John Raeder, who left for Arizona to be with Mrs. Raeder in her illness. Brother Romig has been pastor of the Baptist Church in Stanton, Michigan. He began his new duties on October 12th.

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LASALLE: We have been informed that the First Baptist Church recently called to their pastorate, Rev. Cedric Sears of Worcester, Massachusetts. The LaSalle Church has been vacant since Rev. Robert Cook resigned to become associated with Rev. Torrey Johnson of Chicago.

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CHICAGO: The Riis Park Baptist Church enjoyed the services of Evangelist W. W. Riggs, September 24th through October 8th. Rev. Elmer Walker is pastor of the church.

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CHICAGO: Word has come to us that the church formerly known as the Beverly Grace Baptist Church, has voted to merge with the Englewood Gospel Tabernacle, where John Lanling is pastor. Rev. Paul Tatman, formerly pastor of the Beverly Grace Church, is now Pastor of the Messiah Baptist Church of Chicago. He reports the blessing of the Lord upon his new ministry where he has had the privilege of seeing the Sunday School grow, and minister in a week day Church School with 100 children attending from the public school. The Church has recently taken on the support of a church caller and home missionary. The church also operates a rescue mission at 2840 West Madison St.

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CHATSWORTH: Rev. Fay Demarest, of the Calvary Baptist Church, left Chatsworth, on October 22nd, to begin his ministry as pastor of the First Baptist Church of Middleville, Michigan.

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DECATUR: Since 1925, when the church building was finished of the Riverside Baptist Church, a heavy indebtedness has been standing against the property. When J. M. Carlson became pastor, there was more than \$9,000 outstanding against the property. In the past four years this has been reduced to \$1,100, which was the amount owed in September. By special effort during that month the church was able to come to their annual meeting the last Thursday of September and report the entire debt liquidated. Needless to say it was an occasion of great joy to all the people. One of the best financial reports in the history of the church was given for the past year. Receipts totaled \$14,737.27, of this amount \$2,591.88 was given for missions, this was double the amount contributed last year. Thus within this past year there has been paid toward the building and special assessments, \$5,500. Congratulations to Pastor Carlson and his people. A special

"mortgage burning" service was set for Sunday, November 5th.

Evangelist John Linton will begin his second campaign at Riverside, November 7th through the 22nd.

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ALTON: The annual meeting of the Illinois Association of Regular Baptist Churches, held in the Jameson Baptist Church, September 25-27, reached another high water mark in spiritual blessing. The Theme of the Conference, "Consider Him," was ably handled by the various speakers. The day sessions were well attended and the evening meetings filled the church through every session, the largest gathering being on the last night, contrary to previous experience.

Due to pastoral changes in the state which upset the State Council, almost an entirely new State Council was elected this year. The following men were elected: Rev. J. M. Carlson of Decatur, chairman; Rev. Merle Huffmaster of Chicago, secretary-treasurer; and Rev. Robert Mayer of Alton, Rev. Paul Smith of St. Louis, Rev. D. L. Osburn of Oglesby, and Rev. R. F. Hamilton of Pana.

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MANCHESTER: Rev. William Hamby, formerly pastor at Cottage Hills, has recently been called as pastor of the First Baptist Church of Manchester.

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WISCONSIN

MILWAUKEE: For 25 years, Rev. Fred W. Kamm was pastor of the Garfield Avenue Baptist Church. He retired a few years ago and was succeeded in the pastorate of the Garfield Avenue Church by our Brother William E. Kuhnles. Brother and Sister Kamm made their home in Michigan. On Wednesday morning, September 13th, Brother Kamm went home to be with the Lord, whom he loved, and so faithfully served. Surviving are: Mrs. Kamm and two children, a son and a daughter.

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IOWA

FOREST CITY: The First American Baptist Church, where Loyal H. Marks is pastor, had a special Home Coming Service, on October 8th. Rev. Leonard Fardon of Ames, was speaker for the afternoon and evening. A new entrance and stairway, plus an outside paint job, was practically finished for the occasion.

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WATERLOO: The Annual Missionary Conference of the Walnut St. Baptist Church is scheduled for November 12-19. The quarterly meeting of Mid-Missions will be held in conjunction with this conference, on the 17th, 18th, and 19th.

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CALIFORNIA

LOS ANGELES: The Calvary Baptist Tabernacle and a great many other churches cooperated in a "City Wide Evangelistic Campaign," October 15th through November 5th, with Hyman Appelmann as evangelist.

In order to concentrate on other financial needs of the church, the daily radio

ministry of Pastor Carl M. Siveazy will be abandoned, looking forward to lifting the ban on building materials, the church hopes to enlarge their present facilities.

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WASHINGTON

TACOMA: A Friday night down town Bible Class has been organized and is being sponsored by the Calvary and Temple Baptist Churches. Rev. Simon E. Forsberg of Portland, has been secured to teach the classes. Meetings are to be held in the Beutel Business College. It is thus hoped to reach many people with these classes that would not otherwise be contacted by these churches.

DISHONEST DIVINES

Might well be the caption of an article appearing in "The New Republic." It reads as follows: "For a clergyman to remain within the membership and even the ministry of a church whose doctrines he repudiates, is evidence of a lack of stamina which must fall beneath the contempt of all normal-minded man and women. To be willing to take advantage of the opportunity for a hearing afforded by such a profession, and at the same time to use it for the purpose of subverting or destroying the institution to which he ostensibly yields allegiance, is a violation of the tenets of common honesty. It is about time for the rank and file of the churches of this country to rise up and demand that their DISLOYALISTS be required to do what honorable men need not be required to do, get out from under their own flag and fight from the breastworks on which they belong rather than to seek betrayal of the camp from within. Unless such a rebellion is raised, vast injury is sure to be done to the cause of religion within the next few years."—The "New Republic" is a secular paper and cannot therefore, be charged with prejudice, such as many would do, were the above article to come from the pen of a "Conservative."—But it hits the proverbial nail on the head! The so-called "Modernist" preachers, or "Liberalists" as they prefer to call themselves are dishonest, viewed from any standpoint, so long as they continue to infiltrate and occupy the pulpits of "Trinitarian" churches, because the modernist, the self-called religious liberalist, is a UNITARIAN in his beliefs. Were he to publicly avow himself as such, and enter the camp of the unitarians, one could at least respect him for his honesty, even though pitying him for his blindness, but when he disguises his beliefs, using orthodox phrases to veil his unorthodox beliefs, he must merit the utmost contempt of all right-thinking people. And Christians in our great denominations of the day should rise and "purge" their ranks of such dishonest spiritual "quislings."

—Kenneth R. Kinney.

**RENEW
NOW!**

HARD NUTS FOR 7TH DAYISTS

By H. Boyce Taylor, Sr.
Murray, Ky.

1. Where is the proof that any man ever kept the seventh day, except by special commandment, prior to the proclamation of the ten commandments at Mount Sinai? (Gen. 2:2, 3; Ex. 16:1-30; 20:1-17).

2. If Christians are required to keep the seventh day, why do you depart from your dwelling on that day, seeing those to whom the law was given were plainly commanded not to do so? (Ex. 16:29.)

3. If you keep one Sabbath—the seventh day—why not keep them all, the seventh year and the year of Jubilee? Who authorized you to make distinction in favor of the seventh day? (Lev. 25:1-22.)

4. If Christians are required to keep the Sabbath, how are they to live in cold climates? (Ex. 35:1-3.)

5. Is it the duty of Christians to put to death those who desecrate the seventh day? (Num. 15:32-36.) If yes, who will be the public executioner? If no, what will you do with the law? (Ex. 35:2.) If you say that the penalties are abolished, I answer that the same passages that you use to establish this prove beyond the shadow of a doubt that the law, too, is abolished. If you admit that the penalties are still in force—and the proof that they are is unanswerable and invincible if the law is in force—there is not an Adventist on top of the green earth who can escape the vengeance of the broken law!

6. If Christians are under obligation to observe the seventh day, why did Jesus declare that all law and prophecy hang on love instead of the Sabbath, seeing the command to keep the Sabbath is the one on which you hang your everlasting all? (Matt. 22:34-40; Rom. 13:8-10.)

7. Why did Jesus not require the young ruler to keep the Sabbath when enumerating the commandments? (Matt. 19:16-20; Mark 10:17-22; Luke 18:18-24.)

8. If Christians are to keep the law of Moses—the Sabbath—why did the apostles and elders who met at Jerusalem leave it out of their address to the churches? (Acts 15:1-29.) This case finds, in some respects, a parallel in your theorizing. Judaizing teachers had gone forth declaring to the brethren that unless they would submit to circumcision and keep the law of Moses they could not be saved. The apostles said, "We gave no such commandment."

9. If Christians are required to keep the Sabbath how are we to account for the open violation of the law by Jesus Christ, who is our example, unless by saying that the power that made the law can take it away, and that He did it? (Matt. 12:1-8; John 7:22, 23.)

10. If you keep the Sabbath because, as you think, it was kept before the law of Moses, why do you not practice cir-

cumcision, seeing it is plainly commanded in those ages? (Gen. 17:1-14; Gal. 5:16).

11. When did patriarch, prophet, or apostle, or anybody else, command any Gentile to keep the law of Moses? No dodging here. Proof! Proof!! Proof!!!

12. Paul says the ministration of death written and engraven in stone (Ex. 20:1-17; 31:18; 32:15; 16; 34:1-28) was done away (2 Cor. 3:1-18). When, where, and by whom was it brought back into force? Name the day, the age, the authority, and give proof from the Book. If your doctrine is true the great apostle of the Gentiles stands convicted of a mistake.

13. If the early Christians kept the Sabbath day why did they break bread on the first day of the week? (Acts 20:7.)

14. If Christians are to keep the Sabbath day how do you account for the fact that the apostles preached the gospel in Jerusalem, Samaria, to Cornelius the Gentile, and to many others, without commanding a single individual to keep it? Did they, under the inspiration of the Holy Spirit, fail to properly instruct their converts? (Acts. 2:1-47; 8:1-10; 10:1-48; 16:1-40.)

15. Is it not a fact, according to the book of Acts, that the thing was of more importance than the day? (Acts 20:7.)

16. Do you keep the Sabbath day? No dodging, do you? Do you rest, or put in the day promulgating your doctrines? Do you not eat food on that day prepared by work on a fire kindled in violation of the law? (Ex. 20:8-11; 35:1-3.) Do you offer the burnt offering required by law? (Num. 28:3-10.) Do you remain in your house during the day? (Ex. 16:29.) If you do not keep the day according to the Law, you do not keep it at all. If you admit that any part of the law concerning the Sabbath is done away you are driven to the inevitable and irresistible conclusion that it is all done away. If you deny that any part of it is done away, you condemn yourself, for you do not keep it. Which way will you take?

17. Why do you insist on keeping the Sabbath when the Old Testament plainly prophesied that God would cause the Sabbath to cease? (Hosea 2:11.) Are you not fighting God when you try to keep from ceasing what God said He would make to cease?

18. Why do you not observe the feast days and new moons and solemn feasts of the Jews, such as Passover, Pentecost and Tabernacles, if you observe the Sabbath; for God said the Sabbath should cease when those other Jewish days ceased? (Hos. 2:11).

19. What day did the Lord make, if not the Lord's Day? (Ps. 118:24.)

20. Was not the first Lord's Day—the first day of the week—the day on which the Lord arose, a day of rejoicing and gladness, as God said it should be? (Ps. 118:24; Lu. 24:32-41.)

21. Was not the next Lord's Day a day of rejoicing, too, when Thomas was present? (Jno. 20:26-28.)

22. Was not the Lord's Day with John on Patmos a day of rejoicing as God said? (Ps. 118:24; Rev. 1:10.)

23. Was not the immediate change from the seventh day to the first day the "Lord's doing" and "marvelous in our eyes," as God said it would be in Ps. 118:23-24?

24. Is not the Sabbath—the seventh day—the day of worship of an accursed people and a desolate hope? (Gal. 3:10; Mt. 23:38.)

25. Did not the resurrection of the Lord Jesus and the descent of the Holy Spirit both occur on Sunday—the first day of the week? And if so, are not an empty tomb and the filling of the Holy Spirit the two most profound causes of joy in all time? Since both of these occurred in the "fullness of time" on the first day of the week, are they not infallible proofs that the Lord's Day is the day the Lord had for His people to rejoice and be glad in? (Ps. 118:24.) Selah! !

—From "The Evangel."

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STRANGE PEOPLE I HAVE MET

People who talk about prayer, but who never pray.

People who wish to belong to the church, but who never attend or support the church.

People who say that the Bible is God's Word to man, and yet who do not read it.

People who criticize others for things they do themselves.

People who stay away from church for trivial reasons, and then sing, "Oh How I love Jesus."

People who repeat a scandalous rumor while declaring they do not believe it is true.

People who would rather hear something bad about another than something good.

People who say they believe in heavenly rewards, but who never do anything to gain such rewards.

People who say that eternity is of more importance than time, but who live for this present life only.

People who say that a man reaps what he sows, and then sow sin, disloyalty, and disobedience.

People who follow the devil all their lives, but expect to go to heaven when they die.

Please send all contributions for the G. A. R. B. C. to the new treasurer:

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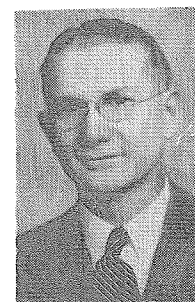
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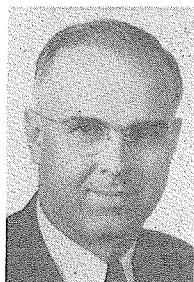
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