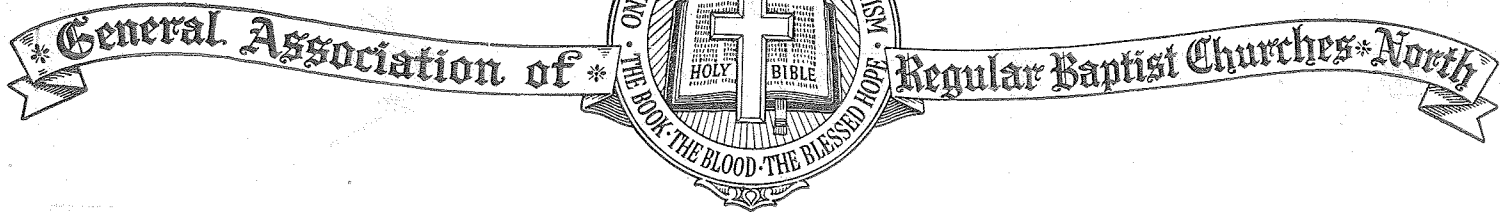


The Baptist Bulletin



THANKSGIVING

The thanksgiving of the child of God will certainly not be confined to formal exercises on stated occasions, but will constitute a large part of his daily communion with the Lord. Indeed the writer of Hebrews says: "By Him (i. e., Christ) therefore, let us offer the sacrifice of praise to God continually." And, that it might not be supposed that he was speaking of a mere passive attitude instead of a persistent activity, he adds: "That is, the fruit of our lips giving thanks to His name."

The same thought of thanksgiving in the immediacy of every moment is emphasized by the Psalmist's stressing of the word NOW in the following: "O give thanks unto the Lord, for He is good: because his mercy endureth for ever. Let Israel NOW say, that His mercy endureth for ever. Let the house of Aaron NOW say, that His mercy endureth for ever. Let them NOW that fear the Lord say, that His mercy endureth for ever," (Psalm 118:1-4).

Many times our thanks, both to man and God, is ungratefully and tragically delayed. An aged man stood one day at the bedside of his dying wife. The sons and daughters, gathered for the last sad parting, heard him say: "You've been a good wife and mother, Mary." And they heard her stiffening lips murmur wonderingly, rather than reproachfully, "You never said that before, John."

That man had never meant to be ungrateful and cruel, but he knew in that heart-breaking moment the tragedy of thanks too long delayed.

Sometimes we accept the sweetest blessings heaven can send us, with spirits so dull

that we fail to perceive their character until they are gone—perhaps forever. In the book, *Parallel Lives*, by Clarence Macartney, is this suggestive statement:

"Our blessings are dull and gray, until on the wing, they show their beauty as they leave us."

And he quotes the following lines by Young:

*"Like birds, whose beauties languish, half-conceal'd,
Till, mounted on the wing, their glossy plumes
Expanded, shine with azure, green and gold;
How blessings brighten as they take their flight!"*

Suppose we look around now, with that thought in mind, and as each familiar object comes before our vision, ask ourselves, If that were gone tomorrow—gone forever—would I miss it, would I be the poorer, would it, in flight, appear more the blessing than I have hitherto perceived it to be? And let us give thanks now.

Perhaps these lines will bring poignantly to the minds of some of the memories of blessings which have taken flight—blessings which were accepted matter-of-factly and without appreciation. Perhaps you mourned their going, maybe were even resentful, of that unfeeling providence which removed them from your life. But, since their flight, have you ever thanked God for permitting you to have them when you did? Have you ever thanked Him for enriching your life with those things for even a little while?

Let us give thanks now!

PROFITLESS PROPHETS

By H. O. VAN GILDER

"Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord."—Jeremiah 23:32.

"I suppose we have all heard of deacons who don't "deac," and stewards who don't "stew," but here is something infinitely worse — prophets who don't profit!

Jeremiah's day was cursed with an over-supply of such unprofitable junk. It cluttered the City of Jerusalem, caused the people to stumble, and obstructed the course of the Lord's true prophets. Ezekiel, a contemporary of Jeremiah, records in the thirteenth chapter of his prophecy a similar denunciation of the false prophets.

Yet, even so, Jeremiah's day was not unique in this respect. One such prophet is an over-supply! And, since the day when the earth's population first numbered more than two individuals, there has seldom been a time when there was not at least one false prophet. Cain was the prophet of a bloodless religion. Too squeamish to shed the blood of a sacrifice, he yet spilled the blood of a brother! Christ warned against such prophets in His day, saying:

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 7:15).

Paul found them in the church of his day, and describes them frankly. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." (2 Cor. 11:13-15).

Gentle John also thought it expedient to utter a warning: "Beloved," he pleads, "believe not every spirit, but try the spirit's whether they are of God: because many false prophets are gone out into the world." (1 John 4:1).

And again, Paul, in writing to young Timothy, foretells a multiplication of such prophets in the latter days of the church, and, urging upon Timothy his opportunity, cries: "Preach the Word . . . for the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own

lusts; and will turn away their ears from the truth, and turn aside unto fables." (2 Tim. 4:2-4, R. V.).

"Teachers after their own lusts!"

Profitless prophets!

Ear ticklers!

And these more sought after than the Lord's own prophets! What a foreview this gives us of the spiritual condition of the church. A sheep with a fondness for having its ears tickled is an unnatural freak—but such a fondness is a perfectly natural predilection of the canine species of quadruped!

The profitless prophets of Jeremiah's day were more popular than was Jeremiah. The creatures with "itching ears" have not permitted such prophets to become extinct even yet, and a preponderance of "itching ears" will lead some day (if it has not led already) to a duplication of Jeremiah's times in the history of the church.

Hence the timeliness of the theme.

Hence the appropriateness for our day of the message to his.

And hence, also, the solemnity of our thoughts as we view the text, perceiving that it describes these prophets as unloved, unauthorized, and unprofitable.

I. THEY ARE OBJECTS OF DIVINE ENMITY.

"Behold I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies and by their lightness;"

It is a solemn and terrible thing for a man to be against God, but it is a fearful and awful thing for God to be against a man! The frail bark may hurl defiance at the mighty ocean that sustains it, but when the mighty ocean turns upon the bark, destruction stalks abroad and tragedy lurks in every powerful surge. The tiny ant may hurl anathemas at monster Man, and the spectacle is only ludicrous; but let the foot of man turn upon the ant and the effect is disastrous. "The small dust of the balance" may dance in puny rage at the wind of heaven, but let the great wind turn and the dust is scattered against God, and may yet, while an enemy, be "reconciled to God by the death of His Son," (Rom.

5:10), but the man against whom God turned has reached the place where only judgment awaits him. It is a solemn thought.

This is a solemn word. "Behold I am against them . . . saith the Lord."

This is the declaration of the Divine enmity.

Terrible as this is, it is seen to be justified when we consider the explanation of the Divine enmity suggested in the words: "I am against them that prophesy false dreams . . . and do tell them, and cause my people to err by their lies and by their lightness."

They dreamt of peace. While God was saying, "I have set my face against this City for evil, and not for good," they were saying, "Peace, peace." While Jeremiah and Ezekiel were declaring that the City was condemned and doomed, and were exhorting the people to flee from the wrath to come, the dreamers were saying, "No evil shall come upon you." While God was seeking to arouse the people to a sense of their sin, and of His outraged holiness, that they might repent and seek the means of deliverance He had provided, the prophets of dreams were seeking to lull the people into a false sense of security. And because their message was the message the people wanted to believe, because their blind optimism was more pleasant than an open-eyed facing of the hideousness of sin and its results, therefore the people turned to him. While Jeremiah was despised and cast into prison because he boldly declared to them the unpleasant word of the Lord, the people, "having itching ears," heaped "to themselves teachers after their own lusts!" Profitless prophets!

They dream their dreams

Of roseate hue,

And little think, and little rue

That God's great judgment storm-clouds brew

A tempest that shall flood the streams

And sweep the city through and through!

(Continued on page 22)

EDITORIAL COMMENT

In May of 1944 The American Baptist Foreign Mission Society issued a statement declaring that its infamous inclusive policy had been laid aside, and that it was operating on an evangelical policy. This was an evident attempt to prevent the further disintegration of the Convention, and had the declaration been sincere, and a change of policy actually effected, such a move would have gone a long way toward unifying the Convention. The inclusive policy, which has meant that all elements of the Convention, including Modernists, were allowed representation on the mission field, was not only the direct cause for the creation of the Conservative Baptist Foreign Mission Society, but was also the reason for the Swedish Baptists setting up their own foreign society. In 1944 the Swedish Baptists decided to organize their own society and appointed a committee to effect its organization, which was accomplished a year later. At their meeting in 1944, they passed a resolution in which the Board of Managers of the American Baptist Foreign Mission Society was asked whether candidates applying to them would be required to accept certain essential doctrines, including the Virgin Birth.

Apparently no answer was given for a year. Recently, however, Rev. Earl V. Pierce, who is a member of the Board of the A. B. F. M. S. brought the matter before the Board in the form of a motion in which he referred to this question of the Swedish Baptists, and then said, "Since such a plain and straightforward question merits from us a straightforward answer, and

"Since I am convinced that our Lord would have us answer that question with an unqualified affirmative, as this Board in former generations would have answered it, therefore

"I move that we give to the Swedish Baptists in answer to their question a positive and unequivocal 'Yes'."

Certainly no evangelical would hesitate to give an affirmative vote to such a motion, but significantly the Board which had said a year ago that it was laying aside the inclusive policy voted 12 to 4 against this resolution. Thus the inclusivists, the "liberals," continue to dominate this agency as they do the other agencies of the Convention;



continue to dominate while the Convention breaks up into warring fragments. Their policy is not merely "rule or ruin," but "rule and ruin."

HOW THE ARMY IS MAKING DRUNKARDS OF YOUR SONS

One of our army chaplains, who has seen active service with combat troops, has poured out his heart in a letter so frank that for obvious reasons, we are withholding his name and deleting names of places he mentions.

After speaking of the difficulty of getting adequate accommodations for Gospel services, even though theaters were constructed and maintained, he says:

"There is another problem that has arisen lately which I know is not known of in the states or at least not much mention has been given to it. This is the matter of beer. It is the policy of the Army, I am told, that each man overseas receives one case of beer per month. And while we have been here in the men have received that and also some more that they missed while they were fighting on The army is willing to provide the beer, but this is the first time there has been so much of it. We usually were in areas fighting and the stuff didn't flow so freely, but here it is different. However, this is the only time that there has been even a dribble of a drink besides beer. And here a few cases of Coca Cola came in and the men had about 12 bottles apiece, but the men have received between six or seven cases of beer. The Red Cross does serve coke syrup and water which is a far cry, and not very satisfactory.

"This might sound strange to some in the states, but after one has spent a year or more in the hot, thirsty tropics, you long for something to drink other than water. But the only thing provided is beer. And there are a lot of men that did not drink in the states and do not want

THE BAPTIST BULLETIN

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

GENERAL ASSOCIATION OF REGULAR
BAPTIST CHURCHES (NORTH)
(Independent and Fundamental)

SUBSCRIPTION RATES:

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

Editor H. O. VAN GILDER
Associate Editor R. T. KETCHAM

Address all communications to
EDITORIAL OFFICE

Room 1112 Ashland Bldg.
155 N. Clark St. Chicago 1, Ill.

Entered as second-class matter July 25, 1938, at the post office at Butler, Indiana, under the Act of March 3, 1879.

COUNCIL OF FOURTEEN

David Otis Fuller .. Grand Rapids, Mich.
David E. Gillespie Detroit, Mich.
Earle G. Griffith .. Johnson City, N. Y.
Raymond F. Hamilton Quincy, Ill.
William Headley Ceres, Calif.
Paul R. Jackson ... Grand Rapids, Mich.
Robert T. Ketcham Waterloo, Ia.
Kenneth R. Kinney .. Johnson City, N. Y.
Clarence Mason, Jr. .. Atlantic City, N. J.
Robert L. Powell Tacoma, Wash.
J. Irving Reese Elyria, O.
Robert L. Ryerse Arlington, Va.
Rev. Joseph M. Stowell ... Ithaca, N. Y.
Rev. Carl Sweazy Los Angeles, Cal.

CHAIRMAN OF THE COUNCIL

Rev. J. Irving Reese
Elyria, Ohio

VICE CHAIRMAN

Rev. C. E. Mason Jr., D.D.
Atlantic City, N. J.

SECRETARY

Rev. Raymond F. Hamilton
Quincy, Illinois

TREASURER

Rev. Paul R. Jackson, D.D.
Grand Rapids 6, Mich.

COMMITTEE CHAIRMAN

MISSIONARY

Rev. Robert L. Ryerse
Arlington, Va.

PROGRAM

Rev. Kenneth Kinney
Johnson City, N. Y.

PUBLICATION

Rev. Robert T. Ketcham, D.D.
Waterloo, Iowa.

CHAPLAINCY

Rev. C. E. Mason Jr., Sec'y.
211 N. Rosboro Ave.,
Atlantic City, N. J.

AMERICAN COUNCIL REPRESENTATIVES

R. T. Ketcham C. E. Mason Jr.
H. O. Van Gilder R. L. Ryerse

to drink, but have begun because they longed for something else and beer was the only thing available. There are those who contend that it is impossible because war materials have priority, and they can't supply them with both beer and coke. I contend that they can supply as much coke as they can beer, for approximately 35 per cent of the men would prefer the soft drink. You might put it like this, *that with the lack of soft drinks, a man is forced to drink beer, and no provision is made for the man that does not and will not drink.*

"As I write this, right now, truck loads of beer are passing by. The war is over. The logistic problems are less. And certainly provision can and must be made for the man that does not drink beer. We are getting new men into our army. They are not the older men, stable and set, but young fellows just 18, 19 and 20, and although they are young enough to die for their country, they are still too young to be surrounded with the enticement of beer and only beer. You and I know that beer will make you drunk. And if there are any who do not believe that I will show them men and officers stupidly intoxicated and profanely silly because of beer, and nothing else.

"It will be impossible to outlaw beer from the army, for far too many love and demand it, but equality can be the rule. Men who do not drink should be allowed the luxury of a soft drink. When and if cokes do come in, the man that drinks the beer gets as many cokes as the man who doesn't drink beer, and the fellow that doesn't drink beer is still getting the short end of the deal. A policy of either beer or coke can and should be made. The garrison army of the future will be made up of young men, and their spiritual welfare must be guarded. Beer does not cause one to incline his heart unto God, but drags to the gutter and utterly debases young lives. Coming home from one of the revival meetings that we were holding, we were forced to drive carefully because of the young fellows that were staggering down the road, the result of either beer or the native whiskey. It is my firm conviction that something must be done by the people at home. Our hands in the army are tied, for we do not legislate or cannot write to Congress. Undoubtedly, they will contend that the rear areas have an equal amount of both, but this is not the case.

On . . . there is a coke plant, but even there it is seen that the men receive far more beer than coke. The hospitals have a little better deal there, and usually had coke twice a week, because no beer was given to the patients. I recommend that some type of investigation or action be taken. Talk with other chaplains who have returned from the . . . and find out what they know and how they feel. One reason that the subject has never been brought up by the Chaplains' Association, is that there are lots of Chaplains, yes, even Protestants that love the stuff, and they are real drinkers. They are real stumbling blocks and hindrances to the progress of our faith.

"I have been in the Chaplaincy for two years, and for eighteen months I have been overseas. This time has brought rough living and lots of combat. This I expected, but when you have to fight not only the principalities and powers of the Satanic forces, but also the powers of the army, it is disheartening."

We wonder if any Christian can read of such conditions and not feel his soul stirring with holy wrath? A flood of letters to Congress might help. A flow of prayers to the Throne of Grace surely will, and something must be done. Undoubtedly some form of post-war military training will be inaugurated, and if army officers are going to continue working for the brewers, the voice of an aroused Christian conscience ought to be heard from all over our land.

DR. KETCHAM TO UNDERGO SERIOUS OPERATION

Dr. R. T. Ketcham has announced his decision to undergo the now famous operation, known as the "corneal transplant." The operation consists of transplanting a section of clear cornea from the eye of a dead person to the eye of a living person. It is certainly the most delicate operation possible on the human body, and probably one of the most painful. The operation will be performed in New York City, by the world-known Dr. Ramon Castroviejo, sometime early in January. It will require Dr. Ketcham's absence from his pulpit for about three months. Arrangements are being made to secure a supply pastor for the Walnut Street Church during that time.

It has been generally known that Dr. Ketcham is afflicted with poor eyesight, but comparatively few know just how serious that affliction is. His happy spirit and his quiet acceptance of his handicap has largely hidden the fact of just how far his near blindness had advanced. Those of us who have worked with him behind the scene of public appearances have watched him in his laborious study as every line he read had to be pressed against the end of his nose in order to get type close enough to read. Only his closest friends and immediate family have known the embarrassment which he has felt in meeting people whom he ought to recognize at once, but must either admit he does not know, or else "play for time" in the conversation until some word accidentally reveals the person's identity. His courage and happy spirit have been a source of encouragement to all who have known him well enough to perceive the handicap under which he has labored.

We know that thousands will join in prayer that Dr. Ketcham may be restored to normal vision and that his physical and financial need will be graciously supplied by our Heavenly Father.

"Alaskan snows or desert sand,
Jungle's mist or sunlight fair—
Nor distant place by sea or land
Can lie beyond the reach of prayer.

"Gray wastes of waters, skies of blue,
Ships afloat or planes in air—
Nor height nor depth the world through
Can lie beyond the reach of prayer.

"Brave youth at war, old age that waits
The news of battles hard to bear—
Nor circumstances nor time nor place
Can lie beyond the reach of prayer."

—Rev. Robert M. Arthur.

R E N E W !

DON'T
LET
YOUR
SUBSCRIPTION
EXPIRE

!

PASTORAL CHANGES

CARL ELGENA AT
FORESTVILLE



Rev. Carl Elgena recently became the pastor of the First Baptist Church, Forestville, New York. He writes as follows: We were called to the Hancock Baptist Church, a Convention church, in December, 1942, and after ministering there for two years, because of the modernism of the Convention, and the conspiracy of some to suppress the Gospel message, the Lord definitely led in the organization of the Calvary Baptist Church of Cadosia, about one mile outside of Hancock. This community had no Gospel testimony. We preached in Hancock for nearly two years with very few confessions of Christ as Saviour, but after our obedience to the Word of God concerning separation, we had an average of two souls saved each Sunday for three months. Does it pay to come out from among them? Our missionary giving was more in the first 8 months of the new work than it had been in the previous 24 months of ministry. The church just recently bought the property in Cadosia, including all buildings, and has already paid \$1,000 on the principal. We shall never cease to praise God for His blessing poured upon us while ministering in Calvary Baptist Church, Cadosia.

* * *

CALVARY BAPTIST, ATHENS,
CALLS PASTOR

The Calvary Baptist Church of which Rev. George A. McCauley was formerly pastor, has called Pastor Charles W. Zimmerman of Hornbrook, Pa. to fill their pulpit.

* * *

LELAND BROOKER RESIGNS

Rev. Leland Brooker resigned June 20th from the pastorate of the East Branch Baptist Church, New York. He and his wife are liv-

ing with his parents at the present time, and may be reached by writing Binghamton, New York, R. R. 4.

* * *

NOLES TO LEAVE CORNWALL

Rev. and Mrs. Robert D. Noles have requested a release from the Baptist Church at Cornwall, New York, in order that they may enroll in the second semester of the Los Angeles Seminary. Rev. Noles writes that the Lord has given them a new sound projector which they will use on the trip across the country and also in southern California. They expect to arrive there by the first of December. The work in Cornwall for the past three years has been blessed and much in the way of repair and redecoration on both the church and the parsonage has been completed. Both Rev. and Mrs. Noles are graduates of Wheaton College and he also studied at Gordon Divinity School while pastoring the First Baptist Church of Farmington, N. H. He was also formerly assistant to Dr. J. R. Macartney of the Palm Springs Community Church in California.

* * *

DAVID GILLESPIE RESIGNS

On October 7, Rev. David Gillespie presented his resignation to the Alpha Baptist Church, Detroit, Mich., where he has ministered since the early part of 1942. During this time the membership of the church has doubled, a building fund has accumulated, the church is planning to construct a house of worship in the near future, and the annual budget, including missions, is now \$15,000. His ministry has been characterized by an intensive missionary program in his own church, and he has been instrumental in interesting and assisting other churches in cultivating a missionary vision.

He has been a member of the Council of Fourteen of the G. A. R. B. C. for several years.

He has two or three offers under consideration, but as yet has no definite plans for the future. His address is 12660 Birwood, Detroit.

McKEEVER SUCCEEDS
STRICKLIN

On September 16th, Rev. William C. McKeever became the pastor of the First Baptist Church of Bowling Green, Ohio. He formerly served the First Baptist Church of Byesville, Ohio, having been pastor there for the past eight years. Rev. C. C.

Stricklin was formerly pastor of the Bowling Green church.

* * *

DALE DAVIS RESIGNS

Rev. Dale Davis delivered his farewell sermon to the Beebetown Baptist Church, Brunswick, Ohio, on September 2nd. He plans to continue his studies at the Philadelphia School of the Bible. Pastor Davis came to the Beebetown church late in 1944 from Litchfield, Ohio.

ORDINATIONS

On September 28th a Council met in the Belden Avenue Baptist Church, Chicago, Illinois, for the purpose of examining ELMER WAMHOFF as a candidate for the Gospel ministry. Rev. C. H. Heaton was Moderator; Rev. Bruce Slack, Clerk, and Dr. Howard Fulton, pastor of the church, delivered the Ordination Sermon. Others taking part in the service were Rev. George Yule and Rev. A. J. Gillies. Mr. Wamhoff is a graduate of the Moody Bible Institute and the present pastor of the Bible Witness Tabernacle, Rudyard, Michigan.

* * *

JOHN BUSSEMA was examined in the Wealthy St. Baptist Church, Grand Rapids, Michigan on September 11th. His ordination was recommended and was conducted the same evening. Rev. Bussema is a graduate of the Baptist Bible Institute of Grand Rapids, and is now serving in the pastorate of the Ortonville Baptist Church, Ortonville, Michigan.

* * *

On Friday, September 14th, an Ordination Council composed of ministers and messengers of G. A. R. B. churches from the Buffalo area, met at the First Baptist Church of Eden, N. Y. to examine RAYMOND H. CAGWIN, missionary for the American Sunday School Union, concerning his qualifications for ordination.

Rev. Enoch S. Moore, pastor of the Riverside Baptist Church, Buffalo, was elected Moderator and Rev. Paul E. Loth acted as clerk. Mr. Cagwin's father, Rev. Cecil C. Cagwin, preached the Ordination Sermon. Rev. Willis R. Hull gave the charge to the candidate, Rev. Kenneth Elgena gave the charge to the church, Rev. Enoch Moore offered the ordination prayer, and Rev. Maurice Cornwall presented the Ordination Certificate and gave the Right Hand of Fellowship.

* * *

At the call of the Ensley Center

Baptist Church of Ensley Center, Michigan, fourteen pastors and twenty-four messengers representing sixteen churches met for the purpose of examining their pastor, GLENN DEWEY, for ordination to the Gospel ministry.

At the ordination service in the evening Rev. Paul Jackson presided. Rev. Stewart led the song service, Rev. E. Balser gave the invocation, the Scripture was read by Rev. A. J. Corcoran, Rev. Gus Dahlberg preached the Ordination Sermon, Rev. F. Gouloze gave the charge to the candidate, the charge to the church was given by Rev. R. Dice, the ordination prayer was given by Rev. R. Barram, and the hand of fellowship by Rev. G. Knol.

SEPARATION UNTO CHRIST

REV. MILTON E. FISH

Here are twenty postulates stated by a Baptist minister who for three decades has pastored Northern Convention churches in Massachusetts, Colorado, Minnesota and California. Now on the faculty of the National Bible Institute, he recently transferred his membership from a Fundamentalist church in the Convention to The First Baptist, New York, which is one of our G. A. R. B. churches.—Editor's Note.

1. The shadows of the predicted apostasy darken the closing hours of this end-time. The leaven of the Sadducees is working toward full corruption.

2. By different devices Satan attempts to render us non-belligerent and complaisant while he stealthily advances. As one who hates the Truth, he discourages discussion, and seeks to silence criticism.

3. The Holy Scriptures command that we disprove and denounce heresy, and have no church fellowship with infidels.

4. In 1909 at Oklahoma City men connected with the apostate Chicago University Divinity School were active in organizing the Northern Baptist Convention.

5. In 1920 the Fundamentalist Fellowship was created in an effort to restore ecclesiastical democracy and to arrest the downgrade movement in the official life of the Convention.

6. Many Fundamentalists have been silenced by threats, seduced by blandishments, bribed with emoluments, or otherwise taken out of

the fight by the Convention leaders.

7. Modernists, imbued by no creedal principles, cooperate with non-Christian elements in all religious bodies.

8. After many important conquests of denominational societies, the Modernists tentatively champion the Northern Baptist Convention, which they presumptuously call "Our Denomination."

9. Within that organization, Modernism continues to increase in power and militancy while Fundamentalism has failed to achieve a single noteworthy victory.

10. During the past year, discarding to some extent their tactics of silent penetration, the Modernists have formed the Roger Williams Fellowship, with key men in every state. This is a strong party, organized for greater conquests.

11. Evidence of Modernism's powerful influence may be seen in the following facts: (a) The N. B. C. has been restrained from making any formal statement of faith. (b) Vagueness about central doctrines, or positive disbelief of them, is an asset for advancement in office. (c) Baptist colleges have been lost to evangelical Christianity and several seminaries have been transformed into apostate institutions. (d) Ordaining Councils of many associations ordain men who boldly contradict important Scripture statements. (e) Many state secretaries and city mission societies give preference to graduates of "liberal" schools. (f) Despite vigorous protests by Fundamentalist brethren, the N. B. C. continues to be an affiliate of the Federal Council.

12. Despite personalities, Modernists are basically wrong and disloyal to Christ.

13. Despite incidental inconsistencies, Fundamentalists are basically right and loyal to Christ.

14. Modernism is not merely a form of Christianity, not an interpretation, but is essentially another religion, and is, therefore, anti-Christian and idolatrous. As such it is not to be tolerated or fellowshiped.

15. The Northern Baptist Convention is not the Denomination, and it provides today neither a basis for Christian cooperation nor an atmosphere for church fellowship.

16. Outside the N. B. C., rather than inside, loyal Baptists can unite for fellowship and cooperation. There our brethren of the Fundamental Fellowship could speedily realize the splendid objectives which they propose.

17. Inside the N. B. C. we learned that darkness and light can have no fellowship; Christ's sanctuary and Belial's shrine can have no commerce.

18. With those who uproot what we are planting, we cannot collaborate. With those who honor infidels and dishonor Christ, we can have no part.

19. Casting aside the garments of night, and putting on the robes of light, we shall accept neither profits nor prestige from deniers of God's Word. Without compromise, we must take the panoply of God and take our stand where God would have us realize a victory, "without the camp."

20. In the day of victory, may it not be said of any one of us, "The battle was fought and won, but you were not there." By vote as well as by voice let us proclaim our separation unto Christ.

PUBLICATIONS AVAILABLE AT HOME OFFICE

We have recently purchased from Dr. Arthur F. Williams of New York City, the remaining copies of his excellent booklet entitled, "SHOULD BIBLE-BELIEVING BAPTISTS REMAIN IN ORGANIC UNION WITH CHRIST-REJECTING APOSTATES?" and these are now available for distribution. Single copies are ten cents each or they can be purchased in quantities of \$1 per dozen. This is an excellent thing to put in the hands of fundamental pastors who are still in Convention affiliation.

We also have a number of copies of "WE INVITE YOU," an attractive printed booklet describing our G. A. R. B. C. organization.

"THE ANSWER" is another booklet which tells in succinct fashion how our General Association of Regular Baptist Churches is providing the answer to the problem created by modernism in the Northern Convention branch of the Baptist denomination. These latter two publications are for free distribution.

This literature should be circulated, as it will do no good on the cabinet shelves in the office. Write for what you can use. All correspondence should be addressed to:

General Ass'n. of Regular
Baptist Churches
155 N. Clark—Room 1112
Chicago 1, Ill.

ANNUAL MEETING OF AMERICAN COUNCIL OF CHRISTIAN CHURCHES

The annual meeting of the American Council of Christian Churches was held in St. Louis, October 18th through the 21st. Business sessions of the Council were held in the Jefferson Hotel, Thursday and Friday, at which time the following officers were re-elected to succeed themselves: Dr. R. T. Ketcham, President; Rev. Carl McIntire, Vice-President; Rev. W. O. H. Garman, Secretary; Rev. Walter Patrick, Treasurer.

Resolutions were adopted, text of which appears immediately following this article.

The first public rally was held Friday night in the Kiel Auditorium. An audience of a few over a thousand listened to a message by Dr. William McCarrell, and the main message of the evening was delivered by Rev. Carl McIntire. Saturday evening Dr. Ketcham addressed a Youth Rally in the Jameson Baptist Church of Alton, Illinois, while Dr. McIntire was addressing a Youth group in the Bible Presbyterian Church in St. Louis. Sunday morning at least a half dozen American Council men filled pulpits in St. Louis and vicinity, and the same was true Sunday evening. The closing Rally of the Council Meeting was held Sunday afternoon in the Gospel Center, when Mr. McIntire brought a short message, and the closing message of the Rally was delivered by Dr. R. T. Ketcham.

The St. Louis meeting was one of the best the Council has yet held and was made so because of the tremendously fine piece of work done by the local St. Louis Council of Christian Churches.

The meeting was given special point and interest because once again, in God's providence, He brought the American Council and the Federal Council face to face, and the issues were joined in such a providential manner as to make the entire city, and especially the newspapers, Council conscious. It so happened that Bishop G. Bromley Oxnam, President of the Federal Council, was to appear in the same Kiel Auditorium on Sunday, October 28th, one week after the American Council was there. He was being brought to the city by the local St. Louis Metropolitan Church Federation. The occasion of his coming was to celebrate and "do honor" to the 428th anniversary

of the Protestant Reformation. The St. Louis Council of Christian Churches acted wisely and took advantage of this situation, and literally sowed down the city of St. Louis with copies of Dr. Oxnam's statement in which he describes the God of the Old Testament as "a dirty bully." One of the resolutions passed by the American Council stated, "Dr. Oxnam is obviously unqualified to glorify the Protestant Reformation. . . . The mouth piece of Modernism cannot glorify a reformation which it has long since forsaken." The newspapers of St. Louis picked this up, and it is putting it mildly to say that Bishop Oxnam would certainly be coming to a "hot spot" in his visit to St. Louis.

RESOLUTIONS ADOPTED AT AMERICAN COUNCIL ANNUAL MEETING, OCTOBER 18

The St. Louis Council of Christian Churches and Bishop Oxnam

The American Council of Christian Churches commends the St. Louis Council of Christian Churches for its public spirited action in warning the Christian public of St. Louis and vicinity of the modernist, near-communist and pacifist activities of the Metropolitan Church Federation of St. Louis. The St. Louis Council of Christian Churches is also to be commended for its courageous exposure of the blasphemy of Methodist Bishop G. Bromley Oxnam, President of the Federal Council of Churches, in describing the God of the Old Testament in his punishment of sin as a "dirty bully." Bishop Oxnam is to speak at a so-called "Reformation Service" to be held in St. Louis next week. He is obviously not qualified to glorify the Protestant Reformation that began with the great Luther 428 years ago. The mouthpiece of modernism cannot glorify a reformation it has forsaken.

Our International Equity

We commend the position taken by Secretary of State Byrnes at the recent London conference of foreign ministers. We pledge our full support to the President and government of the United States in all efforts to secure a peace settlement

based upon human and international equities. We believe that this can only be achieved upon the basis of recognition of the Biblical teaching of the Sovereignty of Jesus Christ over men and nations.

The Fair Employment Practices Bill

We oppose passage of the national "Fair Employment Practices" bill. This is basically a spiritual problem. We hope that the issues concerned will be given careful and mature consideration by the Christian people of the land.

The proposed legislation, by abolishing the free labor market, would take a long step toward the totalitarian state. It attempts to force by law what can only be secured by the patient processes of education and growth. It is, therefore, subversive of its alleged aims, and will sharpen rather than moderate racial differences. From the strong support given this measure by communist and left wing forces, whose technique is to stir up rather than to solve racial problems, we conclude that they desire to bring confusion into our national life in an effort to supplant our free system with Marxian totalism.

It is our profound conviction that only as men are born from above by power of God through faith in Jesus Christ, will they be able to live in completely right relationships with each other.

On the Labor Crisis

We view with genuine alarm the current wave of strikes, both actual and threatened. We hold no brief for economic injustice. We believe that all who participate in our free enterprise economy should receive an equitable share of the benefits that flow from it. We do not wish to see taken from labor its right to strike when measures of conciliation have failed, provided that such action does not jeopardize public health and safety. But it is clear that many current work-stoppages are lawless, in violation of solemn contract, and plainly efforts to subvert collective bargaining into collective coercion of the public. Such acts are inexcusable and will, in the long view, be disastrous to the cause of labor. There is simple evidence that many of these stoppages are being incited and encouraged not only by un-

(Continued on page 16)

CHAPLAINCY COMMITTEE'S CORNER

DR. CLARENCE E. MASON, Jr., Sec'y.
211 N. Rosboro Avenue, Atlantic City, N. J.

CONCERNING OUR CHAPLAINS

| Name | Last Address |
|---------------------|-----------------------------|
| Fremont L. Blackman | Ft. Bragg, N. C. |
| Vernon R. Bliss | Assam, India |
| Roy H. Boldt | Ft. Benning, Ga. |
| C. Douglas Burt | England |
| Alfred P. Conant | Camp Beale, Calif. |
| Charles I. Dear | San Francisco, Calif. |
| Milton L. Dowden | South Pacific |
| D. O. Fuller | Long Island, N. Y. |
| William V. Goldie | Germany |
| Stanley H. Gregory | Ft. Oglethorpe, Ga. |
| Arlin M. Halvorsen | Germany |
| Clarence R. Nida | Philippine Islands |
| J. Newland Pfaff | Ft. Oglethorpe, Ga. |
| Karl B. Smith | Biggs Field, Tex. |
| Frank L. Wasser | California |

PRAY REGULARLY FOR EACH MAN!

CHAPLAIN ENLISTMENTS STOPPED

Dr. J. O. Buswell, Secretary of the Chaplaincy Commission of the American Council has received the following letter from Chaplain (Brig. Gen.) Luther D. Miller, Army Chief of Chaplains, which is self-explanatory:

This is to advise you that the Secretary of War, in a letter dated 2 September 1945, has instructed this office to stop the procurement of chaplains. Please advise your constituents accordingly.

In a letter dated Sept. 23, Chaplain Dear writes as follows:

"Greetings from Frisco. We received orders a little over a week ago in which we were requisitioned by the San Francisco Port of Embarkation and ten of us made the trip by train to this West Coast, and are being assigned transports out of this port, so you know where we might be heading.

"Four of the fellows already have their ships and I expect to move aboard my vessel this week, so things are happening and we have been informed by experienced Chaplains that we will have a won-

derful opportunity among the fellows to witness for Christ.

"John Pfaff and Stanley Gregory did not make the trip this time, so I cannot report for them, but I am certainly thrilled to be one of such a small number chosen for this work and I trust that I shall discharge my duties as a real soldier of Christ in winning the lost for Him. Pray for me as I enter into this work. Thank you."

We print herewith part of a letter from Chaplain Goldie dated September 26th:

"Enclosed is my Chaplain's activity report for the three months' period of July, August, and September 1945. The summer has been a very busy one and I believe that much was accomplished for our Lord Jesus Christ. To begin with our services have been quite numerous and very well attended. There has scarcely been a Sunday when our attendance has been less than 400 at the morning service. Then as I mentioned in my last letter we conducted a six weeks theological school for men interested in the ministry and Christian work. Our enrollment reached 35 and 16 men completed the course and received a certificate of satisfactory work. One of the results of this school was the deepening of the spiritual life of those attending it and the gradual organization of these men into a soul-winning band. I have considered myself fortunate indeed, in the providence of God, to be allowed the privilege of serving with such men as we have had here in Wiesbaden this summer. They have really come out for the Lord in a wonderful way and have been daily witnessing in their billets and work and even to the Germans by means of German-printed tracts. I wish that you could be here some Sunday evening at our service and hear the glorious testimonies that are given. Many of these testimonies are from men who have been saved through the efforts of our boys who are Christians. This past Sunday evening I baptized in the local Baptist Church (in ice water) two of the finest Christian boys I have ever met in the Army. One of them had been with First Army Headquarters and the other was a

staff sergeant with "A" Company of my battalion. Both found the Lord overseas on the continent and for the past few months have been living faithfully for Christ.

"Our quartette has suffered a few changes but with replacements has continued functioning, and is still, in my estimation, the greatest quartette in the ETO. When you can gather four young men, all of whose chief desire is to live for and to serve Christ, and who in addition have the talent of singing, then you are indeed fortunate. This quartette has certainly proved itself a blessing to many soldiers of various units of 12th Army Group Headquarters, in the hospitals and, even by invitation to the Seventh Army Headquarters.

"At present I am about to be shifted from Wiesbaden to Headquarters Command, USFET in Frankfurt. Just what the transfer will mean as far as opportunities are concerned I cannot yet say. I am being permitted to take with me my faithful scribe and assistant, Cpl. Meeter, who is as much interested in serving the Lord in the Army as any chaplain. But we shall look over the field upon arrival sometime after October 1st and trust that the Lord will give us many souls as well as a faithful group of Christian soldiers. As soon as I know what my new address will be I will write you, but for the present all letters sent to 526th Armored Infantry Battalion, APO 757, c/o PM, N. Y., will be forwarded to me."

REPORT OF CHAPLAIN'S ACTIVITIES

July, August, September, 1945

| | | |
|------|--|------|
| 24 | Sunday Services held | |
| | (Attendance) | 4277 |
| 33 | Midweek Services held | |
| | (Attendance) | 845 |
| 4 | Special Services (Memorial and Patriotic) (Attendance) | 1125 |
| 3 | Communion Services held | |
| | (Attendance) | 124 |
| 4 | Participating Services | |
| | (Attendance) | 1475 |
| 14 | Visits to hospitals | |
| | (Patients) | 99 |
| 292 | Personal Interviews | |
| 8 | Professed Conversions | |
| 2 | Baptisms | |
| 8 | Bibles personally distributed | |
| 108 | Testaments personally distributed | |
| 3337 | Pieces of Protestant literature distributed (Tracts, etc.) | |
| | WILLIAM V. GOLDIE, Chaplain (Capt.) USA. | |

Chaplain Karl B. Smith also writes:

"You will be interested to know that I have been permanently transferred to Biggs Field, here at El Paso, Texas. It would be just another story of God's grace if I were to relate how the Lord led in our preparation and journey from Kansas. I received my orders the morning following the birth of our daughter, Carla Lee. Yet the Lord so guided that my wife and baby were both able to make the trip by car with me. Plus that we were able to have an apartment reserved for us to occupy immediately when we arrived here.

"This is a much larger field. The number of personnel assigned is several times that at my former station. I have hardly gotten my bearings as yet. The cessation of hostilities will about triple our work on this particular base.

"I closed my ministry in Kansas with a most wonderful example of God's power to save. A man came to me to see about being married and went away eternally united to the Lord Jesus Christ. The remarkable part is how the Spirit led me to this man at the very moment he was ready to take Christ. For months God had been dealing with this lad, nearly taking his life once. A Christian father and mother had been praying, and our God answered prayer. After we had knelt and prayed I said to him, 'What are you going to do right now?' With tears streaming down his face and joy written all over his countenance, he replied without a moment's hesitation, 'I'm going right straight to my barracks and write my Mom that I'm saved!'

"Last Sunday I engaged in five services. There are four Chaplains here. We have seventeen different services per week. Yes, you can see that we are busy. One of my services Sunday was at the USO downtown, to which I was invited by our Jewish congregation. Keep praying!"

And here is a final letter from Chaplain Boldt; stating that he has been released:

Sept. 17, 1945

Dear Dr. Mason:

Many things have happened since V-E Day which found me in Germany. Our unit returned to the States in July at which time I had 30 days at home before returning to this camp.

We were originally scheduled to go to the Pacific but V-J Day again changed that, and now with my 105 points I am awaiting my discharge from the Army. Having put in over four years as Chaplain I am more than ready to return to my family, to a more normal life, and to church work. Service in the army has given wonderful experiences and opportunities; and such experiences should be of value in dealing with men.

Within a few days I expect to be on my way home, 843 Pine Ave., Pacific Grove, Calif. My last church was in Minnesota, but the family

has lived in California while I have been overseas. Please pray with me as to the future place of Service the Lord has for me. I should like to settle in the west, but want to go where He leads.

Sincerely in Christ,

Roy H. Boldt, Chaplain.

A short note received from Chaplain Fuller states that he is stationed permanently at Lido Beach, Long Island, and has his family there with him, and Chaplain Conant writes as of Sept. 13 that he is in California awaiting overseas shipment.

HOME OFFICE NEWS

National Representative: REV. H. O. VAN GILDER, D.D.

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

Good morning, everyone, or good afternoon, as the case may be. This is your National Representative reporting. The Moving Van took to the air last September and floated clear out of the country, from New Orleans, La., to Balboa, Canal Zone.

An engagement for meetings in the Canal Zone had been made before I took up this work for you, and so, since the Canal Zone is a little out of the territory of the General Association of Regular Baptist Churches, North, I took September as my vacation month, and went on my own.

On September 3d, I arrived in New Orleans, only to be told that afternoon that the flight on which I was scheduled to leave that night had been cancelled. Fortunately, the meetings were not scheduled to begin in Balboa until the evening of the 6th, so I had some leeway. For two days I sat in my hotel room, afraid to get far away from the telephone, waiting for a call from Pan American, and stealing a glance occasionally at Romans 8:28 just to make sure it was still there. Then at 11:15 on the night of the 5th, the call came informing me that a seat was available on the last plane that could get me to Balboa in time for the first scheduled service.

And what a flight it was! High over the jungles and mountains of Central America, past three active volcanoes — and close enough to one that the fire in the crater and the red-hot lava were plainly visible — a brief stop at each of the capital

cities of the Central American Republics, and then, after more than 15 hours in the air, the airport at Balboa and journey's end.

If it was a relief to know that I had arrived in time, there were others who shared that feeling quite fully. Mrs. R. L. Leeson, president of the Berean Bible Class (the sponsoring organization) was at the air port with her husband and Dr. P. E. Taylor, pastor of Balboa Heights Baptist Church, and while I was going through customs, she was phoning everyone to tell them the speaker had arrived. I went to the platform in the Balboa Stadium that night, and delivered the message, but it seemed that I had left my ears on the plane—they were still assaulted by the roar of the motor and stopped with the pressure of a swift change of altitude—and I could scarcely tell whether I was shouting or whispering.

I spoke in the Balboa Stadium for fifteen consecutive nights, and several nights found the prayer room filled after the service with those who were seeking salvation, or those who, though saved, were seeking assurance. Many of these were navy and army men, for each night from forty to sixty per cent of the congregation consisted of men in uniform.

The meetings in Balboa closed on Thursday night, September 21st, and the next night I began meetings on the other side of the Isthmus, in the Mt. Hope Stadium, Cristobal, where I preached for ten consecutive nights. Here the attendance was

even larger than at Balboa, due chiefly to the fact that the native Panamanians and Jamaicans came in larger numbers. Here, too, souls were saved, lives dedicated, and personal problems untangled.

In Cristobal the Bible class which sponsored the campaign was organized only about four months previously, when the need for some sponsoring agency became apparent to those who were interested in having the meetings held. Moreover, not only did a Bible class thus originate, but a romance began and blossomed into marriage when Miss Esther Voetmann, president of the class, and a Navy Chief Petty Officer whom she appointed to one of the committees found they were so congenial and worked so well together that they soon became convinced they should make it a lifetime arrangement. The marriage took place in the Balboa Heights Baptist Church on the last Sunday afternoon of the meetings. At the request of the bride and groom, I participated in the ceremony, which was conducted by Pastor Taylor.

In addition to the services in the stadiums, which were held each night, Saturdays included, I spoke at a number of other meetings, in army post chapels, in an army hospital, in a leper colony, in the Union Church at Pedro Miguel (Rev. Christian Schjevelin, pastor) and in the Baptist Church at Balboa. In all, thirty-six messages in twenty-five days.

But let no one suppose it was all work. Never have I been anywhere that I was treated with more consideration, or where people so outdid themselves to show me a good time and to let me know that they appreciated my ministry. They arranged for a tour of Panama, including the old city, conducted by Miss Sue Core, a well-known writer and lecturer on Panama lore. They took me on an auto trip to the interior. They arranged for me to visit the locks at Miraflores and inspect the intricate machinery in control tower and tunnels. They arranged with a Navy Chaplain for a deep-sea fishing trip, and six of us went in a captain's gig with a crew of three sailors. We went out about fifteen miles, and trolled from 9:00 A. M. until 4:00 P. M., and I caught (believe it or not) a beautiful sun-burn!

I wish space would permit mentioning by name all of those who helped to make the visit pleasant and the meetings successful. That,

of course, is out of the question. I almost wish, too, that I could report on attendance and results with the same uninhibited freedom which many evangelists display.

It was my first visit to the tropics (Balboa is only a little more than eight degrees north of the equator), and I thoroughly enjoyed the many new and interesting experiences which the trip provided. One of the most unusual experiences was that of having people travel all the way across the continent repeatedly to hear me speak! They actually did! (The dope sounds like he thinks you readers don't know that crossing the continent down there only takes about an hour by train. —Editor's Note).

Our readers should be much in prayer for the Lord's blessing on

the Bible Classes that have been established, and the testimony being given in that needy place. It is a place "where every prospect pleases, and only man is vile." But such vileness, superstition and sin prevail on every hand!

The civilians on the Zone are all employed by the government, no unemployed being allowed to live there, and they are from all the States in the Union—and almost all of them consider their stay on the Isthmus as only temporary and are looking forward to returning to the States. It is good to know that when they do return, it will be with a feeling of respect toward and friendliness for our G. A. R. B. To each of them who may read this, a word of hopeful parting: Hasta la vista, amigos.

FLASHES FROM FOREIGN FIELDS

PAULSONS REPORT SPREAD OF REVIVAL

Bangassou, Oubangui-Chari
French Equatorial Africa
August 15, 1945

Letter No. 7

Beloved in Christ:

This morning at six o'clock Dick turned on the radio and the glad news for which we have been praying came over the ethereal waves. "V-J" Day has at last dawned on the world! Our hearts rejoice and praise our God for answered prayer. The broadcasting station tuned us in to Times Square, State Street in Chicago, the White House and other cities and we heard the comments, cheers and cries of the American people. Praise God that this carnage is over. He gave us this Victory and to Him be all the praise!

The battle here in Central Africa continues with the enemy mustering all his forces and in one final struggle is attempting to keep this vast territory as his place of dominion. The emissaries of darkness are streaming into this colony from France. The priest himself told Dick and I that there was a great number waiting for boats and that many were already on the way. There is a continued influx of Mohammedism from north Africa which

adds more darkness to the already dark picture. And sadder still is the fact that the blessed Light of the Gospel of Christ has only begun to penetrate the heathen darkness. Words fail me to express the urgency of the need for more workers. The Lord of harvest is asking: "Who will go for us?" Will you not answer even as Isaiah of old answered: "Here am I; send me?" The Lord's last commission or command to His disciples was: "GO YE . . . !" One missionary said that he dared not stay at home unless such a call came to stay since the command is to "Go." If that would have been true of every believer, then we would not have had to fight a heathen Japan. O Church of the Living Christ, awake to your calling! The time is now short!

While the above picture looks dark, with Catholicism, Mohammedism, and heathenism pressing in on us, we are far from being discouraged. We are serving One who cannot know defeat! Here at Bangassou, "mercy drops are falling" and we are pleading for the showers of His blessing. In April the revival began here and the blessed Holy Spirit continues His work. The evangelists from the surrounding out-stations were called together for a conference in April and God worked mightily in their midst. They returned to their work on fire for God and reports have reached us that revivals have begun at

Ouango and Mbari also. Next week, the Lord willing, we are going to Ouango and will be able to write you first hand information in our next letter. There are at present nine out-stations from the Bangassou church with two workers on each one.

Continue to pray for a mighty out-pouring of the Holy Spirit for nothing else will bring the desired results. Pray for us missionaries that we may live Spirit-filled lives daily and hourly before these natives. Pray for the native leaders and believers that they be doers of the Word and not hearers only. Pray above all for the lost and perishing heathen. Let us never forget that Christ left this important work to us to pray for the lost. He is praying for us but it is our responsibility to pray for the lost. Let us remember too that every convert is the result of the Holy Spirit's pleading in answer to the prayers of some believer. How much we fail Him in this.

And now in closing, we want to thank you for every prayer you've uttered for us and this dark land, for your abundant gifts, and for your letters.

"The grace of our Lord Jesus Christ be with you all."

Yours in the Victory of the Cross,
Dick and Irene.

SMITHS HAPPY IN LIBERIA

Sua Koko via Monrovia
Liberia, West Africa
July 1945

Dear Friends:

It seems as though the months roll around faster than we can get our prayer letters written. We're praising God though that you back home are holding us up in prayer each month and we trust each day.

We're praising God for His faithfulness to us. The chorus "How Good is the God we Adore" keeps coming back to me this month. Miss Virginia Lillard and Miss Harriett O'Keefe have arrived on the field and for the present are both on this station. However, Miss Lillard will be going up to Tappi Ta soon. Miss Lillard and I were left alone for two weeks with very little money and the responsibility of supplying rice for the children. We praise God that the children didn't miss a meal. Every time the rice barrel was

empty, the Lord supplied rice or money. He answers prayer.

Bob, Harlan Rahilly, and Arthur Nickerson left on the 13th for a five-week trip up into Gio country and down to Bassa. We're praying that many souls may be won while they are out on the path. One week end about a month ago when Bob and Harlan went to another town they had the privilege of leading a man to Jesus. He told them he would get rid of his medicine. He did and was happy in his new found salvation. Pray for this man whose name is Jimmy that he might really live for Jesus. At home it is hard to give up habits sometimes when one is saved, but it is much harder to these people, because it separates them from the life they've been taught from babyhood, the life their people before them lived. Sin is seen in every way. Even the tiny children about five years old are in the vilest of sin. Pray that we might be entirely emptied of self and the Holy Spirit might have control of our whole being. There is nothing we can do for these people in ourselves. We must be yielded to Him to accomplish anything.

We're praising God for the salvation of one of our mission girls. She came to the mission the day after I arrived and has been in my school and Sunday School class. It was a real joy to hear her speak up and tell us she wanted to put her heart on Jesus. Remember Martha in your prayers. Also there is David, a mission boy, who accepted the Lord after church one Sunday. Bob and George, the interpreter, brought him over on the piazza to deal with him. These past few weeks there has been a change in David. He has done everything he's been told and gone out of his way to do things he didn't have to do. This is very unusual. Most of them don't care to do their work at all.

Our letter isn't long, but perhaps we can write more to you next month. We're praising God for our good health, and especially for the way in which He is taken care of the baby. He's a strong, healthy boy now with four teeth and trying to walk. He gets sweeter every day and more precious. God was good in giving him to us. We can truly say with the Psalmist "The Lord hath done great things for us; whereof we are glad." Thank you for your support both with money and in prayers.

Yours in Christ,

Mary, Bob and Bobby Smith.

IN LIBERIA, WEST AFRICA

The Lord has again answered prayer and brought us to the close of a time of war. As missionaries we have been looking forward to this time as a period when great advances can be made in reaching those with the Gospel who have never heard or those who have heard but once. No one can say how long this period with a measure of peace may last, perhaps not long, so the Lord's business requireth haste.

The burden of our hearts as we have worked and travelled in Liberia since 1930 has been for more laborers so that we could reach the farms and villages where so many sit in darkness, not physical for there the hot tropical sun shines, but spiritual; so dark that it even seems to cry out to you. Hour after hour we have walked along those narrow trails often with the high sword grass pressing close on each side, grass which cuts when drawn across the skin leaving its poison behind, all that we might carry the Sword of the Spirit. Tired and weary, often with dripping wet feet and clothes from the rain which has 'caught' you between towns or from wading through muddy swamps or streams, one comes into a town. Partially from curiosity at seeing a white person the people gather and for fifteen or twenty minutes while the men carrying your loads rest, the Word is given to a group who listen intently and show their interest at the close by asking questions. Over in front of some of the huts, outside the group, one always sees some sick people, great ulcers which may be on any part of the body, often making walking extremely painful or impossible. Then on again to another town where there is another group ready to listen, but since then we have never visited the first one again. In some places there are Mohammedans, 'praying' to Allah, in most places only pagans whose god is a stick, stone, stream, horn of animal, etc.

That is the picture which burdens our hearts after a happy furlough along with our two children from whom we had been absent for four years. Now the Lord has given us twin boys who may be able to accompany us. More than that, the Lord has raised up a good number of young people, four of whom have already gone out and perhaps oth-

ers may be on the way before this is in print. Then we ourselves hope to be on the way, D. V., at the end of December. We trust that passage by boat will be available at that time, with a consequent saving of the Lord's money so that we can use it in other ways more directly for the furtherance of the work.

At first going into those towns all we could leave was the spoken word. Now much foundation work has been done on three of the perhaps fifteen languages spoken in Liberia, so that these tribes can now read portions of the Word in their own language. To facilitate getting the Word out to these tribes as well as to the civilized people of Liberia who speak English, we plan to take back a printing press with us. We have the promise of some standard type for this press, but special type will be needed for the special African characters, more standard type, paper cutter, gasoline engine for power and other accessories and supplies. Perhaps the Lord may lead some Christian friends who might have some of this equipment or might provide part of the \$300 to \$400 which will be needed for freight, etc.

We deeply appreciate all the gifts which have been received through our Mid-Missions office for the plane for Liberia. This plane has now been ordered though perhaps another \$1,000 or more will be needed for spare parts, hangar, freight, etc. In addition to Harlan Rahilly, an experienced pilot now on the field, one of our new candidates, Abe Guenter, has recently received his Pilot's License, but we need a licensed mechanic. In the past at times we have had to sit more than once for periods of up to three weeks in a native town waiting for carriers for our loads and then spend six dreary days tramping along the road in order to reach our destination—one month of time in which very little was being done for the furtherance of His kingdom. Since we have been on furlough some of the few miles of motor road in the interior have been connected with the coast so that with plane and truck there will not be quite as much time lost as previously. We ask your prayers with regard to securing a truck of army type with four wheel drive which can be negotiated occasionally over some of the native trails connecting parts of the road not yet connected. Last term travel by motor-cycle was directly responsible for the winning of many souls for Christ, reaching

more places much more often than is possible by walking. This truck will be used to even far greater advantage in this same regard.

Then too we ask your prayers with regard to the establishment of a business base for our mission and Christian Book Store in Monrovia, the capital of Liberia, together with a definite Gospel testimony. Although Roman Catholics have for a long time been in the minority in Liberia, yet they are now teaching about nine hundred children in their schools in Monrovia, a city of perhaps 10,000. Since probably 95 per cent of these children come from professedly Protestant homes in this city with Protestant churches of various denominations but who preach little Gospel, we can reach these children with the Gospel, as well as many other people within a radius of a few miles who are not now hearing. Young people with business ability as well as a love for souls are needed for this work which is quite different from that amongst the uncivilized tribes of the interior.

Thus the need is great but we have the resources of heaven behind us. Liberia is today a wide open door for the Gospel. Some day that door may be closed so let us enter now.

By Gordon D. Mellish.

McLAIN SAYS "PRAY"

Joazeiro, Ceara, Brazil.
Sept. 27, 1945

Dear Christians:

"Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord." One prime virtue for every Christian worker is patience. This seems to be especially true in southern climes where everything waits for "amanha" tomorrow.

At last, after delays due to opposition, our primary school is functioning with twelve children enrolled who are members of the Sunday School. Next year other children will be brought in from isolated sections. Dormitories will not be ready so other arrangements will be made. It is encouraging to see the eagerness of the children to learn. So far as we know this is the only school for Christian children within a hundred miles.

Through special gifts the Fortaleza mission property has been paid for and we have a fund of three hundred dollars designated toward the

construction of the rest home. There has been made to us a contract price of \$20 per square meter including everything, bath, well, pump, etc. The Missionaries believe the home should not be smaller than 110 square meters if it is to accommodate more than one family at a time. Effort to reduce the cost to \$15 per square meter is being made. We thank those churches who have designated gifts for this work. With the prospect of new workers for Brazil we are anxious to see this completed.

PRAY earnestly for a short wave Gospel Broadcast to start in Fortaleza the first of November, all Christian Churches cooperating.

PRAY for a shipment of 250 Gospel records being sent to us by the Gospel Recordings, to be sold at cost. Thousands of these records of Gospel music and messages should be in the hands of believers.

PRAY for the Willsons who are to start a Bible Training School in Joazeiro for our young people in the interior.

PRAY for the Knutsons in Crato. They have purchased a property and building to be converted into a Church. Their present rental will soon expire and this purchase will help to establish the work.

THEN LAST, but very important, remember in prayer the elections to be held in December. In answer to prayer the Lord can give greater liberties to those preaching the Gospel and open doors to new workers. A letter from Evelyn Olson says that she is ready for denotation work and anxious to be in Brazil working. Every Church should be a recruiting station and every soldier should be on the march!

Laboring in Brazil for Him,
The McLains.

AND WARFIELD SAYS "PRAY"!

September 17, 1945

Dear Co-workers:

"There's a holy, high vocation
Needing workers everywhere;
'Tis the highest form of service,
'Tis the ministry of prayer.

"Do you long to see the Indians,
Who are perishing today,
Snatched as brands plucked from
the burning?
Do you long, yet seldom pray?"

As we look once again to Brazil,

we are more and more impressed that we are only going to see victory in the Amazon Valley, only going to see Indians who have never heard, reached with the Gospel as Christians here in the homeland realize the need of backing the missionary in prayer. So often we are prone to forget those who are away, and because we forget, we do not pray, and battles that could be won are lost or victory delayed. Oh, that Christians here in the homeland might pray, not just remembrance in a missionary meeting or in a service, but a daily remembrance of those who are carrying the Gospel to the far corners of the world. What a harvest would be reaped, what tribes and people would be reached with this wonderful message that we possess!

Oh, brothers, ye toil in the twilight perchance;

Remember, we wrestle in night!
Cry unto the Lord would ye have
us advance,

And claim for us heavenly might.
Than back to the arm will its vigor
be given,

And lips that in anguish were
dumb

Shall shout, as the foe from this
stronghold is driven:

" 'Tis because they are PRAY-
ING AT HOME!"

Upon our arrival in Brazil we want to completely finish, without delay, our launch so that we might be able to reach the thousands of Indians that are living back in the jungles of the Amazon Valley, living without once having had the opportunity of hearing the Gospel. We are trusting the Lord to completely supply the \$2,000 that it will take to build this launch. So far we have of this amount, \$320 plus the motor funds which was given our last time home. Won't you join us in prayer in this matter and also for young couples who will be willing to return with us to these untouched tribes. Now that the war is over we are looking for the door to Brazil to open, so that new missionaries will soon be able to to out again.

We have just returned from five weeks in a boys' camp in Michigan and feel better than we have in a long time. I have gained 26 pounds since returning home which puts me back to my normal weight again. The Lord blessed the giving of His word at camp and it was a real joy to see many of the boys

there come to know Christ as their personal Saviour.

We will now be spending the rest of our time until we leave in the spring of the coming year in deputation work and making ready to return to the field. We will be open for meetings and will be more than willing to present our work in any of your churches. We can be reached at our home address:

5604 N. Kedvale Ave.
Chicago 30, Illinois

In closing let us again express our thankfulness to you folks who have been faithfully remembering us down through the years. May the Lord bless you in your labors for Him. Trusting that we might be able to see many of you before we leave, we remain,

Yours in His service for lost
souls in Brazil,

Walter and Mildred Warfield.

WIMERS SOON ON WAY TO AFRICA

164 Iddins Ave. S. E.
Warren, Ohio.
September 20, 1945

Greetings in the Name of our
Precious Lord:

Truly our hearts rejoice to know that He is putting us forth again to work in the vineyard that He called us to so many years ago. True to His promise He does not thrust us forth but goes before us and where He leads we can follow with a deep settled peace in our hearts.

The time has come to write and tell you how God is working in our behalf. Most of you know that the children and I have been home for over two years and Ted has been here over a year. During this time God has been very precious to us renewing our strength of body as well as refreshing our spiritual man that we may be strong to minister to the weak.

God has marvelously worked in Donald's behalf and today he is well and strong. We are not forgetful of that part you folk had in praying for him and now rejoice with us in answered prayer. Not only have you remembered us in prayer but you have also had a part in supplying our needs while home and they have been many. We do want to thank you individually for these gifts and ask God's richest blessing upon you.

The first step toward going back was taken the last of July when we took Donald and Gordon down to the Westervelt School, which is a God given place to the missionaries, in which they can leave their children and know that they are being trained up in the way of the Lord. Since leaving them we have had such good letters from them telling how happy they are. We trust that you will hold them up in prayer asking God to be very real to them and make up for the separation from parents. Arthur is going back with us this time for he is still young and needs the home life and we feel God has directed in this step also.

We are praying that we will be able to leave by the middle or end of November. Please pray with us that all the governmental papers will be received by that time, also for transportation. There are many of us missionaries ready to go but transportation is difficult as there are no passenger boats going to Africa so we will have to take a freight boat, which only carries twelve passengers. God is able to prepare a ship for His own who are going forth to carry the Glad Tidings.

Already God is supplying the great need for funds for passage, equipment and all the extras but there is still a great need so pray with us that this will be supplied. We also have the responsibility of our two children in the Westervelt School which is Fifty Dollars a month. If any of you should be so led to help in their care you may send your gifts to our Mission Office in Cleveland designating it for them.

We will soon be breaking up our home on Hazelwood Avenue. thus we have put Ted's parents' address at the head of the letter as we will be with them until we sail. We would like so much to hear from you before we sail.

We will be sending our farewell greeting just before we leave and until then please take this as a personal letter to YOU. We are sorry we have not been able to answer all your letters personally. We have appreciated them so much. The fellowship of the saints is wonderful, and we have enjoyed being with many of you but due to our limitations we have not been able to visit you all but someday we will meet around the Throne of Grace if we are found in Him.

Looking to Him,

Ted and Lila Wimer.

BURTONS BUSY IN HOME LAND

Lima, W. Va.
August 23, 1945

Dear Ones in the Lord:

With peace and confidence in the One Who never fails, we send our love to all in Christ, the Savior of all who believe.

This is now our fourth year in West Virginia, among the hills, poor roads, out of the way places, desolate (spiritually) regions, etc. Our beginning was small—moving here in quite a small trailer and a Model A Ford, making two or more trips. A cottage, 11 miles from a small town, was previously rented for us by Rev. Amundson, and so we moved in — papering, painting, cleaning, scrubbing, and the usual thing of making the house clean and neat. We had had very little experience in teaching, leading, or conducting classes in School or Vacation School. Neither of us could play any musical instrument, nor did we have one. Our equipment for the new home was very small having been married less than a year previous, and for the work of the ministry it was less yet. But the God of mercy Who loves to use vessels of clay, in order that He might get the glory, more than made up for all our lack. He supplied an accordion and gave us some ability to play it. The ministry each year seemed to grow larger, more children being reached and new schools opened. When the last school year closed, about 1,000 children were being reached with the Gospel stories, songs, etc., in a regular manner. Many prizes have been given as awards, and many verses of Scripture have been memorized. Quite a number of boys and girls have made profession of accepting Christ. Surely God's Word will not return unto Him void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. The God of the Impossible has arranged, provided, equipped, enabled for all this ministry. We thank Him, and all whom He has used, all who have prayed for these needy ones, since it is not the will of your Father Who is in Heaven that one of these little ones should perish.

Our first Summer in this new country has been a blessed one and the Lord, we believe has guided in the ministry. Three Vacation

Schools were conducted. One in our own home, since we were not permitted to hold a school in the nearby church. Another one in a needy community about 12 miles away and a third one in a place called Big Run where the public school enrollment was only 13. Yet by God's blessing through hauling with the station wagon we were able to have an average of 25 or more. In the second school the attendance increased from 15 the first day to about 45, and the boys and girls not only enjoyed the school as a whole, but several made profession of accepting Christ as their Savior. The Word was taught and preached. Certainly God will continue to bless His Word as He has promised.

From the first Vacation School held in our home, sprang the weekly Bible Class with the Young People and the boys and girls. Mrs. Burton has been teaching the children, while Mr. Burton teaches the other group. The interest has been very good, with about 25 present every week. At the end of the class a short social time is enjoyed by all. These meetings have been a real joy and blessing to our hearts. Some are unsaved, and we trust that you will especially remember them in prayer from time to time, that they may be saved and led into a life of deep consecration unto Him Who died for them. God recently provided seating capacity for the whole group.

This Fall we are planning again to take the Gospel to the many school children and expecting to continue as before, "Looking unto Him the Author and Finisher of our course." May He lead us on to Many open doors.

Because of His Love,

Calvin and Betty Burton.

LOS ANGELES SEMINARY

The Seminary has opened for the fall semester, beginning its nineteenth year of service. The whole tone of the school is excellent. The Faculty, Board of Trustees, and Advisory Council are composed of born again, Bible believing, fundamental Baptists, who are thoroughly in harmony with the Regular Baptist position. This is in keeping with the new resolution of the Board of Trustees as follows:

"RESOLVED that this Board adopt the firm policy that this school, the Los Angeles Baptist

Theological Seminary, is an independent Baptist Seminary, and that we, the Board of Trustees, purpose to operate as such, which we believe to be in accordance with the views of the founders and constituents of this school, past and present.

"BE IT FURTHER RESOLVED that this Seminary use and employ only teachers, professors and other personnel who have been born again, and who have been baptized by immersion, and at present are members in good standing of a Baptist Church, preferably an independent Baptist Church, and that these teachers, professors and other personnel, along with the Board of Trustees, sign our Statement of Doctrine, each year beginning at the fall semester."

The Seminary is deeply grateful to our Lord for the increased favor He is giving us with Boards, Committees and Organizations that have the power of academic approval. Furthermore, we praise Him that the American Council of Churches of California recently voted unanimously to recognize our Seminary as a bona-fide Theological Seminary which they can heartily approve.

The trend is very wholesome in every way, but particularly in the fact that students are beginning to come from churches in fellowship with the American Council in general, and from the G. A. R. B. churches in particular.

The need is still great for support from the churches that are of like precious Faith, because it costs at least three times more to train each student than we can expect him to pay. The favor and appreciation of our churches for the Seminary in its bold but sincere stand for Christ and the independent fundamental position, is shown in the increasing number of requests from the churches for President Floyd B. Boice to be heard with an inspirational message on the work of Christ through the Seminary. Dr. J. Stuart Hydanus is in charge of arranging itineraries for Dr. Boice. His appearances in this itinerary will be confined chiefly to California, the West Coast States, and Arizona until after January 1st. Some dates after the first of the year are yet to be filled for an itinerary which will carry President Boice throughout the North and East.

The prayers of God's people for this work are deeply appreciated, and visits from those who believe in this work are welcomed.

PHOENIX BAPTIST BIBLE INSTITUTE

By E. C. EYMANN, President

The Phoenix Baptist Bible Institute rejoices in the goodness of God in sending us twenty-three new students from nine different states. California and Michigan each is represented by four new students; Washington and Colorado, each by two; Utah, Oregon, New York and Indiana, each by one; and Arizona by eight. Some of these come from N. B. C. churches. We feel that this enrollment shows that the Phoenix school is gaining favor in the eyes of the Lord's people throughout the entire land. The total enrollment this year is fifty-three. God has been good to us. We are trusting Him to supply our every need in the days to come. We need prayer partners and we request that throughout our G. A. R. B. churches much prayer be offered on the part of God's people that this work may prosper.

The problems here are many and tremendous. Regular Baptists are not wanted in Arizona. Arizona Baptists in the Convention pride themselves on their fundamentalism and seem to discriminate against Baptists who do not agree with them in principles of organization. A new Baptist school has been started in Phoenix. We believe that our school is needed by the Regular Baptists, and we are maintaining a testimony to our distinctive separationist convictions in spite of added opposition.

BAPTIST BIBLE SEMINARY

Dear Friend and Helper:

These News Flashes that emanate from the Seminary home are not intended to be literary gems. If they lack in finish and logic, as well as in other ways, please forgive that. We believe you do desire to know what God is doing back on this corner.

During September 18th - 20th, the Baptist Bible Alumni Association held its fall round-up. If impressions are authentic the average session was better attended than any such previous meeting. Dr. McCaul of Brooklyn rendered a service in his public ministry that will never be forgotten.

Every one felt his indebtedness to Rev. Stanley Lewis of Danbury, Conn. and those who worked with

him in setting up the program. After two years of faithful service Mr. Lewis retired. Pastor Carl Elgena, now of Forrestville, N. Y., has come in to the moderatorship of the Alumni Association. The offerings were splendid. A special contribution was made by the executive committee of the Alumni Association to the Baptist Seminary Dormitory fund.

Our fourteenth year is now well begun. We have 165 in the day classes. This is about 25 more students than we registered last year. Night school sessions are to begin soon. It means more than we can tell you to have Prof. Vernon Grounds and Prof. Mead Armstrong on the faculty. They have been most warmly received by the student body and all the faculty.

Mrs. Richard Murphy, matron at the student residence on Main Street, is fitting into her new position most acceptably. Wanda Badger is chief cook and is likewise measuring up to the demands in the kitchen. The associates with these are seeing to it that things are moving along happily and harmoniously among the forty-one girls now living in the new residence.

Our friends are always inquiring about financial matters. Our receipts for last year were something over twenty thousand dollars. This year we shall need a minimum of \$28,000.00, or \$8,000.00 over last year's receipts, in order to maintain the regular operational functions of the Seminary. This is largely due of course to added costs in publicity and promotional work, along with the addition of three members to the faculty. Prof. Neuberger has also joined the faculty. In connection with the Dormitory fund we have received \$10,330.65. \$5,000.00 has been paid on the principal indebtedness, leaving a \$20,000.00 amount to be covered in mortgage instalments, at interest of 4½ per cent. We desire to pay at least \$2,000.00 per annum, plus interest on the mortgage on the dormitory. We hope that we can do much better. We trust that no one gets the impression that because of the response to the special and urgent request at the time when we purchased the dormitory that we shall not need regularly and systematically, financial gifts for this fund in the future. This is a ten year obligation as it now stands. We trust we may cover it much sooner. We shall have invested \$40,000.00 before things are fully covered.

Many of you have sent in contributions or you have led your churches to do so, or you have interested individual friends. Should God direct you to present this matter further we shall most assuredly appreciate it. We are banking upon you. We are grateful to God for such co-operation as you have given which has been such an inspiration. The whole Seminary family joins me in my appreciation. May God bless you in your own chosen field and ministry.

Sincerely,
Earle G. Griffith.

BOOK REVIEWS

THEREFORE STAND

By Wilbur M. Smith

Here is a book which is definitely a "must" for every minister, church officer, or other Christian worker, who makes any pretense at keeping himself informed on current issues in Christendom. It is not a book for light reading, but a volume for thoughtful, studious perusal, and for continual reference. Here is no excited diatribe against Modernism, but a careful, factual, and thoroughly documented expose.

The book contains eleven chapters running into 522 pages, followed by 78 pages of notes in small type giving sources of quotations found in the body of the book, and much additional reference material.

In the first part of the book the author traces the development of Anti-Christian philosophy from the days of Kant to the present time, exposes the cause of unbelief and antagonism to the Word, gives some illuminating quotations showing "the pessimism of skepticism" as represented by John Morley, Anatole France, Madam Curie, Gamaliel Bradford, Bertrand Russell, H. G. Wells, and Will Durant. Following this, he discusses ancient Greek civilization as a background for his treatment of the message of Paul at Athens. The author himself says: "The major part of this book is devoted to a detailed presentation of the three great themes which the Apostle Paul proclaimed to the most intellectual city that the western world has ever known, at the time of its glory, the university city of the world—Athens. The message which Paul presented to these learned Greeks in defense of the faith which he was affirming is, I believe, the very message which we as Christians need to present powerfully in this day of unbelief and scoffing intellectualism." The main

body of the book closes with a chapter on suggestions for an immediate, vigorous offense in the defense of the Christian faith.

This book should not only be in the library of every Christian worker; it should be in the hands of young men and women who may encounter, or who have encountered, skepticism and unbelief in college classrooms.

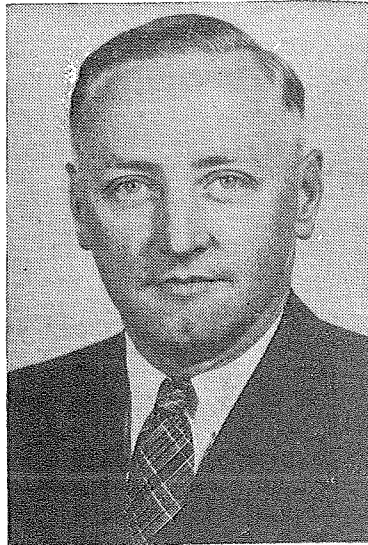
W. A. Wilde Co., Boston, 614 pages, cloth, \$3.00.

INTRODUCING GRACE BAPTIST CHURCH —TROY

About a year ago, application was made by the First Baptist Church of Troy, Ohio, for fellowship with the General Association of Regular Baptist Churches, and accepted. All affiliations with the Northern Baptist Convention were severed, and under the leading of the Holy Spirit two missionaries, highly recommended by Mid-Missions, were accepted for the support of at least \$50 per month. Naturally Satan was displeased, and many underhanded methods were employed to destroy this testimony. One result was that after only six months it was learned by the pastor and the fundamental members that within the church membership a group had banded themselves together to continue sending gifts to state headquarters at Granville. At the March business meeting, at which every opponent of truth was in attendance, many of whom had never attended, motion was passed by a 42 to 41 vote that henceforth the policy of the church would be that those desiring to support the missionaries going to French Equatorial Africa could do so, but also the others were to have the liberty of continuing to send their funds to Granville. Even though Granville office had been notified that First Baptist had withdrawn, they gladly accepted gifts from this group within the church who called themselves the "Northern Baptist Fellowship of Troy."

In view of this dissension the pastor felt led to resign, since he could not endorse such a compromise. He had been booked for two weeks of meetings in Atlanta, Ga., for several months, so left the church as of April 2nd. In his absence, more than 50 members called for their letters, and requested the pastor to remain in Troy, and help them organize a Regular Baptist Church.

This he consented to do, and efforts were made to secure an adequate meeting place. Hence, for the past six months, Grace Baptist Church, under the leadership of Rev. George R. Gibson, has been meeting in the Girl's Civic League Building each Lord's Day, and each Wednesday



Rev. George R. Gibson

evening, and God has been richly blessing their faithfulness.

On August 12th, about 35 members journeyed to Dayton for a specially arranged service with Brother E. Fred Jones, in the Haynes Street Baptist Church, at which time five were baptized for membership in this new church. The present membership is 74, as we lost one faithful member by death recently. The average attendance in Bible School has been a little more than 50 per week, and the missionaries, Brother and Sister DeRosset, have not been denied one penny that was promised to them. Many hindrances have delayed their sailing, but birth certificates, visas, and equipment have been supplied in a marvelous way by our God, and as the passage fund mounts it is hoped they may be ready to sail sometime in November.

Among other accomplishments, God has enabled this membership to secure new hymn books, communion service, complete mimeograph equipment, and led them to purchase two lots in the west end of Troy, where not another church is located, and only a few blocks from the only hospital, and the newest grade school. All of this has been achieved without one penny of indebtedness. Now plans are in the making to erect their new church home next spring, for which there is nearly \$1,000 in the building fund already.

ANNUAL MEETING

(Continued from page 7)

scrupulous opportunists, but also by communist partisans, not for the purpose of aiding labor but for the purpose of creating confusion and strife to pave the way for a totalist, communist economy in which labor itself would lose its freedom.

We, therefore, urge all workers who love their liberties to reject such communist leadership. And we also urge upon both employer and employee to consider all their relations to each other in the light of the commands of the word of God.

On Military Service

The Christian owes the duty of service and protection to the state as an institution ordained of God and responsible to Him. That duty includes the necessity of bearing arms upon necessary and just occasions. We, therefore, approve the principle of universal peacetime training. We believe that the sending of untrained boys into combat is cruelly unjust to them and little short of wilful murder. In the event of another conflict we may not be given such a providential period of time for improvisation as was given us in both World War I and II. The Pacifism being spread by the Federal Council of Churches and other agencies will not prevent future conflict, but it might result in the destruction of the United States of America.

We further urge that in any such program adequate measures be taken to protect the moral and spiritual interest and welfare of the men while in training.

GLEANINGS

Edited by

MISS RUTH RYBURN

NEW YORK

BUFFALO: The Hedstrom Memorial Baptist Church of which Rev. John W. Bugar is pastor observed its 50th Anniversary on Sunday, October 7th. Rev. Arden B. Miller, organizer of the church, preached the anniversary message. This church grew out of a small mission known as the Walden Ave. Baptist Mission, which was later organized into a Baptist church. At that time the membership was 37.

In 1897, Mr. and Mrs. Hedstrom gave to the Buffalo Baptist Association a sum of money to be used

for the erection of a new building. The new church was named in memory of them. Pastors preceding Rev. Bugar have been Rev. Miller, who served for 18 years, Rev. Conley, Rev. Reid, Rev. Riegel, Rev. Barker, and Rev. Glenn Wilson, now pastor of the Calvary Baptist Church, Norwich, New York.

BINGHAMTON: Rev. Kenneth Muck of the Grace Baptist Church, Springfield, Mass., was the special speaker at the opening Rally of the Triple Cities Youth Fellowship held in the Grace Baptist Church on Sept. 14.

BINGHAMTON: The entire auditorium of the Park Ave. Baptist Church was redecorated during the last week of October. Immediately following completion of this work, a Bible and Missionary Conference were planned.

Miss Bernice Jordan, field representative of the Bible Club Movement was the special speaker at the Rally Day Services held on Oct. 7th. Rev. Lawrence Newans is the pastor of this church.

JOHNSON CITY: The first Fall meeting of the Association of Baptists of Binghamton and vicinity was held in the First Baptist Church, Rev. Kenneth Kinney, pastor, on September 10th. Rev. Joseph Harrison and Rev. Vernon Grounds were the speakers.

NEW YORK CITY: The First Baptist Church, Dr. Arthur F. Williams, pastor, observed its two hundredth anniversary, September 16-30. Dr. H. A. Ironside of the Moody Memorial Church, Chicago, was the Anniversary Speaker, and J. Stratton Shufelt was the soloist and song leader.

Mr. Robert G. LeTourneau spoke in this church on Sunday morning, October 21st, and the annual Missionary Conference of the Sudan Interior Mission was held here October 21st through 26th.

HAMBURG: The Annual Missionary Conference of the First Baptist Church was held Oct. 14th-21st with Mid-Missions, A. B. W. E., World Evangelization Service, and American Mission For Opening Closed Church represented. Thomas S. Field is the pastor of this church and he reports that missionary giving has increased to nearly \$10,000 this year. Four new missionaries have been sent out with two other couples taking over full-time pastorates. At the present

time there are eight other young people in preparation for full-time service and several others planning to begin preparation next year. The church budget has increased from \$7,000 to \$29,000 in the past three years.

CORNWALL: Rev. Robert Noles was the guest speaker at the Port Jervis Youth for Christ meeting on Oct. 13th. The Cornwall Baptist Church was host to the fall meeting of the Orange County Bible Society on October 16th.

LINDENHURST: Pastor Walter Aardsma of the Bethel Baptist Church suffered a slight concussion of the brain and abrasions as the result of an automobile accident on Labor Day. Mrs. Aardsma, who was driving with the pastor, suffered from shock and a bruised left knee. The car was damaged beyond repair.

JOHNSON CITY: The Annual Conference of the Empire State Fellowship of Regular Baptists was held in the First Baptist Church, October 8-10.

WISCONSIN

VERONA: The Regular Baptists of Wisconsin held a State Conference in the Memorial Baptist Church, November 1 and 2. Rev. T. J. Gibson was the host pastor.

MILWAUKEE: Pastor Wm. Kuhnle of the Garfield Ave. Baptist Church conducted a series of broadcasts over Radio Station WMBI of the Moody Bible Institute during the week of October 1st.

OSHKOSH: Rev. and Mrs. C. B. Cunningham of the Temple Baptist Church conducted a series of special meetings in the First Baptist Church, Chapman, Nebraska during the week of Oct. 14. Rev. H. C. Discoe is the pastor of this church.

MASSACHUSETTS

EAST DEDHAM: A missionary conference with seven speakers on the program will be conducted in the First Baptist Church, Nov. 4-11. Rev. Ralph W. Williams is the pastor.

SPRINGFIELD: Rev. Kenneth A. Muck and the Grace Baptist Church conducted a Missionary Conference, October 21-26.

STRUTHERS: Rev. R. W. Howell of the Struthers Baptist Tabernacle sends in the following news:

OHIO

"We have just completed a wonderful meeting in Youngstown 'Youth For Christ.' During the two weeks of evangelistic meetings with Joe McCaba, field director of the Africa Christian Mission, we had 30 souls for Christ. Most all of these were the teen age young people.

"We are happy, too, for the three girls from our church who are leaving soon for Africa. Miss May Allen, a graduate of Practical Bible Training School, and the Buffalo Bible Institute Medical Course, is under Mid-Missions, and is hoping to sail soon for French Equatorial Africa. Miss Mary Gardner and Miss Dorothy Myers are under the African Mission of Patterson, N. J., and are hoping to sail very soon for French West Africa."

ELYRIA: Rev. Edgar F. Reibentanz of Wheaton College supplied the pulpit of the First Baptist Church on September 23rd, in the absence of Pastor Reese. Mrs. Esther Yerger Hamilton spoke to the church on October 21st.

BELLEFONTAINE: The Annual Meeting of the Council of the Fellowship of Baptists for Home Missions will be held in the Calvary Baptist Church, Wednesday and Thursday, November 14th and 15th. The Council will assemble at Lima, Ohio, Tuesday evening, November 13th, for a fellowship supper with the Church there, and then travel by car to Bellefontaine.

COLUMBUS: September 23-28 was designated as Jubilee Week at the Immanuel Baptist Church, Rev. Ralph E. Hone, pastor. Dr. H. K. Finley was the special speaker on Sunday: Monday night was Christian Home Night; Tuesday—Christian Calling Night; Wednesday—Midweek Prayer meeting; Thursday—Christian Missions Night with Rev. James T. Jeremiah representing Mid-Missions as speaker; and Friday was Christian Fellowship Night with a dinner at the church, followed by a program of music and singspiration. These meetings commemorated the liquidation of the building debt.

Missionary speakers during the month of October were Rev. Paul Metzler, Rev. Arthur Glen, Rev. Denzel Osburn, and Mrs. Esther Yerger Hamilton.

On November 19 to 25 the Jubilate Trio, musicians of the Moody Bible Institute, will be with the church.

CLEVELAND: The Autumnal Rally of the Fellowship of Co-operating Baptist Churches was held in the Hough Avenue Baptist Church on October 1st. Rev. Wm. S. Ross is the pastor. Special speakers on the program included Rev. D. E. Luttrell, Rev. Paul Cell, Rev. Robert Ibach, Rev. J. F. Cuthriell, Rev. L. T. Merchant, Rev. George Bates, Rev. George G. Nika, Rev. Chas. Ohman, Rev. Howard Kramer, Rev. Oscar Gunnerfeldt, Rev. Gerald V. Smelser, Rev. Kenneth A. Amsler, and Rev. Douglas W. Hine.

A city-wide interdenominational Sunday School Convention, sponsored by the Baptist Bible Institute of Cleveland, was held in this church Oct. 25-28.

Dr. Walter Wilson is scheduled to speak at the annual Hough Avenue Baptist Youth Conference to be held November 23 through the 25th.

* * * *

KIPTON: The Camden Baptist Church, Rev. Melvin O. Welch, pastor, reports that their missionary offerings have doubled during the past year. The amount given for the year ending Sept. 1, was \$1,082.

* * * *

PENNSYLVANIA

ERIE: The Eighteenth Annual Meeting of the Ohio Association of Regular Baptists was held in the Bethel Baptist Temple Monday through Thursday, October 15th to 18th. Included on the program were Rev. Hall Dautel, pastor of the host church, Rev. James T. Jeremiah, Rev. Walter Young, Rev. Donald Douglass, Rev. Walter Spieth, Rev. C. M. Harsh, Rev. Wm. Ford, Rev. Joseph McCaba, Rev. R. Jack Wennell, Rev. Adam Galt, Rev. S. Andrew Hutchison, Rev. E. A. Finkenbiner, Rev. George R. Gibson, Rev. C. F. Younker, Rev. W. J. Amstutz, Rev. Kenneth H. Good, Rev. R. W. Howell, Rev. J. Irving Reese, Rev. Elton C. Hukill, and Rev. Robert L. Ryerse.

* * * *

VIRGINIA

ARLINGTON: A Bible School Contest, inter-department in character, was begun in the Cherrydale Baptist Church on October 14. This contest will continue ten weeks and the theme will be "Hit That Target." A new oil burner was recently installed in the church, and tentative plans are being made to broadcast the church services in the near future. Rev. Robert L. Ryerse is the pastor.

INDIANA

INDIANAPOLIS: The annual meeting of the Indiana Regular Baptists was held in the Thirty-First St. Baptist Church during the week of Sept. 16. Rev. Paul Friederichsen, missionary to the Philippines under the A. B. W. E., was one of the principal speakers. Rev. Kenneth Dodson, pastor of the First Baptist Church, Mishawaka, was elected Chairman of the Council, and three new Council members were elected as follows: Rev. Barney Antrobus, Rev. Joseph Bower, and Rev. Forrest Morningstar.

* * * *

WASHINGTON

SEATTLE: Recent special speakers at the Tabernacle Baptist Church, Rev. Forrest Johnson, pastor, have been Rev. Harlin J. Roper, Dr. Dan Gilbert, Rev. Michael Bil-lester, and Rev. Rowan Pearce.

The Bible School Teachers and Officers of this church received an award of a flannelgraph easel and board for having the largest percentage of workers present at the first meeting of a Sunday School Convention which was held on Sept. 7th in the Central Baptist Church.

* * * *

SEATTLE: Dr. Harlin Roper, pastor of the Scofield Memorial Church, Dallas Texas, conducted a Bible Conference in the Calvary Baptist Church, during the week of Sept. 16th. Rev. Wm. Sloan is the pastor. Eight young people from this church are in school, training for full-time service.

* * * *

TACOMA: The Temple Baptist Church and Dr. R. L. Powell were hosts to the Fall Rally of the Pacific Northwestern Baptist Fellowship on September 25th and 26th.

In the worship services on Sunday, Sept. 30th, ten came forward indicating their desire to either accept Christ as Saviour, or to unite with the church. Three of these were service men.

* * * *

KANSAS

KANSAS CITY: The Mid-Continent Fellowship of Independent Baptist Churches met in the Faith Baptist Church, October 9, 10 and 11th. Special speakers on the program were O. W. Stanbrough, Robert D. McCarthy, Paul Lambert, Wm. B. Stanley, Carl Anderson, L. S. Mercado, Herman Taylor, W. W. Riggs, L. M. Griffin, G. S. Hamilton, C. S. Henson, and F. E. Durham.

* * * *

TOPEKA: Rev. G. S. Hamilton

of the Seward Ave. Baptist Church sends in the following report: We have just closed our missionary conference with Rev. Ted Wimer as the principle speaker. On the closing night of our conference twenty-eight young people walked down the aisles of our church dedicating their lives to the Lord for full-time service.

Our church has for the past year conducted a fifteen minute broadcast over Station WREN at 5:30 on Saturday afternoon. Recently we changed our broadcast to Sunday morning from 11:30 to 12:00 over the same station. We handle the program at the present time by transcription, however, in the near future we plan to broadcast our morning service direct from the church.

Our revival meetings open on October 30th and continue through November 11th with Evangelist John Carrara as the speaker. We are looking for and praying for great blessings in the salvation of many precious souls.

The annual financial statement of the church shows an 872 per cent increase in missionary giving in 1945, as compared to that of the year 1942.

* * * *

MICHIGAN

MIDDLEVILLE: The congregation of the First Baptist Church of which Rev. Fay E. Demarest is pastor voted recently to install a new floor in the church auditorium.

A total of over \$1,600 has been given by this congregation to Missions during the past year. Rev. Cal Beukema will be with the church during part of November.

Pastor Demarest is teaching two Friday evening classes at the Grand Rapids Baptist Bible Institute.

* * * *

GRAND RAPIDS: Five young people from the Berean Baptist Church are attending school at Wheaton College and the Moody Bible Institute. They are Stewart Lapham, Barbara Balbach, Margaret Johnston, Mary Davis, and Robert DeBruyn. Ren Muller, Gideon International President, spoke in this church on September 30.

* * * *

GRAND RAPIDS: The 37th Annual meeting of the Grand Rapids Association of Regular Baptist Churches was held in the Wealthy Street Baptist Temple, Dr. Paul R. Jackson, pastor, on Sept. 25, 26 and 27th. Several out-

standing missionaries and pastors were on the program. Rev. Gerard Knol is moderator of the Association.

* * * *

DETROIT: On Tuesday, September 4th, the young people of the Carmel Ave. Baptist Church who had earned a trip to camp during the summer, organized a fellowship known as Carmel Christian Campers, with 17 charter members. Mr. Curtis Hepler was elected president. Pastor Patton is Counselor for this group of boys and girls that range in age from 7 to 16 years. The fellowship will meet the second Saturday of every month from 3 to 6 P. M. Hikes, skating parties, and other features have already been arranged. Prospective members will be other young people that will try for camp, and upon attendance at camp will be received into the fellowship. Dues will be 25c monthly, these to be used for the fellowship.

November 3rd is the date of the November Rally of the Metropolitan Youth for Christ. An old fashioned hayride party is being planned and an after service will be held with Rev. James M. Patton as speaker.

* * * *

PETOSKEY: The Parr Memorial Baptist Church held a Missionary Conference September 30-October 3 with six different missionaries appearing on the program.

Recently the entire exterior trim of the church building has been painted, new matting has been placed in the vestibules, the youth room has been painted and sanded, and further repairs are being made in the basement.

Dr. Arthur F. Williams of New York City was a speaker in the church on August 19th.

* * * *

ECORSE: The Calvary Baptist Church, in a recent business meeting, upon recommendation from the board of deacons, voted to give 15 per cent of all offerings of the church and Sunday School to missions. The money for missions will be divided equally between three agencies, the Association of Baptists for World Evangelism, Mid-Missions, and the Hebrew Christian Mission of Detroit.

Rev. Adam L. Lutzweiler and his famous eight-foot marimbaphone will be with the church on November 4-18 for a series of evangelistic meetings. Mr. Lutzweiler will have complete charge of the musical program and will bring two or three Gospel messages during the cam-

paign. The remainder of the preaching will be done by the pastor, Merle T. Huffmaster.

* * * *

ST. CLAIR: Rev. and Mrs. C. D. Doeblor of the First Baptist Church are the parents of a daughter born August 22nd. This is their fourth child and was named Kathleen Jean.

* * * *

JACKSON: The Michigan Fellowship of Regular Baptist Churches is to have its annual meeting at the Memorial Baptist Church, Jackson, Michigan, on Monday, November 12 with sessions beginning at 10:00 a. m., 2:00 p. m. and 7:00 p. m. Rev. John H. Green is pastor of the host church. All of the G. A. R. B. churches are being invited together with other Baptist brethren who hold to the fundamentals of the faith.

* * * *

GRAND RAPIDS: Rev. A. E. Berglund of the First Baptist Church, Bemidji, Minnesota, concluded a two weeks' series of evangelistic meetings with the Calvary Baptist Church, Rev. Gus Dahlberg, pastor on October 14th.

* * * *

IOWA

WATERLOO: The Walnut Street Baptist Sunday School has accepted the challenge of the Sunday School of the First Baptist Church of Johnson City, New York, for a two months' attendance contest during the months of November and December.

The sixth Annual Missionary Conference of the Walnut Street church will be held Sunday, November 4 through Sunday, November 11. The following missionaries and workers will be present: Rev. A. D. Mofat, Deputation Secretary of the Association of Baptists for World Evangelism, Rev. Henry DeVries, the famous missionary of Mindanao, who, in spite of head-hunting Moros and two years in Japanese prison camps, is alive to tell the story. Miss Catherine Ayers, Miss Mary Kneeland, and Rev. Gust Pearson of Africa; Mrs. James Garlow and Miss Leola Barnum of India; Mr. and Mrs. Garnet Trimble and Mr. and Mrs. Walter Warfield of Brazil, Mr. and Mrs. Graham Hay of the Sudan Interior Mission, and Miss Nadyne Ricks, an accepted candidate to Liberia.

A goal of \$2,000 over and above all regular current expense and missionary giving has been set for this week.

MARSHALLTOWN: Dr. R. T. Ketcham was a guest speaker at the Fundamentalists Baptist Church, Rev. Merle R. Hull, pastor, on October 24th.

* * * *

MISSOURI

ST. LOUIS: Rev. H. O. Van Gilder, Jr., of the Jameson Baptist Church, Alton, Ill., and Rev. Paul E. Smith of the Jennings Baptist Church, St. Louis, are on the faculty of the St. Louis School of the Bible. This is a two-year course and consists of classes in Bible Analysis, Bible Synthesis, Bible Dispensations, Bible Synopsis, and Personal Evangelism which is being taught by Rev. Van Gilder. Further information may be obtained by writing to the Registrar, Mrs. Eulalia Lindquist, 3964 Washington Boulevard, St. Louis 8, Mo.

* * * *

MINNESOTA

BROWNSDALE: The Fall Conference of the General Association of Regular Baptist Churches of the state of Minnesota was held at the Brownsdale Baptist Church on October 15-17. The Brownsdale Church, of which Rev. John Taylor is the pastor, has just recently been very beautifully redecorated within, making it a very comfortable and inviting place of worship.

The Conference was privileged to have as guest speaker, Dr. Paul Rood, President of the World's Christian Fundamental Association. One of the highlights of God's blessing was when around fifty young people were in attendance at one of the afternoon sessions, the Brownsdale school having excused them for that purpose. When the invitation was given by Dr. Rood at the close of this service, many of them came forward and confessed Christ as their personal Saviour.

The speakers of the Conference were: Rev. Harland Sauser of Kasson; Rev. Albin Berglund of Bemidji; Rev. Ewing Holland of Owatonna; Rev. David Davies of Faribault; Rev. Worth Sauser of Canby; Rev. Henry Friesen of Morristown; Rev. William Long of Park Rapids; Rev. Leo Sandgren of Austin, and Dr. Rood.

The new officers who were elected for the coming year are Rev. Worth Sauser, President, and Rev. William Long, Secretary-treasurer.

As a new project the Association voted to place a year's subscription to the Baptist Bulletin in 15 public libraries in different parts of the state.

ILLINOIS ASSOCIATION OF REGULAR BAPTIST CHURCHES

REV. J. M. CARLSON, Council Chairman

Bulletin Reporter, REV. HERBERT C. JOHNSON

REV. ROBERT MAYER, Sec'y.-Treas.

BUNKER HILL: The Illinois Fellowship of Regular Baptist Churches held its Annual Fellowship Meeting at the Berean Baptist Church, of Bunker Hill Sept. 24 through 26. The program was comprised of messages by State Fellowship pastors and Dr. R. T. Ketcham as guest speaker. The theme of the conference was "Prophecy." A minimum of business was also included on the program. In the election of three members of the council Rev. Kenneth Romig, of Silvis, Illinois was established as a new council member, Rev. Denzil Osburn, of the Hebrew Baptist Mission of St. Louis, Missouri was elected the new Chairman of the Council, of whom the remaining members are Paul Smith, St. Louis, Missouri, Ray Hamilton, Quincy, Illinois, J. M. Carlson, Decatur, Illinois and Robert Mayer, Oglesby, Illinois.

Guests from the Chicago area to the St. Louis area were entertained. Several pastors of Baptist Churches of Illinois, not members of the Fellowship, attended the sessions and registered a note of approval. The First Baptist Church of Troy, Illinois was received into the Fellowship.

Rev. Steve Green and family enroute to Venezuela, having just completed some work in Arizona in the Regular Baptist Field, addressed the conference on a missionary theme.

The Rev. Bill Kuhnle, of Garfield Baptist Church, of Milwaukee, Wisconsin will be in Bunker Hill to conduct a Youth Rally the last week-end of November. A young people's banquet is planned for the Saturday evening meeting.

TROY: The First Baptist Church of Troy, recently voted to sever all connections with the Northern Baptist Convention and any of its associated bodies. At the same time the church voted to unite with the General Association of Regular Baptists and with the Illinois State Fellowship of Regular Baptist Churches, the Mississippi Valley Fellowship of Regular Baptist Churches and the St. Louis Council of Christian Churches. The Rev.

Harry Babcock is the pastor who has been instrumental in leading this church in these steps.

Rev. Lennon Hakes, pastor at Richburg, New York will conduct two weeks meetings at the Troy Church from November 4 through the 18th.

FAIRBURY: The Rev. Charles Warren, of Fairbury, Illinois, tendered his resignation Sept. 23, that he might assume a teaching ministry in the Fundamental Bible Institute of Corbin, Kentucky. Rev. and Mrs. Warren are anticipating missionary work in India and intend that the work of teaching, and observing the organization of a Bible School, will be part of their preparation for the field.

Sept. 16, 17 and 18 the Protestant Churches in Fairbury, Pontiac Fundamental Baptist Tabernacle and Calvary Baptist Church of Chatsworth co-operated in a Missionary Conference. Missionaries from China, India and Africa brought the messages. The offerings taken for the missionaries were good and the blessings of the Lord were showered upon the conference.

CHICAGO: The Maranatha Baptist Church is laying plans for a new building, which they intend to have started this fall. The church, of which Elmer W. Walker is pastor, has recently installed a volley ball court which has been instrumental in bringing their own young people together for fellowship and fun.

CHICAGO: Dr. Howard C. Fulton, pastor of the Belden Avenue Baptist Church, had a summer schedule that provided speaking engagements at the Maranatha Bible Conference, Muskegon, Michigan; Gitche Gumees Bible Camp at Eagle River, Michigan, and the Berean Baptist Church of Grand Rapids, Michigan, where he was formerly pastor.

Rev. Vance Havner will conduct a series of Evangelistic meetings in the church beginning November 4, and continuing for two weeks. Music will be furnished by the Ramseys. Cottage prayer meetings

were held for several weeks prior to these services.

Morning services from this church will be broadcasted over Station WMBI during November and December.

CHICAGO: The First Roseland Baptist Church, E. A. Hartwell, pastor, held a series of special meetings September 25 through Oct. 7 with Rev. O. C. Lewis, artist and evangelist of Minneapolis, Minnesota.

LA SALLE: Rev. Cedric A. Sears, pastor of the First Baptist Church, is director of the Advisory Council of the Illinois Valley Youth for Christ. Under the direction of Mr. Sears, the L-P Stadium was obtained for the first Rally in that area which was held October 6. Rev. Torrey M. Johnson and his staff had charge of the program.

DECATUR: The annual report of the Riverside Baptist Church shows a phenomenal advance during the five and a half years ministry of the pastor, Rev. J. M. Carlson. In the brief span of Mr. Carlson's ministry the missionary giving has increased from \$300 to the recently reported \$5,281 given during the fiscal year just completed. Giving for all purposes has increased more than 400 per cent during the last five years. Per capita giving of the Riverdale Church for Missions was approximately \$14.39.

Paul Levin and Bob Findly will be with the church for evangelistic meetings during the first two weeks of November.

PANA: Rev. Ray Hamilton completed a very successful ministry at the First Baptist Church, Pana, to assume the duties of organizing a Regular Baptist Church in the city of Quincy, Illinois. There is a nucleus of believers at Quincy who are interested in establishing a sound, separated, Bible testimony, and Mr. Hamilton has responded to their invitation to come as pastor and organizer. Rev. Hamilton began his work in Quincy Oct. 1st.

TRI-STATE FELLOWSHIP

REV. HERBERT HOTCHKISS, Chairman

REV. KENNETH W. MASTELLER, Vice Chairman

REV. CLIFFORD GREINER, Secretary-Treasurer

REV. A. W. JACKSON, Bulletin Reporter

ORDINATION SERVICE

On Monday, September 17th, at the First Baptist Church of Caldwell, New Jersey, Richard N. Pettitt, a member of the Caldwell Church, was ordained to the Gospel Ministry.

Nine Churches of the Tri-State Fellowship sent their pastors and delegates to sit in council for the examination of the candidate. The moderator was the Rev. R. W. Carr of North Plainfield, New Jersey. Rev. A. H. Salter, Dean of the American Bible Institute, Brooklyn, New York, preached the ordination service, and Rev. Thomas G. Thomas, pastor of the church, gave the charge to the candidate.

* * * *

FAREWELL SERVICE FOR MISSIONARIES

The North Chester Baptist Church of Chester, Pennsylvania held a farewell service on Sunday evening, September 16th for Mr. and Mrs. Alan Swanson who are leaving very soon for work in Nigeria under appointment by the Sudan Interior Mission.

The Church, the pastor of which is the Rev. J. W. Bronson, fully supports one of the Swansons; and in addition gave them a three hundred dollar gift toward their personal expenses. During the past three years the Missionary giving of the church has been increased 300 per cent.

* * * *

MISSIONARY CONFERENCE

The Wissinoming Baptist Church

of Philadelphia conducted their Fourth Annual Missionary Conference on Sunday, September 23rd through Sunday, September 30th. Meetings were arranged for each day—morning, afternoon and evening. Many missionaries from various fields of the world were scheduled to speak. The total amount of money received was to go to the support of missions and missionaries. The Rev. Raymond Tilley is the pastor of this church.

* * * *

GUEST SPEAKERS FOR SEPTEMBER

During the absence of pastor Shepherd, who was away on vacation the following men filled the pulpit; Rev. E. E. Washburn, pastor of the First Baptist Church, Newfield, New Jersey; Rev. J. W. Bronson, pastor of the North Baptist Church, Chester, Pa.; Mr. Robert J. Milligan, a Philadelphia Electrical engineer; Rev. L. W. Ketcham, pastor at Hothorpe, Md.; Rev. Carl J. Drexler, pastor of the first Baptist Church, Runnemede, New Jersey.

* * * *

CHRISTIAN DAY SCHOOL IN PHILADELPHIA

The Northeast Christian Day School, which is being conducted under the auspices of the Interdenominational Christian Day School Association of Philadelphia, began its sessions as of September 11th. The school fully meets all educa-

tional standards of both the city and state Boards of Education. The promoters of the new school make it clear that while the school is *Christian*, it is not in any sense a parochial school since it is not under the direction of any church group or denomination. For the present the teaching is limited to four grades and these are to be increased as required by the ages of additional pupils desiring enrollment and by yearly promotion.

Anyone seeking further knowledge of the school may write to Rev. A. W. Jackson of Bethel Chapel, Philadelphia, or to Mr. James MacDonald of 3469 St. Vincent Street, Philadelphia, who are president and business secretary of the Association respectively.

* * * *

CHURCH SECURES NEW BUS

The Bethel Baptist Church of Lindenhurst, New York has purchased a bus to be used for transporting children to Sunday School. The pastor, Rev. W. J. Aardson, reports that the attendance the first Sunday nearly doubled. The church also plans to use the bus for bringing folk to the church services.

The Metropolitan and Long Island fellowship of Regular Baptist Churches met in the Bethel Baptist Church on September 10th. The Rev. Wm. Danielson and the Rev. Wm. Weeks spoke in the afternoon session. The pastor of the church spoke at the evening meeting.

ASSOCIATION REGULAR BAPTIST CHURCHES OF CALIFORNIA

REV. J. C. DERFELT, Council Chairman

Bulletin Reporter, REV. H. CARREL AAGARD

REV. J. F. MAY, Secretary

The high school young people of the First Baptist Church of Hayward recently sponsored an evangelistic campaign entitled "Eight Great Days" engaging Rev. Cliff Barrows as evangelist. Committees were selected for prayer, visitation, finances, welcome, and music. Scores of young people were brought into the meeting, resulting in fifteen professions of faith. Other activities of the Church as an-

nounced by Pastor Herb Farrar were a meeting of the Council of Seven of the Regular Baptist Churches of California October 2-4 with public services in the evening and a Bible conference with Dr. Norman B. Harrison Oct. 21-23.

* * * *

Rev. William Headley, formerly of Grand Rapids, Michigan, and Gary, Indiana, began his ministry as the pastor of the First Baptist

Church of Ceres on August 12, succeeding Dr. Paul R. Jackson. He is also conducting a Sunday afternoon broadcast sponsored by the Church over K. T. R. B. in Modesto. This fall thirteen young people left to prepare for full time Christian service; one in Eastern Baptist Seminary, two at Phoenix, four in Los Angeles, and six at Bob Jones.

* * * *

The First Baptist Church of El

Monte has completed adding a new primary department to their already spacious plant. There has been a constant numerical growth, as well as an increase in spiritual victories.

* * * *

Rev. P. H. Kanton of the Goleta Baptist Church reports a steady revival spirit throughout the past few months. Fourteen have made professions of faith and seven have been baptized.

* * * *

Pastor and Mrs. Bernard N. Bancroft of the Fremont Baptist Church

drove to Philadelphia in October to attend the missionary conference of the Association of Baptists for World Evangelism. Both of them have served as missionaries to the Philippine Islands, and plan to return as soon as the doors are opened.

* * * *

Dr. G. Sherman Lemmon states that twenty-six have walked the aisles of the Calvary Baptist Church of Compton for salvation or church membership since the beginning of his ministry two months ago. Growth in the Sunday school and

the youth societies is particularly encouraging.

* * * *

Mr. Harold Elert, pastor of the First Baptist Church of Lomita, was ordained to the gospel ministry at the Calvary Baptist Tabernacle of Los Angeles October 7, 1945. Dr. G. Sherman Lemmon gave the charge to the Church. Mr. Elert had been thoroughly examined on Sept. 20 by a council composed of pastors and representatives from Regular Baptist churches of Southern California with Rev. John Derfelt as moderator.

IOWA ASSOCIATION OF REGULAR BAPTIST CHURCHES

REV. HAROLD E. COLE, Council Chairman

REV. A. D. MOHR, Missionary Chairman
REV. B. G. HAM, Bulletin Reporter

REV. J. LYNN PACE, Sec'y.-Treas.

YARMOUTH. The First Baptist Church of Yarmouth, Judson McClure, pastor, recently celebrated the 75th anniversary of the church with special services September 24th through October 7th. The program of celebration included messages by Rev. W. L. Sanford of Columbus Junction, Iowa, Rev. A. E. Diddams of Washington, Iowa, and H. C. Short of Keokuk, Iowa. Also included in the first week of celebration was a special musical concert by Rev. and Mrs. Ray Osterhouse of Carthage, Illinois, and a Youth for Christ Rally with Rev. Merwin Burman of Floris, Iowa as the speaker. The second week was spent in an evangelistic meeting with Pastor J. Lynn Pace of Monroe as the evangelist, and Pastor Lloyd Holm of East Moline, Illinois as the soloist and song leader.

Perhaps the most striking thing about the 75 years of continuous functioning as a church is the missionary impetus of the last few years under the leadership of Pastor McClure. In 1944 the church received approximately \$6,000 in offerings, of which more than 60 per cent was used in missionary work. When it is remembered that this amount was received in a rural community from a church whose membership was less than fifty, it certainly adds to the brilliance of the record.

* * * *

FOREST CITY. The American Baptist Church celebrated its 50th anniversary with special homecoming services conducted on Sun-

day, October 14th, at 3 and 8 p. m. Rev. Hilmore Cedarholm of Waterloo was the guest speaker. In connection with the same anniversary, they continued with evangelistic meetings October 15 through 28 with Rev. Anton Cedarholm, also of Waterloo, as evangelist.

* * * *

WATERLOO. In beginning the seventh year of his ministry in the Walnut Street Baptist Church, Dr. R. T. Ketcham gave the following resume of the six years of his pastorate there. There were a total of thirty-seven young people who have gone into full time Christian service or training for such service; there were 564 who publicly confessed Christ as Saviour in the services of the church. Missionary giving increased from ten thousand dollars the first year to nearly twenty-five thousand last year. In addition to the regular current expense account, twenty thousand was spent in building improvement. The total amount raised for local expenses and missionary giving is of such proportions as to be an occasion for thanksgiving to God not only upon the part of Walnut Street and its pastors, but on the part of all of us who love the cause of Christ. Those totals amount to \$113,651.54 for local expenses, and \$90,732.80 for missions. It is believed that by the end of the present fiscal year the missionary giving will easily exceed the one hundred thousand dollar mark.

* * * *

WAVERLY. Pastor John Hay of the First Baptist Church has a

somewhat unique and blessed privilege in sending out to Africa, the place where he labored for many years, his own daughter, Miss Gwendolene Hay, who was born there nearly twenty-two years ago. She is to be married soon to Mr. Albert Wyllie, and together they will spend their life ministering for Christ among the very people who had the blessing of the ministry of Pastor and Mrs. Hay in earlier years.

* * * *

CRESTON: Rev. and Mrs. Robert Arthur, who are now journeying toward Ceylon, India, spoke at the services of the First Baptist Church on September 26th.

PROFITLESS PROPHETS

(Continued from page 2)

They dream their dreams
Of ended war,
And will not know that days of
yore
Have witnessed God's great judgments sore;
That, though His patience endless seems,
He yet will bring one judgment more!

"Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say Sword and famine shall not be in this land: By sword and famine shall those prophets be consumed." (Jer. 14:15).

"Behold I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause

my people to err by their lies and by their lightness."

So, as we have said, they are objects of Divine enmity, and the portion of the text in which we have seen this contains both the *declaration* and the *explanation* of that enmity.

Furthermore, our text tells us:

II. THEY ARE LACKING IN DIVINE AUTHORITY.

"Yet I sent them not, nor commanded them."

"Not only have these prophets dreamt dreams that were false and told them, thus causing my people to err; not only have they done this," saith God, "but, not content with this, they have had the presumption, the consummate arrogance to make ME responsible for their errors! They have forged My name to their messages. They have said, 'The Lord saith,' yet I sent them not, nor commanded them!"

Observe that the Lord does not charge the prophets with any lack of sincerity, but with lack of authority! They may have been, indeed they doubtless were, entirely sincere in what they taught the people. They beheld Jeremiah and others of the Lord's prophets, they heard their warnings of coming judgment, and they perceived that where these messages were received the people had no mind to trust themselves for deliverance, but gave up trying to improve the resources of a city that God had given over to judgment, and threw themselves upon the grace of God and the mercy of the coming conqueror. Perceiving this, the prophets thought to improve the morale of the people by preaching a message of hope and optimism. Their intentions were good. Their motives were sincere. Yet against this plea stands the solemn indictment: "I sent them not, nor commanded them!"

They were "self-made" prophets.

To them the ministry was a profession which they had chosen, instead of a calling for which God had chosen them.

They went to the people, they preached, they were energetic; they were pleasant, hopeful, sincere and logical. And yet, when they sought to claim Divine authority for their message, God wiped the claim aside with the solemn words. "I sent them not, nor commanded them."

In all of this, we see the *Audacity of the False Prophets*, and it may be well at this point to consider the *Supremacy of the True Prophets*. Their supremacy was solely a mat-

ter of superior authority, of course. This appears in the proposition God makes that those who have dreams to tell shall reveal them *as dreams*, while those who have His Word preach that, and let the results provide the test: "The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat? saith the Lord. Is not my Word like as a fire? saith the Lord; and like a hammer that breaketh the rocks in pieces?" (Jer. 23: 28, 29). Which reminds us of what Paul said to Timothy some centuries later: "All Scripture is given by inspiration of God, and is profitable . . . I charge thee therefore before God, and the Lord Jesus Christ . . . PREACH THE WORD!" (2 Tim. 5: 16-4: 2).

Ah, here is authority!

Here is supremacy—the supremacy of the true prophets!

And this supremacy throws into bold relief the audacity of the false prophets, accentuating as it does the fact that *they are lacking in Divine authority*.

Upon this, in natural sequence, follows the final statement of our text:

III. THEY ARE DEVOID OF PRACTICAL UTILITY.

"Therefore they shall not profit this people at all, saith the Lord."

"They shall not profit!"

The Bible, strange as the thought may appear to some minds, has always seemed to me to be woven through the most amazing humor. Sometimes its humor is light and pleasant, sometimes ironical or sardonic. Sometimes I find myself chuckling over some sudden flash of humor that gleams unexpectedly from a passage. And here in our text is such a flash. But here it is grim, cutting, ironical, and not provocative of laughter!

These prophets have constructed a bridge, led the people to it and pointed them to deliverance across it. But when the people put their weight upon it, it proves to be a flimsy structure of false dreams, and down they go with the wreckage into the awful chasm of doom. The prophets have destroyed them, but God simply says, with grim irony: "They shall not profit this people at all."

These prophets point the people hopelessly to a beautiful oasis, and towered city, upon the far horizon. Many pilgrims turn aside from the trail to follow the beckoning vision. The prophets lead them astray, the mirage fades, the people are left to

perish amid the trackless sands under the blazing heat of eternal judgment, and all God says is simply this: "They shall not profit this people at all!"

But it is more terrible than a thunder clap, more ominous than the roar of tidal wave, this quiet voice of One Who, looking upon the wreck and ruin these prophets work, says with cutting irony and menacing restraint:

"They shall not profit!"

* * * *

Our day is a day of many voices; of confused, conflicting and contradictory ideologies. Ours is a day of false dreams, "damnable heresies" and impossible utopias. It is a day when the word of every prophet needs to be checked and double checked against the Word of God, and when all people need to realize that prophets whose authority does not rest in the Word of God are without authority—are **PROFITLESS PROPHETS!**

THIS IS WHAT WE DO

By JACOB GARTENHAUS

America today has the largest Jewish population of any country. Of the 15,000,000 Jews in the world, more than one-third, or 5,000,000 are to be found in the United States and according to the American Jewish Year Book, these are scattered in 9,816 cities and towns. 900,000 of them are within the bounds of the Southern Baptist Convention, the great majority of whom are to be found in our larger cities, though there is hardly a town where they do not live.

In coping with the immense task of reaching these widely scattered people, I realized from the very beginning that a different approach had to be devised from that which had been in general use—that of reaching the Jews through mission halls and centers—which method was neither practicable nor desirable. For one thing, it would be necessary to establish from seventy-five to one-hundred such centers, with at least as many workers. And even then the problem would not be adequately solved; the teeming multitudes would still be unevangelized.

Therefore, from the very inception of our work, I have sought to lay the responsibility of evangelizing the Jew at the door of the local church.

This is by no means an original idea; it was in use during the apostolic days when the local church was made the center of the apostles' operations. The plan, briefly, is to enlist the sympathy and help of the pastor and his people and through them reach out to the Jewish friends in their community. Let me present a few reasons why this unique method is praiseworthy.

1. It is inexpensive. It saves the

expense of scores of mission halls, equipment and large staffs, salaries and upkeep, etc.

2. It covers a large territory, for it touches the Jew in the smallest community.

3. It arouses the conscience of the local church and makes it the unit of approach to the unevangelized Jew in the midst of its own community.

4. It tends to soften the objection on the part of many Jews to the reproach of the so-called "mission."

5. It brings them into direct touch with the Evangelical Church, Scriptural Christianity and true Christian worship.

6. It promotes a better understanding of true friendship between Jew and Christian.

And, after twenty-five years of practical experience, I have found this to be the most satisfactory approach to the problem.

But let me not be misunderstood. I realize as much as anyone that mission stations have their place where there are tens of thousands of Jews segregated in ghettos and in countries where evangelized churches are few and far between.

To make this plan of work effective and permanent, Friends of Israel Chapters have been organized in many of our southern cities, and have received the whole-hearted approval of the pastors, the Southwide Woman's missionary Union and other organizations and individuals. Just how much interest a church has in missions is largely determined by the attitude of its pastor. The sheep will follow the shepherd. The pastor can either stifle the interest of his congregation or arouse greater enthusiasm.

Let me cite the experience of one pastor, which is by no means an isolated case:

Dr. W. C. Boone of the Crescent Hill Baptist Church, Louisville, Ky., announced a sermon on the subject, "OUR DEBT TO THE JEWS," and urged the members of his congregation to extend a personal invitation to their Jewish friends, neighbors and acquaintances, as well as turn in their names and addresses to the church office so that written invitations could be mailed to them. The following is the letter which was sent out:

"The Crescent Hill Baptist Church wishes to extend a special invitation to our Jewish friends to attend our service next Sunday morning, May 23, when the minister is to speak on 'Our Debt to the Jews.'

"This is a good-will gesture on our part to the Jewish people. We are deeply grieved because of the persecutions and terrible experiences through which many of your people have passed in these days, and as Christians we want to express our sympathy and our friendship and good-will. We feel that it will

contribute to a better understanding if we can know each others point of view.

"I assure you that there will be nothing said that will offend you. We want you to attend this service if at all possible, and to invite others of your family or friends to come. The service is at 11:00 A. M. It will be broadcast by WGRC. But we sincerely hope that you will come in person as our guest to the church, which is located on Frankfort Avenue at Birchwood.

"A personal friend of yours in our church has asked that you be included in this special invitation. I hope that you will be able to accept."

This unique undertaking aroused great interest on the part of both Christians and Jews. Would the Jew come to the service of a Christian church? To the surprise of many, quite a number of them came out, to say nothing of the multitudes who listened on the radio. Those who came personally were greatly impressed with the message and asked for extra copies of the church paper which carried a special message of welcome to the Jewish people. "We want to come back," they said. One Jewish woman wrote that both she and her husband were among those who listened in and she expressed the hope that there would be many more efforts put forth to bring Jews and Christians together. So keen was the interest on the part of both Christians and Jews that to satisfy the demands for copies of the message the church had it printed in leaflet form. These were soon exhausted. With other pastors following Dr. Boone's example, we may witness a new day in the history of Jewish evangelization.

Some Jewish Christian workers have discouraged Gentile Christians from entering this field by minimizing their influence in winning the Jews to the Savior. My own conviction in this matter is that a Gentile with a heart full of love for Israel, thoroughly familiar with their customs, habits, idiosyncrasies, history and religion, can be a mighty force in God's hand. The following incident is but one of many which bear out this truth.

A Jewish couple came in contact with a Gentile Christian whom they soon discovered was different from other Gentiles of their acquaintance. When they inquired as to the reason for this great love for the Jews, his answer was, "My Saviour was a Jew." A friendship soon sprang up among them. When the Christian friend was invited to their home for dinner and they were able to discuss at length the Christian religion, they marvelled at his knowledge of Jewish history. This visit led to others. He made the acquaintance of other members of the family, and they, too, were impressed with this great love for and knowledge of their people. It was not long before one evening the way was opened for him to present the plan of salvation as revealed in Christ, and before leaving the home that night, five members of the family knelt and prayed. When they

arose, there was not a dry eye in the room. Let me quote from the testimony of one of them:

"Every day, a thousand times a day, I gratefully praise God for giving a vision to some Gentile of the great need the Jew has for the Gospel. Through one Gentile my husband and I were saved, his mother and two sisters came in the knowledge of truth, although they were led to the Lord by a Gentile missionary to the Jews.

"I have three children and they are saved and have been baptized, each at a very early age. Only the Lord Himself shall ever be able to tell how many shall have the truth and be brought to salvation because of one Gentile's vision.

"What has my conversion meant to me? It would take eternity to tell of the joy, peace, and contentment, that have been mine through Christ. May God impart to every Christian this vision, for 'without a vision the people perish'."

I readily admit that this new approach can only be effective when the Christians become thoroughly convinced of the legitimacy of Jewish missions, and of the urgency of a large scale effort and will take seriously God's Word, "TO THE JEWS FIRST," "BEGINNING AT JERUSALEM," and "EVERY CREATURE," not excepting the Jews. Quoting from an article by Robert Smith in the NEWS SHEET of the INTERNATIONAL COMMITTEE ON THE CHRISTIAN APPROACH TO THE JEWS, entitled, "The Next Stage of the Christian Approach:"

"The Jews have hitherto met only with secondhand Christianity. They have learned of Christ from those who are forgetting Him. They have seen only a discarded and worn-out gospel. Because Christianity as they saw it was not a positive force, they lived in a Christian civilization without being challenged by Christianity. Our study ought to be directed towards presenting the deepest Christian convictions about the Jews in a form simple and cogent enough to convince the church as a whole. These "findings" should be "put across" intensively and extensively so as to change the attitude of the average Christian on the Jewish question."

In the past, haphazard efforts to reach the Jews have been put forth by a few over-zealous Christians. But this is the time for us to put a greater emphasis on this most important field of service. Tragedy has opened the homes and hearts of Israel to the "good news" as found in Christ. Never before have they listened so sympathetically to the gospel message. Speaking from personal experience, in my fondest dreams, I never expected to see such a turning to Christ as I am witnessing today.

The great opportunities add urgency to our duty as Christians. We cannot afford to neglect a people who are wielding a most powerful influence on all phases of our economic, social, political and religious life. Truly, God's time, yea, His set time to favor Zion is come.

MEDITATIONS ON BAPTIST UNITY

By R. T. KETCHAM

In the October issue of "Missions," an international Baptist magazine, the editor presents an article under the caption, "Baptist Unity on World Communion Sunday." Sunday, October 7, 1945, was set aside as World Communion Sunday. The editor of Missions, after speaking about the great world-wide fellowship which such a communion service indicates, says: "In Northern Baptist Churches, however, World Communion Sunday should bring pangs of conscience that should prompt solemn and heart-searching meditation on the current disunity among Baptists created by their needless foreign mission theological controversy. At that last supper in the upper room the men around the table cherished many different views and opinions on the person and the significance of their Lord. 'It would have been practically impossible,' said Dr. Edward H. Pruden in a radio sermon, 'to have drawn up a creed that would have been wholly acceptable to all.' Yet a sublime unity bound the upper room disciples together. Their unity was based not on a creed about Him but on a loyalty to him. Because of the historic Baptist principle of creedal freedom, unity among Baptists can never be achieved by following the road of creedal uniformity. Today's unhappy, broken Northern Baptist unity can only be reestablished on the basis of the unbroken loyalty and common devotion to the Lord and Saviour whom all Baptists acknowledge." Editor Lipphard is greatly disturbed over what he calls the "needless foreign mission theological controversy." In support of his contention that the controversy which is now shaking the Northern Baptist Convention to its very foundations is a "needless" one, Dr. Lipphard points out that in the great communion supper in the upper room, the disciples around the

table "cherished many different views and opinions on the person and the significance of their Lord." He indicates that it would have been practically impossible to have drawn up a creed that would have been wholly acceptable to all.

Even a casual, almost careless, study of the gospel records would indicate that Dr. Lipphard has gotten the thing exactly wrong end to. There was absolute unanimity of opinion among those disciples as to the person and significance of our Lord. In Matthew 16 it is recorded that the Lord asked these very disciples a question, the answer of which would hold within it their "views and opinions" as to His person. "Whom do men say that I the Son of man am?" The disciples answered Him that there was a diversity of opinion among men. "Some say that thou art John the Baptist: some, Elijah: and others Jeremiah, or one of the prophets," Jesus now drives the question straight home to the disciples themselves and says, "But whom say ye that I am? Simon Peter answered and said, 'Thou art the Christ, the Son of the living God.'" It is true that Peter was the speaker, but it is also manifestly true that he spoke for every one of the disciples. Not one of them brought in a minority report on Peter's answer. Not one of them offered a substitute motion. Not one of them offered an amendment. They all took it just as Peter said it. *There was unity for you!* And there and there alone will there ever be unity among Baptists. Dr. Lipphard's plea that unity ought to center in loyalty rather than conviction is one of the most subtle and dangerous of all pleas. No one should give loyalty to another until he has a conviction as to who and what that other one is.

Our Lord times His question as

though He would emphasize its importance. He is on His way to the Cross. He wants from His disciples a statement as to their "opinions and views," as to who it is they think is going to die on that Cross. The difference between Heaven and Hell rides in the balance. If it is just another man who is to die, there would be no particular significance in that fact, but if it was God's Incarnate Son who was to die, that *would* be different.

Our Lord not only timed His question but we believe He desired to produce a certain effect by it. He wanted to draw a clear line of distinction between what the crowds thought of Him and what the disciples thought of Him. The crowds said he is a "good man." Surely John the Baptist, Elijah, and Jeremiah were good men! But the disciples whom Editor Lipphard charges with indecision and lack of conviction rose in their "opinions and views" high above crowds around them and said thou art the "God man."

Our Lord evidently had a purpose in mind in asking this question. He moves from the question, now that it is answered in the affirmative, to the announcement of His Cross. The Cross announcement would mean nothing if His question was to be answered in terms indicating that he was a mere man. He asks the question in order that He might announce the Cross. How empty His announcement of His Cross would have been had it been necessary for Him to set it over against the background of twelve different opinions and views. Since nobody was sure of who He was and what He was, how then could they be sure of what He was to do? We are afraid Mr. Lipphard has read his Bible on this matter at least, in reverse.

CHRISTIAN PATRIOTISM

By REV. H. G. HAMILTON, D.D.

Ladies and Gentlemen allow me to congratulate you as members of the American Hungarian Galician Society of Buffalo in that you have espoused this Country as your National home and its Constitution as your Political Creed. You have been adopted by this the greatest of

all Republics as her sons and daughters. May you ever be found true and obedient, loyal, and devoted to the principles upon which this Government rests.

There are many political "isms" clamouring for recognition throughout the world today, and we must

not take it for granted that a thing is necessarily true because a man in Clerical garb declares it to be true. We must test divine things in the light of Holy Scripture, and political things in the light of the Constitution of these United States. Allow me to mention a few of these

"isms" and give you a brief definition of them:

Socialism says: "If you have two cows you give your neighbor one."

Communism says: "If you have two cows you give them to the Government and the Government gives you some milk."

Fascism says: "If you have two cows you keep the cows, and give the milk to the Government."

New Dealism says: "If you have two cows you shoot one and milk the other, then pour the milk down the sewer."

Nazism says: "If you have two cows the Government shoots you and keeps the cows."

Capitalism says: "If you have two cows you sell the milk and buy more cows."

Personally I like the latter because it offers the suggestion of individualism which has made this country great, and as "an adopted son" myself, I say that anytime I do not like the principles on which this Government is founded, I suppose I can take my bag and baggage and return to Scotland, the land of my forbears. I may not be much profit to them but at least will not be a liability to the land of my adoption.

I congratulate you as a Society on your sense of National loyalty. You have invited me to be your guest speaker tonight because of your appreciation of part of a sermon you read in the press which I delivered from my pulpit in the First Baptist Church of this city. That sermon was a reply to a group of fifteen Clergymen many of whom are members of the most dangerous religion organization operating in America today. I refer to "The Federal Council of Churches of Christ in America." That organization is in no sense representative of American protestantism, the Council does not represent those denominations that still contribute to its support, but frames its own policies and is accountable to no one. Dr. John McComb, a prominent Presbyterian Pastor of New York City, says: "Although it is true the Federal Council talks much about The Gospel it is not the Gospel of Jesus Christ that they mean but the Social Gospel which is simply Communism glossed over with Christian terminology. The messengers of the Federal Council are apparently not interested in delivering men from sin, but in making this world a comfortable place for sinners to live in." Dr. E. Stanley Jones, a prime favor-

ite with the Federal Council, is a social and theological radical who advocates the abolition of the capitalistic system and denies the infallibility of the Bible he professes to preach. I beg of you to remember that God in His Holy Word has forewarned us that "wolves shall come to us in sheep's clothing" to deceive and destroy, and that no good can come either to Christians or this country from men who are political or religious radicals. Furthermore no American can be what he ought to be until he has espoused the faith of our Lord Jesus Christ as set forth in the Bible the infallible Word of the living God, for Christ Himself has said "The fear of God is the beginning of wisdom and a good understanding have all they who put their trust in Him."

It would be well for us as creatures of the handiwork of God to stop once in a while and consider that the God of the universe, the God in whom we live and move and have our being, might perchance have some plan of His own for this world which He made and in which we live. He has indeed a very definite plan as revealed in the Scriptures, but man is so intent on establishing his own plans such as "Making the world safe for democracy" and promoting "The Social Gospel" that he has entirely overlooked God and the Gospel of Jesus and today we are in a terrible muddle.

What is God's plan for the world? Allow me to state it very briefly: In olden days God manifested Himself through the nation of Israel and promised He would send them a King to rule in Righteousness. When He sent that King, in the person of His only begotten Son the Lord Jesus Christ, they cried out: "Away with Him, we will not have this man to reign over us!" But that King is coming back some day. Once He came as a little babe wrapped in swaddling clothes, but when He comes again he will come as King of Kings, Lord of Lords and the only Ruler of Princes, and all the Jews and Gentiles in the universe will be unable to stop Him.

In the meantime God is doing an unusual thing, in fact all God's ways are unusual, but that which occupies His attention today is the calling out from the world a people for His honor. In Scripture this people is spoken of as "The Church" "The Bride of Christ." When the Church is complete, (mark you not the Baptist Church or the Presbyterian

Church or any other denominational group, but from every tribe and nation, all who have accepted the finished work of Jesus Christ on Calvary's Cross for the remission of their sins) then the heavens will open once again and Christ will come forth in the self-same body in which He was crucified on Calvary's Cross, and shall catch up, as when a magnet draws steel filings, all those of every class and color who have been redeemed by His grace. My authority for such a statement is the Word of God, which liveth and abideth forever, for we read in Paul's letter to the church at Thessalonica "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." How this old money-mad, pleasure-loving, war-torn, Christ-rejecting world will be startled when it wakes up to discover that all true Christian believers have been taken away! What consternation will reign on earth! Can you visualize the situation? Christian men driving their automobiles down the street, street cars operated by men regenerated by the saving grace of God, transcontinental trains under the control of Christians, and in a moment every Christian caught away to be with Christ. How soon that event will occur. I cannot say, for God has said: "Of that day and of that hour knoweth no man, no not even the angels of heaven, neither the Son but the Father." "But unto all I say, Watch."

Then the radical religious liberals of The Federal Council of Churches will have plenty of pulpits at their disposal in which to preach their "Social Gospel."

It may be of interest to you to know that the Scripture reveals what will be the order of the earth dwellers when the Church is raptured to be with Christ. When Jesus Christ, the Jew's Messiah, stood before their rulers one day He accused them of rejecting Him, their true Messiah who came to make atonement for the people. He said, "I am come in my Father's name and ye receive me not; if another shall come in his own name him ye will receive." The Scripture plainly tells us who this one is who shall come in his own name, he is The False-Messiah, the anti-Christ, the Man of Sin. He will

enter into a league with the Jews to assist them in their Jewish State, when suddenly, after a few years he will turn on them and break his agreements with them and afflict them in a manner which Jewery has never known. This period is spoken of in the Scriptures as, "the time of Jacob's trouble."

While this anti-Christ, the false Messiah, is busy in the formation of a Jewish State he is also active in the development of the Revived Roman Empire. Someone told Benito Mussolini that the Scripture taught that the Roman Empire would one day be revived, and he thought that he was the one who was destined to do this! That man is yet to come, in spite of the fact

that the worldly wise may laugh and sneer at such a statement.

This revived Roman Empire shall consist of all the nations bordering on the Mediterranean (The Roman Sea) and will include such countries as Turkey, Greece, Egypt, part of Austria-Hungary, Italy, France, Spain, Portugal and the British Isles, minus Ireland. Ireland never was a part of the Old Roman Empire, and neither will she be a part of the revived empire, and that is probably why she has in part her independence today.

The Beast, as head of the Revived Roman empire, will turn against Jerusalem and the Jews, and will gather his armies "the battle of Armageddon" which will be fought in the vale of Megiddo in the land

of Palestine. In the midst of this terrible carnage God will again come to the defense of His Chosen people, Israel, as he did in other days, and shall overthrow all gentile nations and establish his Messianic kingdom on earth, a Kingdom of righteousness and peace. And do not forget that there can never come peace until there first comes righteousness. This will not come by the sway of the church but by the Coming of Christ whose right it is to rule. Then, when He returns, righteousness shall cover the earth as the waters cover the sea, and peace shall be in all of His dominion! For that long-looked-for day we anxiously wait, and say with the Apostle of old, "Even so come Lord Jesus!"

"THY LIGHT IS COME"

By REV. COULSON SHEPHERD

(This message, containing some remarkable quotations from Jewish people, is typical of the excellent messages broadcast each week by Mr. Shepherd, originator of "The Message to Israel Broadcasts," Box 445, Atlantic City, N. J.—Editor's Note).

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

As for me, this is my covenant with them, saith the LORD; My spirit is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Arise shine; for thy light is come, and the glory of the LORD is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee."

(Isaiah 59:19-60:2).

What comfort this Scripture from the Prophecy of Isaiah should bring to every Jewish heart. All through the checkered past of Israel's history every time an enemy came against God's chosen people like a flood, the Spirit of the Lord raised up a standard against him.

It was true back in Egypt. It was true in Samuel's day when the Philistines came against Israel. It was true in the days of the Maccabees. It is true in our day: what a standard was lifted up against Hitler's Germany!

All of these deliverances experienced by Israel in the past were just earnest; they were foretastes of how the Spirit of the Lord will lift up a standard against Israel's enemy, who is yet to appear on the world's horizon. Then the Redeemer, as spoken of by Isaiah in this passage, will come to Zion. Then all Israel will arise and shine; for their light will be manifest, and the glory of the Lord will be risen upon them.

I like the way Dr. Isaac Leeser translates this verse. Listen to it:

"Arise, be enlightened; for thy Light is come, and the glory of the Lord is risen upon thee!"

The Lord God of Israel is calling upon the sons of Jacob to, "Arise, be enlightened; for thy Light is come." In the past few years the Jewish people have become more and more enlightened as respects the Redeemer spoken of here by Isaiah. Let me prove this to you by quoting from some outstanding leaders in Jewry.

Just recently there appeared an article on the editorial page of one of the largest Yiddish Newspapers in the world corroborating my assertions. One sentence in this article reads, "THE JEWS ARE NOW MORE INCLINED TO CHRISTIANITY THAN EVER BEFORE."

The well-known Rabbi Montefiore has this to say:

"I cannot conceive that a time will come when the figure of Jesus will no longer be a star of the first magnitude in the spiritual heavens, when He will be regarded as one of the greatest religious heroes and teachers whom the world has ever seen."

Now hear Dr. Klausner in his book, "A Jew's View of Jesus":

"The teaching of Jesus is an unfolding of the Spirit which leads the Jews Godward. . . . Shall we deny Him?" he asks, "now that we, His brother Jews, are free to face His life and teaching anew?"

Rabbi Solomon Freehof, in his book, "Stormers of Heaven," speaks thus of Jesus:

"The personality of Jesus was such that His Sonship to God was manifestly evident. . . .

"The significant fact is that time has not faded the vividness of His image. Poetry still sings His praise. He is still the LIVING Comrad of countless lives. No Moslem ever sings, "Mohammed, lover of my soul," nor does any Jew ever say of Moses, the teacher, "I need thee every hour."

There is an explosive power in the Christian faith which can capture the souls of men in the calmest moment of their self-contentment.

"I, a Rabbi of Israel, think we should accept Jesus. I think we should teach Jesus to children much as we teach them about Abraham, Moses, Jeremiah and the rest of the great teachers and prophets. Jesus, as we know, was a Jew. He preached divine love. He was a Gift of Love"

Yes, I can multiply such statements from leaders in Israel, but these are sufficient to prove there is an awakening in Israel, and that many Jewish people are acknowledging that Jesus is the Messiah. I have three other statements before me that are most remarkable, and further prove that in the midst of the gross darkness now over the earth, there is light. Before I read these last three statements, I want to call your attention to something that all of us should consider.

A Great Prophet and Good Man

In the statements made by Rabbi Montefiore, and Rabbi Freehof, and Dr. Klausner we note that all three Jewish scholars affirm that Jesus of Nazareth was a great Prophet, the greatest Prophet, and also that He was a good Man. This is acknowledged by every enlightened Jew today. The admission that Jesus is the greatest Prophet of all time, and also that He is a good man, presupposes a problem. Being a Prophet, He knew the truth, and being a good Man He spoke only the truth.

In language that cannot be construed to mean anything else, He claimed to be the Messiah. In an interview while sitting on Jacob's well, when here on earth 1900 years ago, one said to Him, "When Messiah is come, He will tell us all things. Jesus said unto her, I that speak unto thee am He." (John 4:25-26).

On many occasions He claimed to be the Son of God, and even equal with God. Listen to Him, talking to some of His brethren after the flesh, Jews of His day:

"Your father Abraham," He said to these Jewish questioners, "Your father Abraham rejoiced to see My Day: and He saw it, and was glad."

"Then they said unto him, Thou art not yet fifty years old, and hast thou seen Abraham?"

"Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I AM!" (John

8:56-58).

You see He claimed to be the same Great I AM who appeared to Moses in Horeb (Exodus 3). Not only that, but He further said,

"If ye believe not that I AM, ye shall die in your sins." (John 8:24).

Deity or Demoniac

If He is not all He claimed to be, then He is a false prophet, and not even a good man. Anyone making such claims is either demoniac or Deity. All who have truly looked to God for light and have honestly searched the Scriptures, and have put their trust in Him know that He is the Jewish Messiah and the world's only Saviour.

Now in closing, I am going to share with you the views of three more Jewish people. A letter from a New York City listener brings this message:

"I listened to your Broadcast last Sunday: I enjoyed it very much, as I am of Jewish faith, but convinced that Christ is the only Messiah.

That came from the Atlantic Coast. Now listen to this from the Pacific Coast, from Alameda, California:

"Your inspiring message over the radio is so up-lifting. I am a born Jewess, but a strong believer in Christ, the Messiah. May God give, through you, more and more light to my people who are still in darkness about the real Messiah, the Son of David."

Rabbi Lichtenstein's Light

And now hear this from the pen of the late Rabbi Isaac Lichtenstein. After quoting from the Prophecy Malachi (3:1), which reads:

"Behold, I send my angel: he shall prepare the way before me; he shall suddenly come to his temple. The Lord whom ye look for, the Angel of the Covenant, shall appear, saith the Lord of hosts." (Malachi 3:1).

After quoting this remarkable Prophecy, I say, He comments, and I now quote this great Rabbi:

"At the very outset I make my honest and public confession, the result of earnest thought and inward struggle,

that it is my steadfast, unalterable conviction that Christ, and none other, is intended in this passage of the prophet, and that it was fulfilled in His appearance. Yes, a Rabbi grown gray in office, as an old Jew, faithful to the Law, I confess candidly, Jesus is the predicted Messiah of Israel; Christ, and no other, is the Angel of the Covenant, for whom we long, and whose advent our people have ever expected. He is come! This is now my shout of rejoicing, which my lips and pen, and, if God will, my prolonged life shall serve to make known. He is the most worthy successor of Abraham, Moses and the Prophets; for He beheld in cloudless light that which they saw dimly, as through mist, and longed for with holy presentiment and awe."

This leader in Israel, Rabbi Isaac Lichtenstein, further entreates his Jewish brethren:

"Shut thine ears no longer; open thine eyes, search thy Bible, inquire of thy prophets, read the New Testament attentively, and thou shalt find Moses here, the prophets there, Christ the Redeemer, the Messiah, in the midst, God over all."

"Arise, be enlightened: for thy Light is come, and the Glory of the Lord is risen upon thee."

"God who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

"Hath in these last days spoken unto us by His Son, Whom He hath appointed Heir of all things, by Whom also He made the worlds;

"Who being the brightness of His glory, and the express image of His Person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on High" (Hebrews 1:1-3).

In these last days God speaks in His Son: Hear ye Him! He says,

"He that believeth on Me hath everlasting Life" (John 6:47).

May the Lord God help all within the sound of my voice to have eyes to see and ears to hear. AMEN!