

The Baptist Bulletin



FACTS FOR BAPTISTS TO FACE

By REV. R. T. KETCHAM, D.D.

Since publishing our book under the above title in 1935 we have not been able to give so much attention to the gathering of information concerning the defection of the Convention from the faith of our fathers. We have been busy in the constructive work of the General Association and feel that our time can be better spent in such constructive work than in ferreting out all the corruption within the Convention. However, once in a while documents and data come into our hands of such a nature as to make it imperative that the information be passed on, not only to our General Association leaders in order that they may be confirmed in their stand for separation, but also to our host of readers who are still in the Convention, in order that they may be encouraged to separate themselves from it.

Recently a pastor in the Northern Convention sent us a five-page typewritten document entitled "A Scientist's View of Religion" by a certain writer. The name of the writer and his location will be given in a later paragraph after we look at some of his statements.

"What is Religion?"

In the second paragraph of his paper the author asks the question "What is Religion?" and under the heading "Definition" says the following: "A person's attitude toward those FORCES which he recognizes as governing his destiny. In correlation with this definition, it can be said that a person's God is the force or forces which he concedes to govern his destiny; and, therefore, his religion is his attitude or relation to this God—to these forces." Here the author plainly teaches that God is nature and the forces which combine to govern one's destiny. There is therefore no personal God to this man.

"How Did Religion Begin?"

Under this question heading his third paragraph, the author goes on to say that the "early pre-man" finally came to the place where he began to "search for an explanation of the thunder that smote his ears, the lightning that blinded him or struck him dead, the

cold winter, the succession of seasons that brought him food, starved him or froze his children." The author then goes on to say that this man discovered that when he planted anything that the sun and the rain governed his destiny and that a combination of other forces all entered into the picture of shaping his life.

In the next paragraph the author says "Because to his limited comprehension there seemed to be neither rhyme nor reason in it all, it seemed to him that he was playing one end of the game, against some more powerful, cunning, sometimes cruel, and apparently fickle, unseen opponent."

The author then goes on to point out that in view of this primitive man's confusion about all of these conflicting forces he figured it out that by a system of "religious ceremonies, sacrificial offerings, self torture, and long pilgrimages," he might "win the favor of the forces which for the time being he recognized as governing his destiny." This, says the author, is how religion began.

The author goes on to say that these forces around us such as gravity, bacterial causes of disease, infection and disinfection finally brought about an appreciation on the part of humanity of cleanliness, vaccination, sterilization, and spitting into paper handkerchiefs. Thus man was becoming more religious as he adjusted himself in his attitude to these forces which governed his destiny.

"Why Heaven or Hell?"

The author now raises the question as to what motive might be held up before humanity to get them to "be honest, live uprightly, and to refrain from adultery?" Hence, says the author, someone who was a little smarter than the rest conceived the idea of a Hell for the fellow who didn't refrain and a Heaven for the fellow who did. "Thus" says the author, "in response to some such need the concept of Heaven and of Hell emerged."

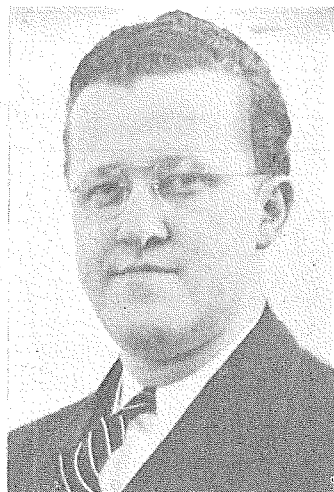
The author says that we must understand the forces that work today. "No longer is a teaching good just because the teacher per
(Continued on page 4, Col. 3)

STUDIES IN FIRST CORINTHIANS

By KENNETH R. KINNEY*

Lesson IX—I Cor. 2:14—3:8

"GOD TYPING MEN"



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The value of the Christian revelation is to be seen, not alone in the fact that it reveals the inward character of the individual, but that it also prescribes the remedy. If it depicts men as being lost in sin, it is only that all such may learn the "Way of life." If it depicts the practical errors of the believer, it is only that the antidote for such may be brought to light. How much then are all men indebted to the wisdom and mercy of God in the giving of the Word. And it may well be remarked in passing, that this Word of the Lord is intended to be taken with all seriousness. To be received with "all readiness of mind and heart" On the penalty of being forever haunted with the thought of what "might have been." As the subject unfolds before us consider first. . . .

I. GOD'S REVELATION CONCERNING THE "NATURAL" MAN. . .

Chap. 2:14 . . . "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned." The "natural" man is the man as he is constituted by birth, just plain, everyday John Q. Citizen. Of this "type" of person God has said: "he rejects the teachings of God's Spirit; for to him it is folly" (20th Cen. trans.). This explains why "not many wise men after the flesh" are numbered

among the "called" of God. It is because the power to see things as they are, whether of a material or spiritual nature, is not so much a matter of learning as INSIGHT, and cannot be acquired from books. It has been frequently said that the man who makes the greatest success of his vocation is the man possessed of at least some "native" ability in his chosen field. That is, that he must have a certain amount of "instinctive" feeling for his work, a sort of "hereditary" GIFT along the line he chooses to follow. Certain it is, whether the foregoing be true or not, that unless, as the DIRECT GIFT of God, men have the "hearing" ear and the "seeing" eye, they will never understand the things of God however learned they may be in other matters. God alone gives to men the power to SEE the UNSEEN. Of Moses it is written: "He endured, as seeing Him Who is invisible." To Peter Christ said: "Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee (this is not of human wisdom), but my Father which is in Heaven (it is a GIFT from above)." Unto the Corinthians Paul had written: "Now we (Christians) have received (as a GIFT), not the spirit of the world, but the Spirit which is of God: that (in order that) we might know the things that are freely given to us of God," and again, "God hath REVEALED them unto us by His Spirit." The "Natural" man however is unable to "receive" this revelation, even though it is a principle upon which he operates in every other sphere of life. Man never thinks of avoiding such "helps" as others may be able to supply in solving the ordinary problems of life, but in matters SPIRITUAL he insists that his own unaided reason will suffice. The scientist avails himself of the microscope in order that he may discover the germs invisible to the unaided eye, as does the Jeweler to detect the otherwise unseen flaw in the stone. The physician uses the stethoscope to determine the condition of the lungs or heart and thus hears what would otherwise go undetected. The astronomer uses the telescope to view the distant heavens and dis-

covers a multitude of worlds which could never be known or seen by unaided sight. Why then should men suppose that in the most mysterious matter of all, the things of the Spirit, his unaided reason will suffice? Common sense should tell him otherwise. Just as the infinitesimal is microscopically discerned; just as distant things are telescopically discerned; just as the inward condition is stethoscopically discerned, so the things of God are SPIRITUALLY discerned and just as NO man regardless of his background is born possessing a microscope, a stethoscope, or a telescope, but must ACQUIRE such in later life if he is to be a Scientist, Physician or Astronomer and understand his calling, so NO man, regardless of his background, is born in possession of the HOLY SPIRIT of God, but must ACQUIRE Him in order to become a Christian, and to understand things that are spiritual. This of course, involves the "new-birth," and thus carries us in thought to. . .

II. GOD'S REVELATION CONCERNING THE "SPIRITUAL" MAN. . .

Chap. 2:15-16 . . . "But he that is spiritual judgeth (discerneth) all things, yet he himself is judged (discerned) of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." Just as the "natural" man is what he is by BIRTH, so the "spiritual" man is what he is by REBIRTH. The natural man is what he has made by NATURE. The spiritual man is what he is re-made by the SPIRIT OF GOD. The natural man is the unsaved man, while the spiritual man is he who has been saved by the grace of God through faith in Jesus Christ. Of this "type" of person God has recorded: "He judgeth (discerneth) all things. . ." To keep one's self from confusion of thought, it is necessary to keep the Apostle's perspective when considering this revelation. The "all things" discerned by the "spiritual" man, of course refers to all things SPIRITUAL . . . to all things God spoken, and thus Bible-revealed. It is not that a man even though "born-anew" by the Spirit of God, even though a "spiritual" man, will understand all matters of a material nature. No, the work of the indwelling Spirit of God is to take of the things of GOD and reveal them unto such as are spiritual. Even here, a word of caution needs to be noted, namely,

that the "new-born" . . . even "he who is spiritual," will not be put instantly and miraculously in possession of the spirit of "discernment." Such a spirit is progressive and dependent upon the believer's "growth in grace and knowledge" in accordance with the divine command: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." Many have been those who have told the writer of their inability to get much from the reading of the Scriptures, questioning why they miss the truths which seem so apparent when once they are pointed out. And it not infrequently happens that such become discouraged and thus, neglectful of the Word. If such be the case with any to whom these words come, we say, don't let this keep you from the Book. Remember the record of the healing of the blind man of Bethsaida, how that, the Lord Jesus, having spit upon the blind man's eyes, asked if he saw ought, to which the man replied that he saw men as trees walking, and that not until a subsequent treatment did the man see clearly. So, even though as yet, your understanding of the Word be clouded, subsequent and continual "treatments" of the Word will give you clarity of vision. And ah, how much of the spirit of "spiritual discernment" is needed by God's people in this day when the Devil's substitutes are being so largely taught in the name of Christianity! Yes, it is true, that, in contrast to the "natural" man to whom the Word of God is "folly," the "spiritual" man, will "discern" . . . will understand the things of God, because of the revealing of the Holy Spirit given unto him. On the other hand, "he who is spiritual," must expect to be misunderstood by the world, as it is written: ". . . yet he himself is discerned of no man." We are reading in magazine and press, how that the people of Britain do not understand the expressions, the language, of the "Yanks" even though both speak the English tongue. Our expressions, our ways of speech and action are foreign to them. It is just so, or more so, between the natural and the spiritual man, between the saved and the unsaved. Though both are of the same "flesh," and both speak the same "tongue," yet the speech and the action of the believer will not be understood by the man of the world. He won't understand why one should prefer to keep the Lord's

day holy, rather than make it a day of worldly fun and amusement; he won't understand why one should prefer a prayer meeting to a political rally; he won't understand why one should prefer to attend church rather than a theater; he won't understand why one should prefer the Bible to a novel. The believer's whole life will prove an enigma to him, and not infrequently will draw his anger, as the Apostle Peter puts it. "Wherein they think it strange that ye run not with THEM to the same excess of riot, speaking evil of you" but . . . "we have the mind of Christ." Just here, let it be said, IF the world notes no difference between their lives and those who profess to be the followers of Christ, something is radically wrong, and that brings us to the following "type" of man referred to in our text, or . . .

III. GOD'S REVELATION CONCERNING THE "CARNAL" MAN. . .

Chap. 3:1-8 . . . "And I, brethren, could not speak unto you as unto spiritual, but as unto CARNAL, even unto babes of Christ. I have fed you with milk and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet CARNAL: for whereas there is among you envying, and strife, and divisions, are ye not CARNAL and walk as (other) men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not CARNAL? Who then is Paul, and who is Apollos, but ministers (servants) by whom ye believed? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor." The change of tone in these verses from those which precede, is worthy of note. In the former, the Apostle speaks of the Corinthian Christians as though they were all that one might desire. They are, in contrast to the "natural" man, a "spiritual" people. In the language of Peter, an "holy nation," but NOW they are a CARNAL crowd. And the word "carnal" simply means "fleshly," referring to the Adamic nature of man. As used in our text, it refers to that person, who though having been "born-again," is walking, not according to Bible standards as befits a true believer, but according to nature, following the ways of the flesh. In

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other words, a carnal Christian is one who has been "unassimilated" by the economy of Heaven. Something akin to this in the physical realm, may be seen in the lives of men and women who have come to our shores from foreign lands, and, although they have been naturalized, have taken upon them the vows of our country, they have never actually become Americanized in their speech and views and acts. Though legally Americans they remain to all practical effects, members of a foreign society. (Incidentally it is from this group of people chiefly, that trouble comes in our civil economy). It is the difference between one's **STANDING** and his **STATE**; between **POSITION** and **PRACTICE**; between **WHAT** one is, and **HOW** one is; so the Apostle says: "As for me, brothers, I could not talk to you as spiritual men, but as to creatures of flesh, mere babes in Christ." (20th Cen. trans.) Remember how that the Apostle in answering the charge that his speaking lacked profundity, was too simple for men of wisdom, said: "Among them that are perfect, (spiritually mature, spiritual), we speak wisdom . . . the hidden wisdom of God . . . ordained before the world unto our glory" (1st Cor. 2:6-7). NOW he reveals his inability to thus speak because those to whom he addressed himself **LACKED** such spiritual maturity, such spirituality, and so he says: "I have fed you with **MILK** and not with meat: for hitherto ye were unable to bear (receive) it, neither **YET** are ye able." What would one think of a man full grown, a native American, who could not speak his native tongue nor understand it? (I am not referring to the physically handicapped). To say the least, one would be filled with amazement, and perhaps, as in the case of those who avail themselves of all the benefits of Americanism, yet refuse to salute the flag which is its symbol, **WONDER** at the lack of appreciation which could result in such disinterest as to make such without regard for their Country's tongue. Yet this is altogether too frequently the exact situation as it relates to the Christian. The language of Heaven, of which he professes, through faith in Christ, to be a citizen, as foreign to him as Greek or Hebrew to the average man. How shall it be explained? Mentally stupid? Morally degenerate? Spiritually reprobate? **NO** . . . none of these things. Rather, **CARNAL!** . . . **FLESHLY!** . . .

WORLDLY! . . . Truly "born-again" . . . actually Christians, but never Christianized in their views, and speech, and actions. They remain to all practical effects, members of a society foreign to the ways of God. (It is from this group of people, as in the case of the unassimilated naturalized Americans to whom we have before referred, that trouble chiefly comes in the spiritual economy). It was so in Corinth, as evidenced by the Apostle's charge, that their ranks were torn with envy, strife, and divisions, declared by him to be the ear-marks of **CARNALITY**, as he says: ". . . for whereas there is among you envyings, and strife, and divisions, are ye not **CARNAL**, and walk as men (of the world)?" —There **IS** a proper field for the exercise of these characteristics. **FIGHT** the good fight of faith; be **JEALOUS** for the glory of God; be **SEPARATE** from all evil and error; but no such ideals colored the "envyings, strife, and divisions" at play among the Corinthian Christians, as Paul charges them with such a spirit, over **MEN'S PERSONS** as he says: "While one saith, I am of Paul; and another, I am of Apollos; are ye not **CARNAL**." Sad to say, no such ideals color the envying and strife and divisions so much a part of many within the ranks of the Christian church today, where too often these very things separate between Minister and Minister; between Christian and Christian; between church member and church member. Enthusiasm for a cause **CAN** be fine; Anger **CAN** verge on the sublime; while Contention **CAN** be a mighty force for good. **BUT** . . . **ONLY** when used in the proper pursuits. **ONLY** when turned upon forces that are contrary to moral and spiritual and common, good. Otherwise, as in the case of the Corinthians addressed by Paul and those of kindred spirit of my age, it is degrading, sensual, devilish. This is not to say that one must always see eye to eye with others, not that there isn't a place for disagreement in one's views, but it is to say, that Christians should be ashamed of themselves when they permit their emotions, their likes and dislikes to run riot, and eventuate in loathing and antagonism. Again we say, if Christians must disagree, let them disagree without being disagreeable.

But now, how shall such ones be handled? Why, always according to God's instruction for the han-

dling of **ANY** error among the brethren. "Brethren, if a man be overtaken in a fault, ye which are **SPIRITUAL**, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." (Gal. 6:1). Such was Paul's procedure. "Who then is Paul, and who is Apollos, but servants. . . ?" How much trouble we Christians, ministers and members alike would avoid if we would exercise what little common sense the Lord has been pleased to implant within us! We have often heard it said of another: "He is his own worst enemy," and isn't that frequently so, reader? In all honesty, must it not be admitted that **MUCH**, not all, but much of the trouble in which men find themselves is brought upon them because of their own impetuous acts and words? Would not the exercise of a dispassionate, unprejudiced spirit, have avoided much of the difficulty? Of course! How much thought and effort we Christians then, ought to give to the development of a "Spiritual" Life. Such a life as to be seen not so much in that pious externalism so revolting to those who realize that such may be but the garment of hypocrisy, but in a "word filled" life which "discerns all things;" which finds the man always on the **CONSTRUCTIVE** side of every issue, who so possesses the "mind of Christ," that his opinion and attitudes are always exercised in the light of an unprejudiced and Christ like spirit. Thus will "every man receiveth his own reward according to his own labor."

FACTS FOR BAPTISTS TO FACE

(Continued from page 1)

formed miracles or was born of a virgin." Here the author peremptorily removes Jesus from the historic category of a Great Teacher.

After several paragraphs in which he discusses man's relation to the laws of nature around him, the author says: "But someone says 'That's only nature.' Such a person's concept of nature probably came," says the author, "from reading such advertisements as 'If Nature Forgets, Remember Ex-Lax,' or, 'If Nature Won't, Pluto Will.'" You can hardly realize that a teacher in any kind of a school could descend to such vulgarity, but before we tell you who this man is and

where he is, let us take another look at his document.

"Immortality"

The author after discussing the fact that he has seen death in the experience of friends and close relatives, and that he has thought of death coming to himself some day, asks himself the question, "Do I also need a conviction that there will be a life hereafter. . . Yes, I need everlasting life; but for my soul not for my body. But what is my soul and how can it live on? My soul is that part of me which lives on in others. It is really the change that I produce in others. Since they in turn will influence their families and their friends differently because of this change, the effect is virtually endless. For example, this talk or in fact any contact will, in this sense, have an endless effect. Does this view of life after death make me behave as did the older view of heaven and hell? Every contact even though casual with a friend has eternal possibilities! This is immortality. In this way, Jesus lives on in us. We are his immortality." And thus on and on for five pages this author spews forth his infidel doctrine, his blasphemous babblings, and spreads before his class the soul poison which will blight and damn forever.

And now who is this man and where does he teach? His name is Arthur H. Steinhaus and he teaches in the Baptist Missionary Training School of Chicago. The quotations which we have given you are from a document from his pen and handed to the girls of his class, one of whom is the daughter of the Baptist preacher who sent us the article.

We have not the slightest hesitation in saying that any fundamental preacher or church who cares one whit for their fundamentalism, can no longer attempt to quiet their conscience by finding some remote alibi for remaining within the fold that will shelter and support a man who can say and teach what this man has said and taught.

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STUDIES IN THE REVELATION

By DR. H. O. VAN GILDER

Lesson XV

THE SEVEN LAST PLAGUES

Text: Rev. 15 and 16

Chapters 15 and 16 belong together, and are the continuation of what was introduced in chapter 11. In between chapter 11 and chapter 15 we have three "insets" (see Study V in the September, 1942 *Bulletin*). These insets have brought before us the Two Wonders, chapter 12; the Two Beasts, chapter 13; and the Two Harvests, Chapter 14. Now, after giving us these pictures, the action narrative resumes with an account of the nature of the third and last *woe* mentioned in chapter 11. Chapter 15 takes us—

Behind the Scenes.

The great drama of "The Seven Last Plagues" is about to be enacted on the stage of this world, and before we are given the preview of that drama we are taken behind the scenes and introduced to those actors who throughout the drama remain invisible to the inhabitants of the world.

"Seven angels having the seven last plagues." Seven is the number of fulness, or completeness, and in harmony with this is the announcement that in these plagues "is filled up the wrath of God."

This fullness of Divine wrath is for living men; the judgment of the wicked dead is not here in view, but rather the "great day of His wrath" (6:17), "the day of wrath and revelation of the righteous judgments of God" (Rom. 2:5), "the day of the Lord . . . cruel both with wrath and fierce anger" (Isa. 13:9). "That day is a day of wrath," declared the prophet Zephaniah, and riches shall not be able to deliver the wicked "in the day of the Lord's wrath," (Zeph. 1:14-18).

But before the angels proceed with the outpouring of divine wrath, we are given a glimpse of rejoicing which these righteous judgments of God shall occasion on the part of the redeemed. If the sea of glass viewed here be the same as that in chapter 4, "It has" (to quote from J. A. Seiss) "become ominously commingled now; for there it was 'like unto crystal' in clearness, but here it is 'mingled with fire.' There it seems to be a part of the eco-

nomy and pavement of heaven; here it appears rather as a mighty reservoir of just judgments about to be precipitated upon the world below. . . The picture of these victorious ones standing on the sea, holding the harps of God, and singing the song of Moses, directly recalls the rescued and victorious children of Israel on the farther side of the Red Sea, beholding the discomfiture of their foes, and singing and rejoicing in the mighty accomplishments of the wonder-working Jehovah." "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath he thrown into the sea. Who is like unto Thee, O Lord, among the gods, who is like Thee, glorious in holiness, fearful in praises, doing wonders?" (Ex. 15:1-11).

Here of course, the song goes beyond that of Moses, and includes the Song of the Lamb, celebrating triumph over sin and death.

It is comforting to perceive that when the great day of God's wrath is come, His redeemed will be above the fiery sea, singing their adoration to their Deliverer. Some of them will have known the wrath of the Devil (12:12), but the wrath of God is not for His own. (See 1 Thess. 1:10; 4:13-5:11).

The Seven Plagues

Many fanciful and extravagant interpretations have been given of the series of plagues described in chapter 16. As to the character of these plagues, Dr. W. B. Riley has uttered a timely and pertinent admonition: "Beloved," he says, "hold steadily to the Word of God. There was a time when Egypt was smitten with every one of these plagues, because she oppressed God's people; there was a grievous sore upon man and beast; their waters were turned to blood; the sun scorched them with exceeding heat; darkness lay over all the land; the sea itself dried up; Satan sent his evil spirit among the people to distemper their minds and harden their hearts; and the very air was filled with thunder

and lightnings. If we accept *that* record as real, why not accept *this* as imminent, and look for the last of it to be fulfilled? One of the dangerous tendencies of this time is touching this very question of refusing to take God's Word as it says. Why should we expect less colossal things to characterize the end of the age? Why should we believe that God whelmed Egypt with plagues because they had oppressed His people and shall deal less severely with Satan himself and his associates, seeing they have been oppressors from the beginning?"

And, in this very connection, it should be remembered that, as these plagues fall, God is preparing to lead His people Israel in a mighty exodus out of all the countries whither they have been scattered and bring them for the last time into their own land. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land," (Jer. 23:7, 8). What more appropriate than the plagues of Egypt repeated at this time on the nations which have held them, and upon the kingdom of the Beast who has persecuted and oppressed them?

The Plan of the Series

It is interesting and instructive to compare the three series of seven judgments by which the action is advanced in the Revelation:

Seven seals (6:1-17; 8:1);

Seven trumpets (8:2-9:21; 11:5-19);

Seven bowls, (16:1-21).

Notice that each series is divided in two ways: By its *nature*, each series is divided into four and three; by its *structure* each series is divided into six and one.

Study each series carefully, and you will perceive that in each the first four events are associated more immediately with the natural world. Doubtless the inhabitants of the earth in that day will be able to minimize the importance of these judgments by ascribing them to merely natural agencies. In Bible numerics, four is the number associated with the material world.

The last three of each series are more manifestly supernatural. The last three trumpet judgments are distinguished as "woes," and in them the hand of God is more plainly dis-

closed. Note this character also in the last three vial, or bowl, judgments.

Look again at each series, and note that between the sixth seal and the seventh there is an inset—an interruption (Chapter 7); between the sixth trumpet and the seventh a longer inset (10:1-11:14); and between the sixth and seventh bowls a very brief break consisting of one verse (16:15).

STUDIES IN GENESIS

By J. IRVING REESE *

Lesson XVI

THE POST-DELUGE WORLD

Chapters 8:9—11:9

INTRODUCTION: *God's unfailing grace*, chapter 8:1-5. You will notice three striking, connected statements here, they are, "And God remembered," "and God made a wind," "and the ark rested." God always remembers His own as we read in Psalm 9:12, "When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble." "God remembers when the world forgets." Read also Isaiah 49:15, 16. His remembrance is inclusive, too, for we read, "God remembered . . . all . . . in the ark." Compare with this Matthew 10:29. He remembers to work: He who can break can mend; he who can wound can heal. For God to see a need is for Him to meet that need. Read again Psalms 42:7, 8; 37:3-5, and remember that in verse 5 of the latter reference "bring it to pass" is better "work," "trust also in Him, and He shall work." He works not only with great power but also with great gentleness, "rested" suggests a settling down gently. See Hebrews 4:9-11; Isaiah 40:11, 12.

The mountain which according to tradition is the Ararat of this account is now called "Ara Dagh," the finger mountain. Its summit consists of two peaks the highest of which is 17,750 feet above sea level, the other 13,420. The recent story of the discovery of the ark by Russian aviators lacks sufficient verification.

I. THE EXIT FROM THE ARK, chapter 8:6-19.

A. *Renewed activity within the Ark.*

1. "Noah opened the window," compare Daniel 6:10. God's peo-

**DON'T
LET
YOUR
SUBSCRIPTION
EXPIRE
!
RENEW
NOW!**



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ple always have a window that opens toward heaven, from this one Noah could not see the waters of judgment nor the cursed earth; some one has said, "If the outlook is bad try the uplook." This window is symbolical, as Noah uses, it here, of the increased prophetic outlook as the period of God's judgment draws to a close. see Daniel 12:4.

2. The messengers sent forth. The *raven*, type of the old Adamic nature of man, satisfied with a world under judgment remains outside the ark and feasts upon the floating carcasses. The *dove*, type of the new nature received at regeneration, finding no "rest for the sole of her foot" in such a world "returned unto him in the ark," so the Christian viewing this world must say with the Psalmist, "Return unto thy rest, O my soul." The second time she returns she brings back an olive leaf plucked off," showing that even in the midst of such chaos the born-again one finds peace and rejoices in the promise of a new creation purged by judgment.

3. The covering of the ark was now removed, this meant still greater vision. Noah and his family entered the ark on the 17th day of the 2nd month of the 600th years of Noah's life, there followed seven days of quiet waiting and then the rain began continuing 40 days and 40 nights until the highest mountains were covered with 22½ feet of water. The ark touched land 3 months and 20 days after the water

began to subside. The ark drew about 11 feet of water, so it was not until 74 days had elapsed after the ark rested that the tops of the mountains appeared; another 40 days before he sent forth the raven, so it was in all 8 months and 24 days from the time they entered the ark until Noah opened the window and 3 months more before they disembarked. Do not miss the patience of Noah's faith in waiting for God. (Habakkuk 2:3).

B. *The God-directed exit.*

1. Ready obedience: "And God spake . . . and Noah went forth." Such obedience is always pleasing to God, read again I Samuel 15:22, 23. It is always harder to obey after the storm has passed. It is worth noticing, also that God went into the ark ahead of Noah, 7:1 and was there after he left, in Isaiah 52:12 is stated a constant law of God in dealing with His loved ones, "For ye shall not go out with haste, nor go by flight: for the Lord will go before you: and the God of Israel will be your reward."

2. It was an orderly exit, each "after their kinds, went forth out of the ark." "After their kinds," in the Revised Version, "after their families" and may speak of increase while in the ark.

C. *The typical lesson.*

1. We have here a beautiful illustration of Christ in His resurrection: (1) In the grave He was surrounded by judgment; (2) He was alive in the midst of death in Sheol; (3) He was liberated from death by the power of the Father; (4) He now is resting for the final consummation, Hebrews 10:12, 13; (5) He will come forth victoriously to a renewed earth.

II. BLESSING BY WAY OF THE ALTAR, chapter 8:20-9:19.

The break caused by the division into chapters 8 and 9 is unfortunate for the blessings of chapter 9 are the result of the experience of 8:20-22.

A. *"Noah builded an altar unto the Lord."*

1. It was an altar of blood sacrifices. D L. Moody wrote, "The second dispensation was founded on the doctrine of the Atonement." The line of march of God's people from Abel to this present hour is blood-marked all the way.

2. It was an altar of accepted worship. It was private worship, "Noah builded an altar;" it was family worship, "Noah and his sons;" it was public worship, the entire population of the earth joined in (Hebrews 10:25). It was acceptable worship for "the Lord smelled a

sweet savour," that is He was pleased with it. Blood-shedding as an approach to God may be nauseating to the Bible rejecting, Christ denying modernist preacher, but it is "a sweet savour" unto God. Compare Revelation 8:3, 4. This worship was made acceptable by the blood sacrifice in spite of the fact stated in verse 21 that "the imagination of man's heart is evil from his youth."

B. *A three-fold blessing promised.*

1. There was the blessing of protection, chapter 9:2, 5, 6, evidently the fear and dread of man had not been upon the wild beasts before the flood. Note that the law of capital punishment was a divine decree for the protection of society, the teaching that this was only an Old Testament, law and that it is displeasing today to have governments practice it is refuted by the two facts, first, generally speaking the race is still under the order of human government established here, and, second, the New Testament clearly supports this in Romans 13:1-7.

2. There was the blessing of provision, verses 3, 4. Meat is here given as food for the first time. It is interesting to note the first things in connection with the flood: Rain; fear upon animals; meat for food; rainbow, and rapid fermentation. While meat was given, blood was forbidden, compare Leviticus 17:11.

3. There was the blessing of production, verses 1, 7. Be fruitful, multiply and replenish, compare Genesis 1:28.

All that Noah and his sons gained at the altar materially we have spiritually through Calvary.

C. *Blessing by Covenant.*

Strictly speaking there are but two covenants, the Old and the New, see Galatians 4:22-31 and Hebrews 8:6-13, both of these are sealed with blood. (For a further study of this and other covenants see the notes in your Scofield Bible).

III. A CONFUSED AND SCATTERED RACE, chapters 9:20-11:9.

A. *The three families of the race.*

1. Ham the progenitor of a carnal race, 9:20-25 with 10:6-20. The curse placed upon the family of Ham, like all curses, was the result of sin (Proverbs 26:6). It is most interesting here to ask, Who did the sinning? Many will readily answer, Noah, but did he? If as many believe, and this writer holds, fermentation was not known before the flood he certainly did not

know of the intoxicating effects of the fermented grape juice. You will find no criticism of Noah in the story. Was it Ham? He was certainly an accessory to the crime for it was he who discovered the naked condition of his father and reported it, however, it seems to have been Canaan who took his cue from his father and became the real sinner in making sport of "the old man," for you will note the constant recurrence of the name of Canaan with Ham's and the fact that the curse fell upon him and his descendants. The probable picture is something like this: Noah lay drunk in his tent, Canaan discovered his condition and, being naturally fleshly and vile, thought it a fine opportunity to embarrass and humiliate the godly old man who had often rebuked him for his sins, so he stripped him of his mantle and then ran to tell his father what he had done. Ham, instead of rebuking his son, thought it a fine joke and, meeting his brothers "in the street" (so Matthew Henry interprets the word "without" in verse 22) with a loud voice and much gusto told his brothers the cute thing his youngest son had done. We are not told in the record that this is what happened but the record implies that it was something like this, for God's wrath tell especially upon Canaan, this would not only be proper if our supposition is true, but would also serve to punish Ham for his failure to rebuke his son.

Still another interesting question that arises here is, "What was the curse? Once more many are ready to answer quickly, Blackness of skin, it has become almost proverbial that the black man is black because he is a son of Ham. Facts do not bear this theory out however for others beside "Canaanites" are black, some "Semite" tribes are as black as any Negroes. Color is probably largely a matter of climate. The curse is plainly stated in verse 25, "Cursed be Canaan; a servant of servants shall he be unto his brethren," it was the curse of servitude. This has always been true and persists today. Every right thinking person deplores the condition into which the American Negro has been forced by the fact of his previous servitude and would like to see that condition greatly improved, yet if the Negro seeks a position of full equality with Japheth and Shem chaos and trouble for all concerned will result, for as surely as the nations hold their

boundaries by divine decree so does the descendant of Ham have his place of racial inferiority. I know that this teaching is not popular in some quarters today, but it is not the only plain teaching of the Word of God that runs counter to modern ideology. Compare I Kings 9:20-22 and remember that those people named were descendants of Canaan.

The race that sprang from this son of Ham has consistently set itself against the purposes of God: It was they who sought to forstall the possession by the children of Shem of the Promised Land, compare Genesis 10:15-19 with Deuteronomy 7:1. The sin of these Canaanites was the same as that which brought on the flood in Noah's day as you will see by a comparison of Numbers 13:31-33 with Genesis 6:4 using the Revised Version. Because of their utter vileness God ordered their destruction, Genesis 15:16 with Deuteronomy 7:1, 2. Even the uncursed branch of this family was opposed to God: From Cush came Nimrod the first to seek world dominion and of whom it is recorded that he was a "mighty slave-hunter against the Lord" or contrary to the will of God, as verse 10 of chapter 10 may be rendered. His city Babylon was the source of heathenism as we have it today and has become a scriptural synonym for rebellion against God. From Mizram, 10:13, 14, came the Philistines, traditional enemies of Israel. So the race of Ham typifies the unregenerate human nature forever set against God. (Romans 8:7).

2. Shem the progenitor of a spiritual race. The blessing pronounced upon Shem looked forward to a chosen line, and is not just a personal blessing, it is "Blessed be the LORD God of Shem" and "Eber" in 10:21 is another form for "Hebrew," and history has revealed the blessing was the manifestation of the LORD God through the coming Hebrew. This blessing was given in sovereign grace, there is no evidence that Shem deserved it any more than did Japhath, it was a sovereign act in setting aside Japhath and choosing Shem, for although his name is always mentioned first Shem is the younger. Compare Genesis 25:23. Let me call attention to the fact that God always takes pains to show us why judgment falls, as in the case of Ham, and likewise that there is no cause for grace but God's sovereign will. All true revelation of the will

and purpose of God has come through Shem, see John 4:22 and Romans 3:1, 2.

3. Japhath the progenitor of an enlarged race, 9:27, 10:1-5. The blessing of enlargement was given to Japhath and his descendants form the great majority of humanity today, known as the Aryan race, including Hindus, Celts, Greeks, Italians, Germans and Slavs. Yet there was a limitation in that "he shall dwell in the tents of Shem." This is true religiously, the Gentiles have no natural position before God, Ephesians 2:12, but through Shem have received and come to know the true God; it is true governmentally, while the Gentile nations by God's permissive will dominate today the true headship of the nations belongs to Israel; it is true financially, although Jews do not like to be told so, it is nevertheless true that the Jews control the world's finance. Even the boundaries of the nations were set in relation to the children of Shem, Deuteronomy 32:8.

NOTE:—These racial divisions are all broken at the Cross of Jesus Christ the representative Man, Galatians 3:26-28; Colossians 3:1, 11. In Acts we have this illustrated: In Chapter 8 a son of Ham, the Ethiopian Eunuch is saved; in chapter 9 a son of Shem, the proud Pharisee Saul, and in chapter 10 a son of Japhath, Cornelius the Centurion. (Psalm 62:9; Romans 3:23; 10:9-13).

"It makes no difference if the flesh
Be black, or white, or brown,
The dying Saviour wore for all
The thorny crown."

B. *The unity of the race broken,*
11:1-9.

The ninth chapter "records two great facts, . . . man's attempt to establish himself in the earth, and God's calling a man out of it, to find his portion and his home in heaven. . . . The human heart ever seeks a name, a portion, and a center in this earth. It knows nothing of aspirations after heaven, heaven's God, or heaven's glory,"—C. H. M.

1. The unity of the race, "One language, and of one speech."

2. The decision to build, "Let us build a city and a tower." Degenerating civilization has always tended to build cities, compare Genesis 4:16, 17, and note the present trend today away from the country and into the cities. Their desire was to "make us a name," the word "Shem" probably means "name of renown" and it is suggested that af-

ter God chose Shem for special blessing the others said, "We will make a Shem for ourselves," thus man has ever thought to outdo God.

3. The visit of deity in judgment. The first two recorded visits of God to the human race—in the garden of Eden and here—were for judgment, praise God that He later came for salvation not judgment, John 3:16-18. The plural pronoun used here by Jehovah is suggestive of His trinity.

4. Confused and scattered. Their plans were defeated, their language confounded and themselves scattered, and as they have never been able to return to one language so they have never risen from their state of confusion. As man "journeyed from the east" with his back to the sunrise and descended into the "plain of Shinar (walking sleep)" only to build beneath the skies of self-made brick, he attained only the judgment of a neglected and defied God.

In Genesis 11 God gives various tongues as an evidence of His judgment, in Acts 2 He gives His Gospel in various tongues as an evidence of grace and in Revelation 4 all tongues join in His praise as a result of glory. Sin and salvation both effect the tongue, James 3:1-14; Psalm 51:14.

ORDINATIONS

LEYMON W. KETCHAM AND
RALPH E. MUCHER

In response to a call from the First Baptist Church, Atlantic City, N. J., a council met Wednesday, July 6 for the examination of Mr. Leymon W. Ketcham and Mr. Ralph E. MUCHER as to their fitness for the Gospel ministry. The council expressed themselves as satisfied with their statements and the church proceeded to the public ordination of these two brethren Wednesday evening, August 11th.

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JAMES W. ANDERSON

At the call of the Emmanuel Baptist Church of Flint, Mich., a council convened September 7th and examined Mr. James W. Anderson, the Pastor of the church, as to his fitness for the Gospel ministry. The council unanimously expressed themselves as satisfied and the service of ordination was carried out the same evening.

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FLOYD DARLING

In response to a call from the Hagerman Baptist Church of Water-

loo, Iowa, a council met Friday, September 10, and after thorough examination of Mr. Floyd Darling, expressed themselves as satisfied with his statements and the public ordination was carried out by the church Sunday evening September 12.

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DONALD E. DOUGLASS

Responding to a call from the Walnut Street Baptist Church of Waterloo, Iowa, a council met Monday, September 13, and after listening to the statement of Brother Donald Douglass expressed itself

as being enthusiastically satisfied with the candidates position and the church carried out the ordination service the same evening.

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HARLEY EISENTRAGER

Upon the call of the South Jefferson Baptist Church of South Jefferson, N. Y., a council convened September 10 to examine Brother Harley Eisentrager as to his fitness for the Gospel ministry. The council was unanimous in its recommendation for the church to carry out ordination. The public service was held the same evening.

PASTORAL THEOLOGY

By **EARLE G. GRIFFITH, D.D.**

(President, Baptist Bible Seminary)

Chapter 32

"WHEN IS A CHURCH, A CHURCH?"

Phil. 1:1, 2; Rev. 1:11



INTRODUCTION—Not all will agree with the contentions and conclusions of this chapter. Certainly no one of serious mental trend will deny that if we are to have real local churches we need clear definitions and descriptions of them, as well as ideals and objectives for them. There are many who see in the Bible a very clear Theology but never see any Ecclesiology. Differently stated many never seem to apprehend that there is a vein of truth in the Scriptures presenting the meaning and ministry of local churches.

In late years there has been considerable volubility on the subject of what men now call, "Body Truth." By that designation is meant the principles laid down in the New Testament for all Christians of whatever name taken collectively. It means God's message for the Body of Christ. The writer does not care to stir up any verbal war-

fare with those who feel called to be apostles of "Body Truth." He would dispute the claim that clarifying thought on and advancing the interest of a real local church is inimical with the highest interests of the body of Christ. The two lines of teaching are mutual.

Nothing could be plainer than that the New Testament shows that the growth and maturity of the Body of Christ in the world is more than measurably dependent upon the instrumentality of both the individual believer, and the local church.

It is hard to understand how any person can be an intensive reader of the New Testament and fail to see that the bulk of Paul's writing ministry is to actual, historical churches established under his oversight. In fact a good deal more is said to and about the clearly prescribed, localized unit of Christians, than is said to or about the Body of Christ. We have a conviction that the somewhat popular way of handling the last book of the Bible has in many instances done injury. Many so eager to give an interesting and coherent prophetic interpretation of the second and third chapters of the Revelation have failed to remember that there were seven actual local churches named by the Lord Jesus Himself as special objects of His solicitude. Whatever we may gather in the way of prophetic lessons from those messages to the churches to which they

were originally addressed they dealt with facts and serious situations which they as Christians had to face. It ought now to be obvious that the great need of the hour is not nebulous talk about Christ's Body but clear scriptural convictions concerning what forms, as well as what constitutes a local church and its design in the world.

From this chapter a rather awkward question is proposed, namely, when is a church, a church?

First: **WHEN ITS MEMBERSHIP PREREQUISITES ARE REGENERATION AND IMMERSION.**

Acts 2:41 gives summary support to this. "Then they that gladly received His Word were baptized." It would be an inestimable boon to the church of our day if we had a procession of George Whitefields who would make the temples of worship and the open country spaces ring with the divine ultimatum, "Ye must be born again." Ministers are wont to discuss problems peculiar to their own churches. We shall probably discover when it is too late that the real problem common to our churches was the want of individual regeneration. It is more than desirable to have any type of person, including the worst of sinners, to attend stated or special services of worship conducted by the churches. But church membership itself should consist of an exclusive society of people who can lay just claim to a spiritual birthright and have afforded the world a beautiful symbol of that experience by submitting to immersion.

Second: **WHEN BIBLE DOCTRINE IS THE BASIS OF BELIEF AND ACTION.**

There is a pious notion extended hospitality in many quarters to the effect that articles of Belief, Creed, Confession, etc., are passe. Whatever is found in these of purely human origin were better deleted. At the same time enlightened believers do have certain Christian convictions and these should be reduced to formal written expression. The measuring rule for all must be the Bible. There should be a "Thus Saith the Lord" for every tenet taught and action required. We are convinced that tampering with the truth was not tolerated in Apostolic times. Scriptures were not only declared to be the product of direct divine inspiration but they were likewise to be received, obeyed, and transmitted. The local church was the channel for such transmission.

Third: **WHEN IT IS SOVER-**

EIGN and SELF-GOVERNING IN POLITY.

The independence of the local church needs world-wide affirmation. There can be no greater danger beset the pathway of Christians than for an individual or group by self elevation, or by the assumed authority of others, to be raised to pre-eminence in a given district or area. A local church so long as it is law-abiding is answerable to no one save Jesus Christ, its Supreme Head. Departure from this simplicity and proper vestment of authority have done more to corrupt the churches than any other single factor.

The Bible lucidly advocates the teaching that every church is a separate and complete entity in itself. In Revelation chapters two and three the Lord Jesus Christ Himself recognizes each of the seven congregations to be an entire Christian unit apart from every other unit. The Lord did not mean for one person to preside over the affairs or destiny of all the churches. He did not give one solution for all their problems he did not speak of them as if they were banded together in an indissoluble organization. He addressed each congregation separately. So we have no less authority than Christ Himself for the doctrine of the sovereign rights of every local church.

Pastors should keep their congregations clear as to how this principle is to be given specific application. The autonomy of the local church applies to the question of reception, retention, and dismissal of church members. It applies to individual and collective discipline. It applies to all matters of finance. It applies to the nature, scope and all the work of missions. It applies to the ordination of one divinely called to the Gospel ministry. It applies to the purchase, upkeep, encumbering or sale of property. It most emphatically applies to calling, continuing with, or releasing the Pastor. No worthy prophet of God surrounded by people worthy of the name Christians will ever allow outside interference with the internal welfare of his church. The church at Jerusalem and the Apostles themselves declined to accept whip-hand authority over the Christians in Antioch. Every semblance of popery among believers should be exterminated.

Fourth: WHEN IT KEEPS ITSELF IN A STATE OF SPIRITUAL HEALTH.

It is not uncommon to hear one of mature years remark, "If I had the health and strength which were once mine I should be happy to undertake the carrying of heavy responsibility." As with physical attainments so with spiritual, strength is indispensable. The first objective of the church is not as so many often remark, reaching others with the Gospel. The first end of the church is to sustain itself spiritually. We do so little because we are so little. When Christians lose their zest for seasons of social and secret prayer, when the preaching and teaching of the Bible no longer find a hearty response in their souls, when worship becomes routine, they have robbed themselves of the sparkle, lustre and glow that belong to a real church. Stated otherwise, when the appointed means of grace are neglected by a church, even though the mechanical and external relations may be maintained, the resultant is something less than a church.

In this connection it is appropriate to say that health among Christians is like health among trees or other forms of plant life, there must be some pruning. There must on occasion be loss if there is real gain. Christian discipline is indispensable to heartihood in the life of a local church. When people become latitudinarians in belief, or libertines in practice the church does not need them and they will sustain no loss by being first warned and then if the warning is ineffectual excluded. I Corinthians 5:11, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such as one no not to eat."

Fifth: WHEN ITS CROWNING OBJECTIVE IS WORLD EVANGELISM.

The church of Jesus Christ is not under sealed orders. Its mission, course of action, and designs are common property. A divine dictum uttered two millenniums ago still stands unaltered, Mark 16:15, "Go ye into all the world, and preach the Gospel to every creature." Military and political circles have created the phrase, "Global Strategy." That is very old terminology to the ambassadors of the King of Kings. The invasion of the nations with that "Sweet and blessed story of the Christ who came from glory" is the solemn ob-

ligation of every Christian and local church. We must go, let go, and help go. This work would be worth the supreme effort of angels but it is entrusted to redeemed souls. We have a Gospel that knows nothing of geographic, or racial, or religious, or time boundaries. We doubt if it is possible for a church to decline or die if it accepts wholeheartedly Acts 1:8 as it's working platform. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Love for Christ accompanied by love for those for whom He died are the hall marks of every company of saints worthy of the name. Probably a good conclusion for this chapter would be a simple definition of a local church: It is a society of believers immersed on a credible confession of faith; having New Testament officers; self-governing in polity; maintaining the ordinances; voluntarily banded together for worship, fellowship, work, and the world-wide propagation of the Gospel.

THE BIBLE DOCTRINE OF SEPARATION

By REV. CLAYTON GRAY

Separation a Doctrine of the Scriptures

The Word of God clearly sets forth a Doctrine of Separation and this doctrine is summarized in Second Corinthians 6:14-7:1. This Bible teaching concerning Separation has brought The Empire State Fellowship of Regular Baptist Churches into existence. We believe that every Christian should practice Separation, that every church should stand for Separation, and that every pastor should preach Separation to his people. Any consideration of this doctrine should be completely divorced from human wisdom, personalities, prejudices, and sentiment, and should rest upon divine revelation alone. Let us study briefly The Bible Doctrine of Separation.

The Principle of Separation

Let us first of all look at The Principle of Separation as stated in Second Corinthians 6:14-16. The believer is forbidden to be "unequally yoked together with unbelievers." The mention of the "unequal yoke" carries us back to Deuteronomy 22:10, "Thou shalt not plow with an ox and an ass together." This ban

upon the "unequal yoking of the ox and the ass," two animals of different size, strength, and nature, was one of the many such prohibitions calculated to remind the Israelites that they were a Separated people. The Apostle Paul then proceeds to give a five-fold question that points out, that which the New Hampshire Confession calls, "the essential and radical difference between the righteous and the wicked." It is clear that this query expects an answer that there is no ground upon which the saved and the unsaved can meet. According to God's Word the believer has a New Birth, a New Life, a New Nature, a New Walk, a New Song, a New Name, and a New Hope. The unbeliever has none of these. In verse 16 the Corinthians are reminded that they are "the temple of the living God." This difference between the righteous and the wicked is the basis of The Doctrine of Separation.

The Practice of Separation

Our basic passage of Scripture also commands The Practice of Separation. In verse 17 we read, "Wherefore come out from among them, and be ye separate . . . and touch not the unclean thing." Separation is thus presented not only as a Principle to be believed but also as a Practice to be followed by the Christian.

In the New Testament passages dealing with this subject we find:

1. Separation from troublemakers (Romans 16:17-20).
2. Separation from the immoral brother (1 Cor. 5).
3. Separation from the unbeliever (2 Cor. 6:14-7:1).
4. Separation from false teachers (2 Cor. 11:1-4, Gal. 1:6-9, 1 Tim. 6:1-5, 2 Tim. 3:1-5, 2 John 10, 11).
5. Separation from the appearance of evil (1 Thess. 5:22).
6. Separation from the disorderly brother (2 Thess. 3:1-18).
7. Separation from heretics (Titus 3:10, 11).
8. Separation from the world-system (Heb. 13:13).

This is God's Word and we must remember that it is not optional but obligatory for every Christian. The conviction that the Word teaches Separation must be followed by the active obedience to the Word. The Christian is variously instructed "not to eat with them" (1 Cor. 5:11), to "touch not the unclean thing" (2 Cor. 6:17), "to have no

fellowship with them" (Eph. 5:1-14), "to have no company with them" (2 Thess. 3:6, 14), and "to receive him not into your house" (2 John 10, 11). The teachings of religious leaders should be "tested" (1 John 4:1-4) and the teachers themselves put on trial (Rev. 2:2), to ascertain whether they are true to the Word of God or not. A Christian who belongs to a church that tolerates and supports the denial of The Fundamentals of The Faith or a church in fellowship with other churches that do not stand true to The Faith, has no other course open to him than that of Separation in Obedience to God's Word.

The Promises to the Separated

Now let us note The Promises To The Separated given in verses 17 and 18. "I will receive you . . . I will be a Father unto you . . . Ye shall be my sons and daughters." Who among us would not desire such a personal, intimate experience of the Fatherhood of God? It is promised to The Separated. It is the testimony of all who have ever followed the path of Separation that Satan has a peculiar hatred for The Separatist. And we must hasten to remind every one reading this message that we are travelling in the company of The Apostle Paul, Martin Luther, John Wesley and Charles Haddon Spurgeon, when we walk the path of Separation. Down through the ages Separatists have encountered great opposition and persecution of varying degrees of intensity. On the other hand, God has a peculiar love for His children who Separate themselves in Obedience to His Word. Brethren, I covet for you all that Fatherly love.

The Perfecting of Holiness in the Separated

Finally, Paul speaks in chapter 7, verse 1 of The Perfecting of Holiness In The Separated. Separation is the practical outworking of sanctification. The successful attainment of holiness of life will be found along the path of Obedience to the Written Word. So we are told to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." We are sanctified through the Truth. As we bring our lives into Obedience to that Word, which is The Truth, we are sanctified, set apart from the unholy and unto God the Father. Please note again that this whole passage is not the word of some cantankerous, irresponsible

separationist, but The Word of God. Three times, in verses 16, 17 and 18 we read—"as God hath said," "saith the Lord," and "saith the Lord Almighty." This three-fold cord will not be quickly broken. God will keep His Promises.

"Thou hast magnified Thy Word above all Thy Name." Psalm 138:2. "Wherefore come out from among them and be ye separate." 2 Cor. 6:17.

G. A. R. B. COUNCIL FALL MEETING

The fall meeting of the Council of Fourteen of the General Association of Regular Baptist Churches met with the First Baptist Church of Mishawaka, Ind., September 8, 9, and 10. Thirteen members of the Council were present and had two days of hard work in which much was accomplished for the help and betterment of the Association.

Each year at the Annual Meeting of the Association the Council has been distressed because it had to meet so often during the actual sessions of the conference. This procedure not only robbed the council members of much of the joy and blessing of the sessions but in some instances left the impression with some that the council members were not particularly interested in the actual conference sessions. Each year the council has tried to overcome this but without much success. However, plans were laid at the Mishawaka meeting to take care of this situation in the future. Each council member pledged himself to arrive at the place of the annual meeting on Friday before the conference opens on Monday and have all council business out of the way before the opening session. This, of course, means being away from their churches an extra Sunday but it is believed that this extra sacrifice will mean much to the Association.

Action was also taken by the Council authorizing the Publication Committee to investigate and lay plans for the change of the Baptist Bulletin from a monthly to a weekly. The problems in this direction are manifold but there is no question but that the move is desirable.

Another matter which was prayerfully discussed by the Council and will be placed before the Association at its next Annual Meeting, is the dire need for a full-time representative of the Association in the field. The constant break-up

within the ranks of the Northern Baptist Convention with the consequent avalanche of correspondence and inquiries which come through the Editor's office and office of the Secretary has reached the point where it is practically impossible to handle it any longer by volunteer labor. Scores of churches all over the land want information, help, and

advice in these days. The G. A. R. B. should be in a position to give them the services of a capable, wise, level-headed, sane, and godly man to help them in their problems.

According to present plans the next Annual Meeting will be held in the Wealthy Street Baptist Church, Grand Rapids, Mich., May 15, 16, 17, and 18.

GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

EDITOR'S NOTE: We are happy to begin again the series known as "God's Highway in Brazil" written by Mrs. Grace Heidt Stull. Mr. and Mrs. Stull have just arrived back in Manaos, Brazil, and this present article is the first from Mrs. Stull's pen. It is a story of thrilling interest covering their uncomfortable and many times perilous journey by plane and boat back to the field of God's choice for them.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things." *Psa. 72:28.*

"Speed away, speed away on your mission of light,
To the lands that are lying in darkness and night;
Tis the Master's command; go ye forth in His name,
The wonderful Gospel of Jesus proclaim;
Take your lives in your hand, to the work while 'tis day,
Speed away, speed away, speed away."

—F. J. Crosby.

This morning as the river boat cuts slowly and smoothly through the waters of the Amazon River, one is constrained to look back over the way as the Lord in His grace and mercy has opened it up. The words of the old hymn, "Speed Away," must have been sung as a prayer by the dear friends in Walnut Street on the occasion of our farewell service. In the week that followed God broke down iron bars and opened closed doors.

First of all our passport was delayed but in answer to prayer it came through in time for us to take the train to Chicago on the evening of July 5th. We arrived in the city about 8:30 A. M. not knowing what our next step would be. The flying date with Pan-Air, which had been on file for months, called for us to be in Brownsville, Texas, on Thurs-

day morning, and that was Tuesday morning.

Willard called the various consuls who must give us visas and found that the only one which we would be unable to complete that morning was the Brazilian visa. Then he called the airport and found that we would be able to take a plane at 12:30 noon, arriving in Brownsville, Wednesday morning. We felt sure that again God was working things out for us.

We hired a taxi and drove to the various consuls, in order to save time, and reached the airport twenty minutes before the plane was to leave. That night, with the temperature at 103 we arrived in Dallas, Texas, and were informed that our next plane would leave at 3:30 A. M. Billy was air sick but the minute we hit land he had a ravenous appetite and enjoyed his supper to the "nth" degree.

Two o'clock the next morning found us up and soon after at the airport ready to leave. One of the most trying parts of the journey proved to be that early morning flight from Dallas to Brownsville. The landings and take-offs were very frequent and the heat was so intense that all of us were greatly relieved when we were really in Brownsville. After checking with the Pan-air representative we found that according to reservations we would be leaving the next morning at 9:30. 1,400 miles in 7 hours actual flying time, surely that was speeding away.

On Thursday morning the Pan-Air official at the hotel informed us that we would not be leaving until 11:00 o'clock. After a leisurely breakfast we made our way to the airport, thinking that it could be no harm to be on hand early. When Willard went to check with the traffic director, he said, "Well, there are still two seats on the 9:30 plane, but someone told us that you wouldn't be able to make it." Once

again God over-ruled, and we had the quiet assurance that He wanted us on that particular plane.

There followed miles and miles over barren planes and mountainous regions of Mexico. We shall always remember Mexico City, not because we went sightseeing but because of what happened there. On our first trip to Brazil we had discovered a certain brand of Refreshing Cologne which was superb for air-sickness or seasickness. We had invested in a bottle especially for the trip from Texas to Peru and the first day had been enjoying it to the fullest extent. We found that when Billy turned a bit white some of the Cologne on his forehead would ward off the nausea. In Mexico City when we had to get off the plane we left the bottle with several other things in our seats. As I passed the steward I asked, "Will any of our things be molested in anyway?" He assured me that they would not be but when we came back everything was there, except — the Cologne. We searched in vain but we never saw it again. Someone evidently thought it was liquor or some expensive kind of perfume. We finally arrived in Guatemala in the evening around 7 o'clock. The last hour of flying was really difficult. The high altitude and frequent showers caused little Billy a great deal of distress. He was a very white specimen of humanity when we left the plane. But through the storm clouds that afternoon I had seen a rainbow, and swiftly the reassuring peace of God's keeping power came to me.

Air hostesses met us in Guatemala with corsages of violets and we found ourselves surrounded by beautiful mountains. There were three hotels, and we had no one to advise us, but what a lovely place we found. Good food, clean furniture, comfortable beds, and the most gorgeous flowers—white dahlias in the reception room and hundreds of others almost too beautiful and perfect to be real.

In the morning as we again made the trip to the airport, we thought, surely the missionary who works here would have work in pleasant paths. But the next instant when we heard the bells ring, and saw the many old women and girls in dead black hurrying off to early morning church we realized that even here the missionary would have heartaches and discouragements.

That night we arrived in Panama and were told that our seats had been requisitioned and that we

would be delayed at least a week. At the hotel we were a little group of disheartened travelers as we found that the cheapest room we could get would be \$5 a day and that without bath or meals. Yes, the meals were extra, and exceptionally so, but in price not in quality. Willard dined on corn soup, while I ordered soup, potatoes, and meat to share with Billy. The bill was \$1.75 without the tip. We went back to our room. It was dirty, hot, and there was no way to open the windows without giving up all privacy. The French doors opened on to a common balcony and we must either run the risk of having our things stolen or spend the night roasting.

The next morning Willard went out to finish the visas for our passport but before he went we had a special little prayer meeting. While he was gone I read, "For your Father knoweth what ye have need of," and surely He did. On the plane from Brownsville to Panama, I visited occasionally with a Miss Strickler, an American nurse stationed in the Canal Zone. The afternoon previous to our arrival there she said, "Why don't you look up the Baptist minister in the Canal Zone? He is a friend of my buddy, and I'm sure he could help you. Maybe, you'd like me to call him." I don't even remember how I answered her but I shall never forget how the Lord answered.

About 10:30 a. m. Dr. Taylor, the Baptist pastor, called and invited us to their home. He said it was very humble and that they had two children, twin girls, age 3, but if we could make out, we were welcome. A few hours later Willard came back to move to a different hotel. I said, "Oh, no, God has provided a better place."

You have heard of pressed down, running over answers, well that was certainly true. We were treated like royalty. If that was a sample of Southern hospitality, then we all vote for more of it. We enjoyed food direct from the States, water that was pure, milk that was pasteurized, and all the little niceties of life which we thought we had said goodbye to for a long period of time. I was able to buy more baby food for Billy and Willard was given a new summer suit by Dr. Taylor. They were so kind that we began to pray that God would hasten our departure date so that we wouldn't be more indebted to those gracious, godly, Christian people.

After a five day wait, when many people had been held up for two weeks, Willard came back with the news that we would be leaving the next morning. One of the army chaplains was kind enough to recommend a good hotel in Guayaquil, Ecuador, and also to tell us of a Mr. Reed, an American business man, who is also in charge of the Christian Missionary Alliance work there. But as we proceeded farther on our journey we found that in spite of travelling by plane the conveniences and service grew more inferior. Usually the company makes reservations for all of its passengers but since they had failed to do this, upon our arrival in Guayaquil, we found the hotel full except for a single room. Mr. Reed advised us to stay there however, because the water and milk would be safe for the baby. It was not until we were leaving that we learned the reason why; a child had died that same week of typhoid fever.

Again the news for continuing our journey was discouraging. There had been a real tie-up of traffic there and another party of missionaries had waited more than two weeks for a plane. Willard, the next day had been able to secure a double room for us so that we were enjoying comfortable surroundings and food. But travelling by air is never in keeping with a missionary's pocket book. He haunted the air company office and the following Sunday we were told to pack and be ready to leave. So we checked out of the hotel at 8:30 and at 11:00 we were still waiting. Then we found that we were the victims of a South American "manhana" and we moved back into our rooms. We had so many miles still to travel that we were very much concerned about our funds. On Monday we were told that they would try to get us out on Tuesday, but on Tuesday again we were taken off. Willard was going without breakfast to economize and began talking about doing without supper. But I convinced him that we must stay well, so we kept on eating. The next morning when we went to the office, he found that we were scheduled to leave. However, about that time the chief dispatcher came in and told him it was impossible. Then Willard reminded them of the promise in Panama that we would be on our way at the latest in three days. He told them that we had a long journey still ahead of us and any more delay they would have to pay our hotel bill. So it was decided

that we would go that morning but that our bags might have to follow us.

We packed again but scarcely dared believe we were going until we entered the airport office and the dispatcher said, "Well, Mr. Stull, we are going to get you all the way through today!" Say, we felt just like breaking into the Doxology in front of the whole group. On the plane that morning there was an American soldier. At one of the landings he walked up to us and asked, "You people are missionaries, aren't you?" There followed a happy time of fellowship together and when he learned our destination was the same he said, "There are missionary friends of mine there, Mr. and Mrs. Wiman, and if I know them as I'm sure I do, you won't spend much time in the hotel."

After landing in Chiclayo, we went in the car to the hotel and a young Swiss man connected with the Nestle company, helped us in getting information regarding our next air trip. He told us that the trip over the Andes Mountains was very dangerous but the pilot was very good. He calmed my fears somewhat by telling me that the plane often carried children. He also helped Willard with the business of registering at the hotel.

Chiclayo is up in the mountains and it was really cold. People were wearing stockings, coats and shawls. We learned that we would be held up one day only if weather permitted. With the cooler climate came ravenous appetites and to our dismay we found that dinner would not be served until 8:00. We sent down for food for Billy and what do you suppose they sent? French fried potatoes, a huge thick steak, and a fried egg, swimming in grease! a lovely ripe banana was its one redeeming feature. When dinner time arrived we had some difficulty ordering but finally decided on soup. There were so many bugs in mine that I had difficulty in eating. Willard insisted that it was delicious and laughed at me for picking out the bugs. I guess the vacation at home was a little long and the journey by air too fast, for any easy and quick adjustment to bugs and roaches.

After dinner was over we set about to retire in order to keep warm, the mountain air had been such a distinct change for us, when we were surprised by a knock at our door. Imagine the joy that filled our souls when we found our soldier friend, Mr. Brown and two

soldier friends together with the missionary couple, Mr. and Mrs. Wiman. We were really thrilled when they extended an invitation to spend the following day with them. We accepted in a hurry so that they wouldn't have time to change their minds."

We had a lovely time and witnessed what seemed to us a missionary "Utopia" so far as food is concerned. They had their own mission compound which looked like an Indian adobe village and in the midst of it a very American bungalow. They had their own cow, the milk had been tested so that it was safe, made their own butter, baked their own bread, and had their own vegetable garden. This was the section of Peru where it only rains once in sixteen or seventeen years and the people always consider it a real detriment because everything is done by irrigation there. That noon as we sat enjoying a delicious chicken dinner, I thought of the dirty kitchen and the "buggy" soup back at the hotel, and thanked our Heavenly Father a second time for bringing the soldier our way.

The trip over the mountains is so high and so dangerous that very often the pilot goes up for an hour and then comes down and waits until a day of fairer weather comes. Surely again the people at home must have been earnestly praying for we went off that same day. But even so I spent most of the night praying. It wasn't that I was afraid for myself but for the baby. The night before we had talked about it and someone had said that years ago missionaries with five or six children took off in little sailing vessels, and I felt very small and unworthy indeed. But one of the soldiers comforted me by adding, "Yes, but did they fly that many thousand miles up in the air?"

We dined very light that morning, all three of us on oranges, and then were packed into a station wagon and carried out to the air port. As we stood waiting for the Peruvian pilot we saw the Panagra plane bound for Lima come in and go out again. We looked at that huge twin-motor plane and then we looked back at the Peruvian plane that was to carry us across that dangerous mountain range and had the same feeling as one looking at a Cadillac and a Model T Ford. How glad, how glad we were for the precious promise that "underneath are the everlasting arms." There was one pilot, and we were the only passengers.

The little plane mounted like a bird, up, up, up into the sky. As the altitude became higher and higher the pressure upon our heads became almost unbearable. Billy cried and there was nothing to do but let him cry. Our own heads were almost bursting and on top of it all, I had neglected to put on a sweater or a warm coat for myself. It was really cold up there, the mountains were snowcapped and the wind was blowing at a terrific rate of speed across them. For miles and miles we saw nothing but those snow covered peaks, it seemed an eternity, and then the pilot turned and said that we were going to descend a little. That was really sweet music to our ears.

About fifteen minutes later a rain storm caught up with us and the pilot turned around to Willard and explained that it was very difficult to find the city and would we please help him. I have never lived through such an experience. The whole trip was one continuous prayer sometimes uttered and sometimes only a silent supplication. We were surrounded by mountains so that it seemed that at any time we would go into the wrong cloud and bump into one of the mountains. Finally the pilot after circling around and around decided to land at a little station fifty miles from our real destination. But he didn't tell us that and suddenly he came down out of the clouds and landed in what to us looked like a cow pasture. If we hadn't flown for some time, I'm afraid Billy and I would both have gone through the ceiling but I'm always careful to hold on tight in landings and take-offs.

We found ourselves surrounded by a group of natives and the rain was coming down in sheets. The pilot mumbled something about being impossible to go on and beat it. We scrambled out of the plane and ran over to a little shack where there was shelter. There we waited for three hours while the pilot had dinner and the weather cleared up. I fed Billy on apple and cracker. When I had finished peeling an apple I gave the peelings to a little boy to throw away and he ran back of the building followed by ten or fifteen children and from the racket that came around the corner I feel quite certain they had a real fight over the handout.

My, but it was hard to get back into that plane. I felt as if I'd be willing to walk the fifty miles and carry Billy on my back. But after we had been up a short time the

pilot turned around and told us that we were going to make it all right. The ground felt so good when we walked across that field in Yurimaguas, it was really wonderful. The Wimans had given us the name of the missionary working there so we made our way to his house followed by a group of boys who were carrying our luggage. The weather was very hot, our heads were bursting, Billy was hungry, and we did not know the next step but we were glad to be somewhere again.

We found Mr. and Mrs. Burns living in a very pleasant home over-looking the river, and we walked onto their lovely, cool verandah with hopeful hearts. Willard knocked at the door and a rather bewildered lady looked out at us and then at our baggage. Then we explained that we were missionaries on our way through and wondered if they could give us information concerning the hotel. She said, "Well, there is a hotel here, but we would like to have you stay here if we had room"—and our hearts sank within us — and she added, "We'll make room." Few people realize what that means to a mother's heart when there is a baby along and the need for boiled water is so great.

If it can ever be said that missionaries are sacrificing then surely that is true of the Burns. No flour, butter, very little meat, and very little sugar in the town for months. That night I am sure she opened her last can of corned beef and if ever I wanted to eat beans and rice it was then, realizing how small was their stock of provisions. But there followed a day and two evenings of delightful Christian fellowship. Our hearts were strangely touched and our spirits humbled as we saw how bravely and happily they lived above their unpleasant circumstances in order that His Word might be proclaimed. She had been out for twelve years without a furlough and he had been out longer, but they were staying on until someone could relieve them.

After a day lay-over, we crawled into another Peruvian plane only this time we wished that we had been the only passengers for we were cramped into the last seat with another Peruvian man and it was oh so hot! There was an old grandmother along dressed in black who must have been in her nineties and everytime the plane swerved a little she would utter the name of the Virgin Mary in prayer. We finally

landed with a flourish on the Amazon River at Iquitos, Peru, and had a fast motor boat ride up the river as the plane pulled in at the port.

Again we were in the home of missionaries, Mr. and Mrs. Stahlman, Baptist missionaries under A. B. W. E. and so glad and thankful to be finished with air planes. The two weeks there seemed very long, we seemed so near and yet so far from Manaus. Billy was very ill for a couple of days due to eating some of the new, strange food, however, he recovered in time for us to take the boat. Again we found some of God's children who were living in the strictest economy in order that His work might go forward. We had meat twice in two weeks and bread was very scarce. How good the Lord was to keep us all so that when the boat came we were able to be off on the last lap.

The Amazon River trip took exactly seven days, but what a seven days they were. The food was so good after the food in the interior that after two days Willard became so ill that for three days he could eat very little. He longed for oranges and finally found a man who promised to bring him some while the boat was taking on wood. But when the oranges came the captain bought them all. Willard asked him if he would sell a few and he said, "No." But when we asked for just a few for the baby he relented and gave us four. Later on another man came with some for us, so the Lord takes care of His own. One day when Willard was so sick and I was having to go out for meals all alone I took a spoonful of rice on my plate and right in the middle was a dead cockroach. You say, "Well you surely didn't eat the rice!" Oh, yes, I did. I picked it out, laid it beside my plate, and went on eating. Why? Because maybe the next spoonful would have another one or something worse and I had a sick husband and a little baby and it was up to me to stay well.

The voyage was very pleasant except we had three severe thunderstorms and they are very dangerous especially on the smaller boats. The journey was so long, we heard so many tales of accidents and things that I had a bad case of travelitis by the time our boat arrived in Manaus. We were thrilled and overjoyed to see the missionaries on the dock waiting for us. Surely He had brought us to our

desired haven.

There was a delicious dinner and happy fellowship awaiting us. We talked so fast and furiously that I could not sleep that night. Little Billy has not been too well for a cough contracted on the river boat has been difficult to handle since the night air here is very damp. But all in all we cannot praise Him enough. All along the way there was someone to help us in time of need and after comparing notes with the McCulloughs and others we feel that we really made the trip in record time considering the great distance.

And now just a word about the missionaries on the field for this account has been rather long. Garnet Trimble up at the new station in Boa Vista, fell while helping with the repair work on the house broke his wrist and dislocated a vertebrae in the neck. Fortunately Wayne Barber had gone up to help him and so Fern is not alone at this time of great need. Lois Martinsen had come down to Manaus for a much needed rest and plans, the Lord willing, to return to the States soon. The McCulloughs plan to stay in Manaus until Maxine has had an opportunity for some language study, probably turning their faces toward Cruzeiro de Sul in January. Dynes McCullough is interior now, making arrangements for a house and also taking care of other needy matters. The Warfields are due for a rest and plan soon to leave for Boa Vista, since Mr. Barber will be coming down. So it is with the missionary family.

I neglected to tell you one of the most needy prayer requests, that is the housing situation. Houses are so scarce and rents so high that the mission house looks now like a college dormitory. Barbers, McCulloughs, Warfields, Stulls, and Martinsen each have a room and we are eating together. We are praying that the Lord will undertake and that somewhere here in Manaus we may be able to find a suitable house or two until some couple can make arrangements to build another mission house. We also covet your prayers that our baggage may hasten on its way for we are in great need of much of our equipment. After our weekly fellowship, prayer meeting, and business meeting last evening we are more convinced than ever that the mimeograph will be one of the greatest helps to the work here. So thank you all for praying us down, and now all we ask is your love

and your continued remembrance of us in your prayers.

PRAY FOR ANDERSONS IN JEWISH WORK

Dear Friends and Co-Laborers:

Another month has passed and we praise God for what He has enabled us to do in our ministry among the Jews. We have made many calls and listened to many tales as we have sought to plant the word of God in the hearts of this blinded people. Often as we listen to some of the older Jews tell of their experiences in the old country at the hands of so-called followers of Christ, we wonder that they can hear the name of Jesus mentioned without a shudder.

Last week a man told us of an incident that occurred during one of the pogroms in Russia. His sister had been fatally wounded and as she lay in the street, a woman who knew her came and stood over her and said, "You are supposed to have God on your side. Where is your God? He doesn't hear, does He? We have a God, His name is Jesus. Why don't you call on Him?" The man then said, "That is supposed to be Christianity. Do you wonder that we turn away from it?" Oh, how we need to let the love of Christ be reflected through us to this people who have had so little opportunity to know what it is. When Christians are ready to do this we can expect the Jews to have more confidence in the Gospel which we preach.

There are others who, though they have been through terrible times in Europe, are hungry for the peace and satisfaction which they have not found in Judaism, and are looking for new light. We contacted such a man one day last week. We had just finished some office work in the afternoon when the Lord laid such a burden on our hearts to go to a certain store, that we had to obey. We had called there once before about a year ago and had not received a very warm welcome. On this afternoon we found the owner of the store just as rebellious as ever and we began to wonder why the Lord had sent us when a customer came in. As he was making a purchase he saw the literature in our hand and asked what it was. This gave us the opening for a conversation which lasted more than an hour and it rejoiced our heart to be privileged to show this man from the Scriptures how

God had fulfilled His word to Israel. How the Messiah had come and they had rejected Him and now God had scattered them among all nations and was waiting for them to acknowledge their offense. We showed him why the Messiah had come, that He was the offering for sin and how this was all fulfilled in Jesus. He followed eagerly as we read the Scriptures one after another and then asked us for a New Testament. He also wanted to know if we had a meeting place. We gave him our card and told him of the meetings we have the first Sunday afternoon of each month and also about our radio broadcast. He said he was very much interested and would come to the meeting and listen to the broadcast. Will you remember this man in prayer?

In a few more weeks we expect to reopen our children's classes and would like to have you pray for

them. Also for our monthly fellowship meetings on Sunday afternoons. So many of the Jews promise to come to the meetings but when the time comes they are afraid. When we asked one man his name so we could send a card to his store to remind him of the meeting, he said, "Never mind my name, I don't want it advertised." They are so fearful the other Jews will learn of their fellowship with the missionaries.

We are filled with praise and gratitude to God for His great faithfulness to us, and for those whose prayers and financial support help to make possible a continued witness to the Jews of this city.

"We thank our God upon every remembrance of you, For your fellowship in the Gospel from the first day until now."

Your witnesses to Israel,
Carl and Mildred Anderson.

Many men were walking up and down the main street but most of the women were working, many carrying heavy flat trays with fish, from sardines to those three feet in length. The many public markets were busy places every morning, where mostly women had stands with vegetables, fruits, flowers and fish, fish, fish. Lisbon has a wonderful aquarium. Not only saw live, but also stuffed fish. Perhaps we have eaten as much fish on these trips and in Portugal as we ate in our whole lives before. Lately I have refused it for I fear it gives me hives. In Portugal we visited a beautiful tropical garden, also a museum of carriages and chariots of former centuries. Saw many oxen on the streets drawing old fashioned carts. We did enjoy the month there and the time passed quickly. We were happily surprised to find so many consecrated Christians. They seemed hungry for Christian fellowship and received us with open hearts. We were eleven Missionaries, and on the boat the twelfth, a young Swiss going to Belgian Congo, joined us. Prices in Lisbon are terrible, and wages on the whole low. Policemen received about \$20 per month with uniforms furnished, tramway men, less than \$25. Rents were high in proportion, \$14 for five rooms (1 inside) on the fourth floor; no elevator; electricity, gas and water extra. Hotels seem to cater solely to foreigners. (The city is full of rich refugees) charge from \$2.50 a day up, baths extra, also a 10 per cent service charge is added; we had paid for a Portuguese visa in New York and yet had to pay another \$5.75 for one in Lisbon, and each fifteen days we stayed we had to report to the police and pay another small charge. So we are glad to be away from that now. Baggage handling, (have little compared to last trip out) cost us over \$30 simply to take it from boat to warehouse and on to this boat—was never touched by us in Portugal. Our personal suitcases were extra. One must have plenty of change to travel this route, but we are thankful that the Lord has kept it open.

July 30th finds us getting away from the Isle of St. Thomas, where we visited a lone Portuguese missionary and his wife, who are the only white witnesses on two islands. Laboring under many difficulties, they now have full liberty to preach the Gospel and need your prayers. Both are suffering physically but

FLASHES FROM

FOREIGN FIELDS

SLOCUMS BACK IN AFRICA

Somewhere on the South Atlantic,
July 27, 1943

Dear Co-Workers,

In the last weeks that we spent in the homeland, the Lord wonderfully brought to us a number of times from various sources, Mark 4:39, "And He arose, rebuked the wind, and said unto the sea, Peace be still. And the wind ceased, and there was a great calm."

"My bark is wafted to the strand
by breath Divine;
And on the helm there rests a hand
other than mine,
One who has known in storms to
sail, I have on board
Above the raging of the gale I
hear my Lord."

How true have been these words and we can praise the Lord that our trip thus far has been quite uneventful. Many times as the planes have soared over us, we have realized that our allied forces were on the job, watching and guarding the coast from north to south; at the same time we thought of the One who is

higher than these, One who never sleeps and how faithful He has been in guiding our craft to safety on this trip. Just here we want to thank each and every one of you who has been faithful in praying for us, and the remarkable answer to your prayers is that neither of us has been really seasick—we decided that the fish were not hungry so did not feed them this time! We have been ashamed to look at the daily menu, in face of all the starving folks in Europe for we have had enough for hungry working men, in fact, too heavy for us with meat, fish, eggs and cheese for every meal. The food has not agreed with Mrs. Slocum, who apparently picked up amoebiasis somewhere en route, so she has to take a course of treatment. Fortunately we had the remedy that the mission doctor in New York had recommended for us upon our departure from the States. Upon arrival in Leopoldville, we shall have proper examination to be sure the "bug" has been exterminated. No wonder to all to us when we see how few sanitary measures are used in Portugal, in the care of food stuffs of any kind. No screens, dirty filthy folks handling food. There is much poverty, never saw so many begging.

still they are faithfully proclaiming the riches of the Gospel with little financial help from the outside.

Around the 1st we are due at the mouth of the Congo, and then we have 12 hours by small boat to reach Matadi, ready for the inland trip by train and boat. We are sending a cable from there to announce our arrival and this letter will follow by air mail. We know nothing about boat schedules up the Congo, but trust the Lord that the wait will not be too long for we are anxious to get back to our field again. We shall be looking forward to mail from you, for it seems a long time since we have had any mail. Air mail is really the only sure way, even though the cost is rather expensive. Keep on praying for us and our children. (Note: The children are in the Westervelt home for Missionary children). We are counting on your prayers.

Yours to do His Will,

Mr. and Mrs. John C. Slocum.
P. S. August 3:

Here we are praise God on the train from Le Matadi to Leopoldville where we cross the Congo river to Brazzaville (Capital of French Equatorial Africa) and begin our last boat trip. God has been good to us.

In Him,

A. C. S.

MISS MANUEL BUSY IN SCHOOL WORK

Fort Crampel
French Equatorial Africa
May 22, 1943

Dear Friends in the Homeland:

The new year of the Bible School has started and as yet, the Lord has not seen fit to send someone to take charge of the school. The workers here are taking the classes; it means added work for each of us and yet again, His grace is sufficient. My heart is burdened for the school; because I feel that it should be given undivided attention, which we, with our other classes and work, cannot give it, and yet God has given these classes to us, and we can only trust Him to use and give the wisdom necessary.

This year there are 26 second year students and 9 new ones (men). In former years those of the wives of these men, who wanted to, have attended the school, but this year we are requiring all of the wives to attend certain classes. The singing class, Old Testament Bible

Story Telling class, Personal Evangelism class, and the class on "The Life of Christ." They are all required to attend a class two afternoons a week; this is called a reading class; those who do not read at all or do not read well, are taught by the women who do read well; thus teaching the women to be teachers; and also teaching them how to conduct meetings for women.

In the two weeks since school began, I can see a marked increase of interest in many of these women, and we trust that they will receive much from these classes. This year I have three hours a week with the school and do enjoy it so much. We also have what we call a prospective evangelists' class. These men want to go into the evangelist school, but we require them to be on the station a year and attend special classes before we let them enter the school. I have three hours a week with these men; there are ten of them mostly from outstations.

We trust that all of you are earnestly praying the Lord of the harvest to thrust forth Labourers into the Harvest Fields; those of our number who are at home and which are needed on the field to take the places of those worn out in body and mind. Three of our number have returned from a short rest in Belgian Congo; and four more have just gone there for a much needed three months rest. Others are just staying on until the Lord definitely leads as to time and place for a rest; others are at the Cape resting. Two stations are without missionaries and most of the other stations have only two workers, where formerly they had 4 or 6. There is a great need and the time is so short. Pray that we here may redeem the time knowing the days are evil.

I want to take this opportunity of thanking all who have given that I might be here. I have received no statements since December 15, and so I cannot write individual letters thanking you, but I do want you to know that I receive my money each month and do thank you one and all for your faithfulness. We never know when mail is coming and so every so often we are pleasantly surprised. Just yesterday we received mail and although it was not much, yet each letter was read with pleasure and thanksgiving for the dear friends at home; these I know are thinking and praying for me. I would enjoy paying each of you a visit in per-

son, but since I am here and you there, will just greet you in this letter and continue to pray that the Lord will lead as to the time when I can see you.

Yours in Him,

Bertha Manuel.

WARFIELD TELLS OF HEATHEN DARKNESS

Caixa 173
Manaus, Brazil
July 5, 1943

Dear Co-workers:

"Who changed the truth of God into a lie, and worship and serve the creature more than the Creator, who is blessed forever." Romans 50:25.

Surely this verse and those of Romans one have proven true of these folks in Manaus these past few days. About a week ago, a young girl seven years old, claimed to have seen a saint. When shown several pictures of different saints, and asked to pick out the one she saw, she pointed to one Saint Terezina. The padres (priests) immediately began to play it up, and throngs of people gathered at the spot where the saint was supposed to have appeared. The city ordered the place cleaned of all undergrowth and soon it was covered with burning candles and people crying out to the saint to show herself to them. Stories began to go about of the sick being healed when they came to this place. Instances that would ordinarily have passed without notice, were now claimed as miracles. Many of the sick of Manaus were carried there and were returned in a worse condition than when brought because of the journey and also the disappointment.

Still rumors went about of the sick being healed. Women were carried away in hysterics from their crying out to the saint to appear to them. People claimed to see the saint, then afterwards denied it. Those who claimed to have seen it, were worshipped almost as saints. Several other children claimed to have seen the saint, but each one described her differently. Someone started the rumor that the saint appeared only to the children because the older folks were too sinful to behold her holiness. The priests held a special mass and a large box was put on the spot to collect money for the building of a church.

And so it continued with each day bringing some new tale of the

saint. Oh, the darkness of these people as they are blindly led by these false witnesses of Christ. From things in the past, we can't help but see in it, a scheme of the padres to throw these people deeper into this superstition which so controls their every action. Pray that the believers may shine as real lights in this.

Perhaps many of you remember my telling about Julio, the young fellow that was saved in our school at Icuabi, and gave such a good testimony of his faith. In speaking to a man who has just arrived in Manaus from the Upper Rio Negro River, we learned the following news about him, the first that we have heard in two years. He said that Julio had never returned to the school, but that he still had his Bible and was testifying and reading it to the natives on the river. He has continued in a real faith in the Lord, even though he is the only Christian where he lives. **REMEMBER HIM IN PRAYER.**

The work here in Manaus continues to go forward. The funds for the new church have passed the \$100 mark, all of which has been raised by the different groups of the church. We trust that we will soon be able to start the new church.

Since writing our last letter, Dynes and Maxine McCullough have arrived here from the States. Garnet and Fern Trimble have also been with us this past month, and will be returning within a few days to their work in Boa Vista. Wayne Barber will be going back with them for a few months.

Our health has much improved these past two months and we are feeling better than we have in a long time. We believe this is due to your faithfulness in remembering us in prayer. Billy has had such a good time this month with the 'Trimbles' little girl, that I know he will miss her when she is gone. He is getting to be such a big boy; much bigger than one would think for his two years. He is healthy and strong for which we do praise our Lord.

Again we want to express our thanks to you folks for your faithfulness in remembering us with your prayers and gifts. May our Lord bless you and your work for Him in this world that seems to care so little for our Saviour.

Until next time, we remain,

Yours in His service on the Rio,

Walter and Mildred Warfield.

Romans 8:28.

ROSS SENDS GOOD REPORT

Manaos Brazil, S. A.
Caixa 103
July 19, 1943

Dear Fellow Soldiers:

The skies over head this morning are clouded over, but we know that up beyond, lies the eternal blue and the sun still shines in all his glory. If you feel a little BLUE this morning, will you stop and ask yourself, Why? Then stop and count the blessings that the Lord is daily pouring into your life.

I wasn't just exactly blue, but I did think at one time and said so too, that things were going along in the regular way, and that nothing of extraordinary importance was taking place. Immediately the Lord convicted me of such a statement; for He has been doing wonderful things for us every day, but we become so accustomed to receiving from His hand that we forget to mark the blessings that are truly blessings.

Here we are in a tropical country, 600 miles from a drug store, in the midst of a Catholic people, where no missionaries had gone before, with a family of forty-three youngsters in our school who are hiding His Word in their hearts and minds every day, and every one of us is enjoying perfect health. I am putting on weight too fast to tell you how much and Herthel has put on three pounds in the last six weeks, in spite of the heavy load that she carries, being a mother to all these KIDS, me, the School Ma'm and the help and tying up foot-ball bruises, mending clothes, washing them, besides teaching all day in the school.

I had a report that the Catholic Mission at Sao Gabriel is going to close their school sooner than they had planned as there is a scarcity of things to eat. This may be only a report and they may not do it. We plan to go till the middle of October as we had planned, even though our reserve of native flour is gone. There continues to trickle in enough for the daily need. And I have quite a large field that I can harvest now if the need arises, but prefer to wait another six months, until the opening of the new school year as it will produce much more if left to grow.

Our vegetables are keeping our tables filled, and eventually I made the raise of garden seeds through one of the men from the States who

is in Brazil helping with the agriculture. They came late as he promised them in February and they only came the first of July. But they are in the ground and are up looking strong and healthy. We shall soon have even more food than we do now.

Although no meat came up month before last for our family, and only half last month, the Lord has blessed with hogs and chickens and we haven't had to buy a pound of lard since the first of the year, and though our family takes five dozen eggs at a meal, you will often find eggs on the menu. So do we find oranges, bananas, pineapples, avocado pears, etc. This is one of the reasons we are all keeping healthy.

We haven't had many conversions since the first month of school, when all the KIDS professed to accept the Lord. I think that is one reason why I thought things were only going along.

But there is one thing that greatly rejoices our hearts and that is, we believe we can see a conviction of sin among those who are professing to belong to Him. One of our neighbors came into port one day this week badly scared because of a nose bleed. He was among the first ones to make a profession, but has certainly not been living as one should. I believe, in answer to your prayers the Lord is dealing with these people.

Another who practiced the old custom of going and getting his woman and living with her, was pretty well convicted of it, after I talked to him. So one day he told me that he would not be back to work the next day as he had decided to get the priest to marry him. Well, that sort of ceremony is just permission from the priest to continue in adultery, and I told him so. He replied that he hated to work two months just to get married. (For it costs ten dollars or there abouts for the ceremony and these men earn thirty cents per day—When they work). But I asked him if he could afford to disobey the Lord, and he said, no. I told him I thought the Lord would help him pay for the ceremony if he'd get married and begin to live for the Lord instead of disobeying His Word. So he has asked me to write to the judge and arrange for the ceremony to be performed, since I promised to advance the money for the job. There may be someone who would like to be used of the Lord and pay the whole fee for this lad, who is ready to work two

months to pay for the wedding when he could go to the priests and follow his old religion for a nominal fee. Yesterday, a nephew of this same man was here at services who has followed his uncle and taken unto himself a woman, too. He, too, said that when his uncle is married he will be married at the same time.

This seems like such a little victory, but it appears as though it may be the opening wedge that will make the great separation. For I believe there are many, who are only waiting for another to make the start. Pray that this will be the beginning of lives separated unto the Lord, living only for Him. It appears as though many have been praying for these professed Christians, living like the devil. And we want to thank you, and we want you to know that the Lord is attentive unto your prayers. **KEEP PRAYING AND WE'LL REPORT THE VICTORY.**

W. A. and Herthel Ross.

INDIAN MISSIONARIES WAITING UPON GOD

MANIPURI MISSION MONTHLY

Alipur, Banskandi P. O.
Assam, India,
June 24, 1943,
No. 93.

Steadfast in the Faith:

Just now June 19th with delightful breeze coming through a very light rain from a distant hard storm how I wish I could be like the ants quickened and more animated at a temperature of 100 or a little above; but it wilts me. When I attempt to study or read or write I can't keep awake; but when I lie down, often I can't sleep. But the nights are generally cool, especially the last half and the early morning when I like to get up for Bible Study and prayer and preparation of Bible Lessons and sermons. When called out during the day it does not take many miles on the cycle to make me dripping wet! But the hot season does not last long and is generally interspersed often with cooling rain. We really don't suffer here as many missionaries do in their stations. But the cool hilltops not many miles away hold out their alluring hands to us, but most of them have no home for us, and the regular hill resorts are too far away. Rachel had a cold time in Darjeeling for the month of May with a

friend from Bombay — but she's warmed up again now! Barney has gone again to take the wife of our Medical Assistant to the Jorhat Christian Hospital for the surgeon to do a little more, but when he got down to the seat of the trouble he discovered to the horror of us all that she had tuberculosis of the bowels! While the hospital is doing the best possible for the patient Barney has gone across the River to be with the Garlows a few days before they go to Shillong for a month or two. Mr. Garlow has been putting in a lot of hard work touring in the Miri villages and studying their language. Some 20 to 50 years ago two other missionaries began to work for them and soon turned away, and the Miris thought when the Garlows came that they would do the same; but the Garlows seem to have a good lot of glue.

In the midst of much distraction our Mission Staff had far too much fleshly habits that war against the Spirit in common with our non-Christian neighbors. Fear of Japanese planes (which practically no longer exists) helped us to get rid of several of those individuals that were playing double and one other whose attitude was not satisfactory. But there was and still is a little hangover, for the Devil does not want a truly consecrated life in the mission field. The daily prayer group of the missionaries mentioned last month has continued and a sunrise prayer service has started for all on the compound that are willing to come—about 10 out of the total 30 living on the compound. We have not seen MUCH change yet, but it took three weeks for the reply to reach Daniel at one time, though the reply was actually issued promptly. We are giving a series of lessons on the Holy Spirit at the weekly prayer meetings; some besides the writer seem to be getting a blessing out of it, and three other weekly Bible classes are now to be started for the people living on the compound. Please give us all the help you can in this effort to let the Light Divine shine into this very dark locality.

In my medical calls to the villages I limit my runs to 6 to 7 miles. One village thus far has called me a number of times for pneumonias and other cases. It is 4 miles by cycle and 2 to 3 miles on foot. A man from there a few days ago greeted me with most unusual cordiality, even a handshake and I could not check it off to the usual hypocrisy, and probably don't yet

understand it. He seemed to be a relative of a boy in the village to whom I had recently given medicine for pneumonia. As he was leaving the village he again shook hands cordially, but I held on firmly and said pleasantly and sincerely that it was quite possible for us to meet again, up there, for Jesus died on the cross for the sins of all of us, and His shed blood is able to cleanse from all sins: and his eyes filled with tears, as I released him to return home. Please pray for this Mohammedan. He took with him in his own language the little booklet **WAY OF SALVATION** printed by the Scripture Gift Mission of London. They have given it to us also in the Manipuri language, also in Thadou Kuki, in Hmar, and with our introduction it has been printed in Assamese and is about to be printed in also another Kuki dialect, and the Garlows are preparing it in the Miri language.

We have enjoyed having the girls back from the Welsh Mission School for the vacation, and Koireng on vacation from the Medical School. His mandolin and sweet voice have helped us, but he has spent most of his time in special study for examinations in certain books of the first two years of college. This is a special concession given medical students entering this year without the recently required two years of pre-medic college course for entrance to the Medical Schools of India.

4 P. M. Must go to see two patients a mile to the east—a woman seemingly cured from an attack of rheumatism but now suffering from bowel trouble and a man insane two months probably from an attack of malaria. There is another such case directly across the road from us we are treating, and a year or two ago we had another case of a more violent type but now back in business—then half a mile to the west to see a boy that was up a mangoe tree stealing his neighbor's fruit. He did not come down with as much grace as he went up and we are patching up his bruises and one big cut. Rachel Funk and Mrs. Crozier went along and took a little girl with them to sing for the large group of little children that always gather. It was a good opportunity happily used. Last month Mrs. Crozier mentioned a Manipuri girl whose badly deformed hand we were trying to make look and act normal again, for she wants to get married. She and her aunt

went home happy.

Monday morning, June 21st. We had a good Sunday school besides the sunrise prayer service and the afternoon church service. For a long time we have been teaching in Revelation and are now in the 17th chapter. We enjoy looking over the excellent lectures by Seiss and also those by Dr. Ironside, and the comments running in REVELATION by Barnhouse and shall be glad to get these notes in book form. Many of us seem to be getting a real blessing from these studies even according to the promises given in the book. In these days of confusion it is comforting to see that the Lord has written out an account so largely depicting present conditions

and evidently conditions soon to come to pass on the earth; it helps to steady us for these terrible days.

We should have been in distress for food on the compound and in the Leper Colony, but your generous gifts in suitable time enabled us to buy in a full supply of unhulled rice to take us to the next harvest. The market rate now would almost certainly have compelled us to close our doors had it not been for your help and God's blessings. We sincerely thank you and Him and trust you will give us an equally generous prayer-backing through these difficult days.

Faithfully yours by His wonderful grace,

Rev G. G. Crozier, M. D.

GLEANNINGS

Edited by R. F. HAMILTON

NEW JERSEY

ATLANTIC CITY. The European Christian Mission will hold a conference in the First Baptist Church October 20 through 24. In view of the growing importance of Europe as a mission field, this ought to be a very interesting conference.

On Sunday morning, August 1st, Dr. and Mrs. Clarence E. Mason, Jr. announced to their congregation the adoption of a baby whom they have named Robert Lee Mason. On Sunday, August 29th, he was publicly dedicated to the Lord. Not having any children of their own, we are sure that Robert Lee will be a real joy to their hearts.

NEW YORK

ITHACA. The missionary contributions of the Tabernacle Baptist Church continue to show remarkable growth. Pastor Stowell reports that, if the present rate of contributions continues, the church will give \$4,710.24 for this year, which will be nearly \$2,000 more than last year. This is something for which real praise can be given to the Lord.

JOHNSON CITY. The treasurer's report for the quarter beginning May 1st revealed that the First Baptist Church is forging ahead in meeting the financial needs before them. Giving for the thirteen weeks lacked only one cent of totaling \$7,900. The mortgage on the church property has been reduced

by another \$1,000. All Church bills are paid, including the winter's supply of coal. Pastor Kinney notes that all funds are up but that of the radio. This is an encouraging record, and we congratulate the Johnson City Church.

The church was saddened by the death of Sgt. Gerald Ludlam, a paratrooper who was killed in action during the Sicilian campaign. He will be the first gold star on the church honor roll, which bear one hundred sixteen stars.

OHIO

PORTSMOUTH. The Southern Ohio Bible Institute, which meets in the Temple Baptist Church of which H. O. Van Gilder is the pastor, is offering an intensive course of Bible training covering fifteen periods in three weeks, which means that work which usually requires more than three months will be given in each subject in three weeks. The school will be in session five nights each week from September 20 through October 8.

COLUMBUS. The sixteenth annual meeting of the Ohio Association will be held in the Central Baptist Church of Columbus, October 18 through 21.

WELLINGTON. The fifteenth annual meeting of the Hebron Association of Ohio was held in the First Baptist Church of Wellington on September 28th and 29th.

ELYRIA. Rev. William Graham,

who was greatly used of the Lord to the blessing of young people at the Beulah Beach Conference in Ohio, was the speaker for three evening services August 31 through September 2 in the First Baptist Church.

An institute with the lay Christian worker in mind is being scheduled for this coming year by the First Baptist Church, beginning October 1st. Courses offered will be Principles of Bible Interpretation, Bible Book Study, Methods of Christian Service including personal evangelism and teacher training, and Bible Doctrine including a series of lectures on the Old Testament tabernacle. The weekly sessions will be held on Friday evening from seven-thirty to nine-twenty. The year is to be divided into three semesters. We think this is an excellent idea, and do pray that it will be mightily used of the Lord.

The fall conference of the General Council of Cooperating Baptist Missions of North America, commonly known as Mid-Missions, was held with the Elyria church September 17th through 19th. Rev. Robert McCarthy of Indianapolis, the newly elected president, presided over the conference.

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MICHIGAN

GRAND RAPIDS. The second annual Labor Day Bible Conference, under the auspices of the Baptist Bible Institute, was held in the Wealthy Street Church on Monday, September 6th. Special speaker for the occasion during the afternoon and evening was Dr. Wilbur M. Smith of the Moody Bible Institute. Other speakers heard during the day were Ervin C. Brasler of Newaygo, E. R. Hill of Allegan, Claire Olin of Skeels, and R. Vernon Paulson of Bronson. The fall term of the Baptist Bible Institute, which meets in the Wealthy Street Church, opened on September 7th.

The Guido-Shannon Evangelistic Party conducted three weeks of services in the Wealthy Street Church September 12th through the 27th. This party has had considerable success in the evangelistic field, and comes highly recommended by the Moody Bible Institute.

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ROCHESTER. Rev. W. S. Colegrove, after three and a half years as pastor of the First Baptist Church, tendered his resignation on August 15th. Quite a number of improvements have been made on

the church property under his ministry, which have totalled approximately \$5,000.00, all of which has been paid. Missionary giving has increased to \$1,200 annually. Brother Colegrove was actively engaged in the organization of the Eastern Michigan Fundamental Baptist Fellowship, and has served as chairman of the group since its beginning.

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BAY CITY. The First Baptist Church, under the leadership of Richard Elve, is striving to attain a yearly financial budget of \$30,000. The desire and hope is to collect \$10,000 for missions and \$20,000 for the home base. The building debt incurred recently in an extensive program of repair and decoration has been reduced to \$5,750.

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THE EASTERN MICHIGAN FUNDAMENTAL BAPTIST FELLOWSHIP met on August 31st at the Keewahdin Bible Conference in Pt. Huron. The Alpha Baptist Church of Detroit and her pastor, David E. Gillespie, were the hosts to the gathering. Outside guest speakers included Rev. Barnabas E. Antrobus of Elkhart, Indiana and Dr. John R. Turnbull, director of the World Evangelistic Service. The next meeting of the association was planned for the First Baptist Church of Romeo on September 28th.

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SAGINAW. Rev. Albert Ludwig has assumed the pastorate of the Faith Baptist Church, succeeding Rev. D. Walter Davis, who resigned to devote his entire time to evangelistic work. The new pastor was recently graduated from the Baptist Bible Seminary of Johnson City, New York, and began his ministry in his new field on July 18th.

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FLINT. The Riverdale Baptist Church has cleared the first unit of the congregation's new house of worship of debt, according to a statement of Rev. Merle T. Huffmaster, at the July meeting of the Eastern Michigan Fundamental Baptist Fellowship.

"The building fund was started just two years ago in January," said Rev. Huffmaster. Actual operations for the construction of the building were begun about the first of the following July, and the first unit was completed and occupied in October. Dedication services were held on Sunday, November 9 with Dr. P. B. Fitzwater of the Moody Bible Institute as guest speaker for

the day. The new house of worship has made possible a substantial increase in all branches of the work of the church.

—Fundamental Fellowship.

Rev. Ralph W. Neighbour began a two weeks revival meeting with Rev. Merle T. Huffmaster of the Riverdale Church on Sunday, September 5th. Brother Neighbour, formerly associated with the Interstate Evangelistic Association, is a member of the Council of Fourteen of the G. A. R. B. C. and has been engaged in evangelistic work on his own for the past year.

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FLINT. The North Baptist Church in Flint has purchased a large property immediately near its house of worship and will convert it to Sunday School purposes. In announcing the property purchase, Rev. H. P. Warren, North Church pastor, said: "The property is just south of the church on North Saginaw Street, and was formerly owned by W. C. Durant. It has a frontage of 120 feet on Saginaw and a depth of 132 feet on Paterson, and includes a restaurant building known as the 'Horseshoe Bar.' This building will be converted into a Sunday School institution having a capacity of 400. This purchase was made with an option on the rest of the property, including the bowling alley and parking lot."

Several unsuccessful efforts have been made by the Flint congregation to secure materials for the enlargement of their church building, and several months ago double sessions of the Sunday School were inaugurated to meet the crowding occasioned by the rapid growth of the Sunday School.

—Fundamental Fellowship.

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FLINT. A number of pastors and churches in Flint recently inaugurated an after church get-together which has been given the name of "The Old-Fashioned Hymn Sing." The first of the gatherings was held at the Riverdale Baptist Church, and attracted an audience which practically filled the building, according to Rev. Merle T. Huffmaster, Riverdale pastor.

The cooperation musical program was arranged by Rev. Frank C. Hurley, pastor of the Edwin Avenue Baptist Church. The program included hymn and Chorus singing, instrumental numbers, and vocal numbers. The second of the hymn sings was held at the Edwin Avenue Baptist Church on Sunday

night, August 29th, and the third on September 5th at the Emmanuel Baptist Church following the regular Sunday night service.

"If the interest manifested in the first meetings continues, they will be held each Sunday night," said Rev. Huffmaster.

—F. F.

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FLINT. The Emmanuel Baptist Church was host to the annual meeting of the Association of Regular Baptist Churches of Eastern Michigan September 30th and October 1st. Among the speakers on the program was Dr. H. O. Van Gilder of Portsmouth, Ohio. Rev. J. M. Anderson is pastor of the Emmanuel Church, having succeeded David T. Jordan on July 11th. Brother Anderson came to the Emmanuel Church from the work in Buffalo, New York.

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Mt. PLEASANT. The First Baptist Church of Mt. Pleasant has voted to affiliate with the General Association of Regular Baptist Churches, according to an announcement by Rev. Bert C. Orman, Mt. Pleasant pastor. The vote was taken in the month of June, Rev. Orman said.

The church also recently assumed the full support of Rev. Jewell Earnheart, a missionary to India under Mid-Missions. Rev. Earnheart is now home on furlough after a period of service. In addition to the support of Rev. Earnheart, church missionary receipts from December 10, 1943 to July 28, 1943, amounted to \$963.07 in the general fund, and \$129.05 in the home fund.

Rev. Orman assumed the pastorate of the Mt. Pleasant Church the first of the year, succeeding Rev. F. W. Haberer, who resigned to accept a post with the Hebrew Christian Mission in Detroit. The Mt. Pleasant pastor was formerly pastor of the Rich and Dayton Center Baptist Churches.

—F. F.

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ST. CLAIR. Rev. Norman has become pastor of the First Baptist Church, succeeding Rev. Hiram A. Pegg.

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WISCONSIN

MILWAUKEE. The Garfield Avenue Baptist Church extended heartfelt sympathy to Rev. and Mrs. Kuhnle recently, when news was received that Mrs. Kuhnle's brother, Haddon Stevenson, had been killed in action.

On Monday, September 17th, the

members and friends of the Garfield Baptist Church gathered for a picnic supper and an evening of fellowship in the church. At this meeting the new church building fund was definitely launched. Although they are not expected to be able to build soon, the church is desirous of having the funds on hand for the time when they can go ahead with the new building.

October 10th is Northwestern Day in the Garfield church, and will be featured by the presence of Dr. Robert L. Moyer, Northwestern dean, who will bring the message.

The Annual Missionary Conference of the church will be held October 17th through the 24th. Missionaries from the various fields will be heard.

Walter R. (Happy Mac) McDonald will return for a one-week evangelistic campaign November 2nd through the 7th.

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THE GOSPEL HOUR, under the direction of William E. Kuhnle, pastor of the Garfield Avenue Baptist Church, Milwaukee, for the past two years has been heard over WISN, 1150 kc. On Sunday, September 5th, radio station WTAQ of Green Bay (1360 on the dial) was added as a channel to carry this broadcast. This should give the program an enlarged listening audience, especially in northern Wisconsin and upper Michigan. The Gospel Hour is carried by these stations every Sunday morning from eight-thirty to nine o'clock, C. W. T.

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MERTON. The Centennial celebration of the First Baptist Church of Merton was held Sunday, August 29 and Tuesday, August 31. The anniversary messages on Sunday were given by Rev. Ralph W. Carr, pastor of the Hydewood Park Baptist Church, Plainfield, N. J., and Rev. M. Shauger of Stanhope, N. J. The Tuesday meetings were highlighted by addresses given by former pastors. Former pastors of the Merton Church who were present were Rev. Mr. Harrington, M. Shauger, E. L. Holland, Joseph Leenhouts, and S. R. Dobbertin. Unable to attend was Chaplain Milton L. Dowden, who in June resigned the pastorate to serve the Lord in the armed forces of our country. We extend our congratulations to the First Baptist Church of Merton and wish for them God's best as they continue to be a radiant testimony of His grace.

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WISCONSIN RAPIDS. Pastor

O. B. Ransopher reported that the Sunday School of the Garfield Baptist Church had reached a new record in its enrollment and average attendances during the first four Sundays of August. Some fourteen new homes have been reached recently in the community. The growth of the school is making it necessary to have more room and better equipment.

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INDIANA



GLEN PARK BAPTIST MISSION, GARY, IND.

GARY. The Glen Park Baptist Church, under the leadership of pastor R. C. Hutches, held a dedication service for their new building Sunday afternoon, September 5th, with Rev. Barney E. Antrobus as the special speaker. Although their building is not entirely finished, the congregation has been meeting in it for some time. When this editor visited the church in August, he was greatly surprised to find such a beautiful building erected by this fine congregation. This work had its beginning in a prayer meeting called on Wednesday evening, August 9, 1933, by a group of Glen Park residents who were members of the central Baptist Church. From this prayer meeting grew a mission Sunday School. In June, 1933, R. C. Hutches was appointed by the Central Baptist Church to be director of the Glen Park Mission work. The greatly increased growth necessitated the securing of a store building at 4252 Broadway in December of 1936. The work of enlarging went on until two store buildings, nine apartment rooms upstairs and two basement rooms were put in use. On April 14, 1940, the mission was organized as an inde-

pendent Baptist church, with one hundred one charter members. Mr. Hutches was called as pastor, which position he continued to hold without remuneration up to the present time.

The membership of the church has risen to two hundred thirty-four, and the Sunday School to an average of three hundred twelve. The present investment in the building recently erected is about \$23,000, not including a great amount of

work done by members of the congregation. The present indebtedness is only about \$11,000. The splendid progress made by this church has been a source of real joy to the editor of this column, who happened to be director of the mission work in Central Baptist Church of Gary at the time this new work was first started. We congratulate Pastor Hutches and his good people on the attainment of the past ten years.

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MISHAWAKA. The Council of Fourteen of the G. A. R. B. C. met September 8, 9, and 10 with the First Baptist Church of this city. The council held their sessions in Hotel Mishawaka during the day, and public services were conducted in the auditorium of the First Baptist Church in the evenings. Dr. Ketcham spoke Wednesday evening, brief testimonials from other members of the council were given Thursday evening, and A. G. Annette brought the concluding message on Friday evening. The ladies of the church served the council a bountiful supper Thursday evening. The time of fellowship was greatly enjoyed with Pastor Kenneth Dod-

son and his people. Thirteen of the fourteen council members were present for the gathering.

Rev. D. E. Estep of Covington, Kentucky was to conduct revival services with the church September 13 through 26.

* * * *

BOONEVILLE. Rev. Paul J. Hall on August 18th resigned the pastorate of the Calvary Baptist Church to take effect October 17th, at which time he was to become pastor of the Broadway Baptist Church of Paducah, Kentucky. This Paducah church is the only independent Baptist Church in that city. Pastor Hall began his ministry in the Booneville church October 2, 1938, when the congregation was meeting in a rented hall. Today they own their own church building, all debts are paid, and they have nearly \$500 on hand.



REV. PAUL HALL

Recently Rev. Marion Beene conducted his second evangelistic campaign in the Calvary Church. The second anniversary of the church in their new home will be held October 31st through November 16th with Rev. Richard Neale of Wheaton, Illinois conducting special evangelistic services in the evening and children's services in the afternoon.

* * * *

ILLINOIS

QUINCY. Rev. John D. Jess, radio pastor of the "Chapel of the Air" program, moved the headquarters on September 20th from Jacksonville, Illinois to Quincy. The broadcast is still being carried on over both the Jacksonville, station, WLDS, and the Quincy station, WTAD. The present plans are to

engage as many new stations as possible for the coming fall and winter months. Suitable quarters are being sought in Quincy to start Sunday afternoon and evening services. The "Chapel of the Air" offices are located at 109 N. Eighth Street, as well as the retail book store, the Chapel Book Room. Brother Jess, assisted by Douglas Mains, is heard daily over the above-named stations from nine-thirty to ten, Monday through Friday. We warmly recommend this program to our friends.

* * * *

PANA. Rev. Carl Sweazy, pastor of the Calvary Baptist Church of Los Angeles, was guest speaker of the First Baptist Church October 1st through the 4th. Pastor Sweazy came east to attend the meeting of the American Council of Christian Churches, which was held in Chicago the last of September.

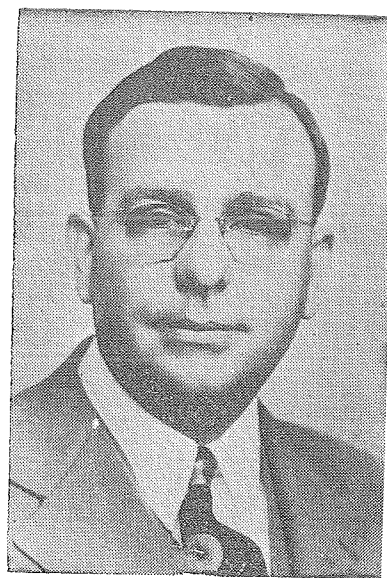
* * * *

THE ILLINOIS ASSOCIATION OF REGULAR BAPTIST CHURCHES will meet with the Riverside Baptist Church of Decatur October 11, 12, and 13. Beside a splendid array of Independent Baptist pastors of this state who will be speaking during the day sessions on subjects covering the Person and work of the Holy Spirit, the evening sessions will feature the ministry of such men as Dr. Howard C. Fulton of Chicago and Dr. R. T. Ketcham of Waterloo, Iowa. Those who desire overnight lodging are advised to correspond with Pastor J. M. Carlson, 1168 East Cantrell Street, Decatur before October 6th.

* * * *

PLAINFIELD. J. Hinton Massey was ordained to the gospel ministry August 9th after being examined by a council composed of pastors and delegates from five Baptist churches in the vicinity of Plainfield. Churches represented on the examining council were the First Baptist Church of Harvey, Ridgewood Baptist of Joliet, Claim Street Baptist of Aurora, Central Baptist of Aurora, and First Baptist of Plainfield. Rev. Massey's present desire is to enter the United States Army as a chaplain.

**WHY NOT
EACH READER
GET ONE
NEW SUBSCRIPTION?**



REV. D. L. OSBURN was extended a unanimous call by the First Baptist Church of Oglesby to become their pastor. He accepted, and began his new work on September 5th. Rev. Osburn became pastor of the First Baptist Church of Roxana, Illinois on November 18, 1934. During these nine years of his ministry, the church has experienced many rich blessings. Five ministers and six missionaries have gone out from the church two new churches have been organized, and Rev. Osburn has had an active part in organizing the Baptist Hebrew Mission of St. Louis, of whose council he now serves as president. He has also been actively engaged in the work of the General Council of Cooperating Baptist Missions of North America (Mid-Missions), and is now vice president and one of the three trustees of the newly reorganized mission council. He was also largely responsible for the forming of the Mississippi Valley Fellowship of Regular Baptist Churches. He is a member of the State Council of the Illinois Association of Regular Baptist Churches. Seventy per cent of the present membership of the Roxana church came into the membership during his ministry. Rev. Russell Dacken was former pastor of the Oglesby Church.

* * * *

MISSOURI

ST. LOUIS. Rev. Emil Johnson and his co-workers are laboring faithfully to establish a Regular Baptist testimony in south St. Louis. Meetings have been going on in a tent located at 4457 Chipewa Street. Evangelist W. W. Riggs of California has been assisting Brother Johnson during part of July and August. Christians are

urged to pray for this work in a needy part of the city.

Efforts are being made to purchase property on Morganford Road and Tholozen Avenue. Any desiring to contribute to this work may address their offerings to Rev. Emil Johnson, P. O. Box 433, St. Louis, Mo.

* * * *

KANSAS CTY. Pastor O. W. Stanbrough of the First Regular Baptist Church assisted Rev. S. H. Vogan of the Jurden Baptist Church in a two weeks evangelistic effort beginning August 8th.

* * * *

IOWA

SIOUX CENTER. Pastor J. C. Kastelein, recently sent out a circular letter to the various pastors and interested friends among Independent Baptists, describing the work being done by the First Regular Baptist Church of Sioux Center. A sixty by thirty-six building is being erected on the north side of town to house this growing work. This testimony is greatly needed. Recently there were about eight hundred Dutch Reformed people present at one of the baptismal services. In his letter, Pastor Kastelein says:

"Within two weeks we will have our sixth baptismal service, when eight precious souls will be buried with Christ in Baptism. These are all people who fought baptism by immersion not so long ago. This will bring our membership up to about forty."

The prayers and financial aid of

interested Christians are urged for this work. We admire the courage and wisdom displayed by Pastor Kastelein in carrying it on.

* * * *

CALIFORNIA

THE MOUNT HERMON BIBLE CONFERENCE of Independent Baptist Young People was held July 17th through the 24th. Two hundred twenty-five were registered from eight churches in addition to many others who attended at various times. This was an excellent attendance in spite of many difficulties and hindrances. There was a \$250 surplus from the expenses of the conference, which was divided as follows: \$150 was given to the Phoenix Baptist Bible Institute and the rest divided between Frank Fung, Charles Fuller, Leonardo Mercado, and the Bible Institute of Los Angeles. Officers elected for the next year are Director, Bill Fong from San Francisco; Assistant, Virgil Terry of Ceres; Assistant Camp Manager, Weyland George of Strathmore; Secretary, Louis Hayes of Ceres; Treasurer, Delores Harrison of Strathmore, Advisors, Pastor Young of Petaluma, Pastor Rasmussen of Strathmore, and Pastor Jackson of Ceres. Speakers during the conference were Dr. McCullough of Tacoma, Dr. S. H. Sutherland of Los Angeles, and pastor Woodrow Young of Petaluma.

* * * *

CERES. The Kraft Evangelistic Party has accepted an invitation to

hold meetings in the First Baptist Church, of which Paul Jackson is the pastor, November 21st through December 3rd. The Kraft twins are rated as good evangelists, and a time of blessing is expected from their services.

The Ceres church was joined by other neighboring churches in a missionary conference, which was held in September. Missionaries spoke in the Ceres Church on the 16th, 17th, and 19th.

* * * *

DUPUTATION WORKER

The Association of Baptists for World Evangelism is glad to announce that a new full-time deputation worker has been appointed to its home staff for the coming months in the person of Reverend Samuel Fisk, who served for four years in the Philippine Islands, and who returned to this country shortly before the war in poor health. Mr. Fisk has been unable until now to do any extensive deputation work because of his health, but has sufficiently recovered so that he feels the Lord calling him now to this ministry.

Mr. Fisk will commence his activities with an engagement in Flint, Michigan, September 30th, and will make his headquarters in the Chicago area so as to be available for speaking engagements throughout the Middle West. Pastors desiring to contact Mr. Fisk may do so through the A. B. W. E. headquarters, 1300 Schaff Building, Philadelphia, for the present.

GREAT MID-MISSIONS CONFERENCE

Friday, Saturday, and Sunday, September 17, 18, and 19, the Council and missionaries of Mid-Missions met in the First Baptist Church of Elyria, Ohio. Veteran missionaries, as well as old-time visitors and attendants at Mid-Missions Conferences declared that it was one of the greatest Conferences in the history of the Mission. From the opening hymn Friday morning until the closing benediction and the inner circle service Sunday night, the Spirit of God was present in manifested power and blessing.

Thirty-one missionaries serving under appointment of the Mission were present representing every field in which the mission operates with the exception of one. Greetings and assurances of confidence

and prayer were received by letter and telegram from many others who could not be present.

It has been more or less general knowledge that the Mission had been facing a crisis which came to a head during the last few months and which necessitated the removal of Dr. Hawkins as president of the Mission. The simple facts can best be stated by quoting the official notice in the official bulletin of the Mission. It is in the September, 1943, edition. On Page 3 of the official bulletin appears the following statement:

"NOTICE"

"Due to the fact that Dr. M. E. Hawkins, while acting as President and employed as Field Representative of Mid-

Missions filed Incorporation Papers June 29, 1943, for a new Mission using our trade name as title of the same, it became necessary for the Council of Mid-Missions to sever connections. Election of new officers and moving the home office to Cleveland, Ohio, followed the dismissal of all appointive officers. This action was by the unanimous vote of the Council after a session of prayer."

Just a day or two before the missionaries came to the Elyria Conference they all received a letter from Dr. Hawkins threatening every missionary with the removal of their support unless they stayed with him and turned against the Council.

To the praise of the stalwart souls

which constitute our missionary family, we wish to record what happened. The missionaries present asked the Council to leave the room and allow the missionaries to formulate a statement as to their convictions in this whole matter. The Council gladly left the missionaries to themselves and the following is the document drawn up and signed individually by every missionary present without one dissenting vote or declined signature.

Dear Friends in Christ:

Greetings in the Name of our Lord Jesus Christ.

We, your missionaries of Mid-Missions, meeting together in conference in Elyria, Ohio, September 17-19, 1943, are impelled to write a word to you dear friends just from ourselves. We desire to go on record that after a full, prayerful, and open discussion with our Council, we feel assured in our hearts, and we do hereby indorse their recent action. We have confidence in each of the twelve members of our Council that they have sought only the best interests of the Lord's work, and that they have acted conscientiously as individuals before God. We believe also that they have no desire whatever to change any principle or policy of the mission. Your gifts to us will come 100% as before.

To all our supporters we request that gifts not given to us directly be sent through the Home Office in Cleveland. This office will be sustained only in answer to the prayers of the Lord's people by such gifts as are designated for that purpose. It is conveniently located in downtown Cleveland at 401 Euclid Avenue, 977 The Arcade, and a warm welcome awaits you there. Anyone desiring further information may write the home office for a statement which clarifies the recent changes made.

We bring this word to you with the earnest prayer that it will definitely help you to be at rest in your minds and hearts so that we might all "stand fast in one spirit, striving together for the faith of the Gospel."

Sincerely yours in Him,

Linda T. Seymour
Esther M. Lindeman
Oriell Teachout
Richard Teachout
Mrs. T. B. Wimer
Arthur M. Everett

Carl W. Anderson
Mrs. Carl W. Anderson
Mary Dowding
Dorothy Nickerson
Albert C. Spieth
Mrs. F. Rosenau
Richard E. Miller
Robert Rodgers
Irene Rodgers
Mrs. Mary Miller
Robert Farthing
Jessica Minns
E. Guy McLain
F. Lester Fogle
Myland I. Amundson
Margaret P. Nuss
Carl W. Nuss
Calvin S. Burton
Betty E. Burton
W. F. Nimmo
Elizabeth C. Nimmo
Irene R. Paulson
Richard A. Paulson
Walter P. Binney
Viola J. Steve

When it is remembered that some of the missionaries signing this statement and standing solidly with the Council were life-long friends of Dr. Hawkins, any thinking person would readily conclude that there must be some merit to the position of the Council or these signatures would never have been attached to this voluntary statement.

At this moment, in spite of the threats, lies, and misrepresentations with which the missionaries have been confronted, the Council does not know of even a half dozen missionaries who are not standing solidly with the Council in its painful, but necessary action.

The Council is but little concerned with the volume of falsehood, slander, and libel that is being published and broadcast across the nation, by men who, in many instances, know absolutely nothing about the case and in other cases are willfully and maliciously lying. The Council is determined to turn their faces to the future with God and this host of fine missionaries of the Mission and carry on, forgetting the things that are behind and pressing toward the mark of the prize of the high calling of God in Christ Jesus.

"People like pins, are useless when they lose their heads."

RENEW!

GREAT STORMS AND MOUNTAIN SOULS

A great poet has fittingly said that great characters and great souls are like mountains—they always attract the storms; upon their heads break the thunders, and around their bare tops flash the forked lightnings and the seeming wrath of God. Witness Joseph in Pharaoh's prison; John Huss of Bohemia burning at the stake; John Knox, the galley slave in France; the three Hebrews in the fiery furnace; Daniel, the premier, with the roaring hungry lions; Judson languishing in a Burmese prison, and myriads of Christian martyrs fed to the lions in the Roman amphitheater, or dying at the guillotine at Bartholomew's Day massacre in infidel France.

All of these had souls like mountains; the winds of adversity could not sway them; the thunders of evil men could not make them quake; the lightnings of cruel persecution could not break them and they met death with a smile on their faces and an unshakable trust in their Saviour, Jesus Christ.

Their condemnation was that they were guilty of withstanding the evils of the religion of their day and stood for the revealed Word of God, maintaining themselves separated unto God.

Of such characters, Baptist history abounds. Cardinal Hossius, chairman of the Council at Trent says, "If the truth of religion were to be judged of the readiness and cheerfulness which a man of any sect shows in suffering, then the opinions and persuasions of no sect can be truer or surer than those of the ANABAPTISTS; since there have been none, for these twelve hundred years past, that have been more grievously punished."

May we ever, as they did, stand fast for the "faith once for all delivered unto the saints," mountain souls amid great storms.

—Harold E. Cole,
Creston, Iowa.

MORE ABOUT HYPOCRITES

Men often sneeringly besmirch
The hypocrites who go to church;
Yet no one has a word to say
Of hypocrites who stay away.

—Edgar A. Guest.

You'd Be Surprised . . . ABOUT TITHING

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At the ease in meeting his own obligations with the nine-tenths.
4. At the ease in going from one-tenth to larger giving.
5. At the preparation this gives to be a faithful and wise steward over the nine-tenths that remain.
6. At himself for not adopting the plan sooner.

Some say that tithing is only for the rich. I have never heard of a rich man or woman commencing to tithe, but can name scores who began to tithe when they were poor and now are rich. A few are enumerated herewith:

Mr. Crowell, founder of Quaker Oats Co.

Mr. Colgate, founder of Colgate Soaps, etc.

Mr. Proctor of Ivory Soap fame.

A. A. Hyde of Mentholatum renowned.

Henry Delaney of Resinol Ointment fame.

Mathias Baldwin, founder of Baldwin Locomotive Industry.

"Prove Me now herewith."

—Christian Business Men's League Bulletin.

PRAYER

Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in its great race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven.

Prayer has bridled and changed the raging passions of man, and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven; *what has prayer not done!*—Anon.

SEVEN THINGS THAT THE LORD HATES

We are prone to think that the Lord is all love and nothing else. It is true that "God is love," but that is just one attribute of God. We find that the God who is capable of love is also capable of hate, when such hate contributes to His righteousness. The very fact that any one has capacity for love reveals that he has capacity for hate as well. If we love righteousness we are bound to hate iniquity. The opposites are essential to a balanced character.

We read in the sixth chapter of Proverbs that there are seven things that God hates, they are said to be an abomination to Him:

"A proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."

This sounds like something that all of us can hate without being hateful in our hearts. The people of the Lord ought to be as passionate in their hatred for sin as they are in their love for the truth. It has always seemed to us that a zeal for orthodoxy apart from a love for holiness is in danger of becoming a pure farce. Not long ago a brother preacher was telling us about a certain very large and very prideful church, greatly honored in the affairs of the world, where they had built largely by Bible conferences and special Bible teaching, but that the members were devoid of spirituality, power and purity. We gathered that it was not frowned upon when important men in the church exalted their appetites above their call to holy living. We would judge that such a church could look with favor upon inconsistent living, provided men did not come out and deny that they believed the Bible. If our *lives* deny the truth, why should our lips pretend to speak the truth.

It is high time that God's people make themselves aware of the attitude of their Lord and Master about some of the world's affairs. If God hates a thing, and if we partake of His nature, we too will hate that same thing. There is something dead wrong when the children of God do not hate sin in every form. "Perfection" is not conformity to the law but is manifested in our

heart's attitude—complete harmony with God's purposes and plans for this old sin-rotted world, the flesh and the devil.

—Dr. R. L. Powell.

NIEMOLLER AND THE ATHEIST

Here is an interesting item about the conscientious German pastor who will not bow to Hitler, and for that reason is confined in a concentration camp.

"It is reported that the concentration camp commander at Sachsenhausen, where Martin Niemoller is being held, is determined to make an atheist of his famous prisoner, and to this end placed a communist atheist in the cell next to him, with permission for them to talk. He also arranged for these two men to take their daily half hour walk at the same time and in the same yard. The atheist was a very intellectual person, skilled in argument. He had been promised all sorts of 'favors' if he could make Niemoller lose his faith. Each prisoner enjoyed presenting his own viewpoint. This lasted four days. On the fifth day, the atheist begged Niemoller to lend him his Bible, a Book that now assumed a new meaning to him. The very same day the atheist was moved to another cell."

—The News Chronicle.

YOUR REASON?

Some go to church to take a walk,
Some go there to laugh and talk,
While others go to doze and nod,
But wise men go to be with God.

Some go to church old friends to greet,
And some to speak to all they meet,
While others go their girls to bring,
But wise men go the hymns to sing.

Some go to church a fault to hide,
Some go there just to be inside,
While others go there time to spend,
But wise men go a prayer to send.

Some go to church to hear the chimes,
Some go there just to have good times,
While others go their clothes to show,
But wise men go of God to know.

—Copied: C. B. C.
Gary, Ind.

QUOTATION FROM SUNDAY CALENDAR, WALNUT ST. BAPTIST CHURCH

"Many families in Walnut Street have been recently bombarded with copies of a prominent scandal sheet, otherwise known as the Fundamentalists, published by Dr. J. Frank Norris. As one reads its pages one should keep in mind the fact that Dr. Norris kept a six-shooter handy in his desk and on one occasion did not hesitate to use it upon an allegedly unarmed victim. One needs to keep in mind also as he reads the Fundamentalist that Dr. Norris has been proven guilty in at least three Texas Courts, including the Supreme Court of the State, of slander and libel upon the person and reputation of Rev. Robert White, and that he is under court order to pay to the said Robert White \$25,000 damages. One needs to remember that the word of a proven slanderer needs to be taken for just what it is, absolutely worthless.

"For the past three or four years the Council of Mid-Missions has been having some difficulty with Dr. Hawkins, President and Field Representative of the Mission. The difficulties have had to do with administrative bungling and inefficiencies which have worked serious hardship on many of our missionaries. In spite of this, the Council was making every effort to get along harmoniously with Dr. Hawkins. Then last spring a stack of some thirty or more letters came into possession of the Council which had been written by Mrs. Hawkins to certain missionaries while she occupied the position of Office Secretary and Assistant Treasurer. These letters were of such a nature that her immediate dismissal was made absolutely necessary. Dr. Hawkins naturally resented this action on the part of the Council, but in a meeting with the Council on March 30th, promised to go along and co-operate harmoniously with the Council in the conducting of the affairs of the Mission. In July to its utter amazement the Council discovered that Dr. Hawkins had incorporated a new mission stealing the trade name of Mid-Missions, and had filed declaration in the State House at Indianapolis that he had \$5,000 of mission money with which to start his new mission. This immediately made it necessary for the Council to fail to re-elect him

as President and Field Representative at its annual meeting, August 20th. The Council, at this moment, does not know of as many as a half dozen missionaries in the whole missionary family of 164, but who are solidly with the Council in its action, and Mid-Missions is prepared now to go on for God as never before. Dr. Norris became aware of this situation in Mid-Missions and saw in it one more opportunity to display his hatred for the pastor of Walnut Street Baptist Church and to seek further to ruin his reputation for truth, veracity, and trustworthiness. And now in this latest move he has sought to disturb the peace and harmony of this great Baptist family known as Walnut Street Baptist Church. For Thirty-one years as a pastor, we have been scrupulous to build and maintain a reputation for truthfulness and trustworthiness and we are confident that no slanderer is going to be able to tear it down by even his continent-wide barrage of falsehood and lies. As your pastor, we want you to know that our hearts are rejoicing in the multiplied scores of expressions of love and confidence which are coming from all of you. These together with multiplied expressions of the same love and confidence coming to us daily in our mails, and by telegrams encourages our heart and causes us to rejoice that we are counted worthy to suffer for His Name's sake."

BAPTISTS IN RUSSIA

(From the Magazine "Time,"
June 15, 1942)

From the heart of a country once called Godless came a plea for Christians in the U. S. and great Britain to pray for Russia's victory. If the plea was strange, the source was stranger: it came from 4,000,000 Russian Baptists. The U. S. knew about its own Baptists, but the U. S. had never heard of the Russian Baptist Church, which claimed some two-thirds as many members as the Northern and Southern Baptists combined. Gasp'd the Roman Catholic Brooklyn Tablet: "This mass production of Baptists . . . verges on the incredible."

The Russian Baptists are Biblical Fundamentalists; they sprang from German Protestantism. Unlike surviving fragments of the Orthodox Church, the Baptists, a young sect, had no social standing in Tsarist Russia, are consequently not held accountable for Tsarist infamy. Ac-

cording to Russian Theologian George P. Fedotov, Visiting Fellow at Yale, they have made a great appeal to Communist youth, "who have a deep spiritual thirst."

THE RED SEA PLACE

Have you come to the Red Sea place in your life,

Where in spite of all you can do, There is no way out, there is no way back,

There is no other way but through?

Then wait on the Lord, with a trust serene

Till the night of your fear is gone; He will send the wind, He will heap the floods,

When He says to your soul, "Go on."

And His hand will lead you through—clear through—

Ere the watery walls roll down, No foe can reach you, no wave can touch,

No mightiest sea can drown; The tossing billows may rear their crests,

Their foam at your feet may break,

But over their bed you shall walk dry shod

In the path that your Lord shall make.

In the morning watch, 'neath the lifted cloud.

You shall see but the Lord alone, When He leads you on from the place of the sea

To a land that you have not known;

And your fears shall pass as your foes have passed,

You shall be no more afraid; You shall sing His praise in a better place,

A place that His hand has made.

—Annie Johnson Flint.

SOMEONE HAS CLASSIFIED CHURCH GIVERS

As, "Tip" givers, giving the Lord a nickel or dime as to a waitress or porter; As "Entertainment" givers, giving ONLY when in attendance; As "Emotional" givers, giving when they FEEL like it; As "Promise" givers, saying they will give but seldom doing so; As BIBLE givers who present their TITHES and OFFERINGS regularly and cheerfully. In what group do YOU register, reader? May it always be the latter.

—K. R. Kinney.

PASTORS

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