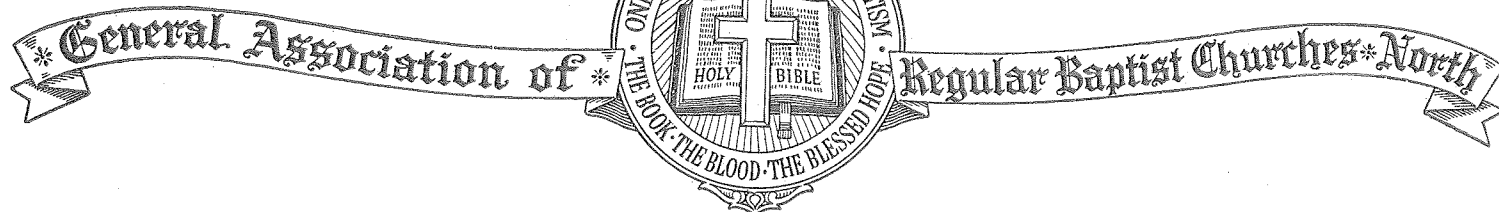


The Baptist Bulletin



IMMORTALITY

(Message given on THE LIGHTHOUSE HOUR, Station WAAT, by Rev. Vernon Grounds, formerly pastor of the Gospel Tabernacle, Paterson, N. J. and now a member of the faculty of the Baptist Bible Seminary, Johnson City, New York.)

Amid all his overwhelming experiences of sorrow and suffering, Job cried out:

If a man die, shall he live again? Job 14:14.

That agonized appeal for light and certainty comes ringing down the centuries and breaks upon our ears today. And finding ourselves in a war-ravaged world where bloody battles are a daily occurrence, we cannot help but ask as Job did: "If a man die, shall he live again?" We read the long lists of casualties, we look upon the pictures of gallant heroes who in the flower of their youth have gone down into the dark valley, and we are driven to wonder. Is the grave the end? Is there nothing beyond our fleeting and tragic experiences here? Is immortality a vain hope, a pathetic illusion? Does death really speak the final word?

Is this the whole sad story of creation
Told by its toiling millions o'er and o'er,
One glimpse of day, then black annihilation,

A sunlit passage to a sunless shore?

Is that what awaits every man when physically he stops functioning—black annihilation? Or—a thrilling thought!—do we somehow survive the breakup of our bodies and go on living, perhaps forever? After death—what?

Whenever the possibility of a continued existence beyond the present world is discussed, the skeptics become amused; they sneer sarcastically as did Clarence Darrow, the famous lawyer:

I do not consider that the question of immortality is even debatable. As well might one discuss the question of whether a lump of coal burned in a grate was still

somewhere in its present form, or whether a soap bubble is still a soap bubble after it has burst into a million fragments . . . the origin of the absurd idea of immortality is easy to discover, it is kept alive by hope and fear, by childish faith and by cowardice. No one needs to write a book to prove immortality; if in the endless volumes on this subject and the universal experience of the ages one real fact would be pointed out that would prove that dead people will live, the world would accept it without further proof.

So Clarence Darrow was of the opinion that nothing awaits us at death but black annihilation; not only do our bodies moulder into dust but our personalities are completely rubbed out like chalk washed off a blackboard.

In similar fashion Sir James Frazer, the noted English anthropologist writes:

Shall a creature so puny and frail claim to live forever, to outlast not only the present starry systems but every other that, when earth and sun and stars have crumbled into dust, shall be built on their ruins in the long hereafter?

Obviously Sir James is implying that the hope of immortality is unreasonable and groundless. Why should a man endure eternally any more than a mosquito which buzzes about in the dark? So Frazer, like Clarence Darrow, is of the opinion that nothing awaits us at death but black annihilation.

John Frazier Vance, a very cynical poet, has put the skeptical conviction in these chilling words:

(Continued on page 29)

PASTORAL CHANGES

PATTERSON ENTERS CHAPLAINCY

Rev. Leroy Patterson, who for the last few years has been pastor of the Grace Baptist Church, Attleboro, Massachusetts, has resigned to enter the Army as a chaplain. This church is nearly six years old, and in July of this year, voted to seek fellowship with the G. A. R. B. C.

* * * *

TAFF ACCEPTS CALL TO CHICO



C. Allen Taff

Word has been received from Rev. C. Allen Taff, who until recently was a Chaplain in the U. S. Army, that he has accepted a unanimous call to the pastorate of the Grace Baptist Church, Chico, California. Rev. Taff took up his duties as pastor of the church September 15. Rev. A. M. Kurkowske formerly served this church. It was organized some twenty-five years ago and the congregation worshipped in a building in the residential section of the town. Five years ago a splendid church building was purchased from the Methodist people which is located in the down town district, and it affords an excellent opportunity for growth and expansion. Chico has a population of approximately 20,000.

* * * *

JEROLD MAY ENTERS P. H. M. WORK FULL TIME

Until recently Rev. Jerold F. May was able to devote only part time to the work of Field Director of the Pacific Home Mission of Regular Baptists. He had been pastor of the First Baptist Church of Walnut Creek, California, and though he resigned January 1, 1945, he has had responsibilities to the church until his successor was chosen. Rev. Paul Holsinger has been called to this pastorate, and now Mr. May is busy with the many responsibilities in his new work, and thankful that he can devote full time toward advancement of the Mission's great program of

evangelization for the Lord Jesus Christ.

* * * *

IRWIN WEYHE AT LEBANON

Rev. Irwin Weyhe, formerly the pastor of the First Baptist Church of Bremen, Indiana, accepted a unanimous call from the Walnut St. Baptist Church of Lebanon, Indiana, and began his ministry there June 24. He succeeds Rev. Ralph Hubble.

Mr. Weyhe has been at Bremen for a little over three years, coming to that church when it was known only as a "fundamental" church. Later the name was changed and it became an Independent Baptist testimony. Since that time the work has shown a steady progress. Missionary giving increased from \$200 a year to over \$800.

* * * *

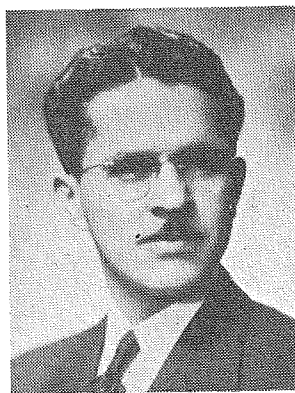
NORTH TONAWANDA CALLS WOOLSEY

The First Baptist Church of North Tonawanda has called Rev. G. Arthur Woolsey as their new pastor. He succeeds Rev. C. B. Hayden, who has enrolled in Wheaton College.

Rev. Woolsey comes to North Tonawanda from the Central Baptist Church of Binghamton. This church was received into the fellowship of the G. A. R. B. C. during the past year.

* * * *

LASSWELL AT ELDORA



Esmond C. Lasswell

Rev. Esmond C. Lasswell began his duties on September 1st as pastor of the First Baptist Church, Eldora, Iowa. He comes to Eldora from the Walnut St. Baptist Church, Muscatine, Iowa, where he served a little over three years. The Eldora church has been pastorless several months due to the resignation of Rev. Gus Dahlberg who became the pastor of the Cal-

vary Baptist Church, Grand Rapids, Michigan, the early part of 1945.

* * * *

WESTON MEMORIAL PASTORLESS

Rev. Wilfred Kalbach, who until recently was the pastor of the Weston Memorial Baptist Church of Philadelphia, has resigned the church to enter evangelistic and Bible Conference work.

* * * *

REV. ROBERT M. ARTHUR TO LEAVE WATERLOO



Robert M. Arthur

At the morning service in the Walnut Street Baptist Church of Waterloo, Iowa, Sunday September 2, Rev. Robert M. Arthur, Associate Pastor, tendered his resignation to take effect September 23. Rev. Arthur, together with his wife and little Robbie Jr., now twenty-two months of age, will be leaving the first of October for Ceylon, India, where they will take over the direction of the mission station of the Association of Baptists for World Evangelism. They will make the entire journey by plane.

Pastor Arthur has been associated with Dr. R. T. Ketcham in the Walnut Street ministry for the past two years. He is an outstanding student and has a preaching ability that is far above the average. He has endeared himself to hosts of young people in the State of Iowa and both Walnut Street and the larger work of the State will greatly miss him.

* * * *

PRATT LEAVES FENTON PASTORATE

Rev. Andrew G. Pratt resigned the pastorate of the First Baptist Church, Fenton, Michigan, to become effective November 18. The four years of his pastorate here have been marked by substantial increases in attendance, and numerous conversions and accessions to the membership of the church. Before coming to Fenton, Rev. Pratt served Baptist Churches in the vicinity of Erie, Pa., for several years, and also served a 3-year pastorate at Ortonville, Michigan.

STOWELL LEAVES ITHACA



Joseph M. Stowell

The Rev. Joseph M. Stowell presented his resignation to the Tabernacle Baptist Church at the morning service September 2nd. He has accepted the call to the pastorate of the First Baptist Church of Bay City, Michigan. His resignation takes effect Sunday, October 7th.

Pastor Stowell began his ministry in Ithaca six years ago, coming from Brunswick Baptist Church of Gary, Ind. He had previously served as pastor of the Calvary Baptist Church, Hancock, Mich.

During his pastorate much progress has been made. The church staff has been enlarged to include an assistant pastor. Missionary giving has increased from less than a thousand dollars per year to over \$5,000. Besides meeting all current bills and missionary obligations the church has raised more than \$8,000, which is invested in War Bonds, for a postwar building program.

More than a score of the young people of the church have presented themselves as candidates for the ministry or missionary work. A number of these are now in training at Seminaries and Bible Institutes. Some have entered active service during the present pastorate. For six years while in Ithaca, Pastor Stowell has taught Bible classes of students on the Cornell Campus.

While in Ithaca the Rev. Mr. Stowell led in the organization of the Empire State Fellowship of Regular Baptist Churches and has been a member of the executive council of this organization since its inception. He is the editor of the official voice of the Fellowship, "The Empire State Baptist," which is published in Ithaca. He is also a member and chairman of the board of directors of the Baptist Bible Seminary of Johnson City, and a member of the Council of Fourteen of the G. A. R. B. C. His interests have extended to the work among service men and women during the war, having been one of the founders and directors

of the Ship-A-Hoy Service Center in Geneva, N. Y. which has ministered to more than 145,000 service men and women from the Samson Naval Training Center of whom more than 700 have confessed Christ.

He leaves the church in good condition with a wonderful spirit of harmony prevailing among the people. * * * *

MORRIS CALLED TO JAMESTOWN

After serving three and a half years in the First Baptist Church of West Danby, New York, Rev. Lloyd Morris has been unanimously called to the pastorate of the Bethel Baptist Church, Jamestown, New York.

During his pastorate at West Danby many improvements were made and God's blessing manifested upon the work in various ways. It was under Pastor Morris that the church withdrew from the Northern Baptist Convention and entered the fellowship of the G. A. R. B. C. Pastor Morris also served as chairman of the Faith and Life Bible Conference during the past year. * * * *

LOUIS GASPER AT FOSTORIA



Louis Gasper

On Sunday, September 9th, Rev. Louis Gasper took up his duties as pastor of the Fostoria Baptist Church. Rev. Gasper is a graduate of the Moody Bible Institute, has attended Englewood College and Wilson City College in Chicago, and is now enrolled at the State University at Bowling Green, Ohio. He was ordained to the Gospel Ministry in the First Baptist Church, Elyria, Ohio, in 1940, and has been pastor of two Chicago churches — the Lawndale Baptist and the South Side Gospel Center. * * * *

KEHOE LEAVES WENATCHEE

Rev. George Kehoe closed his ministry with the First Baptist Church at Wenatchee, Washington, after having been pastor there for the past eleven and one-half years, to accept a position as full-time instructor at the Multnomah School

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of the Bible, Portland, Oregon. During the past twenty-five years Rev. Kehoe has been pastor of three Baptist churches, all of which have come into the fellowship of the G. A. R. B. C. He is also Superintendent of the Columbia Basin Mission, and its headquarters have been moved to Portland. The new address is:

Columbia Basin Mission
5711 N. Kerby Ave.
Portland 11, Oregon
* * * *

HINNERS SUCCEEDS GIBSON AT BETHALTO



Rev. Albert Hinners

On September 9th, Rev. Albert Hinners closed two years of pastoral work at the Alhambra Baptist Church, having accepted a call to the Baptist church at Bethalto, Illinois, where he succeeds Rev. Ralph Gibson. He began his ministry there September 16th.

The church at Alhambra is small, but has been blest in a special way during Pastor Hinners' ministry. It is in a fine spiritual condition and has a great missionary vision. The building has been remodeled at a cost of \$576, and full-time services have been conducted during the past 11 months.

* * * *

TALLMAN CALLED TO WEST CORNERS

As we go to press, word has just reached us that Rev. Harold C. Tallman has been called to the pastorate of the West Corners Baptist Church, Endicott, New York. More complete details will be given in the next issue.

REV. HAMILTON LEAVES PANA

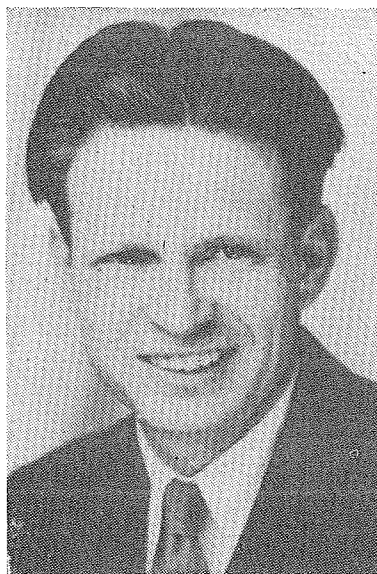
On Sunday September 2nd, Rev. Raymond F. Hamilton read his resignation to the congregation of the First Baptist Church of Pana, Illinois, thus terminating a blessed ministry of six years and three months with this fine congregation.

During this period of his ministry there were approximately 100 members added to the rolls and \$15,000 raised and disbursed for missions. Five young people have gone out from the church to train for Christian service in addition to Mr. Hamilton's secretary who will be leaving in early winter for Liberia.

On October 1st, Rev. Hamilton will assume the leadership of the Quincy Gospel Center of Quincy, Illinois. This work, begun two and a half years ago by Rev. John D. Jess, is now ready to be organized into a Regular Baptist Church and for this purpose they have called Brother Hamilton. Heretofore there has been no membership or church organization. Also they are meeting in a rented store building. Remember Brother Hamilton and his family as they undertake this new work. Quincy is a city of over 40,000 people and much in need of this type of work. Pray also for the splendid Pana church he is leaving.

* * * *

DAVID WOOD RESIGNS



Rev. David Allen Wood

Rev. David Allen Wood presented his resignation to the First Baptist Church, Strathmore, California, to take effect November 1, after having been pastor there a little more than a year. He is a graduate of the Phoenix Baptist Bible Institute and formerly served

as pastor of the Julian Baptist Church, Julian, Calif. After November 1, his address will be 7225 Maywood St., San Diego 11, Calif.

ORDINATIONS

At the call of the First Baptist Temple, Oshkosh, Wisconsin, of which the Rev. C. B. Cunningham is pastor, a Council consisting of fourteen members, representing eight churches, met Thursday, August 9, for the purpose of examining ARTHUR SOMMERVILLE as a candidate for ordination to the Gospel ministry. The Council heard the account of the candidate's conversion, call to the ministry, and his very excellent doctrinal statement. After a thorough questioning, the Council voted to recommend that the church proceed that evening with the public ordination service. Rev. Ralph Carr of Plainfield, N. J., led the song service, the charge to the candidate was given by Rev. O. P. Lovik of Winnetonka; the charge to the church by Rev. William Kuhnle, Milwaukee, the ordination prayer offered by Rev. Gordon Dalton of Appleton, the right hand of fellowship was extended by Rev. J. Weatherly, Silver Lake, and the ordination message given by the Rev. A. C. Edwards, Superintendent of the Milwaukee Hebrew Mission.

The Lord willing, Mr. Sommerville plans to leave in October for foreign missionary service in Russia.

* * * *

DOUGLAS BEASON and DURWARD B. GEHRES were ordained to the Gospel ministry on Friday evening, July 21st in the Calvary Baptist Church of Bellefontaine, Ohio. Rev. Ernest Finkenbinder of Columbus delivered the ordination sermon, Rev. S. Andrew Hutchison of Xenia gave the charge to the church, Rev. Earl V. Willetts, Bellefontaine, gave the charge to the candidates, Rev. Ernest Riley, Lima, offered the ordination prayer, and Rev. Donald Douglass of Findlay extended the right hand of fellowship.

Mr. Beason is a graduate of Bob Jones College with a B. A. degree and has been called to the pastorate of the Maranatha Baptist Church, Springfield, Ohio. Mr. Gehres is a graduate of Giffen College, Van Wert, Ohio, and has been called as pastor of the Calvary Baptist Church, Edgerton, Ohio.

* * * *

On June 18th a Council consist-

ing of 23 pastors and 21 messengers met in the First Baptist Church, Johnson City, New York, for the purpose of examining MR. MEADE ARMSTRONG and MR. EDWIN NEARING as to their fitness for the Gospel ministry. Pastor Arthur Woolsey was appointed moderator and Pastor Walter Bridges clerk. The candidates gave an excellent account of their conversion, doctrinal statement, and call to the Gospel ministry, and a recommendation was made to the church to proceed with the Ordination Service which was carried out the same evening.

Mr. Armstrong has been appointed to the full-time faculty of the Baptist Bible Seminary and took up his duties there with the commencement of school in September, and Mr. Nearing will continue his work as pastor. Both graduated from the Seminary with the Class of 1945.

* * * *

MR. LUTHER MARTIN was ordained to the Gospel Ministry at the Wealthy St. Baptist Temple, Grand Rapids, Michigan, on July 31st. A council of fifteen pastors and twelve messengers examined the candidate in the afternoon, and recommended that the church proceed with the ordination. Mr. Martin is a member of the Wealthy St. Church and has been engaged in evangelistic work for some time.

* * * *

A Council, consisting of pastors and messengers from nine churches of the Hebron Association of Regular Baptist Churches of Ohio, met in the Avon Baptist Church, Tuesday, Sept. 11, to counsel with the church concerning the ordination of MR. CLEVELAND McDONALD of Avon, Ohio. After hearing his statement of Christian Experience, Call to the Ministry, and Doctrinal Beliefs, the Council voted unanimously to recommend his ordination to the church.

The ordination ceremonies were conducted in the evening of the same day. The Rev. J. Irving Reese delivered the Ordination Sermon, Rev. Kenneth H. Good gave charge to the candidate, and Rev. Elton C. Hukill offered the Ordination Prayer and extended the Right Hand of Fellowship.

The newly ordained minister was graduated from the Pastor's Course of the Moody Bible Institute in the August '45 class, and is pastoring a Baptist church in Decatur, Illinois.

THE TELLTALE COLORING

By R. T. KETCHAM

Modernism, like most other things, may often masquerade in a costume so nearly like that of true fundamentalism that it is hard to detect it from the genuine. Spokesmen for the modernist viewpoint have an ingenious technique by which they use carefully formed phrases which utterly deny every single basic fundamental doctrine of the Word of God, and at the same time leaves one under the impression that what they said was all right. If one looks around carefully, however, he will usually find the telltale coloring of outright modernism. The difficulty and danger is that the average listener fails to thoroughly analyze that to which he is listening. This is what makes the "double talk" of the modernist so especially dangerous.

We attended the baccalaureate service for one of the high schools in our home city this summer. The preacher of the evening, at one point in his message, with one swift stroke, wiped out every miracle recorded in the Pentateuch as having been performed by Moses. At another point in his sermon with another quick stroke, he absolutely eliminated the Deity of Jesus Christ. And yet it was done so subtly that we question if even one per cent of the great audience were aware of it. He was discussing the importance of making decisions. He told the graduating class that among other things they would have to "decide how they were going to use their acquired knowledge." Would they use it for the benefit of society or would they just let it lie dormant and coast, being nothing and doing nothing? He cited an illustration to give point to his question. He told the youngsters that one day God said to a man by the name of Moses, that he wanted him to do a great piece of work. Whereupon Moses tried to beg off on the ground that he had some handicaps. God then called attention to the rod which was in Moses' hand, and according to the preacher, this is what God said, "Moses, you are thoroughly familiar with the magic of Egypt, now go ahead and use it." With that one short stroke Moses was reduced to an Egyptian magician and his miracles were mere hocus-pocus. And yet practically no one in the audience detected it. We have since talked to at least a

dozen thoroughly fundamental Christians who were present and they were utterly shocked when we pointed out to them the significance of this "telltale coloring."

Near the end of the preacher's message he told the class that among other things they "must choose which God they were going to serve." And as an illustration at this point, he said, "Jesus had to choose which God He was going to serve. He chose to serve God." These same fundamental Christians with whom we have talked, failed to detect in this sentence the denial of the essential Deity of Christ. Jesus Christ did not "choose to serve God"—*He was God!*

This telltale coloring was brought to our mind today and led us to write this little editorial by two little lines of type in the May 1945 issue of "Baptist Freedom." Baptist Freedom is the little paper published by the Liberals of the Northern Baptist Convention. Every issue of it fairly reeks with not only the "telltale coloring," but more frequently there is nothing but coloring. And coloring of the modernist hue.

The two little lines which attracted our attention read as follows: "The main thing is the faith which believes, not the faith that is believed." That sounds pious. The majority of Christians who read it will exclaim, "My, isn't that lovely!" Well, is it?

This little sentence taken at face value for what it says, means that it doesn't make any difference what one believes, just so long as he really believes it. The little Hindu mother who throws her baby into the Ganges River for the crocodiles, does so because she sincerely believes that that's the thing to do and that there is virtue in doing it.

Hirohito the other day made quite an extensive trip visiting the shrines of his ancestors, explaining to them how it came about that Japan had been defeated. As he bowed in worship before the Shinto shrines he was desperately in earnest and believed with all his heart that what he was doing had virtue in it.

The black African who buries a living baby or casts its little body out into the bush to be eaten by

the ants, does so because he believes with all his heart that that's the thing to do and that there is virtue in doing it.

All over the face of the earth multiplied millions are doing all sorts of things because they believe that there is virtue in what they're doing. According to these Baptist Liberalists that should end the matter. If it is the faith which believes which is the main thing and not the particular thing that is believed, then let us proceed at once to recall all missionaries and, for that matter, let us recall all preachers, and turn our churches into places for "instruction in the art of sincerity." Let us teach men everywhere that it isn't what they believe, it's *how well they believe it*.

All of this subtle poison of the pit is contained in that simple little phrase—"The main thing is the faith which believes, not the faith that is believed." Every true believer knows that it is the thing that is believed that is the main thing. Sincerity in error saves no one. Unless one's faith is centered in the essential Saviourhood of Jesus Christ and all that that implies, he will discover that he has missed "the main thing."

AMERICAN COUNCIL TO GO ON AIR OVER MU- TUAL NETWORK

NEW YORK, September 7, 1945—It is today announced by the office of the American Council of Christian Churches that it had been selected by the Mutual Broadcasting System to inaugurate the Friday morning broadcasts of a new sustaining series to be broadcast by the network Mondays through Fridays, entitled "Men of Good Will."

The American Council will have charge of the program on the mornings of October fifth and twelfth at 10:15 to 10:30 A. M., Eastern Time.

The speaker will be the Rev. Robert T. Ketcham, D. D., who will speak from Des Moines, Iowa. Dr. Ketcham, pastor of the Walnut Street Baptist Church of Waterloo, Iowa, is President of the Council.

Arrangements for further broadcasts on this series which will replace the Mutual Radio Chapel, are now proceeding between the office of the American Council, and Miss Elsie Dick, Director of the Religious Programs for the network.

CHAPLAINCY COMMITTEE'S CORNER

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

CONCERNING OUR CHAPLAINS

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

PRAY REGULARLY FOR EACH MAN!

Chaplains Pfaff, Dear, and Gregory have recently been transferred to Ft. Oglethorpe, Georgia, where a new Chaplains' School has been started. They report in part as follows:

"We are enjoying courses in Army Organization, Army Customs and Courtesies, Military Sanitation, Map Reading, Military Law, Graves' Registration, etc., and since this is the half-way mark, we have had some final exams and others are on the way. . . . We are getting ready to do the job which the Lord called us to do, and we are working as hard as we can, and everything is fine, except the weather. . . . We are praising the Lord in it all that He has counted us faithful by placing us in this ministry, and we are anxious that the next three weeks shall pass as rapidly as possible so that we might be assigned to places of duty. However, there are opportunities right here to live for Him and show by our lives that we know in Whom we have believed. Pray for us that we may serve Him well, Who has called us unto Himself, and sent us forth with the good news of the Gospel."

TWICE-DECORATED CHAPLAIN RECEIVES TRIBUTE FROM TROOPS

Chaplain Halvorsen received the Award of the BRONZE OAK-LEAF CLUSTER to the SILVER STAR MEDAL, and below is a portion taken from the Citation:

CAPTAIN ARLIN M. HALVORSEN, 0-531524, Chaplain Corps, 329th Infantry, United States Army, for gallantry in action and disregard for personal safety displayed on 16 January 1945, near Bovigny, Belgium, which reflects the highest credit upon himself and the armed forces of the United States. Entered military service from Indiana.

The following letter from one of the men in his Regiment expresses their appreciation for the splendid service he has rendered:

Co. "D",
13 June 1945

Chaplain Halvorsen:

The informal gathering for Worship today has rekindled the concern I have had for a long time to express my gratitude to you for the strength and inspiration you gave me and the men of this Unit during the trying months before the cessation of hostilities in Europe. There were times when I would have found it difficult to continue were it not for your spiritual guidance and willingness to convey to the best of your ability your understanding of the teachings of Christ. To me and, I believe, to every man with whom you have come in contact over here, the association with you will remain as the richest, most satisfying of its kind possible. It is so apparent that He has seen fit to select you as one of His representatives here on Earth! Yours is a gift which should be envied by all men. However, I do not wish to convey the thought that, by expressing gratitude to you, I am giving thanks to a mere flesh and blood human being. Instead, I am fully aware that whatever "special" spiritual attributes you hold have been passed down by Him and that He deserves the credit. It is just

that some of us require spiritual guidance at times and He has delegated individuals like yourself who must assume that task. In spiritual things, as in government, God has deemed it necessary that we have leaders. You have attained through Him the highest quality of leadership that He could ever desire.

Wilfred Reynolds.
Lalling, (Bavaria), Germany.

And here is a splendid report from Chaplain Halvorsen himself. Continue to pray for these men and the work that they are doing:

Deggendorf, Germany
6 July 1945

Dear Brother Mason:

It has been nearly 6 months since I last wrote to you and I really am ashamed of myself. Possibly my next report will come from the good old U. S. A. What the future holds is in the Father's hand and I am glad.

There have been many blessed experiences along the way, so I will recount a few, for which you may praise the Lord. On 28 May there were 4 men who followed the Lord in Baptism. The Service was held in a swimming pool at Hornburg, Germany. One of them was a Catholic boy who had received Christ as his Saviour. He is now taking a Scripture memorizing and Bible Study Course under my direction. What a joy to see these men interested in the Word of God and in witnessing to others of the Saviour.

There are now 5 men who are taking the Bible Study Courses. 17 have openly professed the Lord Jesus and 22 have been led to consecrate their lives anew. The number of Pastoral Contacts (213) makes me rejoice in the privilege of being a Chaplain over here. We have been able to hold 126 Services with a total attendance of 7,778. It is blessed to know that "His Word will not return void."

We have distributed 42 New Testaments, 1,385 Religious Tracts and 669 Daily Devotional Reading Booklets.

Thank you once again for your faithfulness in prayer. May the God of all Grace guide, keep and use you always.

Yours in that Blessed Hope,
ARLIN M. HALVORSEN,
Chaplain (Capt.) U. S. Army.

CHAPLAIN GOLDIE STILL BUSY

11 July 1945

Dear Doctor Mason:

One of the things that a minister enjoys so much in his work, and which inspires him a great deal, is his opportunity to work with other Christians. This is something that is not often found in the Army where a unit chaplain scarcely ever meets another chaplain or is able to organize a group that can aid materially in making the services more interesting. Especially is this true overseas where the churches are either entirely Roman or there is a language barrier or a non-fraternization ban. Only in England was there the opportunity to fellowship with ministers and Christian friends. In training camps in the States and during combat overseas the soldiers themselves have difficulties organizing and planning such things as choirs and Gospel teams due to the time element. During the past two months, however, we have seen the rise of a splendid male quartette in these headquarters. These men are, of course, Christians who love the Lord and are out to win souls for Christ. They are not all Baptist. One is Baptist, one is Swedish Covenant, one is Methodist and one is Christian Reformed. This quartette is like the American Council made up of many denominations but standing true to the Word of God. Already I have conducted many services with this quartette and the boys have had the joy of leading some men to the knowledge of Jesus Christ through their testimonies and songs. Three of these men are planning to study for an evangelical ministry when they have returned to civilian life.

Our Sunday services have increased in attendance instead of declining as I had expected when the war ended. Many Sundays we have been unable to accommodate at one service the large numbers that crowd into our chapel. Another chaplain and I alternate these services. We have a choir of approximately 16 voices which sings each Sunday and their contribution to the service is invaluable. The combination of the quartette and our choir tend to bring about an atmosphere very similar to a home church. Here at 12th Army Group Headquarters there are, of course, many WAC's and Red Cross girls.

The presence of women in my services is rapidly re-adjusting me to civilian life. Soon after V-E Day our battalion of armored infantry was pulled back to guard 12th Army Group Headquarters at Wiesbaden where we have been ever since.

Every Thursday night we have a Service Men's Christian League meeting. The men take current topics and problems facing mankind and the world in general today such as peace, war, morality, occupation, etc., and focus the Bible upon them. This Thursday night group is the nucleus in this headquarters of real out and out Christians, and we certainly have some good times together in the Lord. They pray for the Sunday services and they daily witness by their lives. We have recently opened a Chaplain's center in downtown Wiesbaden near to the PX and theater. Here we have offices, small chapels, a reading and writing room and a recreation room. Those who love to drink have their beer gardens, those who love jazz and swing can listen to swing orchestras in some of the cafes, those who love the Lord find ample time to read, study, fellowship and pray together in our chaplain center. In some ways our set-up here in Wiesbaden is better than the Army chapels on the posts in the States.

There will be a tremendous task facing the Chaplains who remain with the army of occupation, and I would like to suggest that our denomination, through the American Council, begin to make preparations to aid the spiritual welfare of the American boys who will police Germany. The USO shows, the movies, and every conceivable type of entertainment is being brought over to Germany to help the special service officers. Can we not have evangelical gospel teams, Christian youth leaders, Christian musical groups, etc., come over to help the chaplains in their work? It is something to think about and pray about.

I do not imagine that I will be staying in the army of occupation. Chaplains my age are finding their way to another theater of operation. I only hope that I go via the United States. If I do I'll be seeing you.

Until then, I assure you of my prayers and continued interest on behalf of the cause of separation to Christ, I am,

In His Faithfulness,
WILLIAM V. GOLDIE,
Chaplain, (Capt.), U. S. A.

REPORT OF CHAPLAINS' ACTIVITIES

April, May, June, 1945

- 25 Sunday Services held, 2855 attendance
 - 11 Mid-week Services held, 835 attendance
 - 2 Communion Services held, 100 attendance
 - 2 Visits to Evac. and Field Hospitals, 15 patients
 - 40 Professed conversions
 - 304 Personal Interviews
 - 7 Testaments personally distributed
 - 2770 Pieces of Protestant literature distributed.
- WILLIAM V. GOLDIE,
Chaplain, (Capt.), U. S. A.

CHAPLAIN BOLDT BACK IN U. S. A.

27 August 1945

Dear Dr. Mason:

Events during the last three months have moved with great speed. Our unit left the vicinity of

Frankfurt, Germany, early in June to begin the motor trip through Belgium and France to the coast. The trip across the Atlantic brought us into New York Harbor on July 1st to see the good old U. S. A. soil and the welcoming statue of Liberty. The thirty days with the family went all too fast, and August 15th found me resuming army life here in Ft. Benning, Georgia.

The last mission of our unit supporting fighting units was north of the Ruhr pocket during the elimination of that industrial area, and it was eliminated not only as an area containing German armed forces, but eliminated as an industrial area, as later visits to Essen and Dortmund so vividly disclosed. With the surrender of enemy forces, our Medical Group had the control and administration of a large number of Hospitals housing German soldier patients; and former prisoners of the Germans—our allies. During that time large numbers of Russians, Poles, French, etc., were also situated in Camps for Displaced Per-

sons. Many were the times I wished I could speak their languages, or had literature to give them, for there indeed was an unusual opportunity for missionary work. One day another officer and I did take food to Russians in a prison camp just discovered where the men were undernourished and for the most part, sick. The only foreign Gospel literature I was able to secure was some in German, which I did give out in the hospitals with German patients.

Now that the war has finally ended I am looking forward to resuming church work, and a more normal life. Having completed four years of army service I feel that my work there should soon be completed. So just now I am "sweating it out" with many others, awaiting some policy that will definitely apply to me, and praying for the Lord's guidance as to His place of service for me.

Very sincerely in Christ,

Chaplain Roy H. Boldt.

THE CHRISTIAN AMERICAN HOME

By CARL SWEAZY

In my last message I stated that Home is a moral and spiritual kindergarten. As I mention another Christian attitude or conception of home I want to offer that

HOME IS THE KINGDOM OF MOTHER LOVE

Now whatever home may have or lack, "mother love" is its chief asset. Eugene Field in "Jest 'Fore Christmas," says: "Father calls me William, sister calls me Will, Mother calls me Willie but the fellers call me Bill." Well that about says it, doesn't it? "Mother calls me Willie." Now isn't that little statement expressive? It certainly shows how mothers think of their boys. And thousands of fellows have missed, more than they ever thought they would, all those little hints and indications of affection, when they have gotten out into this knock-em-down, drag-em-out world.

I think it was Margaret Elizabeth Sangster who gave us the verse: "I know—yet my arms are empty, that fondly folded seven, and the mother heart within me is almost starved for heaven." Well friends, it's that mother-heart that really makes home much of what it is. And it seems to me that we may be about to lose the secret of pro-

ducing it here in America, and let me tell you, it will be a sad day for us. It is certainly one of the most disturbing signs of the times. Give me the man who will work twice as hard to keep his little wife and mother in the home; and give me the woman who will be content with half as much in order to be permitted to remain in the home with her babies, where she is certainly needed more than anywhere else in the world.

In Second Kings we have a typical picture of the mother and her loving ministry in the home. See II Kings 4:18, 19. "And when the child was grown it fell on a day, that he went to his father to the reapers. And he said unto his father, 'my head, my head.' And he said unto a lad, carry him to his mother. And when he had taken him and brought him to his mother, he sat on her knees 'til noon, and then died." Now friends if you will read that whole touching story of the Shunnamite woman, you will get a true picture of a Christian mother's heart. The whole scene is indeed true to facts and very impressive.

In the first place the mother was at the house, while her husband was with the reapers in the field. Now

I know that there are times when women go right out into the harvest fields and help with the harvest in times of emergency. That is a noble attitude and highly commendable under certain circumstances. But this mother had work to do at home. Her husband went to the field with the reapers and no doubt worked hard throughout the day, but he could work with the assurance that when he got home at the close of the day he would not have to go to the tavern, or elsewhere to find his wife and bring her home to an untidy home where he would find the dishes unwashed and the beds unmade. He could pour out his best strength knowing that at that very moment his godly wife and companion was busy at home about some duty, making her home attractive and restful for her husband that he might thank God, for such a helpmeet and companion, and think how God had guided him in the choice of a life's companion. Friends, a combination like that placed in every home in the nation will go a long ways in strengthening the entire social structure.

Having time to offer many little prayers as she mended garments or manufactured new ones for her

husband or son, or as she rearranged things in the "prophet's chamber," or did a hundred other things to make her home a clean, sweet haven of rest and comfort, the day must have been passing very swiftly. When her son was stricken ill in the field, his father had but one thought. It was not to send for a doctor or physician. His one thought was, if we can get him to his mother he will receive proper treatment and he will be all right by night fall. Possibly the father had reached a place in the harvest where he felt that he was greatly needed in the field, and therefore did not give his son as close attention as he should. He was quite typical in that. He sent him to the house by the lad whom he knew was trustworthy.

Now whatever his mother was doing when the lad brought the sick child to the house, that chore stopped right where it was, and was not touched again that day. Maybe the harvest must go on, but no chore or duty in that woman's life was so important as to keep her from giving first attention to her sick child. That's mother, you know. Oh how it fills our hearts with shame for this generation when we read of mothers arraigned in courts for the neglect of their children. It is one of the wonders of this age, only it takes a whole lot these days to make us wonder. I tell you my friends, we are going to have to discover some means of getting that good old - Fashioned, God - given mother love and instinct back into our homes once more if America is to lead the world in moral and spiritual life.

Now I want you to notice that the child sat on his mother's knee until noon and then died. Without a doubt she had been praying for his life and had given him every tender ministrations at her command, but as soon as he died, she had but one place in her home to lay him, and that was upon the prophet's bed in the prophet's room. Her thoughts were instantly of the man of God. Instead of screaming to her ungodly neighbors, in utter lack of control, as the wicked do when trouble visits them, in the calm and poise of one who knew the living God she laid him on the prophet's bed, and went for the prophet of God.

How many of us have known the tender care of a mother who has known God and whose very life

seemed to be held entirely in His strong hand, so that when all others were utterly distracted, our mother has seemed to know exactly what to do, because she trusted her Savior? Others of us, be it said to our sorrow have never known the care of such a mother. With some it has been because our mothers passed away in our infancy. Alas with others, our precious mothers have not known Christ. Many mothers go all through their lives without the special guidance and comfort of the Savior. How they ever endure their many trials and testings without the sweet assurance of the help of the Lord is more than we can understand, but true women love their children anyway, and take all their burdens and cares unto themselves. To be sure all true men love their children, but it has always seemed to me that this particular incident in the ministry of Elisha sets forth a difference in the love of the father and the mother.

Say, at our house there is just one hand that does something for you when you are hurt or suffering. And the hand is the same whether it is physical or mental distress. And if you are sick, when that hand rests on your fevered brow there comes a sweet rest and peace and satisfaction like a little breeze from heaven. Do you have a hand like that in your home? It's mother's isn't it? I hope in this country we will never callous that hand by almost desexing it, robbing it of its delicate feminine touch by the continual use of hammers and wrenches in factories and mills. Somehow I am old fashioned enough to believe that women can best serve their country in their homes. I am not decrying the service many unmarried women and girls have rendered in the war effort; and also those married women who have not been blessed of God with children. The total of their contribution in the present great war effort was certainly a tremendous sum, and God bless those who have honestly made their contribution from patriotic motives. On the other hand we have had occasion to observe that with many there has been a tremendous effort to make big money, and at the same time enjoy an intimacy and illegal familiarity with the opposite sex which has been the natural result. Mothers of children have ridden in crowded cars for many miles with strange men at all hours of the night; they have stopped at the

taverns, they have danced with them; they have lost that motherly quality, and washed out of morals and finer spiritual instincts, they have been disqualified for their loving tender ministry. Many of them have been spoiled forever and such a loss is too tremendous to measure. I think there have been many other less costly adjustments which should have been made before we ever considered diverting the stream of mother love from the proper channels of home ministry and care of the children. Every one knows that right here we are dealing with one of the major sources of juvenile delinquency, now weighing like a heavy blanket of disgrace over this nation.

My friends a true home is a KINGDOM OF MOTHER LOVE, and for every such home we should offer devout thanks to Almighty God. Take that other beautiful Old Testament story of the godly woman Hannah, the mother of Samuel who became the great prophet of God. Back of the lives of most of the world's great men, in the hidden security of modest retirement and unheralded privacy, there has been a wonderful mother who has been willing to sacrifice her all for her son's chances. If the truth were to be spoken, the story of the unheralded mother, far surpasses that of her illustrious son, whose name gets the front pages. It would be worth the while of every one of us to turn again to those first two chapters of First Samuel and read of this wonderful woman with a mother heart, but no child to mother. Note her great distress at being childless. With many women today, and I mean married women, when they discover they are being asked of God to bear a child, they consider it a calamity. With many of them they know that their husbands are going on a rampage (the dirty brutes). Others consider their chances to run around, enjoying certain unwholesome pleasures which marriage itself should preclude, will be greatly curtailed by the care of children. Some of them, (I almost blush when I say it), do not consider their offspring as precious children to train up to great usefulness for God and country, but they consider them a curse! Ah, but godly Hannah was in perfect distress because she was childless. A good woman of my church once told my wife that she and her husband had always wanted children, and that at times her arms had

ached to hold her own baby. That she had bunched a pillow and held it in her arms, pretending it was really her baby. Such a woman is to be greatly honored, respected and pitied. Hannah prayed, and God heard her prayer and honored her son. Remember her vow to God that she would lead her child to the Lord. So when he was weaned

she brought her son to the temple and gave him to the Lord. He became the glorious prophet Samuel. The beauty of that woman's soul is expressed in the closing verses of that first chapter, while the prophetic prayer of the second chapter is something to behold.

Oh may God place in the homes of our beloved nation, such preci-

ous mothers, with hearts cleansed through Jesus' precious blood, and with spirits refined by the Blessed Holy Spirit's fullness, that the sons of this nation may be strong for God and truth, having been brought up in the wholesome Christian atmosphere of a home which a true Christian mother's love has filled with heaven's fragrance.

J. ELWIN WRIGHT ON SEPARATION

By REV. R. T. KETCHAM—President, American Council of Christian Churches

The August 15th issue of United Evangelical Action carries an editorial by J. Elwin Wright, in which he discusses the issue of separation. He is careful to assure his readers that he is expressing his "personal views" and that they "do not necessarily reflect the position of all or even the majority of the constituency of the National Association of Evangelicals." While we admire Mr. Wright's carefulness not to involve the constituency of N. A. E., nevertheless the fact is that his "personal" position is exactly that of N. A. E. If it were not, there would be no N. A. E. Mr. Wright takes the position that fundamentalists should stay within the framework of the apostate denominations and seek to do their work from "within." The N. A. E. was deliberately and definitely organized as a "protest from within" and was just as definitely and deliberately a rejection of the principle of the American Council of Christian Churches to separate.

Mr. Wright says, "I wish to reiterate my conviction that there is no over-all answer to the problem of what an individual should do about separation from a backsliding church or denomination." At this point Mr. Wright becomes confused in definitions. A "backsliding" church and an "apostate" church are not necessarily the same thing. A backslidden church may be one in which there is no spiritual life and a general deadness holds everything in its grip, but even so the members of that church could still give mental assent to all the great doctrines of Scripture. An "apostate" church is one where these great doctrines are deliberately set aside and repudiated. There could well be an argument for one to stay and do his best to kindle the fires of revival in a "backsliding" church, but there is absolutely no Scriptural warrant for one to

remain in an "apostate" church with the same hope in mind.

It is one thing for me to stay in a church whose members are thoughtless, careless, indifferent, worldly, lazy, and carnal, and seek to win them to a spiritual awakening which will result in a church on fire for God, but it is wholly another thing for me to remain in a church where Deity is taken away from Christ, where inspiration and authority are taken away from the Bible, where the power to work miracles is taken away from God, where substitutionary sacrifice is taken away from the blood of Christ, where resurrection is taken away from the Open Tomb, where personality is taken away from the Holy Spirit, where sin is taken away from the place of judgment, and where a God who would punish sin is reduced to a "dirty bully." The former might well have a claim upon my ministry and prayer. The latter has no claim upon me other than to rebuke it and separate myself from it.

Mr. Wright says that some of us believe that "faithfulness to Christ demands separation of all churches infected with modernism on the ground that it is required by the command, 'come out from among them, and be ye separate.'" He then goes on to say, "If this Scripture, II Corinthians 6:17, does in fact command withdrawal from a backslidden or unfaithful church, then the premise of those insisting on the formation of schismatic bodies is correct. If, on the other hand as seems evident from a reading of the two Epistles to the Corinthians, it was a command to separate from involvement in idol worship and heathen practices, it does not necessarily have anything to do with the issue of modernism and fundamentalism."

The weakness of Mr. Wright's argument is apparent at once upon the examination of the full text of

II Corinthians 6. It happens that there is also a verse 14 in II Corinthians 6 which by no stretch of the imagination can be made to apply only to idol worship. The verse declares, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" If II Corinthians 6:14 and 15 have nothing "to do with the issue of modernism and fundamentalism," then the English language has lost its meaning and the dictionary is a useless book.

Mr. Wright continues his argument for staying in the apostate denominations and conventions in the following language, "... but there is no implied or expressed command in the Scripture that we should abandon the field to the forces of evil when they invade the house of God. . . . I believe, and a great company of faithful Christians believe, that the Corinthian Epistle does not at all suggest withdrawal from a church which is plagued by backslidings, heresies, or departure from the doctrine or moral standards of the Word. It does teach that those who are faithful should purge the church of these unbelievers." We have already indicated that the Corinthian Epistle does insist upon a separation, but why confine it to the Corinthian Epistle alone.

In Ephesians 5:11 the injunction is clear. "And have no fellowship with the unfruitful works of darkness, but rather reprove them." We do not desire to be caustic or unkind, but the situation does demand plain speaking. Let us bring this situation down to a case in point. Dr. George Buttrick in his book "Christian Fact and Modern Doubt" on pages 284 and 285, discusses the resurrection of Jesus Christ. He says, "Jesus apparently conquered death. . . . But we do not know except by an invincible sur-

mise. Why pretend we do? . . . We do not wish to know. . . . We covet the chance to say to God hereafter, if God there be, 'Lord, they told us to grab the present gain, but there was more zest in staking life on a grand Perhaps.' " Dr. George Buttrick is the pastor of the Fifth Avenue Presbyterian Church of New York City, a former president of the Federal Council of Churches of Christ in America, and still one of its most powerful figures. Many of the founders and present leaders of the National Association of Evangelicals are ministers and leaders in the Presbyterian Church U. S. A., and are therefore in "fellowship" with Dr. George Buttrick, who isn't quite sure that there is even a God in the universe. It was this very Presbyterian Church U. S. A. which said that the Rev. Carl McIntire, the Rev. H. McAllister Griffith, the Rev. Dr. J. Oliver Buswell, Jr., the Rev. Merrill T. MacPherson, and others, were not to be allowed to take communion in any Presbyterian Church and they were repudiated as Presbyterian ministers. And what was the crime for which these men were disfellowshipped? They were guilty of insisting that a pure gospel should be carried to the foreign mission fields! Mr. Wright argues that born again Christians should remain "in fellowship" with those who would "disfellowship" those who insist that the doctrine of the new birth with all of its implications be preached at home and abroad. If this is consistency, then consistency has certainly lost its jewel.

What will Mr. Wright do with Philippians 3:17-19 where Paul declares that there are many who walk but who are "the enemies of the cross of Christ, whose end is destruction." In verses 16 and 17 Paul is saying to born again Christians, "Let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk." The reason for such "marking" or "taking note of" is found in the 18th verse, where he calls attention to the fact that "many walk" who are the enemies of the cross of Christ. The comparison is clear and unmistakable. Paul is insisting that the truly born again ones walk together, minding the same things and obeying the same rules, and that as they walk they are certainly not to walk along together with the enemies of the cross of Christ, whose end is destruction.

Mr. Wright says that there is no precept of example in all the Scriptures for the godly to "withdraw." We would be grateful to Mr. Wright if he would give us an exposition of the following verses—I Timothy 6:3-5 "If any man teach otherwise, and consent not to wholesome words even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." Just what do the last four words of this portion of Scripture mean? "From such withdraw thyself" means to us, *from such withdraw thyself*.

And what is Mr. Wright's answer to Titus 3:10—"A man that is an heretick after the first and second admonition reject." Multiplied scores of our good brethren in the Northern Baptist Convention have been admonishing the heretics in that Convention for twenty-five years. They began to do so officially in Buffalo in 1920. They have persistently, year after year, followed the divine injunction to "admonish." One wonders where they get their authority for stretching the divine command for "one or two" admonitions into twenty-five. When are these good brethren going to obey the Scriptures and walk out in "rejection" of the heretics. Mr. Wright says, "I am convinced that it is the duty of every Christian to stick it out where God has placed him, witnessing at every opportunity against apostasy and for the truth until he either wins the church to its first love or is cast out by the apostates." It seems to us that Mr. Wright has put his thinking into reverse. The Word of God says after two admonitions of an heretic, "reject him." Mr. Wright says, "stay, and keep talking until the heretic rejects you!"

Again we would call Mr. Wright's attention to II John 1:7-11. The Holy Spirit calls attention to the fact that many deceivers will enter who will "abide not in the doctrine of Christ." In verse 10 the divine injunction is that if any of these false teachers come unto you, you are to receive him not into your house, neither bid him God speed. Then falls one of the most solemn and soul-shaking passages in the

Word of God, "For he that biddeth him God speed is partaker of his evil deeds." What will Mr. Wright and his associates say to this Scripture? They will perhaps say, "Well, we designate our mission funds to only sound missionaries." To begin with this procedure has no practical effect upon the situation, but even if it did, what will these leaders say about the countless thousands of uninformed laymen throughout these apostate denominations, who every Sunday bring their offering envelopes into their respective churches and contribute to the support and upkeep of a Christ-denying church at home and the propagation of a Christ-denying missions program abroad. The Word of God says that those who support an apostate program are equally guilty with the apostates themselves. Mr. Wright admits that "in many instances God may say, 'It is enough. Shake off the dust of your feet as a testimony against them.' But this editorial is directed especially to those who stand in places of leadership in their churches and denominations. They have a larger responsibility than those who have no official position." Indeed they do! And it is just that responsibility which forces itself upon the conscience of the Separationists. There are multiplied thousands of laymen and laywomen, who, through their church envelopes are supporting apostate denominational programs, and by virtue of that fact are partakers of the evil deeds of the apostates. These multiplied thousands of honest and sincere, but nevertheless uninformed Christians, are staying in and pouring their money into these apostate programs *because the leaders are doing so*. Mrs. Jones out at the forks of the creek, sees Mr. Wright and his associates staying within the framework of the apostate denominations, and she concludes that if these spiritual leaders can stay in, so can she. Yes, Mr. Wright, the leaders do have a special responsibility, but that responsibility is not to stay in an apostate denomination, but to lead God's people out of it.

Mr. Wright claims that he knows of no "implied or expressed command in the Scripture" that we should withdraw. He will, therefore, be patient with us if we call his attention to still another Scripture. II Timothy 2:21. "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good

work." The question here is, what are "these" from which a believer is to purge himself. Verses 16, 17, and 18 of the same chapter answer this question. In verse 16 Paul tells Timothy to "shun" profane and vain babblings. In verse 17 Paul names two of these vain babblers, Hymenaeus and Philetus. He declares that these men have erred concerning the truth and that they overthrow the faith of some. Then follows the divine injunction again, that a believer is to "purge himself from these,"—these false teachers who are vessels unto dishonor.

In discussing the error of the Separationists, Mr. Wright asks us to "look into the Word of God for an illustration." He refers us to Exodus 32, where we have the story of Israel's sin in turning to the worship of the golden calf. He points out that God told Moses to stand aside and he would destroy the people and start with Moses and make a great nation. Mr. Wright, in commenting upon this, says, "Many a modern leader would have jumped at this opportunity to become the founder of a new and schismatic group. There was every justification. But Moses did not consent."

Mr. Wright's use of this incident as an illustration to prove his point of staying in an apostate church or denomination fails utterly to do what he wants it to do. This occasion in the history of Israel does not represent or illustrate an *apostate church*, but rather it represents the *backslidden church*. Moses had been away. Discouragement had set in. The tide of spirituality had run low, and in the moment of spiritual weakness they backslid terribly. That it was a case of backsliding and not apostasy is proven by the fact that they immediately repented of their backsliding and turned to God. This is not the procedure of an apostate. Centuries later Israel did become apostate and turned utterly from God in the crucifixion of His Son. Upon that occasion God ordered his messengers to turn away from Israel as a nation, and when he turns back to them again it will be by the very process which Mr. Wright condemns, namely, the separation of a small remnant with which he will begin anew.

Mr. Wright admits that if Scripture does command withdrawal, then "the premise insisting on the formation of schismatic bodies is corrupt." Well, what sayeth the Scriptures!

HOME OFFICE NEWS

National Representative: REV. H. O. VAN GILDER, D.D.
Home Office: Room 1112, 155 N. Clark Street, Chicago 1, Ill.

IN PACIFIC NORTHWEST

Last month we omitted the report of your National Representative in order to make room for the Year Book material. Now, although it is late, we must include a brief word about a visit to the great Pacific Northwest.

The trip included a service in Temple Church, Boise, Idaho; Sunday afternoon and night with brother Irving Frank at Notus, a Monday engagement with Rev. Robert Opfer, and then to Salem, Oregon, with the Immanuel Baptist. On Thursday, July 19th, a meeting was held in Vancouver, Washington, with Rev. D. A. Corbett, and the following Sunday morning was spent with Dr. R. L. Powell in the Temple Baptist Church at Tacoma.

Dr. Powell was supposed to be on his vacation, but had gone to the mountains without reserving any cabin or hotel accommodations, and on Sunday he was back in Tacoma "all dressed up and no place to go." Leaving the church to the supply for that evening, he and his family took your Representative on a delightful drive through the Capital city of Olympia for a service in Tumwater on Sunday night.

The next stop was across the state at Pasco where a church has been organized by Lyle Bramblet, a missionary of the Columbia River Basin Mission. This thriving new church is greatly in need of a building. The meeting was held in the basement of the public library, where the church services are held on Sundays.

The next day was spent with brother Nile Fisher, and the service that night was in a home in Richland, Washington. A crowd of about thirty people gathered to hear about the fellowship of the G. A. R. B. C. Incidentally, all the residents at Richland were employed on a very secret Government project at a great plant located a little farther up the Columbia River. Everything was very "hush-hush," and the workers themselves did not know the nature of the project. Now we all know it was the atomic bomb.

The next meeting was at Wenatchee. Rev. George Kehoe, the pastor there, had resigned to join

the faculty of the Multnomah School of the Bible, but was still on the field.

From Wenatchee to Everett for one night with the Calvary Baptist, Rev. William Sloan, pastor. Then to Seattle for a rally on Friday afternoon and night. This meeting was held in the Tabernacle Baptist Church, with Rev. Forrest Johnson as the host pastor. A number of pastors and messengers from other Baptist Churches in the area were present in the afternoon to hear a talk about the G. A. R. B. C. and to take part in the discussion period which followed.

A service was held Saturday night in the Baptist Church at Bellevue, and messages were given Sunday in three Baptist Churches in Seattle, closing fifteen busy days during which hundreds of miles were traversed in Idaho, Oregon and Washington and twenty addresses were given to seventeen different congregations.

IN NEW YORK

During August, five delightful days were spent at the Niagara Bible Conference, Olcott, N. Y., with services on Sunday in North Tonawanda and Hamburg. Then the climax of the first year's ministry as National Representative came with two Sundays in the pulpit of the First Baptist Church, New York City, and two Friday nights conducting the prayer meeting Bible study. This great church has had two hundred years of faithful ministry for the Lord, and its testimony is clear and effectual today under the pastorate of Dr. Arthur Williams. The fellowship was delightful, and the congregations responsive and appreciative.

TO PANAMA

This report is being written on the eve of our departure for Balboa, Canal Zone. The trip will be made by train to New Orleans, and by plane from there. In Balboa meetings will be held each night for fifteen days, and then ten more days of meetings will be held on the Atlantic Coast. This is your Representative's vacation.

RENEW!

FLASHES FROM FOREIGN FIELDS

McCULLOUGH RECOVERED AND HARD AT WORK

JULY 29, 1945

Dear Loved Ones at home:

"My eager desire and hope being that I may never feel ashamed, but that now as ever I may do honor to Christ in my own person by fearless courage." Phil. 1:20.

In this land of opposition, persecution, and trials the servants of Christ need fearless courage. It is our only desire that Christ may be made known to every creature and that He may be honored by our lives.

A few weeks ago it was our privilege to take the Gospel down the river. We had to go by canoe because our own boat is broken down, and it will be some time before it will be running again, if ever. It took us an hour and a half down stream, and a little over three hours up stream. It was a very difficult trip in the hot blazing sun, but to take the Gospel to those who have never heard before, there is no sacrifice too great. We held the meeting on this rubber plantation, and the Spirit was working and you could see that there was a battle between the forces of good and bad. There were two who accepted and said that they were going to come to church to make a profession of faith. There are some of our believers that are living in sin, and I sincerely believe that because of them the Spirit did not have full liberty. Then others failed to arrive at the plantation for the meeting because that very afternoon a young man had killed his father-in-law, and they could not come. We shall see if these two men mean business, and if so, the trip was certainly worth while.

Last Sunday afternoon we had a wonderful time in the Lord. We rented a building, for \$30.00 a month, on the other side of the river, and so last Sunday afternoon we had a meeting. The crowds came and there was not room for them all. Every seat in the building was taken, and the people stood around listening to the Word of God. I had great liberty in the language, and in the message itself. It was a timely message on "He that be-

lieveth and is baptized shall be saved." The Lord was good to us in that He gave us three converts. The meeting lasted until a little after four, and then we went down to the river and baptized six adults. It was a beautiful scene. As the sun was going down and the sky was the color of the rainbow, seven of us walked into the water. As we went into the water, all the believers on the bank of the river sang a little chorus, "All my sins are buried under the blood." After all six were baptized, we walked out of the water singing the same chorus. Maxine said that you should have seen the faces of the four women and the two men who were baptized. The light of glory was on their faces. One of the candidates was an old lady about 70 or more, and 70 in this part of the country is old. She was happy and the only way you could ever explain it is that it was "holy joy." There are a great many who are interested, and I believe that the Lord is going to give us a good many more souls.

Our Sundays are very busy with morning and evening services in the church on this side, in the afternoon on the other side. It sure is a glorious opportunity to be occupied until He comes. During this month we have had the joy of seeing ten souls come to the Lord, besides the six that were baptized, and there were yet three of the baptismal class that could not be baptized at this time. Continue to pray that the Lord will bless the work here.

Next week we are expecting Charles Hocking from Manaos to hold special meetings. Pray that our believers may grow in grace and knowledge of the Lord. When he arrives we also plan to organize the church on this side into the "First Baptist Church of Rio Branco." We hope, and we sincerely believe, that in a short time we will have another church organized on the other side.

Maxine is down to 95 pounds now, but feels good. Judy is growing so fast and is jabbering a mixture of English and Portuguese. We praise the Lord that just two days ago we received some baby food and a pair of shoes for Judy, and our joy was so complete that we just can't tell you how we felt.

I must tell you a little story about

Maxine. At the meeting last Sunday, a big colored Mammy looked at Maxine and said, "I'm so glad that my skin is black instead of white like hers, it's better to be black than white." Some of our believers were afraid that Maxine might be hurt so they very quickly said that the big blackie was ignorant. The people all wonder and ask if Maxine's hair is dyed and sometimes it is very difficult to explain to them that it is natural because red hair is an unknown thing here.

We thank you all, once again, for your prayers and gifts, and pray the Lord's richest blessings upon each of you.

Yours, in Him, whom we serve and continue to look for,
The McCulloughs.

BEUTERS START WORK IN HAITI

July 2, 1945

Dear Friends and Co-workers.

We are happy to send you Christian greetings from Haiti! We offer thanks for your prayers and your gifts which have enabled us to arrive at our new home with a minimum of danger and difficulty.

It was early in the morning of June 18 that we soared into Port Au Prince in the light of a Caribbean sunrise. In the afternoon of the same day, we completed our journey by another and less comfortable plane ride over the high and irregular mountains of Haiti to the more breezy climate of Jacmel. Upon our arrival at the airfield in this place we were greeted by the Swiss couple who have been doing a splendid piece of work in this country for more than ten years. Together with a number of their converts, they gave us a fine Christian welcome, and we have been refreshed by their fellowship ever since.

My first sermon here was preached in English and translated into French to an audience of about 60 Haitians, the evening of the day following our arrival. Since that time we have been conducting four services a week in Jacmel. Next Sunday we will make our first visit to Marigot, one of our four out stations, and formerly the main center of Brother Ferrazzini's work in

southern Haiti. Already many Christians from that village have made the five-hour bare-footed journey to Jacmel in order to meet us and greet us. For them such a walk is a small thing, and every day hundreds of these dusty hikers pass our gate with large amounts of produce resting on their heads as securely as if it were glued there.

Perhaps you will not think our arrival in Haiti has brought many surprises and disappointments. It has not. Most of the things which we had read concerning the country before coming have proved to be true. Some things are better than we expected, but few things have been worse. Not only the geography, but also the vegetation and the food are quite largely as we expected, and the dense population dwelling in thatched huts and conditions of poverty has been no surprise. Although we came at the commencement of the hottest season of the year (June to September) even the climate has not been too difficult to bear. The sun shines very brightly and its rays are more dangerous than they seem unless they are avoided by white people during the hottest six hours of the day. However, we are located on the outside edge of the town where we enjoy plenty of shade and fresh breezes.

As to the spiritual needs and opportunities in Haiti, they are indeed great, and we are losing no time in setting ourselves to the task that is before us. Even before our arrival, Brother Ferrazzini had wisely purchased a fine piece of property near our present location to serve as the site of a Bible training center for native Christians who are already waiting to prepare for services. The property contains a large unfinished house of stone which he hopes to complete in time to open the school to students this coming October.

This property, which is so ideally suited and situated for the purpose, originally cost \$500, and the completion of the building will cost at least another \$500 in the next 2 or 3 months. We believe that just as the Lord has provided every other need in connection with our work, so He will provide this also. We further ask your prayers regarding our goods, which have not yet arrived, and also for our mastery of the language, which is the largest barrier which faces us at present.

Gratefully yours in Christ,
Ernest and Dorothy Beuter.

FLETCHERS BACK IN VENEZUELA

Upata, Estado Bolivar
Venezuela, S. A.
July 4th, 1945

Dear Praying Friends:

With joy unspeakable and Praises to the Omnipotent One, we again greet you from the land of VENEZUELA! Think of it! After three long years, expecting, hoping, learning invaluable lessons at the feet of Jesus — the doors have been opened in answer to the prayers of many — and now ours is the joy of once again laboring in this dark and needy land, whose only hope is Jesus. But first.

A TRAVEL DIARY OF THE FLETCHERS

May 18th—We left my dear parents at Fayette, Ohio, the Lord strengthening broken hearts, making a two days trip to Philadelphia.

May 29th—After a wonderful meeting at Bethany Baptist, we left Bob's parents and friends of Philadelphia, traveling four days to Miami. This was tiresome with Baby Lois cutting teeth at the same time.

June 6th — The Pan American was unable to give us May 31st for plane reservation but we were scheduled to leave on June 6th. Upon arriving at the airport that night, our places were taken by priority men and ours was a disappointment. We tried for three nights but to no avail. Then we were informed that it would probably be three or four weeks before we could have a place by plane.

June 11th—We found a passenger boat leaving this very same day. So with all speed we transferred our tickets to the boat Company, secured a British visa, secured extra supplies for the trip, repacked our luggage, reaching the docks by 12 noon! And the SS. George Washington set sail for Trinidad that afternoon with the Fletchers aboard. How wonderful the Lord's leading. It was the first passenger boat since the war, and the only trip for passengers it intended to make for a while—Psa. 32:8 fulfilled!

June 16th—After five days of wonderful rest and excellent food on the boat, with none of us seasick, we set foot on the shores of Trinidad. But the boat for Ciudad Bolivar, Venezuela, had not been seen since December—so there was months. So again we turned to the

Pan American airways and on

June 18th—At 4:30 A. M. we jumped out of bed and took the no use of us waiting there for plane for Maturin, Venezuela on the northeast coast. What a thrill when an hour later upon leaving the plane, we heard the chatter of Spanish once again. We felt at home even though in a strange town. Six hours later, we stepped aboard a Venezuelan plane, and in an hour found ourselves in Ciudad Bolivar. We had hoped to go on by plane to Guasipati (about 15 miles from El Callao—the nearest air port), but the plane was already filled.

June 20th.—Two days in Ciudad Bolivar gave the children a rest and gave us time for business transactions. Then 45 minutes by plane took us to Guasipati (by bus a long day's trip). But because it was so late in the day, no car would cross the River and take us to El Callao. So we found ourselves again in a hotel for the night.

June 21st—The missionaries in El Callao greeted us and we rejoiced to see them. It took us two hours to reach El Callao by bus, about 15 miles so you can picture the roads!

June 27th.—The Council has decided that we should move and take up the work in Upata, with Grace Bennett, who already has labored here for years. So with the trunks which had been stored for 3 years for us, we boarded a truck and made the 75-mile trip in eight hours, which is good time, as the rains have started, but the road is still good!

PRAISE

For His guidance to this place—the healthiest climate in this section of Venezuela, great opportunities for Bob to teach young native men for service for the Lord, and an open door overflowing with children—a work to which I've been so definitely called and made preparation for such.

PRAYER

Although we remember a great deal of Spanish, yet we desire a better knowledge, that we might labor for Him. Pray for us. The children are adapting themselves wonderfully and appetites are grand. Pray for continued health for us. Prices are tremendous. Things were expensive last time, but there is no comparison, now. But we are looking to Him for every need. Pray with us. He is faithful.

Yours for Precious Souls,
Bob and Jean Fletcher.

A LOOK AT THE FLODENS IN COLOMBIA

Leticia, Colombia
June 26th, 1945

Dearest Helpers:

Shadrach, Meshach and Abed-nego have nothing on us. Want to know why? Well, we too stood while all the rest of the people bowed. It happened like this. The local cura (priest) organized a special fiesta for Corpus-Christo. He had four altars erected, one on each corner of the public square. The people gathered for the occasion and the priest went solemnly to each altar and went through his incantations then he would proceed to the next. We decided to have a look and chose a very opportune time for it. We approached the last altar from behind just as the priest and all the people approached from the front. They all saw us coming and I don't think the fellow enjoyed his performance as much at the last altar. After leaving the last altar they all went to the front of the church and when they arrived there the priest turned around and the people all kneeled before him. We stood out like sore thumbs, as Doctor Ketcham speaks about Shadrach, Meshach and Abed-nego — "the three fundamentalists in the front row." Never till that time had I realized that such a thing was possible in this world at this time, that humans should bow before another human as their GOD.

More Bibles have been sold. Over twelve Bibles have been sold since last we wrote, and this does not include those sold to believers. We believe that this above anything else will bring forth fruit in the future. Won't you pray with us that Christian literature in the form of fact and fiction as well as doctrine will be made available soon. Here there are no newspapers, no magazine stands and no libraries. When I pass out literature they beg it from me. You who have become discouraged in passing out tracts, should come down here where anything printed, especially in story form, is gladly accepted.

Our baggage is now in Para, Brazil, having finally arrived from the States. To date it has been held up more than two months because the shipping papers were lost. Please pray with us that the Lord will work swiftly in our behalf. Our clothes and other things are shot

and we do not like to buy a lot of things because they are high. We have little money and our things might arrive anytime. It has been more than a year and a half since we packed and sealed those trunks so we are not sure how good some of the things will be but believe you me after living out of suitcases they will be welcome (bastante).

We rejoice greatly and know that you will too, to know that at last we have a cook. She has a daughter 13 and she helps with the table, etc., and they are both very nice. We are so very glad as now we are eating at home. This saves time and gives us a little better balanced diet. The greatest lack is greens and fresh vegetables. We have raised a garden to grow a few of these things. We have planted what seeds we could get and soon we hope to have some onions, carrots, beets, mustard greens and maybe some lettuce. The Lord has given us a friend, an army lieutenant, and he sees that we get a chunk of meat every now and then. There are plenty of fish now, so we are sitting "pretty."

Motorboat, yes Sir! Believe it or not, it's ours! The motor is the one which Mr. Burns had in his equipment. As you no doubt know he had to go home for hospitalization. He graciously has made us a gift of his 32 H. P. motor. The other day a fellow offered us a canoe for 125.00 pesos but we felt we could not afford it. Finally this same fellow being hard up for money sold it to us for 50.00. We know the Lord was at work in answer to our prayers. We fixed it up, put in a board for the motor and some seats, and now it is ready to go up and down the river with the "good news." Daily the Lord gives opportunity to witness and makes it so easy that we marvel at it all.

Special meetings have been scheduled. We wish you would pray with us that the Lord will work in our midst to the saving of souls. We are waiting for our missionary, Dr. Davis, as well as a native evangelist from Iquitos. We are looking forward to some real times of fellowship. We have not been in fellowship with any other Christian friends since we landed seven months ago, seems like much longer. Sure would like to drop into a good old revival meetin' back home.

Millions of thanks to you who may have sent us funds by way of the mission office. If we have failed to thank you personally, it is be-

cause we do not yet know of it. The mission office has been short on help and now, as you know, our missionaries from the Philippines have been liberated and this adds to the work. To you who have asked about sending funds direct to us on the field we can now give you definite word. All you need to do is get a cashier's check on some bank and mail it to us at our Tabatinga address. We have made arrangements with a business man from Brazil to cash them and he pays 17c more per dollar than by radio-gram. Some of you have written about certain funds you have sent and in this way we know of them. We will know about the rest when our accounts are finally straightened. We hope this will be soon after our equipment arrives.

We hope you will continue to write to us and maybe this letter will be a reminder to you who have forgotten. We hope too that you all will be able to meet our senior South American missionary, Bill Scherer while he is there in the U. S. on his furlough. He and his wife and son are grand folks and we know you would enjoy them. Be sure and tell them who you are and treat them as you have treated us. Until next time then we still remain,

Your outposts in the Gospel.
Orville and Helen Floden.

BOB AND MARY SMITH NOW IN LIBERIA

May 6th, 1945

Dear Praying Friends:

"Faithful is He that calleth you who also will do it."—I Thess. 5:24.

This verse has many times come to mind in the past months and it is a comforting thought as well as a source of encouragement. He has *called*, He will *do it*. How we praise Him that He is faithful.

When last I wrote we were in Florida waiting to leave. That seems a long time ago and it is, for that was January and now it is May. We left on Jan. 24th and arrived in Brazil on the 27th. We stayed there at Belem, Brazil a day and a half and then on to Natal, Brazil. We landed there on Jan. 29th. Then began a long, long wait, that tried our faith and made us look to God in prayer. Nine long weeks we stayed in Natal, but God was very good to us. We stayed out at the Army Camp and for Army reasons we

could not tell where we were, nor divulge any information. We were well treated and had some wonderful fellowship with the Matthews family, missionaries under the A. B. W. E. The food was good and our barracks were clean although simple. We lived in one room that had four beds in it, double decker bunks.

Pan American finally said they could not move us on to Africa, so the Air Transport Command of the Army accepted our applications and we were scheduled to go with them. March 31st in the evening Mary, Bobby and I climbed aboard a giant C-54 Army Transport. We were the only passengers on this four motored ship, the largest the army uses. The plane was loaded down with freight. The Captain gave his berth to Mary and Bobby and invited me also up in the crew's quarters. The trip was a lovely one. As *Eastor* morning was breaking we were 10,000 feet over the Atlantic and it was a beautiful sight. The Co-pilot was asleep and the Captain asked me to sit in his seat, which I did. To say the least it was quite an experience. We landed in Dakar in just ten hours after we left Brazil. We stayed overnight there and next morning left for "Roberts Field" Liberia. Five hours later we landed, and we touched Liberian soil for the first time. As we flew over in the jungles and realized that this was where we were to labor for the next three years it gave us a strange feeling, one hard to put into words. Well we thought, "now we are here let's get to work," but no, we still had to wait. Two weeks we waited in Mourvia before we could get our baggage and equipment out of customs. Then a big "Palavar" to get our goods taken interior.

Finally we were on our way up the country into the "bush," and I do mean "bush. High jungle on either side, every now and then passing a native village. The first day we covered 60 miles (8 hours time) you can see that the roads are not super-highways. The road is bad and bridges are dangerous in many places.

We spent the first night in a native mud hut. I made up a bed for Mary and Bobby and they slept there. Outside I spent the night between a hammock and sitting by the fire. Next morning at day break we were on our way again. We got within 17 miles of Sua Koko and could go no further because of

bad bridges. We, and the load got off. Bobby had to eat, so one of the boys borrowed a native iron pot and boiled water, I filtered it, and Bobby ate. That afternoon a light truck came by, which I stopped. I asked the driver if he would take Mary and Bobby up to the Mission which he did, leaving me and our load and one boy. Well I spent two nights in that village and finally took the next light truck up to the Mission. Our load took two and one-half weeks to get up to us, which was just last Friday when the last four barrels arrived.

We have been busy from the time we arrived. Mary began teaching the pre-primaries in school. She has to teach with an interpreter as these children can speak no English. She also teaches a Sunday School class as well as caring for Bobby, the boys and any other jobs that need doing. There was also work for me to start in on. I preached, taught, and worked on the mission grounds from the day I arrived.

Harlan Rahilly and I went out for a short trip to a nearby town one afternoon and preached to a group of people who had never heard the Gospel before. I tell you is was a strange feeling and a glorious one to realize that you were telling people of Christ who had never heard of Him or God before. They listened and when we were through said they wanted us to come back again. This was in a town only 1½ hours from our mission. There are many more. We went home after dark through the jungles and were in leopard country. Once we had to leave the trail and go around a large leopard trap the natives had constructed. It gave me a prickly feeling in my spine.

I trust that all you folks are remembering us in prayer for we need it badly, the people here need Christ but they are cold and indifferent many times as the Gospel is preached. Only "fervent effectual" prayer can soften their hearts.

We want to thank everyone of you for your part in our support here on the field. Letters will be on their way for different ones from time to time, but we want you to know that it takes sometimes months for letters to get from here to you, or from you to us. Therefore don't think we have not written, but bear with us. Pray that God will move mightily here in Liberia for it is "not by might nor by power but by my Spirit

saith the Lord." May God bless you all.

Yours and His,

The "Smiths"

Bob, Mary and Bobby.

BARBERS REPORTING FROM IUCABI, BRAZIL

Iucabi

July 14, 1945

Dear prayer friends:

"Give every flying moment
Something to keep in store,
Work for the night is coming,
When man's work is o'er."

And have the moments ever been flying here at Iucabi! Like the proverbial old woman, as we have already remarked to some of you, we have so many children we don't know what to do! That is, there are only 44 in actual number, but each one could be quintuplets for the amount of noise, dirt, tears, fights, . . . and pure loveableness! So forgive us for our fault in letter writing, but I just can't figure out *when* we're supposed to do it!

So many things to be thankful for, makes it hard to start telling about. But let's say first, that the Lord sent us wonderful helpers this year, and what a boost they have given the school. First we have three teachers! (Three teachers to 44 pupils—they ought to learn, not so?) There is Dona Lourdes for 3rd, 4th, and 5th years, who struggles with our big boys who always try to outsmart her. Dona Adalgiza, quiet and easy-going, who always has to call for help when there's punishment needed, because she hasn't the heart to administer it. Our third teacher is a volunteer, Dona Eunicie, who teaches that most difficult group, ABC and numbers! What patience and longsuffering she shows with these stupid little tots who seem never to catch on. Eunicie is the wife of Manuel Mendes, and this couple arrived with our teachers in March, to help us in whatever way they could. Since Manuel is a preacher, with experience as evangelist, a skilled carpenter, and a will to do any work—humble or important, and Eunicie is a skillful seamstress, and born teacher with a like will to help in any way, and a sympathetic understanding . . . well, you understand, don't you, why we're praising the Lord for this brother and sister in Him, for they have been just that to us. During a time of sickness here this

month, Eunicie cared for the patient, took care of our son Tommy, looked after the kitchen and meals, and supervised the activities of our girl pupils. Manuel not only worked all day at his regular jobs, but got up mornings and made the breakfast for everybody! That's Christian love in action isn't it!

Then we have encountered some fine equipment these past months. Some of you have heard about our purchase of the U. S. Army stove, woodburning, 8 burners on its smooth black top, and a huge oven that bakes our daily bread for all these kids in a jiffy. Since Maud, the cook, has been struggling along on the old mud and brick stove so long, she almost danced for joy, and sang gospel choruses with loud amens and hallelujas, when the new stove was set up and started operating. Then, there's the light motor which gives us good electric light for our Wednesday night meetings and for the boys to study by at night and for the kitchen crew to get their evening chores done more thoroughly and with more comfort.

But leaving material things, what of spiritual blessings? Lately our hearts have ached with the desertions from the ranks of those who had professed faith up here, and we beg of you to pray as never before in these three months that remain of school. Boys who seemed sincere in their surrender to Christ are now bragging as though it were a manly thing, "Who me? Naw, I'm no believer." But not all. Let me tell you about Edson. He was a faithful attender at children's meetings in Manaus, and during our vacation there last year we arranged to have him come up here in March at our expense because he had never studied and it was likely he never would since his old, old father is so weak and his step-mother so sick. They are so poor that Edson was the boy of all work. He loves it here, and is studying with a will. He does his chores with a happy grin and is so wholesome that our hearts echoed a happy amen the day he gave his heart to the Lord. Somehow I feel sure that Edson will be a wonderfully worthwhile investment of our money and time, and that this brand from the burning will someday carry the torch of salvation as a messenger of the truth. Osmar is another of our quiet, thoughtful Christian boys. One day when I was searching their trunks for some money that had been lost, I saw a

funny, awkward change purse made from black, crude rubber with efforts at engraving designs, etc, down in the corner of Osmar's trunk. I exclaimed on it, saying, "Isn't this cute?" and before I knew it, he was awkwardly pushing it into my hands saying, "You can have it." So now I have a treasure, and when I look at the funny little purse which Osmar made himself from rubber he collected, I remember the eager little face of the boy who wanted me to have it and thank God that he is Christ's own.

The reward is here and makes up for all the disappointments. It makes us pray harder, as we ask you what to do, for the Alfonsos and the Simao's and the Arcelinos who, having heard and known the truth, have turned braggart and think they know more than God and go on their proud, sinful, drunken way, yet hypocrites enough to come here Sunday by Sunday with all their families and put their children here to school.

God bless you each one, and as our hearts are untied on prevailing prayer, we'll see Him open the windows of Heaven for us.

Until He comes, yours in his happy service,

Wayne and Elva Barber,
and big boy Tommy.

"SOLDIERS" MEET IN AFRICA

Dear Folks:

On June 1st we had a big mail—a surprise to us. Some of it was dated the latter part of March, so that was good time. How glad we were to hear from some of you, but in vain we look for letters from others. At the time mail arrived I was not feeling very well and it was a real tonic to have letters, especially from our children. How good the Lord was to send letters from them.

About ten days ago Miss Stacey and we left Crampel going to an out station. John spent quite a little time with the natives showing the masons and helpers how to go ahead on the chapel. We spent one night there and had a good meeting in spite of rain. Then we came on to Fort Archambault to see the doctor and he has been treating me since. Seems very hard to get one's strength back again but we hope to return shortly and expect to spend about ten days at the outstation so John can continue the chapel work.

When we arrived at our outsta-

tion the natives came up to greet us and we noticed camp beds and tables near the resthouse. Also a big U. S. A. army truck was standing nearby. We asked who was there and the natives replied "English men." How they knew no one knows but when John went to greet them sure enough we heard—not English voices but familiar American accent. The young soldier that addressed John said "When I saw you come I thought here I am sunk again for I can't speak French" but he quickly recovered when he too heard his mother tongue. One of the soldiers had high school French and he was the spokesman when it was necessary to speak French. They talked and talked that evening. Also showed us some of their maps and told us of their work. Perhaps later we can tell you more about it and we pray that reports from other sources may become a reality after the war. The following day we invited the soldiers (3) to camp dinner and they seemed to thoroughly enjoy it. We had plenty of fresh vegetables. As we were having some generator trouble we asked them if they would be willing for the truck to follow us and the "Jeep" to go ahead into Fort Archambault, in case we got stuck. This they did and while we had no difficulty enroute it was a relief to know they were near. Two of the soldiers were Jewish.

Upon return to Crampel we should go immediately to N'Dele and finish the Chapel there. Surely there is plenty of work in these out villages to keep more than one man busy. We are so happy that Mrs. Camp and Miss Houston are on their way now and will soon be at Crampel, we trust, to take over some of the class work. Pray especially for them as they return, as the days of adjustment after furlough are difficult.

The Lord has been touching some of our Bible School students and we praise God for the open confession of sin that had been hidden. One ex-soldier went outside during the service and took up a double handful of dirt. Came back into the class room and said "all of you look at me, a real sinner." With that he threw the dirt over his head and confessed that he had committed adultery after he had been saved. Others confessed lies, stealing, etc. We pray that the work of the Holy Spirit may not stop until sin is brought to light and confessed. Pray with us for we need a real old time revival. We have rejoiced to hear

of an awakening in the Bangassou district and we believe God is answering prayer as we have long prayed for this. Also here at Fort Archambault God is working.

We rejoice that the European conflict is over. We were glad to have the news direct over our own radio and we kept daily in touch with things as they were happening. We trust that the boat service will soon be restored to normal so that those wishing to return will be able to do so. Also that our mail service will be improved.

One day while waiting in the doctor's office we heard natives screaming and we learned that a native soldier had just died. There were three women, evidently his wives, yelling, screeching and throwing themselves, as they walked along with women trying to hold them by their arms. That is DEATH without hope, without Christ! What a difference in a Christian's passing on to be with the Lord. The body, wrapped in muslin, was carried out and put in the back end of a pick-up truck. A white man got into the car, driven by a native chauffeur. Native soldiers escorted the car to the cemetery. Pray for these African Christians, that they may have an impelling vision that will send them to those in sin and darkness. Many are showing signs of real spiritual life.

Yours for a revival,

Adda and John Slocum.

Psalms 22:25-31.

PRAY AND GIVE FOR NEW HOUSE IN BRAZIL

Dear Brethren in Christ Jesus:

"—according to the good hand of his God upon him. For Ezra had prepared his heart to seek the Law of the Lord, and to do it, and to teach in Israel statutes and judgments." Ezra 7:9-10.

Repeatedly in the books of Ezra and Nehemiah one finds the expression, "According to the good hand of his God upon him," with a variation in pronouns. In this particular place it is connected with Ezra's preparation of heart to seek the law of the Lord and do it. The application is clear, that if we give attention to heart preparation to know and do the Lord's will, we can expect His hand to be upon us.

Once more we greet you in the name of our Risen Redeemer, and thank you for your fellowship in prayer, your participation through gifts, and communication through

letters. We were on vacation in June hence many letters arrived in our absence, some of which are not answered as yet. However, do not despair, we will soon be down to yours.

Rotation is good for crops, but it is not so encouraging when it comes to building up a congregation. In our last letter mention was made of the results of our special meetings. We were not surprised that some seed fell by the wayside. However, what we did not see was the exodus of three families from our midst. Five of the new converts have moved away, and really the ones who were the most promising. This fact of people moving around is something that we cannot change, so—Praise the Lord that we can sow the seed, leaving the results with the Lord. There are sufficient who need salvation to fill the ranks left vacant by those who left.

"Prayer changes things" is a familiar motto and it should be the normal experience of the Christian. It seems that we have about prayed ourselves out of this good house that we have rented. For some time we have been asking the Lord to show us a place where we could live and have room for church also. As we are, we are paying out rent all the time and always in temporary quarters. Last week we had evidence of dew on the fleece. There is a suitable piece of property well located both for a church and for living that we have the opportunity to buy. There is a good-sized house that, with a little repairing, would be livable, and we could have our services in the front room until we got the property paid for, and were able to build a church. There is ample space for a church on the one side of the house and room for fruit trees and a garden on the other.

This place is owned by a Christian and he has offered us any terms we want. The price, including interest and registration, is about \$1,500 at the present rate of exchange. We have not made the final deal but unless something interrupts our plans, we hope to within the next month or so. The owner does not live here so we must await his return. We feel that this is what we have wished and prayed for, and as long as the Lord has given us this opportunity, we believe that He will also provide the wherewithal to realize it. If anyone wishes to contribute toward this purchase, you may send us your gift through Mid-Missions, 314

Superior Ave., Cleveland 14, Ohio. Our primary purpose in mentioning this purchase is not to solicit funds, but to inform you of the progress of the Lord's work; and we are convinced that this is of the Lord and that it will be for the furtherance of the Gospel in this place. When we get a church built everyone coming to Crato by bus or train will see it and know that there is a Gospel witness in Crato, and it will be a permanent location. We sincerely seek your prayers that we might be guided in this matter and in the development as the Lord shall direct.

Yours for Christ in Brazil,

Bertha and George Knutson.

MRS. McLAIN WRITES FROM BRAZIL

One of the greatest thrills I have ever experienced in Brazil was mine last Sunday. It was my birthday, the twelfth day of August.

At the close of the study hour in Sunday School, my class of girls whose ages range from 13 to 18, started singing, "Happy Birthday to You," in their native tongue. During the closing exercises, the superintendent, who has been saved a little over a year, offered me congratulations in the name of the Sunday School, and said they wished God's blessing on me and my work in this new year.

My husband was in Fortaleza, and Knutsons had their work in Crato, so they could not be present at the birthday dinner in Miss Mills' home. It was a very special dinner, too; for we had carrots and cabbage salad. Mary was able to get them at the normal school.

These manifestations of Christian love and kindness thrilled me; but the happiest moment was yet to come. Every Sunday afternoon at 3:30, we have a meeting for the young people. I began this work in May.

As the hour drew near, our two girls and I started for the service. The older sister asked me if they might walk on up the street to meet some other young people and walk back with them. I made no objection and went on to the church alone. The town clock struck 3:30 and the young folks had not come. But, seconds afterward, they entered singing "Happy Birthday" again. The girls and kiddies carried bouquets of beautiful flowers (which they later gave to me); and one young lady carried a package which

she handed to me. The young men stayed quietly in the back.

Although I had felt suspense in the air and thought something was afoot, such a demonstration had never occurred to me. I can't express the joy and humility I felt.

When the service was over, the whole group accompanied me home; and here, with the help of our maid, they had prepared a native soft drink and kept it hidden. It was brought now for everyone to share.

Miss Mills told me afterward of the effort they went to to bring about the surprise. Our people are very poor, yet they managed to scrape together over a dollar for the gift, a lovely box of bath soap.

They had to buy the sugar and pineapple for the drink; but there was a scarcity of money. So, while they were wondering how they could manage, Mary's maid, who is one among the young people, went to the street and bought one brick of brown sugar. Then our chapiado (house boy), who is not a believer, decided he would help out; so he bought a brick of sugar. And thus it went, until all was cared for except the pretty paper for wrapping the present. They asked one of the boys who works in a stone quarry, to furnish the money for this and he did.

Their regret, as they told me, was that they had not money to buy a "decent" present; but I'm sure that nothing they could have done would have brought greater satisfaction to my heart. It meant real work and sacrifice; and was one of the nicest (if not the nicest) surprises I have ever had.

I am tempted to ask, "Where are the sacrifices in missionary life?"

Inez McLain.

HOUSTON & CAMP ON WAY BACK TO BE- LOVED AFRICA

Lisbon, Portugal

Dear Friends and Prayer Helpers:

It is nearly seven weeks since we landed in Lisbon, and we had hoped to be at our mission station by now; but as yet have not been able to secure passage either by plane or by boat. We believe the Lord has a purpose in keeping us here these weeks, and ask you to pray that as soon as this purpose is fulfilled He will speedily open the way before us. We do long to be on

our way to the place where He has called us.

There were over fifty missionaries on our ship which sailed from Philadelphia. Some have been able to leave here on boats going to northern points on the west coast of Africa, and some have found passage direct to India from here, but those of us who have to go to the mouth of the Congo are all still here. We are told that there is good chance that we will be able to be on our way the first part of next month, but we have been given no definite promise as yet. When we left home we were advised to go by plane from here to Monrovia and from there get another plane to take us inland. But upon our arrival here we were told that it is very difficult to get plane passage from Monrovia to our field. And plane passage from here to Monrovia has not yet been possible since there has been such a large list of passengers waiting to get out, so it would seem now that it would be best to go by boat. By going this way we can get to the mouth of the Congo, where, after two days of railroad travel, we can get a river boat which will take us right to our field. We will be so glad for your continued prayers that we will be kept in a knowledge of God's will from day to day.

There is a fine group of Portuguese Christians here in Lisbon, and we are enjoying their fellowship in the Lord as we attend their different services. Even though we do not understand their language, the Holy Spirit always refreshes our hearts as we worship the Lord together and we are very conscious of His presence in our midst. Before coming here we had never thought of Portugal as a mission field, but during these weeks in Lisbon we have really had a vision of the need of this land. There is a great darkness here. The eyes of the people are blinded and they need Christ. Pray for God's faithful servants in this land as they seek to give out His Word to these hungering hearts.

About three weeks ago we were down to see two of our Mid-Missions girls off for Liberia on the Clipper. It was surely thrilling to see that big plane take off and to know that two workers were on their way to that needy field to help in the work there.

We were over-joyed last Sunday to receive our first letter from loved ones in the States. We are so thankful for the encouraging word

from the children, and for God's loving provision for them in the Westervelt Home.

For your prayers for us all and for your gifts we do thank you. God's presence has been very real to us and we have found in Him everything which our hearts have needed. May God bless you each one and unite our hearts that our prayers and our service will mean many precious souls won to a knowledge of the Lord Jesus Christ as we work together in Him. We expect to be writing again as soon as we arrive on the field. We trust that upon our arrival there we shall find letters waiting for us from you all.

Sincerely yours in His service,
Agnes Houston
Margaret Camp.

RUSSELLS HAVING BLESSED MINISTRY

Casa Evangelica
San Felix, Estado Bolivar
Venezuela, S. A.
Aug. 14, 1945

Dear Prayer Partners:

Greetings in the precious name of Him "who loved us and washed us from our sins in His own blood."

We have now been for six weeks in San Felix on the Orinoco River. They say that this is the most unhealthy town hereabouts. This would seem to be true from observation and experience. At present I am convalescing from an attack of Malaria and this is the third attack since coming here. During our first four year term I had it only once and since coming back I have had it once while in El Callao. It seems it has gotten into my blood but we are praying that this may be the last attack. The children also have been sick—little James has been bothered with some kind of a skin infection; however, we praise the Lord that this is clearing up. We are taking medicine to build us up but we ask your prayers that we might be kept in good health that the work may not be hindered.

There is a great deal to be done and we need your prayers for wisdom and strength. The church here has just completed its first year under one of the natives. A great number have made profession but the majority have gone back into the world. There is a great interest among the townspeople, many are convinced that the gospel is

the truth but we must pray that they may be convicted of their need of a Saviour. There is no priest here at present as he left in disgust saying that those who were not Evangelistas were nothing. We have services six times a week including street meetings every Sunday morning at eight o'clock in various parts of the town. The first two meetings we held in the market and we really had a crowd as they all congregate there Sunday mornings. We have two study classes a week; one in Personal Evangelism and the other in Synthesis. The people are like children in many ways—very simple—so we make the lessons as simple as possible.

Mrs. Russell has an object lesson for the children every Sunday morning and the older ones enjoy them as much as the children. Twice I have had malaria during the week end and haven't been able to give the message in the morning but the object lesson has served very well. We have no Sunday School as yet because the house where we hold services and which the Christians built for a house of prayer doesn't have cement floors and is not convenient for classes. We are hoping to enlarge it and cement the floors for the time being and later build a chapel on the same lot. Pray that we may be led of the Lord in all these things and that He may supply the need for this project.

The Lord is blessing and giving us souls and some of the backsliders have come back to Him. One man who has been separated from his family and from God's people has come back and has sent for his family. He has been known as a "bad one" but we believe there has been a real change of heart. He has to take a lot of persecution but he says he is paying for his disobedience. Last Sunday morning while Mrs. Russell was giving the object lesson and describing the heart full of sin and worldly desires she had a picture of a whiskey bottle in a jar with other things; the jar represented the worldly person. When she drew out this picture someone in a window said, "Oh, oh Enrique you were drinking last night." We know that it wasn't so but this is what these people have to stand when they come out for Christ.

We have some of the brethren going out two by two visiting from house to house every week. In various parts they are asking for street meetings. Last Sunday we

didn't have one because I was sick and no one else is capable as yet of taking this responsibility. We are hoping also to have children's meetings in the streets just as soon as the brethren have visited all over town.

We just received sad news yesterday of an old friend in Upata. It was our doctor who was my Spanish teacher my first year in the country and he attended Mrs. Russell when Trudy and Carol were born. He died very suddenly early Monday morning. We have witnessed to him many times and have prayed for Him. We do not know but we hope that the Word sown was used to bring him to the Lord.

Before closing we want to thank you all for your prayers and gifts which enable us to carry on the work which He hath chosen us to do. We have been back in Venezuela almost a year now but it has only been recently that we have been able to enjoy the things we brought with us such as: stove, washing machine, sewing machine, etc. Praise the Lord for all His goodness.

In His loving Service,
The Russells.

ASSOCIATION OF BAPTISTS FOR WORLD EVANGELISM

By BOB BURNS

"... for he endured, as seeing Him who is invisible." The testimony of this verse has been brought right up to date by Rev. and Mrs. Ed Bomm who are still in the Philippine Islands. Although they too had undergone the terrible privations and sufferings of three years' imprisonment by the Japanese, yet such is their devotion to the cause of Christ that these missionaries denied themselves the privilege of returning to their home and loved ones here in the U. S. in order that they might be on hand in Manila to look after the affairs of the A. B. W. E. during these crucial days.

We recognize and salute Ed and Marion Bomm as those whose names will be listed among the heroes of the faith who will one day receive,—not a citation that fades with the failing memory of mortal man and a medal that tarnishes with time,—but "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven...."

Our Heavenly Father has also recognized their faith and is already rewarding them by opening doors of service and giving them a wonderful fruitful ministry among the men and women of our armed forces located there in Manila. Frequent letters tell of the joy in contacting many fine Christian Chaplains and service men and women who are hungry for Christian fellowship and who want a place to fellowship together, in the Lord, when off duty. They were flocking in such numbers to the little shack occupied by the Bomms in Santo Tomas Camp that at the earliest opportunity an attempt was made to find a place outside the Camp. Ed was taken all over the city in a jeep by one of the Chaplains and they finally located three unoccupied rooms in a large house. They took those three rooms as living quarters for the Bomms and a "Service Center" for military personnel. They use a large living room downstairs for Bible study, informal meetings and social evenings when larger groups are present. The fact that the rent was 200 pesos a month and as yet no funds had reached the Bomms from the U. S. was not a matter to hinder the G. I's. They simply took up a collection among themselves and paid the rent themselves for the first month and a half.

The first Saturday night over fifty of them gathered there for an evening of fellowship, and they were crowded out. On Sundays the boys start coming as early as eight o'clock in the morning and continue coming all day. They have now set aside one night a week for Bible study and are having evangelistic services every Saturday night. On Sundays they support the meetings of the combined First Baptist Fellowship Center Church where Dr. Cruspero's able leadership is producing fine results. Sustained evangelistic efforts are being carried on there continually with the help of some of the Chaplains and many souls are being saved.

Mr. Bomm writes, "My, how the men enjoy the singing and playing of games. From what we can gather we will have to get a much larger place and we have begun to look for such a place. The men really did need the contact of others of like spiritual experience to keep them on a high plane of living. There is much in the army that is not easy to resist when your fellow soldiers want to go out for a good time and you go with them,

but now they have a place where they can come. They will come, I am sure. That seems to be our ministry as we hold on out here just now. It is a joyous service also; it is great to see these men refreshed spiritually by the singing, testimony, prayer, etc. They are going to form gospel teams and go out into various churches to spread the gospel."

* * *

Rev. and Mrs. Harry Stahlman have recently returned to their work at Iquitos, Peru after having spent a year in the U. S. on a much needed furlough. In a recent letter they report as follows:

"We have now been here nearly two weeks, and are getting much more settled into the routine of things as the life here in general. We have been busy for there were a lot of things to get transferred, and it has kept us on the jump getting things under control after the Scherers left. But it isn't as if we had never been here. Happily we are slipping back into things naturally and on the whole quite easily. It isn't altogether easy, for the heat has gotten us a lot; and the change in food as well as the scarcity of food-stuffs has been felt. But we are gradually becoming conformed to things as they are. It has certainly facilitated the change to come back to a comfortable home, with plenty of space about the house to give air and ventilation, as well as for a good clean place for the kiddies to play. And in addition to that, what a tremendous satisfaction it has been to come back to find the work moving along at a great rate. Scherers have certainly done a great job this last year. Whether we can keep the pace remains to be seen, seeing the needs of the family require time they perhaps didn't have to give. But we will do what we can by the grace of God. I'm sure we will get on well with the workers we now have. Bill has arranged for another to come down next month whom we don't know, but we look forward to getting on well with him too. These two already at work we consider very fine indeed. Zumba, whom we sent off to Costa Rica, has manifestly benefited by his time there. Pinedo is a fine boy too, who takes well with the young folks of the congregation and the people in general. Both seem to be consecrated and conscientious, and we trust both will continue to move forward into the will of the Lord for them. On the whole, we

feel we have a wonderful prospect before us. With a Bible School, we are sure to find young folk from all over the region who desire to prepare themselves and go back to their own districts to help in the work. There is a spiritual hunger among the people here, and if we can supply spiritual food for them, the inevitable result will be churches springing up in one place or another. That is what I believe God is going to accomplish through us, if we are willing to follow on to know the Lord's will."

THE COLUMBIA BASIN MISSION

By REV. GEO. KEHOE, Supt.

The past month has been a period of accomplishment in the Columbia Basin Mission. The missionaries and superintendent together have faced many problems and trying circumstances, but now we see the hand of the Lord revealed again.

Brother Ralph Werner is now living at Columbia Falls, Montana, where he has opened up a new work. Because of removal of population it became necessary to close at Flathead Mine and Marion, but Ralph was certain he was being led of the Lord to remain with the La Salle group. Shortly he wrote that he believed that the Lord was guiding him to Columbia Falls. There was no building and little prospect of obtaining one. Since then arrangements have been made so that we have the use of a nine room house, well located for our work. Ralph and family are living there, and on Sunday, August 8th, the first services were held with 16 in the morning and 21 in the evening. La Salle is located six miles away, so that both places may be operated together and one church be formed. This change will mean less expense to maintain his home, less travelling expense, and practically assures a future Baptist Church at Columbia Falls. Repeatedly we meet with arrangements that the Lord works out that our eyes would never have seen without His leading.

Also the First Baptist Church at Richland, Washington is organized and incorporated. Richland and Hanford are one of Uncle Sam's projects. According to the powers that be, the United Protestant Church was to serve all denominational groups that are connected with the Federal Council of Church-

es. This is the plan that was to prevail throughout the Columbia Irrigation Project when it is opened up for settlement. We have had plenty of opposition but we have the rooms granted for church services and Sunday School, our work is quite well-established, is growing, and to all appearances is self-supporting. The government agent has informed us that we are not permitted to give out any statistics, etc., but we have much to be happy about in the opening up of this new work. Rev. Lyle Bramblet is temporary pastor, and Nile Fisher is his assistant, and is conducting the services there. We feel constrained to add that two years ago it seemed very clear to us from the Word and by the Holy Spirit that we declare our intention of organizing only G. A. R. B. churches, recognizing the independence of the local church of course to determine its own relations. Today, if we did not have this stand, it would have been impossible to start a Baptist Church at Richland, and I am certain the same would be true throughout the area included in the Columbia Basin Irrigation Project.

A place of worship that will serve the church well is being erected at Moscow, Idaho, and the work is prospering under the ministry of Rev. Everett Bramblet. We have opened a Sunday School and preaching services at Moses Lake, Washington during the past month. Rev. Clarence Blazer, a graduate from Johnson City Baptist Bible Seminary is leading this work. Moses Lake is centrally located in the Columbia Basin Irrigation Project. Newspaper reports state that 5,000 miles of canal will be constructed for irrigation. Moses Lake will be a principal place where the construction crews will be located, and after that one of the centers of population when the settlers come in. There is a real advantage of being there when this influx of population begins, and that is not far away now.

We are opening up a new work at Couer d'Alene, Idaho with a population of 8,500. Rev. R. Merritt Dell is our missionary there. The gospel message that brings real salvation is much needed.

The attendance at Pasco, Washington keeps increasing, and the pastor of the newly organized First Baptist Church there has much to encourage his heart. Of course it has declared fellowship with the Regular Baptists. Building plans

drawn up by an architect are completed and paid for, but our greatest problem remains—the construction of the building. The building committee of Pasco require us to construct more building than the local people can pay for, and yet it is imperative that we have the building for the best interests of the work. In fact, if the church had the building that is required, it would soon be well filled. As it is, the Pasco church has become almost self-supporting.

We ask prayer for all objects of our Mission, but especially for support for Clarence Blazer, R. Merritt Dell, and for the building needs at Pasco.

WEST VIRGINIA FUNDAMENTAL BAPTIST MISSION

Less than two years old, the West Virginia Fundamental Baptist Mission has established itself as a force in home missionary work and evangelization. Since Rev. W. J. Richardson came into the state last February, he has been busy in evangelistic work in weak and pastorless churches all over the state. The Hilltop Baptist Church was organized after his meeting last March, and it is now pastored by a consecrated druggist, Earl Harvey, of Beckley. The Baptist Church at Pickens was also greatly stirred last spring and would undoubtedly have secured a pastor by this time if it had not been for convention interference. The Kingtown and Lone Valley churches, pastored by M. I. Amundson, Mid-Mission worker in Wetzel County, were greatly helped and strengthened last May. Through the summer Brother Richardson labored to revive three pastorless churches near his home at Point Pleasant and out of persistent effort the Mt. Alto church has added several members and gotten truly on fire for the Lord, and we trust that it and the Graham Station church will soon have a pastor. In September Brother Richardson will be helping Rev. Joe Gavitt, another Wetzel County Mid-mission worker, and other needy fields in Marion County are also looking to him for help.

Last June the Mission helped Mr. and Mrs. George Norton, recent graduates of the Baptist Bible Seminary, to come into the state for Vacation Bible School work. They held four successful schools in

needy fields in Raleigh County, and Brother Norton did supply pulpit work every Sunday. In August Brother Norton was accepted as a missionary pastor, and he has been called to part-time work at the Sprague Community Church. This is in a coal camp suburb of Beckley, and there is strong sentiment for a change soon from interdenominationalism to a more Baptistic organization. They may also soon ask him to become their full-time pastor, in which case they would need no more help from the Mission and help could be given to get some other pastor located in the state. The policy of the Mission is to maintain two missionary evangelists in the state, and then to help fundamental Baptist pastors with a missionary passion get located in various needy portions of the state, aiding them only until they can secure enough preaching appointments to become self-supporting. In this time of pastoral shortage, there are many opportunities; but we are limited by a shortage of men that we can recommend and by financial strength to support them. Men who are willing to labor in country and coal camp churches, who are truly Baptistic and fundamental and evangelistic, and level-headed in their relations to convention pastors, are urged to write to Rev. George Richman, Clendenin, W. Va. Most of these needy churches are in the Convention system, but they are old-fashioned in their beliefs and hungry for the Gospel. Men who have failed elsewhere will almost certainly fail here; but men who love souls and want to serve Christ will find great opportunities. E. J. Walker is the Mission treasurer and can be reached by addressing him at Box 2662, Charleston, W. Va.

The writer, Ralph T. Nordlund, spends half of his time in the evangelistic work of the Mission. In July a fine revival was held in a country church at Grassy Meadows. Pastor and people were greatly discouraged, but several were added to the church and the pastor encouraged to stay on. Later reports have come in that more good has resulted after the meeting closed and that the Sunday school had taken on new life.

August was spent largely in efforts to help pastorless churches, which is a most baffling task at the present time; but we believe that one circuit of four churches will soon have a sound, gospel preacher as a result of these efforts.

While at Bible Conference at Camp Caesar, it was our privilege to preach two nights at a little country church called Little Creek and to send out others for two more nights. Five children confessed Christ as a result, and one member was restored. September 16th we will begin a revival meeting there, and trust that many more souls will be saved.

Now that gas rationing is at an end, we could wish that missionary minded Baptists of the G. A. R. B. churches could take a fall vacation trip through the state and see things for themselves and talk to people in the villages. The mountains are gorgeous at that time of the year, and West Virginians are friendly folks if no patronizing airs are shown. The Mission could tell of some truly needy and challenging places, but opposition to the work is such that wisdom dictates that we tell only what we have done and not what we hope to do. We wish we could tell you all, but we can say, "Brethren, pray for us."

—Ralph T. Nordlund.

PHOENIX BAPTIST BIBLE INSTITUTE

"Unto you therefore which believe He is precious." I Pet. 2:7.

Truly the Lord is precious to us who have been redeemed by His blood and have been within the "Hope of Glory." Yes, he is precious but what about our responsibility to those who believe not or who have never heard of Him who saves from sin, death, and hell.

With this great challenge to reach others for Christ before us, the P. B. B. I. Gospel Team answered God's call to a summer filled with joys, thrill, blessings, and few disappointments.

Our team consisted of a girls' trio, Dorothy Davis, soprano; Florence Davis, second soprano and pianist, both from Denver, Colorado; Dolla Bergquist, alto, from Ceres, Calif., and our speaker, Joe Keegan, from Los Angeles.

The gospel team began the summer with services in Phoenix, Arizona, then travelling to Los Angeles, California, up the coast and then inland and back to Los Angeles. Several G. A. R. B. churches in this area were visited. The total results of the services were 1,330 homes visited, 42 conversions, and 6 rededications.

School opened on September 1st, and the students were introduced

to some real evangelistic efforts when they participated in a city-wide revival campaign with Dr. Hyman Appelmann—Sept. 10 to 30.

BAPTIST BIBLE SEMINARY

All of you will be happy to learn that in line with action by the Board of Directors at their meeting September 4 the Faculty is inviting Prof. Frank Newberg, formerly on the Faculty of National Bible Institute of New York City to join us as a special teacher and special lecturer here at the Seminary. The big problem at the time when his name and ministry were considered was the matter of finance. Through the interest of Christian friends that is being handled. Prof. Newberg brings with him a wealth of ability in linguistics. He has a very special plan that has highly commended itself for instruction in Hebrew and Greek. This will mean that our department of languages is greatly strengthened and at no distant date we hope to add Hebrew to the regular curriculum. All male students this year, with a few exceptions, will be required to take Greek.

Nothing else would matter if we did not have a good student registration. Advance registrations among students for this year are the highest of any of the fourteen years of history. Some seventy-five new members of the Freshman class are already accepted. Others are to follow. Then there will probably be some new Juniors and some new Seniors. It all means that this year's registrations may run at least ten or fifteen per cent higher than last year. This is most encouraging and you will join us in thanking God.

Work on reconditioning and equipping the student residence for girls, located a block from the Seminary, is progressing nicely. The margin of time is very thin but it does seem that we shall be sufficiently far enough along with the work to allow occupancy on Registration Day, September 18th. A great big thanks to all of you who have helped us on the matter of financing this project. We need about three or four thousand dollars more before we can feel relatively at ease in respect to the reconditioning process and essential equipment for suitable use.

The Directors met on last Tues-

day evening. It was a supper occasion. Mr. Frank L. Springstead of Grace Baptist Church, Kenmore was asked to fill out the unexpired term of a Director who could not accept the office. There was full, free discussion of all matters pertaining to the highest welfare of Baptist Bible Seminary. The meeting closed with the general feeling that the outlook is more reassuring than ever.

By 1946 registration day we hope to be on the four year plan.

The Directors very definitely dealt with the matter of the need of an Administration unit. The facilities of the First Baptist Church are most excellent for recitational purposes. We are somewhat crowded in respect to administrative offices. Please make all these practical questions a matter of urgent prayer. God's people do have the substance with which to finance all worthy Gospel enterprises. There is need of wisdom on the matter of correct and wise distribution. Thank you for your co-operation, prayers and help.

Sincerely,

Earle G. Griffith.
President.

LOS ANGELES SEMINARY

Dr. Floyd Burton Boice, who since May 1944 has been President of the Los Angeles Baptist Theological Seminary, is a graduate of the Practical Bible Training School and the Eastern Baptist Theological Seminary where he obtained his Th. B. degree. He has also had training at Hartwick College, Evangel Theological Seminary, N. Y. University, and at the University of Southern California, having received his Th.M. degree from this Institution. Previous to accepting the call to the presidency, he had been pastor

of several churches, and from 1941 to 1944 was a member of the faculty.

Since becoming president, Dr. Boice has helped to re-establish the Seminary as an independent, fundamental, Baptist School, to get it accepted and approved as a fully organized Theological Seminary with an A-1 rating in the Chaplaincy, the U. S. Office of Education, the State of California Board of Education, the Veterans Administration, the American Schools of Oriental Research, etc. This school has a charter under which Theological degrees can be granted, and is now qualified as a post-graduate Theological institution. It is hoped the day will come when the Seminary will have the facilities to offer a Missionary Medical course and a basic aeronautical course for missionaries with instruction at near-by airports.

The entire advisory council is composed of Independent Baptists, as is also the Board of Directors. The Board of Trustees in conjunction with the Advisory Council, recently voted that all who serve in any capacity in the school must be born again, immersed members of a Baptist church, preferably of an independent, fundamental Baptist church. At their meeting in May of this year, the Council of Fourteen of the G. A. R. B. C. voted to place this school on their approved list.

The Seminary has three buildings; the one shown in the picture is the main building, built five years ago, the dormitory is immediately adjacent, and a 6-room bungalow stands next to the dormitory.

Persons desiring further information may write to the Registrar, Herbert H. Janetzki, P. O. Box 2222, Terminal Annex, Los Angeles 54, Calif.



Dr. Floyd
Burton Boice



BAPTIST BIBLE INSTITUTE AND SCHOOL OF THEOLOGY

The Baptist Bible Institute and School of Theology of Grand Rapids opened its sessions for this year, September 4th. Enrollment in the Day School totaled 25, and in the evening School 90. The School meets in the building of the Wealthy St. Baptist Church.

Paul R. Jackson, D.D. is acting President, and the faculty includes: Rev. S. B. Quincer, Rev. Leon J. Wood, Rev. Gerard Knol, Rev. Glenn Dewey, Rev. Richard Barram, Rev. F. Demarest, Rev. G. H. Dahlberg, Rev. Richard A. Elvee, Rev. Robt. Reynhout, Rev. Howard A. Keithley, Rev. Norman F. Douty, Field Representative, and Miss Grace Knol, Registrar.

Classes of the School of Theology and of the Bible Institute meet daily Monday through Friday. The Evening School is conducted on Tuesday and Friday evenings.

This School is on the approved list of the General Association of Regular Baptist Churches. This is the second year of the Day School and fifth year that evening classes have been conducted. The School is growing and is enjoying the manifest blessing of the Lord as His people across the country are more and more undertaking the responsibility of sustaining this testimony.

Further information will gladly be sent to anyone addressing inquiries to the School at 311 Wealthy St., S. E. Grand Rapids, Mich.

THIS IS WHAT WE DO

In the August issue of the Baptist Bulletin, we printed the manuscript which received first place in our Missionary Contest. Honorable mention was given to Mrs. E. C. Lasswell, Eldora, Iowa, and we are running her article this month because it gives such a good presentation of the importance of Missions in the life of a church. We trust it will prove to be a blessing and a help to our readers.

THAT THE CHURCH MAY BE BLESSED

Luke 24:46-47. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

Matt. 28:19. "Go ye therefore. . . ."

In the above words we have not a mere suggestion that we take the previous message of salvation to others, but an imperative command. We have no choice as Christians but to "Go."

If we obey this command we have been promised the blessing of God.

It is self-evident, then, that Christians should be cognizant of the Mission fields of today. Our interest, both spiritual and material should be world wide in its scope. We should be willing both as individuals and as churches to reach out even to the last frontier.

In an attempt to help others go forward with a systematic plan for interesting and educating Christians in Missions we present the three following points:

I. THE PURPOSE.

II. THE PLAN.

III. THE RESULT.

I. THE PURPOSE: The purpose or aim of the Missionary program of the local church should be to give every individual a true perspective of God's great purpose for the Church in Missions.

II. THE PLAN: This we shall discuss under the four following divisions:

A. The Church.

B. The Sunday School.

C. The Young People's Society.

D. The Women's Missionary Society.

A. THE CHURCH.

The pastor with a missionary vision is the most important element in the missionary program of the local church. It is he who must lead his people in missionary giving. He can direct the missionary giving of the church (with the assistance of the church board) into the proper channels. The pastor can secure missionary speakers, and thus bring his congregation into personal contact with missionaries, their fields and their needs.

The pastor has in his possession three important channels through which he can acquaint his people with missions:

1. The Pulpit.

2. The Church Bulletin.

3. The Church Bulletin Boards.

(Make use of the pictures, personal letters, and prayer requests of missionaries by placing them on the bulletin board.)

B. THE SUNDAY SCHOOL.

When a Sunday School Superintendent has a pastor with a missionary vision it will not take long for that superintendent to catch a

similar vision. The missionary minded superintendent will take every opportunity to encourage the teachers to include missionary stories and missionary projects in the regular curriculum or as an extra curricular activity. The teachers must have a passion for the salvation of souls and a real interest in missions before they can make missions live for their scholars.

The following suggestions may prove helpful to teachers of children:

1. Missionary Bible stories.

2. The use of Flannelgraph or chalk drawings as aids in telling stories.

3. Let the children build a native village.

4. Let the children "adopt" a boy or girl on some mission field and let them feel a personal responsibility.

The resourceful teacher will have no difficulty in finding methods to interest the pupils in missions.

The regular use of missionary stories and a definite missionary project can also be successfully used in the BOYS AND GIRLS clubs.

C. THE YOUNG PEOPLE'S SOCIETY

In our local Young People's Society the officers and the pastor comprise the program committee. Missionary programs are included in the regular schedule. The young people use various methods of presenting the material. One very interesting program that comes to my mind, was on the mission work in the Kentucky mountains. Kodak snap-shots were obtained from one of our missionaries and re-produced by the aid of an old-fashioned magic lantern.

Whenever possible the young people should have the opportunity of hearing missionary speakers.

But a warning needs to be given here to those planning missionary programs, for young people or for older folk. DON'T GET IN A RUT. Vary the material and the method.

D. THE WOMEN'S MISSIONARY SOCIETY.

The Women's Missionary Society can be a blessing to the church, if much prayer and time are given to the preparation of the program. In our society the program committee is composed of the officers and the pastor's wife. The committee meets soon after the annual election. After prayer for guidance the program for the ensuing year is planned. A devotional leader, a

mission study leader and the hostesses are selected for the coming year. The study topics are also chosen by the committee. Each cycle of twelve studies introduces several new mission fields. Material for each study is secured by the committee several months in advance of the date needed, and turned over to the study leader. By this method we are assured a study that has been prayerfully and carefully prepared. If at all possible a personal letter from a missionary on the field being studied is read.

One program during the year is prepared for the entire church. This may be designated as "Family Night." A missionary program that will interest the family as a whole is planned. We have found that a good missionary moving picture or stereopticon lecture is ideal for this type of program.

The program for the year is mimeographed and a copy is given to each woman in the church.

A lending library of missionary books is also a good aid to stimulating missionary interest.

White Cross work, baking cookies for a Christian Servicemen's Center, and packing boxes for our Kentucky mountain missionary, add a personal interest to our work.

III. THE RESULT: An interested church is a giving church. A world-wide vision in missions will give rise to a desire in each individual to PRAY and to GIVE and (to some) to GO. It will mean the salvation of countless thousands for whom Christ shed His precious blood.

When the church becomes aware of the great opportunity presented to it through a world-wide missionary program; and will prayerfully and sacrificially "preach the gospel to every creature," then shall the CHURCH BE BLESSED.

Submitted by—

Mrs. Esmond C. Lasswall
1319 Fourteenth Ave. West
Eldora, Iowa

NEWFIELD BAPTIST CHURCH HISTORY

(The Newfield Baptist Church, Newfield, New Jersey, has recently voted to seek fellowship with the G. A. R. B. C., and we print herewith a brief summary of the history of the work there.)

On Thanksgiving day of 1926, Rev. Edward E. Washburn became pastor of the Newfield Baptist Church. The church building was a frame building seating about 100

with a small join-to. The Bible School had grown until classes had to be held in automobiles.

Believing that the time had come for a new building, Pastor Washburn suggested that the church go to prayer and take this motto, "God is able to build a church in this day, in His own way, through His own people."

Soon an offer came from the Pankhurst stone quarry, of a perch of stone at a given price, with an extra perch given for each perch bought, with the church digging its own stone. Taking this as an answer to prayer, the pastor and two members, started digging stone on Easter Monday, 1927. The stone lay from 18 to 20 feet below the surface. The pastor gave 4 to 5 days a week and the young people and some older ones, 30 to 40 in number, went to the quarry to remove the top earth. Lanterns were strung on wires.

By the middle of August all the stone for the building was on the church lawn. By the first of October the old building was torn down and the stone building, "L" shaped, 70x32x35 feet, seating about 350, was started. Much labor and material were donated, and the new building was dedicated on May 19th, 1928, with a mortgage of some \$12,000 upon it. This was paid dollar for dollar and 6 per cent interest in ten years.

The building had been variously estimated at from \$60,000 to \$75,000 at the time of its erection, but so much work and material were donated that the actual cost is hard to estimate.

In recent years several improvements have been made including the installation of a new steam heating plant, a large classroom has been finished off in the basement and the church plans to purchase a new organ in the near future.

When Rev. Washburn came to Newfield the church had no missionaries, home or foreign, or pastors that had gone out from the church. At the present time they have 17 couples in full-time Christian service and four young people now preparing for active, definite work either at home or abroad.

In 1926 missionary monies amounted to about \$370 per year. For some time they have been well over the thousand mark and this year will be around \$2,200. For several years missionary giving has been several hundred dollars over and above current expenses for the upkeep of the church,

REPORT FROM NOTUS, IDAHO

The First Baptist Church of Notus, Idaho, was organized in 1904 with eighteen members. A small building was erected at that time and the present Church home was built in 1920. During the years many faithful men have ministered as pastors, and a clear testimony has been maintained at all times.

In Oct. 1944 the present pastor, Rev. Irving Frank began his ministry. On New Year's day, 1945, the church voted unanimously to sever all connections with the Northern Baptist Convention and the Federal Council of Churches of Christ in America. God's blessing upon this act was almost immediately shown, for in a few days \$2,206 were given by members of the church for the building of a Mission Station in Africa. It was also voted at this time to support a missionary, and in April, Miss Iva Tuttle left for Africa, having received a pledge from the church that it would care for her needs. During the first six months of 1945, \$3,228.53 were received for Missions.

On July 19, 1945, the church voted unanimously to ask fellowship with the General Association of Regular Baptist Churches.

FIRST BAPTIST—PASCO

The First Baptist Church of Pasco is a little over a year old, and Rev. J. Lyle Bramblet, pastor, gives an interesting report of the work there as follows:

The First Baptist Church of Pasco, Washington, was organized July 16, 1944. Previous to that time there had not been a Baptist Church in the community for twenty-five years. For some time after the work was started here we used the Masonic Temple for Sunday morning services only. Now, however, we have use of the public library auditorium for two services on Sunday and a mid-week prayer meeting. Because of lack of a building, we have not been able to hold a series of meetings of any kind.

We organized with eight charter members and now have seventeen members. Since we have organized we have purchased a corner lot in a good location, and have plans for a new church building drawn up and paid for. The money for this

has all come from the local congregation.

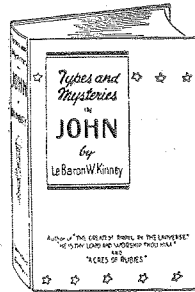
Even though this is a missionary work we stress missionary giving. During the past year this church has given \$409.16 to missionary work, the majority of which has been given to Missions on the approved list of the G. A. R. B. C. This makes an average of \$24.06 per member given to Missions.

Besides carrying on our own Sunday School and Church services we have been able to organize and carry on a Sunday School in a small community nearby, hold a Daily Vacation Bible School in the Pasco High School with 46 children enrolled, assist in organizing the First Baptist church of Richland, Washington, and carry on a daily fifteen-minute radio broadcast in conjunction with the Baptist Church in Richland.

Although this church is still a missionary church, it has grown to the place where it is almost self-supporting. The church was organized under the Columbia Basin Mission. It was received into the fellowship of the G. A. R. B. C. during the past year.

Pasco is a town of about eight thousand population with a possibility of large expansion since the war, as it is located on the southern tip of the Columbia Basin Irrigation Project and will be the first to receive water from this project. The prayers of Christian people for this work will be greatly appreciated.

BOOK REVIEW



TYPES AND MYSTERIES

Readers of Le Baron W. Kinney's books (*The Greatest Thing in the Universe*, *Acres of Rubies*, *He Is Thy Lord*) will welcome with especial eagerness the latest book from his pen, which is entitled "Types and Mysteries in the Gospel of John."

Mr. Kinney's written ministry climaxes a life of faithful, fruitful service as a devoted and gifted layman. His books are the fruit of years of careful, reverent and Spirit guided study of God's Word.

Mr. Kinney was a deacon in the first church this editor ever pastored, and we cannot forebear some mention of the man as we write of this book. After he had passed the age of thirty, he was rejected by a missionary society because they considered that he was too old to learn a foreign language. Thereafter, while employed in an executive capacity by the White Motor Truck Company, this man who was too old to learn a foreign language

learned Yiddish so he could preach to the Jewish people in their own tongue, learned Hebrew so he could read their Old Testament Scriptures, and then learned Greek so he could read the New Testament. It is evident that the mission society somewhat sadly underrated their applicant, and it ought to be equally evident that back of these books is something more than mere piety and devotion, although these certainly are not wanting.

In this book on John's Gospel, the first nine chapters (90 pages) are devoted to developing the idea of a parallel between John's record and the "days" of Genesis, and the thoughtful reader may be disposed to feel that this section is characterized more by eisegesis than by exegesis, but he will find here much to stimulate the thought.

Chapters which follow deal with the "Nights" of John's Gospel, The "Son" Who "Came Down," the Holy Spirit, the Love of God the Father, Believe, the Remarkable Testimony of the Holy Spirit through John the Baptist, the Lord at the Well, the Signs, Beholding His Glory, Grace and Glory, His Eternal Sonship, the Two Paths, the True Vine, "Behold My Hands," and the Shepherd. In all, 291 pages, packed with suggestive and illuminating comments of a sort not usually found in books on this Gospel.

(Loizeaux Brothers, 19 W. 21st Street, New York 10, N. Y., cloth \$2.00).

GLEANINGS

Edited by

MISS RUTH RYBURN

MICHIGAN

MILAN: Rev. J. L. Masemore and the York Baptist Church conducted a series of evangelistic and revival meetings from September 17 through October 2. Special speakers included Rev. Clyde Rothrick, Rev. Charles Morris, Rev. Tom Fletcher, Rev. O. L. Masemore, Rev. Harold J. De Vries, Rev. Harold Engel, Rev. A. W. Anderson, Rev. L. P. Buroker, and Dr. H. H. Savage. Rev. O. L. Masemore, son of the pastor, and his wife were in charge of the music.

FLINT: The next meeting of the Association of Regular Baptist Churches of Eastern Michigan will

be held in October in the Emmanuel Baptist Church, Rev. Jack Bowen, pastor.

* * * *

ECORSE: Rev. E. A. Ford of the Detroit City Rescue Mission supplied the pulpit of the Calvary Baptist Church on August 19th and 26th during the absence of Rev. Merle T. Huffmaster, pastor.

* * * *

GRAND RAPIDS: Rev. Ed E. Stelling supplied the pulpit of the Wealthy St. Baptist Temple on September 2nd.

September 16th was designated as "Bible School Homecoming Sunday" for the Wealthy St. Bible School. Their goal was to have every class 100 per cent in attendance.

* * * *

DETROIT: Dr. H. O. Van Gilder, National Representative, will speak at the Metropolitan Youth For Christ Rally on October 6th.

The meeting will be held in the Calvary Baptist Church, Ecorse. On Sunday morning, October 7th, he will speak in the Calvary Church and will supply the pulpit of the Carmel Avenue Baptist Church Sunday evening.

* * * *

OHIO

ELYRIA: The First Baptist Church, Rev. J. Irving Reese, pastor, with the help of several other churches in the city, has organized a local Child Evangelism Fellowship. Thirteen classes have been started.

A Gospel Team from the Navy's V-12 Unit at Oberlin College had charge of the young people's service on September 9.

Class sessions of the Elyria Bible Institute began on Monday, September 10th. The following courses are offered. First year—Bible Doctrine, Bible Introduction, Children's and Young People's Work, Technique of

Teaching; Second Year—Bible Synthesis, Personal Evangelism, Bible Doctrine, Sunday School in Action, Religious Sects; Third year—Bible Interpretation, How to Prepare Gospel Talks, Church History, Missions, Bible Prophecy.

* * *

KANSAS

TOPEKA: A real opportunity has come to the Seward Ave. Baptist Church, Rev. G. S. Hamilton, pastor, in the securing of additional radio time on station WREN. In the near future the "Seward Ave. Baptist Hour" will be released on Sunday from 11:30 a. m. to 12:00 noon.

Rev. Ted Wiemer, missionary to Africa under Mid-Missions, and Rev. S. McRostie of the Gospel Missionary Union were the special speakers at the Missionary Conference conducted September 18-23.

* * *

WASHINGTON

PASCO: Rev. A. D. Moffatt, Deputation Director for the Association of Baptists for World Evangelism, was guest speaker at the First Baptist Church on August 5th.

Eleven young people from this church attended the Pacific Northwest Conference during the week of August 19th. Rev. J. Lyle Bramblet is the pastor.

TACOMA: The Temple Baptist Church, Dr. R. L. Powell, pastor, cooperated in a city-wide revival campaign which began September 19th and continued for three weeks. Dr. Harry McCormick Lintz was the evangelist and the sessions were held in the Jason Lee School Auditorium.

* * *

EVERETT: On September 2nd, Rev. Harold Garner, Chicago, was the guest speaker at the Calvary Baptist Church, Rev. Wm. Sloan, pastor.

* * *

ARLINGTON: The Cherrydale Baptist Church, Rev. Robert L. Ryerse, pastor, recently conducted a "Truth for Youth" crusade under the leadership of Rev. Bill McGarahan and Paul Grube. The meetings were held in the Firemen's Hall and several boys and girls were saved.

* * *

INDIANA

ELKHART: Rev. E. R. Hill and the First Baptist Church concluded a successful series of evangelistic meetings during the first part of August. Rev. John Barbee of Charlotte, N. C. was the evangelist and 16 accepted Christ as their Savior.

While the pastor was on his vacation in August special speakers at

the church included Mr. Albert Hesketh, Mr. Bert Riepma, Dr. Dodson, Rev. Singleton, and Rev. Fields of the Childrens Bible Mission of Florida.

The Children's Bible Hour, broadcasting from Grand Rapids, over the A. B. C. network every Saturday morning at 10 A. M. conducted a city-wide Rally in the First Baptist Church on September 1st and 2nd.

Dr. William L. Pettingill was scheduled to be with the church for a Prophetic Bible Conference beginning September 23rd.

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IOWA

MASON CITY: Evangelist and Mrs. A. G. Annette conducted a SEPT. 19, 1945 series of special meetings at Radio Chapel September 16 through the 23rd. Rev. Carl J. Sentman is the pastor.

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NEW CHURCHES which have made application for fellowship with the G. A. R. B. C. recently are the Bible Baptist Church, Evansville, Indiana, Rev. M. J. McGehee, pastor, the Grace Baptist Church, Troy, Ohio, Rev. George R. Gibson, pastor, and the North Court Baptist Church, Ottumwa, Iowa, Rev. Harold Day, pastor.

ILLINOIS ASSOCIATION OF REGULAR BAPTIST CHURCHES

REV. J. M. CARLSON, Council Chairman

Bulletin Reporter, REV. HERBERT C. JOHNSON

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

ALTON—Milton Heights Baptist Church has scheduled a series of special meetings with Rev. A. G. Annette during the early part of October.

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COTTAGE HILLS — Following his campaign at Milton Heights, Rev. Annette will conduct a series of meetings at the Cottage Hills Baptist Church for Pastor Cline Z. Barkey.

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ST. LOUIS, MO.—The Rev. Paul Smith conducted another camp for young people on the Black River in the Ozark Mountains during the month of August. Many young people from the Regular Baptist Churches in the St. Louis area were able to attend.

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WHEATON—A unique rally was

held in Wheaton the latter part of July, at which ten men of the alumni group of the Baptist Bible Seminary of Johnson City were present. A recent Baptist Bible Seminary alumnus who is enrolled at Wheaton College is Rev. George McCauley, formerly pastor of the Calvary Baptist Church of Athens, Pa.

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BUNKER HILL—The pastor at Bunker Hill has sent several polite notices to the pastors of the Regular Baptist Churches in the State of Illinois, asking for news that might be gathered for the Illinois page in the Baptist Bulletin. But the response to date has caused him to wonder if those to whom he has written have an allergy toward doing such simple things. The reporter is hopeful that coming days will see improvement in the writing

habits of other Illinois Regular Baptist pastors.

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ROXANA — The Wes Auger Evangelistic Party conducted a series of special meetings Sept. 18-30 in the First Baptist Church of Roxana, Rev. Don Ziemer, pastor. The party consisted of "Wes" Auger, evangelist and chorister; "Dot" Auger, artist and singer; and Harolf Hufford, pianist and violinist.

* * *

ALTON—The Jameson Baptist Church, Rev. H. O. Van Gilder, Jr., pastor, reports rich blessings from a 14-day revival campaign held during the latter part of August. Rev. Warren Brewin was the evangelist, and Rev. Paul Plack, chorister and soloist. These men are associated with the Charles E. Fuller

Evangelistic Foundation. The crowds were good each night, with many attending from out of town.

BUNKER HILL — Rev. Robert Vaughn, missionary-elect to Africa, was in charge of the services of the

Berean Baptist Church while Pastor Johnson was on his vacation during the first part of September.

TRI-STATE FELLOWSHIP

REV. HERBERT HOTCHKISS, Chairman

REV. KENNETH W. MASTELLER, Vice Chairman

REV. CLIFFORD GREINER, Secretary-Treasurer

REV. A. W. JACKSON, Bulletin Reporter

ORDINATION COUNCIL

A Tri-State Fellowship meeting was held Thursday, September 6th, at the Haddon Heights Baptist Church, New Jersey. The meeting was called for 2:30 at which time Rev. Rowan Pearce spoke on "The Devotional Life of the Lord's People." At 4:30 an ordination council convened to consider the ordination of a veteran missionary, Mr. William Scherer of Peru, now under the Association of Baptists for World Evangelism. A great missionary service was held in the evening.

SERVICE CENTER DIRECTOR

Raymond Kalbach, formerly a pastor at Columbus, New Jersey and a representative of the Biblical Research Society, has become the director of the Morning Cheer Center at Wrightstown. Pastor Palmer who is the founder and director of the Morning Cheer Centers will continue the work among the service men in spite of the war's close. He writes: "Morning cheer is continuing the crusade and finding multiplied challenges both in Philadelphia and Fort Dix; in fact, even those Christian service men who are being turned back to civilian life find our center and Wrightstown a definite haven during their time of waiting."

PARK SERVICE

The Wissinoming Baptist Church of Philadelphia of which Rev. Raymond Tilly is pastor has been conducting well planned open-air meetings in the Wissinoming Park area. These services are well attended and it affords an opportunity to present the Gospel to many who would in all probability never hear.

FALL MEETINGS

The Doylestown Baptist Church has planned to conduct a series of meetings during the first week in October. The meetings are arranged primarily for believers in

order to present to them the need of continuing faithful in the things of Christ. Rev. Edwin Spahr is the pastor of the Church.

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NEW CHURCH

The Bethel Baptist Church of Lindenhurst, New York, has plans for a fine post-war building. The time for building is indefinite, but the church trusts that soon it will be realized. The church just completed a week of anniversary services, having a different speaker each respective night.

THREE PROSPECTIVE MISSIONARIES

Bethel Chapel of Philadelphia plans to send three more of its young people to Prairie Bible Institute, Alberta, Canada. They are Miss Adele Scott, Mrs. Doris Christmas, (Mrs. Christmas lost her husband in the late World War II) and Miss Margielou Palmer, a graduate nurse of the Frankford Hospital, Philadelphia. These three will arrange to start courses at the Institute of two, three, and four years respectively. All three plan to enter the mission field under the Worldwide Evangelization Crusade.

V-J SERVICE

The First Baptist Church of Atlantic City reports that without planning for a service on the evening of Victory in Japan, the Lord sent in over two hundred people, mostly strangers, for a praise and thanksgiving service. The service of thanksgiving to God continued through the mid-week service on Wednesday, when about 190 gathered in the name of the Lord.

SPECIAL MEETINGS

Rev. A. Thorvald Johnson, Pastor of Calvary Temple, Hartford, Conn., ministered to the First Baptist Church of Anglesea, North Wildwood, New Jersey, during the week of August 19th.

FELLOWSHIP MEETS

The Long Island Fellowship of Regular Baptists met at the Bethel

Baptist Church, Lindenhurst, N. Y. with Rev. Walter J. Aardsma as host pastor. The date of the meeting was September 3.

SPECIAL SPEAKERS

Recent guest speakers at the Chelsea Baptist Church, Atlantic City, N. J. were Rev. Howard Hermansen and Rev. Homer Hammon-tree, D. D. both of the "Morning Cheer" Service Center, and Rev. David D. Allen, Hazel Park, Michigan.

September was designated as Missions Month and in keeping with that a number of missionaries were heard. Among them were Rev. Alvin B. Henry, candidate for South AMERICA under MID-Missions; Dr. Willis R. Hotchkiss, who spent 45 years in Africa; and Rev. Wm. G. Scherer of the Association of Baptists for World Evangelism.

October 10th through the 21st Rev. Melvin V. Efaw of Huntington, W. Virginia, will conduct a series of Evangelistic meetings with the church. Dr. Clarence E. Mason, Jr. is the pastor.

The individual who seeks revenge seeks to rob God. God has declared that vengeance belongs to him.

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

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

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

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

ASSOCIATION REGULAR BAPTIST CHURCHES OF CALIFORNIA

REV. J. C. DERFELT, Council Chairman

Bulletin Reporter, REV. H. CARREL AAGARD

REV. J. F. MAY, Secretary

PASTOR'S SON KILLED

David Derfelt, fourteen year old son of Rev. John C. Derfelt, pastor of the First Baptist Church of Wilmingon, was fatally hurt when hit by a drunken driver who plowed into a group of the church young people as they were crossing the street, Saturday night, Sept. 1. Several others were injured though not seriously. Sponsors had carefully checked the street for traffic before allowing the group to proceed when a car suddenly veered around the corner without lights. David's body was carried about 100 feet. He never regained consciousness, and died within a few hours. He is survived by Rev. and Mrs. Derfelt and a younger brother, Terry. A service was conducted by Rev. Carl M. Sweazy, Rev. G. Sherman Lemmon, and Rev. Wm. Genter. Many friends from Southern California attended.

* * * *

GRACE BAPTIST CHURCH

The Grace Baptist Church of Richmond, H. Leroy Wortman, pastor, has received \$400 toward \$1,200.00 for a radio fund. The plan is to conduct a "delayed broadcast" of the Sunday night service. Recently a new addition was built for the Sunday school and it is nearly paid for.

This church has scheduled an

evangelistic campaign with Rev. J. C. Brumfield to be held the first part of October.

On September 19, 20, and 21, Dr. Norman B. Harrison, an outstanding Bible Expositor and Author, was with the church.

The church recently gave a special offering to the Baptist Bible Seminary, Johnson City, New York, to be used toward the purchase of the new Girls' Dormitory.

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CHURCH REPORTS GROWTH

Pastor Gene Dowdle and the Faith Baptist Church of Los Angeles rejoice over accomplishments of his first year as pastor. Many have found the Lord and been baptized. The Church has enjoyed a steady growth. At present they are building a new addition on the Sunday school plant. The church has been carrying on a radio broadcast one hour a week.

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SPEAKER FROM BIOLA

The Calvary Baptist Church of Larkspur, California reports blessing from the ministry of Professor Gordon Hooker from the Bible Institute of Los Angeles. Mr. and Mrs. Dale Washer, a young couple, left to attend the Institute.

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MANY SOULS SAVED

Pastor E. L. Rasmussen of the

Faith Baptist Church of Stockton, California writes about unusual blessing. On a recent Sunday night twelve came forward for church membership and three married couples for salvation. Forty professed faith in Christ through the Vacation Bible school and house-to-house visitation work. Two young couples have left to train for Christian service, one to Los Angeles and one to Phoenix.

* * * *

REVIVAL CAMPAIGN

Young people from the First Baptist Church of Hayward sponsored a revival campaign August 26 to Sept. 2 with Rev. and Mrs. Cliff Barrows. Many youth of the community were reached. Rev. Herb Farrar, pastor, is also Adviser for the Northern California summer youth camp and states that the young people are seeking to purchase suitable property in the mountains for their own camp site.

* * * *

DOUBLE ORDINATION

Paul Holsinger from the Walnut Creek Baptist Church and Dale Culley, First Baptist Church of Ceres were ordained to the gospel ministry at Ceres on July 25, 1945 after proper examination by a council composed of pastors and representatives from Regular Baptist Churches in Modesto, Richmond, Stockton, Strathmore, Ceres, and Walnut Creek.

IMMORTALITY

(Continued from page 1)

When they fold my hands, I said,
Upon my breast and call me dead,
You have seen the end of me.
There is no eternity.

But I know the fallow field
That covers me will come to yield.

Some man's swine will be the fatter—
But that will not end the matter.

Man to grass, to swine to man:
It has been since time began.

So dig me deep and raise a cheer,—
Everlasting life is here.

For stark skepticism concerning immortality it will be difficult to find anything in the world of literature which surpasses that piece of pessimism. What awaits us at death? Only this: Man to grass to swine to man. What is our destiny? The darkness of annihilation!

And yet, beloved, regardless of how unbelief may ridicule the cherished hope of a life to come, I affirm with confident certainty that death does not speak the final word. By no means! Human existence is not terminated abruptly by death;

it continues for all eternity. Very simply, then, let me set forth my reasons for adhering to this belief apart from which humanity is like a blind man hopelessly groping about in a dark room for a black cat which isn't there.

In the first place, I hold fast to my faith in immortality because life *may* continue after death. To be sure, the atheist insists that we do have souls abiding within our bodies somewhat as a tenant living in a house; and he argues that, being only intricate masses of matter, accidental collections of agitated dirt, so to speak, we are totally done for when our physical frames decay. But a moment's reflection, I am sure, will dispose of

this empty objection once for all. As Daniel Lord puts it:

Everyone from his own experience knows that he is the same person throughout the longest and most varied life. . . . Yet without a soul distinct from the body, it is simply impossible to explain this perception of identity. With a soul, the problem is relatively simple.

Suppose we take first the materialistic attitude that there is nothing in a man but his body. At some time in our lives we have all been amused at finding out the enormous quantities of food we consume in the course of a normal year. We realize, though, the significance of this apparent veracity when we learn that the simplest action of muscle or nerve literally burns up our bodies as a locomotive burns coal. We live like the old-time racing steamboats on the Mississippi, by consuming ourselves as fuel; so much so, that in the course of every seven years, conservative scientists maintain, we have completely changed every nerve and muscle in our bodies. In the case of the brain the destruction and rebuilding is much more rapid. Americans who live at high pressure probably renew their brain cells faster than anyone else.

If, then nothing exists but our bodies, our conviction, ineradicable though it may be, that we are the same persons today that we were seven years ago, is simply false. We have nothing but our bodies, and our bodies have been changed as we change our coats and hats. The child, with its fresh, pink skin, its sensitive nerves, and its resilient bones, is no more the sage, with his wrinkled, parchment skin, his dulled senses and his brittle bones, than the baby's beribboned shoes are the sage's carpet slippers. If there is no soul, unchanged substantially during all the changes of the body, to link together this ever decaying, ever renewing "mansion of flesh," we have no greater fool than the man of seventy who feels himself the same person as the child of seven, the youth of seventeen, the bridegroom of twenty-seven. As a matter of fact, he has been a

new personality every seven years.

In other words a spiritual something—call it the soul for want of a better word—abides within us, unchanged by all the changes which take place in our bodies. But if this spiritual something is really unaffected by what happens to us physically, we may quite reasonably expect that it will also survive the breakup of the fleshly house which it lives in. Consequently, I hold fast to my faith in immortality because life *may* continue after death.

In the second place, I hold fast to that faith because life *ought* to continue after death. If it does not, then, for one thing, the universal longing for endless existence is an inexplicable mystery. All over the world man shudders at the prospect of annihilation and longs to survive forever. That is a fact beyond any dispute. So Solomon centuries ago declared:

He hath put eternity in their hearts. *Ecclesiastes* 3:11.

Yes, man longs for immortality as if by instinct. God has put the expectation of eternity within us.

Listen to the confession of Sir Wilfred Grenfell, the beloved doctor of Labrador, made after a career crowded with action and achievement:

I am very much in love with life. I want all I can get of it. I want more of it after the incident called death if there is any to be had.

You see, that even though he may have enjoyed the fullest kind of experience in this world, man is not satisfied; he longs for eternity as if by instinct.

Or consider this remarkable passage from the pen of Victor Hugo, the great French novelist:

I feel in myself the future life. Winter is on my head but eternal spring is in my heart. . . . For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, and song. I have tried all, but I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say like so many others, "I have finished my day's work," but I cannot say, "I have finished my life." My day's work will begin again the next morning. The tomb

is not a blind alley; it is a thoroughfare. It closes in the twilight to open on the dawn.

There again you have expressed man's longing for immortality. As if by instinct he yearns to survive. Truly God has put eternity in our hearts.

If there is no life to come, however, that passionate craving is a hoax, a sort of crude prank played on us by our Maker. He has put within us an instinct for which no satisfaction will be provided. But that is contrary to what we learn from scientific study; for nature teaches that we possess no desire for which the Creator has failed to provide satisfaction. We long to drink, and we find water to slake our thirst. We long to eat, and we find food to allay our hunger. We long to breathe, and we find suitable atmosphere around us. We long to live—and what? Do we merely perish like dogs as the atheist says? Well, if that be so, God is a monster Who amuses Himself at our expense. Alfred Tennyson once exclaimed that, if immortality is only an illusion

No God but a mocking fiend created us. . . . I would sink my head tonight in a chloroformed handkerchief and have done with it all.

For a second thing, if there is no life to come, how can we possibly defend the justice of God? A Nero, revelling in luxury, covers Christians with tar and sets them afire at night in his gardens to furnish ghastly torches for drunken orgies. If immortality is an illusion his infamies will of course go unpunished, and the justice of God is a joke. A Heinrich Himmler, that savage stooge of Der Fuehrer, starves, murders, tortures millions of innocent people. Then, captured, he swallows a powerful poison and in a few minutes is dead, escaping the fate he deserved, escaping it at least so far as this world is concerned. And I therefore tell you, beloved, that if this life is all, the justice of God is a joke. A widowed mother works her fingers to the bone, lives in poverty, and then, after years of sacrifice, perishes miserably as the result of an agonizing disease. If this life is all, the justice of God is a joke.

For yet another thing, if only black annihilation awaits us, why bother to be decent? Let us have our fling! The Epicurean philosophy which bids us eat, drink, and

be merry is the dictate of soundest commonsense, despite much fine talk to the contrary. For morality and a belief in immortality go together as every honest skeptic will admit. Thus Renan, the French cynic, said:

The day in which belief in an after-life vanishes the earth will witness a terrific moral and spiritual decadence. There is no other lever capable of raising a people if once they have lost faith in the immortality of the soul.

The truth of that statement cannot be challenged. Let a man be persuaded that he came from the beasts and that he will die like a beast, and sooner or later he will start to live like a beast.

A prominent minister tells of a college student with a desperate problem on his hands who came to him for a conference. Listen to this:

What the boy said to me was: "If I believed in immortality, I think I could see it through." What did he mean? Did he want the fires of hell to scare him from his sin, or a heavenly crown to lure him to his righteousness? Not a bit. What he meant was that if he, sitting there before me, was a chance collection of atoms, he did not see how it was going to be worth while for him to put through that desperate and sacrificial struggle which was going to be necessary to win his fight. But if he was an abiding spiritual personality, then it would be worth while doing anything to win.

Yes, indeed! Why adhere to principles? Why have scriptures? Why be honest? Why sacrifice your own pleasure out of consideration for somebody else? If you are only an accidental and temporary collection of atoms, why bother your head about right and wrong? In fact, why bother with living on at all if the going gets too tough? End it with a bullet, a pill, a piece of rope, or a few whiffs of gas.

If after all that we have lived and thought,
All comes to nought,—
If there be nothing after NOW,
And we be nothing anyhow,
And we know that,—why live?

Well, can the atheist give a satisfactory answer to that why? Of

course not! Ah, beloved, if life on this side of the grave is to be more than "A tale told by an idiot," then there *ought* to be a life beyond the grave.

In the third place, I hold fast to my faith in immortality not only because life may continue after death, nor simply because life ought to continue after death, but also because life *will* continue after death according to the testimony of God's Word.

Make no mistake about it, my friends: belief in the survival of personality beyond the grave if it were grounded solely on human reason could never be a positive certainty; it would always remain a grand perhaps. Turn to the philosophers and scientists asking as Job did, "If a man die, shall he live again?" and they will tell you that, while it may be so, assurance of immortality is out of the question. I think, for example, of how a reporter for the New York Times years ago interviewed Dr. Henry Morris Russell, the distinguished professor of astronomy at Princeton University. In the course of their conversation the reporter asked, "Professor Russell, do you believe in the immortality of the soul? Do you think that the spirit lives after the body dies?"

"Certainly I do," replied Dr. Russell.

"Well, that is rather strange," the reporter said, as he picked up a candle from the table and with one breath blew it out. "Now," he chuckled, "it looks to me, Professor Russell, as if after I blew that flame out the light is gone, isn't it?"

"Yes," agreed the astronomer, "but it is not destroyed. You have simply separated the flame from the wax on which it was burning. Do you realize that the light you puffed out is a million miles from here and still traveling on? You have not blown out the light. More than that, if you had instruments delicate enough, you could discover the light of that candle out in space through endless time. You could distinguish it from all the light of the stars. You say of a body lying there apparently without life that it is dead. The spirit has left it. But where the spirit is, physical science cannot say. I think that the spirit lives on in its proper realm, distinct, progressing forever." When pressed to give his reasons for believing this, Dr. Russell answered it was "not so much

because of the justice of God, but because I believe—and my experience as a scientist has taught me to believe—in the bounty of God. I have observed that our imaginations are always surpassed in the reality. Centuries ago man dreamed of ten thousand stars. But scientists have discovered millions upon millions of stars, and at least two universes beyond this one. This surpasses the greatest imagination of man. As a scientist I am taught to expect the reality will be bigger than all that we have thought. And there science and the Bible agree."

That line of logic has a certain validity, of course, but subject it to ruthless analysis and you perceive that it is really a rather flimsy foundation for so vast and vital a faith. It still leaves the hope of a life beyond the grave dangling in the air.

And, beloved, it is not until we go beyond reason and take up God's Revelation that we find solid ground under our feet and know that immortality is not a pathetic fancy but a positive fact.

All through the Old Testament there are gleams and glimpses of the great truth that life continues after death. The Psalmist says:

Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forevermore. *Psalm 16:10, 11.*

The prophet Daniel writes:

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. *Daniel 12:2.*

And in the letter to the Hebrews we read concerning the people of God in the days before the birth of Christ:

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God. . . . These all died in faith,

not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is a heavenly. *Hebrews 11:8-10, 13-16.*

But although in Old Testament times the Israelites looked forward longingly to a heavenly city and expected a life hereafter, there was confusion and a measure of uncertainty as to the matter. In the New Testament however, we no longer find gleams and glimpses; instead the full glory of this truth breaks upon us. As Paul exclaims in his Second Letter to Timothy:

Our Saviour Jesus Christ, hath abolished death, and hath brought life and immortality to light through the gospel. *II Timothy 1:10.*

Yes, if Jesus Christ is indeed the Son of God, then what He tells us must be the truth of God. Does He, then, teach black annihilation? Ah, no! He declares:

The hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. *John 5:28, 29.*

Does He teach that when our bodies have dissolved into dust we are done for? Ah, no! He states:

And these shall go away into everlasting punishment: but the righteous into life eternal. *Matthew 25:46.*

Moreover, the Son of God has brought immortality to light not alone in His teachings concerning death but in His own triumph over death. His resurrection is the proof that life continues beyond the grave. Remember what Clarence Darrow sneered: "If one real fact could be pointed out that dead people live, the world would accept

it." Here is that fact—the empty tomb which guarantees immortality! For as our Lord promised:

Because I live, ye shall live also. *John 14:19.*

The rifled sepulchre of Jesus Christ evidences and establishes the truth of immortality.

But you know, the assurance of endless existence produces two very different reactions in the hearts of men. If you do not by faith belong to the Son of God, that certainty will, of course, fill your soul with painful apprehension as you realize that

It is appointed unto men once to die, but after this the judgment. *Hebrews 9:27.*

On the other hand, however, if you by faith belong to the Son of God that certainty will fill your soul with peace and comfort. As Paul put it:

Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. *Philippians 1:20-23.*

A patient, fatally sick, demanded that his Christian physician tell him frankly what the outcome of the disease would be. The doctor revealed that in the end death was inevitable. Rather perturbed, the

invalid confessed that he was afraid because he did not know for sure what was on the other side of the grave. In reply the physician walked to the door and threw it open. Immediately with a joyous bark, a dog sprang into the room. The doctor explained: "My dog sometimes goes with me on my rounds and awaits until I am done. He was never in this room before, but you saw that he entered it unafraid. Why? He knew that his master was on the other side. And so if Jesus is your Saviour, whenever He opens the door, you will step cheerfully into eternity. You have never been there before, and neither have I, but when we are Christians we know that our Master is waiting on the other side and we pass through the door of death unafraid." Oh, my friend, is Jesus your Saviour? Has His precious blood washed away your sins? Have you put your trust in the finished sacrifice of Calvary? Do you tremble at the prospect of death, or do you rather look forward fearlessly, assured that your Master with outstretched, nail-pierced hands is waiting to greet you beyond the darkness? By faith accept Christ tonight so that you may rejoice with Him forever.

"IF"

If we could see beyond today
As God can see;
If all the clouds should roll away,
The shadows flee;
O'er present griefs we would not fret,
Each sorrow we would soon forget;
For many joys are waiting yet,
For you and me.

If we could know beyond today
As God doth know,
Why dearest treasures pass away,
And tears must flow,
And why the darkness leads to light,
Why dreary paths will soon grow bright;
Some day life's wrongs will be made right,
Faith tells us so.

"If we could see, if we could know,"
We often say;
But God in love a veil doth throw
Across our way:
We cannot see what lies before,
And so we cling to Him the more;
He leads us 'til this life is o'er—
Trust and obey.

—Anonymous.

DON'T

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