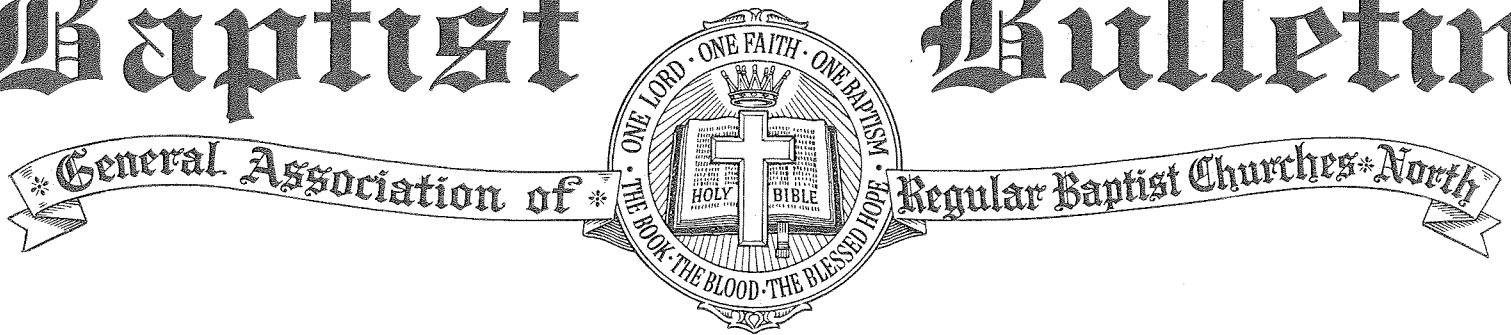


The Baptist Bulletin



THE SEEKING ELEMENTS IN A PERSONAL CHRISTIAN EXPERIENCE

By DR. R. L. POWELL

Isaiah 55:6: "Seek ye the Lord while He may be found; call ye upon Him while He is near."

Three classes of people are asked to seek the Lord:

1. The unsaved, or Gospel subjects.
2. Backslidden Christians who have allowed sin to eclipse the face of God to them, and,
3. The Christians who have never had the fulness of the Spirit.

Our Scripture appeals to all of these in a most urgent manner to seek the Lord.

"There are those who object to the use of these words in our text as a Gospel-call on the grounds that God seeks man, and not man God. But God seeks men by leading them to seek Him, as John 6:37: 'All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out.'" (Jennings.) We add: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to WILL and to DO of His good pleasure."

1. We give place to no man in affirming our unlimited belief in the sovereignty of God's grace in salvation, but we are not in any sense forgetting the fact that God always places moral responsibility upon man. These two great doctrines have been made the weapons of theological controversies for ages, but the difficulty lies in the fact that people have looked at this whole realm of truth with one eye shut; they have seen only a half truth. God takes the initiative and works in His own sovereign will, but that does not free man from his moral responsibility in responding to God's work. The realization of God's great gospel calls depends upon *God's righteousness and man's faith put together in the Person of Christ*. As Jennings put it, "It is not only God quickening dead souls, but men hearing God's voice, believing and acting on that belief, 'By grace are ye saved THROUGH FAITH'."

2. Let us note then some of God's invita-

tions and acts of moving power in initiating salvation; in other words, how God starts this work for us (Isaiah 55).

- (1) He opens the fountain to all who thirst. vs. 1.
- (2) He shows the superiority of what He offers. vs. 2.
- (3) He appeals for a hearing and assures of lasting benefits for those who will hear. vs. 3.
- (4) He offers a Captain and Leader. vs. 4, 5.
- (5) He urges the immediate necessity of acting. vs. 6.
- (6) He shows the method of man's approach. vs. 7.
- (7) He shows that this is a revelation from above. vs. 8-10.
- (8) And that it comes through His Word, always accomplishing what He purposes. vs. 10-13.

3. The fundamental truths of the whole Bible have to do with the HOLINESS of God and the SINFULNESS of man and ways whereby reconciliation between them may be righteously affected. This calls out God's love and demands man's repentance.

Then let us note the Divinely revealed method of man's approach to God.

The New Testament puts it this way, "Repentance toward God and faith toward our Lord Jesus Christ." Our text in the Old Testament reverses the order but covers the same ground.

4. God reveals Himself in a variety of ways and man responds or resists. As man acts upon the light given, so the judgments of God fall. But when God shows clearly His holiness and man's sinfulness in the revelation of the Word, man's only acceptable response is repentance toward God.

Repentance is never an abstract thing, a mere change of mind. It has to do with personal relationships. Repentance is always to-

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

By G. H. MOULDS

Chapter VIII—The Controversy over Interdenominationalism

(Continued from last month)

There has probably not been a leader among the forces of organized Christianity but who has at some time caught the vision of a united Christian Church in America. Numbers of men and women have given their lives to the realization of that ideal, endeavoring to find some means of restoring the unity that American Christianity seemed to be steadily losing. This "Christian unity" movement has been particularly noticeable since the World War. That national emergency was a great solvent: it induced among the American people a stronger community of feeling, and a broader spirit of cooperation that extended to the churches. Also, in the wake of that cataclysm of blood there sprang up an array of forces, as secularism, totalitarianism, and atheism, that were inimical to Christianity and which barred its advance and challenged the allegiance of its adherents. To many Christians it has seemed not merely desirable, but even urgently obligatory, that this growing menace be met by a united front of American Christendom.

While almost anybody will admit the desirability of Christian unity, the means of achieving it is the debatable point. One group, comprised of the Catholics and all people with strongly developed denominational loyalties, consider Christian unity a possibility only to the extent that the rest of the Christian population is brought around to their way of thinking in matters of faith and order. Others hope to discover certain essential truths or common beliefs that can be made the basis of cooperation or union. Still others feel that the only possible formula for unity is actional, not intellectual: the various denominational bodies may be united around certain service goals, and these otherwise divergent groups may be kept together by actually attempting to apply the principles of Christian morality in the solution of national problems. Obviously, this active cooperation in common tasks is a form of unity, at least, to the extent that denominational distinctions are forgotten and thought and energy diverted to "ap-

plied Christianity", the path is being paved to the highest form of unity: organic union.

While this "getting together by working together" has become increasingly popular with American Protestantism, Fundamentalists have viewed the movement with many misgivings and have struggled to stem the rising tide, though they are not necessarily averse to interdenominational cooperation, or even organic union—the interdenominational World's Christian Fundamentals Association being an example of the former and the non-denominational American Conference of Undenominational Churches, being an instance of the latter. What the conservatives have opposed is the interdenominational organization that is made up of official representatives from the denominations. Such a structure constitutes in their opinion an hierarchy, or at least the embryo of one. But their real objection is that the Modernists are in control of every one of these interdenominational agencies. Conservatives have poured caustic criticism on these "councils" and "movements" for their alleged neglect of doctrine and evangelism in favor of social salvation. The assumption seems to be, so say the Fundamentalists, that it takes a united church to conquer a united evil, whereas in reality sin succumbs to spiritual, not material force. It is in vain that well-drilled church members are marshalled by the millions to "Christianize the social order". Satan's strongholds do not yield to physical violence, nor legislation, nor education; but to the fervent, faithful prayer of even one righteous man.

Northern Baptist Fundamentalists have had their ire aroused by the two great agencies of church unity, one past and one present: the Interchurch World Movement of North America and the Federal Council of Churches of Christ in America. They are now opposing the organization of the third great agency, the World Council of Churches.

The Interchurch World Movement

During the World War people be-

came accustomed to huge hundred-million-dollar drives sponsored by the Red Cross, the United War Work Council, and other similar organizations and movements. The Protestant Churches of America caught the fever. Under the leadership of John R. Mott, John D. Rockefeller, Jr., Robert Lansing, Lyman L. Pierce, Daniel A. Poling, S. Earl Taylor, and others, thirty denominational bodies united in 1919 in what was known as the Interchurch World Movement of North America. Its objectives included expansion of every phase of church work in an effort to alleviate the grave social and religious ills of the post war world, and capture for the Church a much greater measure of moral leadership in world affairs. To the end that the whole unfinished task of the Church might be made clear and plain, the Interchurch Movement initiated a large number of intensive surveys to ascertain the nature and scope of the work that evangelical Christianity was then doing and to appraise the yet unmet needs of every part of the world. The findings of these surveys were to be made the basis of the Interchurch appeal for funds.

At Denver in 1919 Northern Baptists were asked to cooperate in this vast undertaking. But conservatives were wary of this unity project: its promoters were saying little about matters of doctrine, and building their platform on service instead. At that same Convention an invitation from the Presbyterians to a council which was to formulate a plan of organic church union was also up for consideration. Shailer Mathews, along with the great majority of Northern Baptists, feared the overhead control which would be involved in such an organization. But he also was firmly convinced that Northern Baptists should play a part in the cooperative endeavor of the Interchurch. Before that could take place, it seemed necessary to make clear the difference between the two proposals. Accordingly, Dr. Mathews offered resolutions strongly stating the Baptist principle of local church autonomy and rejecting the idea of organic union:

"The Baptist denomination is a collection of independent democratic churches. Not one of these churches recognizes any ecclesiastical authority superior to itself. . . . There is no centralized body that could deliver Baptist churches to any merger, or corporate unity. If Baptist churches do not have organic unity among themselves, they obviously cannot have organic unity with other denominations. By the very nature of our organization, we are estopped from seeking organic union with other denominations."

These and similar sentiments were received by the Convention with marked enthusiasm. The purely co-operative aspect of the Interchurch Movement having been dwelt upon, it was then comparatively easy to secure the vote for alliance with it. Thus Northern Baptists brought their own New World Movement into alignment with the Interchurch, and in the latter proceeded to play the leading role. But despite the distinction drawn at Denver, conservatives continued to insist that the Interchurch was a step in the direction of church union, if not a camouflage for the same.

The Interchurch's ambitious program required the raising of \$1,320,214.551 over a period of three years. The first concentrated pledge campaign was launched on April 25, 1920; the goal was the subscribing of \$336,777,572 by May 3. Denominational boards, societies, and agencies to the number of 182 pooled their promotion and conducted an enormous advertising campaign under the auspices of the Interchurch. However, the actual solicitation of the church membership, estimated at fifteen million, was to be carried on by the thirty cooperating denominations themselves. But the canvas was also to extend to those dwelling in the so called "No Man's Land", the some thirty million "friendly citizens" whom Mr. Rockefeller thought could be counted on to furnish a large percentage of the total subscriptions. It was believed that these individuals, though unaffiliated with any church, yet looked with favor on Christianity because of its civilizing values and would desire a part in the Interchurch's effort to make the world better. All approaches to these "friendly citizens" were to be made directly by the Interchurch organization, through its corps of volunteer solicitors. The proceeds would be distributed among the cooperating denominations. This appeal to friend-

ly "atheists and Unitarians" was branded by the Fundamentalists as "begging money from unbelievers". It was indeed ominous that Fundamentalist churches were voting not to participate in the New World Movement because of its alliance with the "modernistic" Interchurch.

On May 17, 1920, the Interchurch management reported subscriptions amounting to \$176,000,000. Though the campaign was extended to July 15, the added pledges did not substantially alter the original sum. The Interchurch's doom was sealed by the failure of this financial drive. And yet in a sense it was not a failure, for never before had American Protestants unitedly pledged such a sum. But since plans had been built on the expectancy of receiving nearly twice that amount, retrenchment became necessary.

The cooperating denominational bodies had financed the establishment of the Interchurch organization by guaranteeing \$7,500,000 borrowed from the banks. The denominations expected to see these "loaves cast on the waters" returned many-fold from the "friendly-citizen" pledges, expected to reach at least \$40,000,000. But expenses during the first sixteen months of the Interchurch's existence amounted to \$8,000,000, and the non-church-members were friendly only to the extent of \$3,000,000. The \$7,500,000 guarantee was thus largely thrown back on the denominations, and the Interchurch was forced to reduce expenditures from \$1,000,000 to \$150,000 a month. As the Northern Baptist Convention of 1920 drew near, preparations were being made to reorganize the entire Interchurch Movement along more limited lines.

At Buffalo the Fundamentalists demanded that the Convention cut itself loose from the dying Interchurch; while D. C. Shull in his presidential address called upon the Convention to continue the relationship. The Board of Promotion, however, was willing to get out from under before the crash came; its Director, J. Y. Aitchison, reported a resolution:

"That we declare our grateful belief that the Movement [Interchurch] has accomplished some very desirable and far-reaching results under great difficulties and handicaps, but that our experience convinces us that our cooperative relationships cannot be adequately or satisfactorily expressed in this movement as now constituted, and that therefore our relations

with the Interchurch World Movement should be discontinued as of June 30, 1920."

Additional resolutions called for the Convention to pay its "just share" of its \$2,500,000 underwriting of the Interchurch, to continue existing relations "with other well-established interdenominational agencies", and to explore the possibilities of further cooperative promotion. Receipt of an invitation to an Interchurch meeting scheduled for July 8 was simply acknowledged—nothing more.

In a tumultuous three-hour session in an auditorium packed to the last seat in the top gallery, these resolutions were heatedly debated. Fundamentalists decried the Interchurch's alleged extravagance and its failure to define its doctrine. Replying to the latter criticism, Dr. Woelfkin inquired, "Do we have to go about like sandwich men placarded?" But to most Baptist minds the Interchurch had manifested itself a failure, and that because of its own errors. And although the Interchurch might have their sympathy, they could not continue to support it in its erring ways. Thus the Aitchison resolutions were accepted, and the Convention voted to disassociate itself from the Interchurch World Movement. This clear-out action may be considered as one of the Fundamentalists' few major victories.

Thus ended the Interchurch, so far as the Northern Baptist Convention was concerned. After struggling along for a few years, the Movement went into receivership in 1924. The Interchurch campaign had been called for in a time when the disillusioning realities of the peace treaties and the perplexing problems of reconstruction were bringing in a reaction from the wartime idealism and exhilaration. The collapse of the Interchurch brought disappointment to some, satisfaction to others; but all the denominations were forced to undergo a troublous time of readjustment.

The Federal Council

The Federal Council of Churches of Christ in America was born in Carnegie Hall, New York City. There, in 1905, an Inter-Church Conference prepared a plan of federation which was adopted by the various national denominational assemblies from 1906 to 1908.

The Council was composed of four members representing each constituent body, with one additional dele-

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PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

CHAPTER 9—"THE PASTOR'S RELATION TO CHURCH ORDINANCES"

Scripture—I Corinthians 11:2

That the Corinthian church perpetuated the Christian ordinances, drew from Paul high praise. That the ordinances wore the stamp of apostolic approval is further indicated by the text. That their observance may be grossly misdirected and their abuse common even among Christians is clearly shown from I Corinthians 11, "The Celebrated Lord's Supper" chapter. Minute instruction on the meaning and mode of the ordinances cannot be given within the scope of this chapter.

All of us can profit by a rethinking of the highlights of this subject.

ORDINANCE HERETICS. As certainly as the position of some respecting inspiration, or miracles, or the dual nature of Jesus Christ is heretical, so is it so with reference to two great symbols of Christian faith.

He certainly is a heretic who on some pretext of dispensational accuracy sets aside either ordinance. While in a private interview some years ago with a pastor of considerable reputation he remarked that he had, "renounced his baptism". Such a position and decision were reached no doubt on the assumption that ordinances are legalistic and Judaistic in purpose and value. It is not difficult to reply to such pious mechanisms of interpretation. Certainly those to whom Peter preached in the household of Cornelius were not Jews. Certainly I Corinthians was not written to a Jewish congregation. In the former Christian Gentiles were commanded to be baptized, in the latter Christian Gentiles were commended for continuing the practice of the Lord's Supper. Let every one who would dispense with these solemn observances or distort their import remember that the centralities of the Christian faith are enfolded within their pictorial embrace.

Surely the doctrines of Grace sustain no loss where New Testament simplicity is followed but on the other hand a trial of error and irregularity follows repudiation or perversion of the same.

WHAT THE PASTOR SHOULD DO ABOUT BAPTISM. He should abandon error and tradition and

lead his flock back to New Testament ground. This can be done without the reducing of the pulpit to the level of a platform for verbal sling shot practice. It can be done without prolonged, seedy, uninteresting arguments. It is obvious that New Testament preachers included a word on Baptism in their public and private ministry. Philip, "opened his mouth and began at the same Scripture and preached unto him Jesus." Evidently the preaching of Jesus Christ as the sinner's Saviour included making plain the meaning of Baptism, for the Ethiopian at the conclusion of the conversation, requested Baptism. In either collective or individual instruction the Pastor should deal with the negative and positive side of the question of Baptism.

Negatively, Baptism is not a joke. To be baptized is not to be "soused". To be baptized is not to be "ducked". The doctrine of Baptism is not subject to private opinion. The meaning and mode of Baptism are not dependent upon a Websterian definition. In some instances a dictionary records a practice instead of clearly pointing out the definition. Baptism is not a "sacrament"; it is not a "ceremony"; it is not a "rite"; it is not a "means of grace". Baptism is not "regenerative". Water Baptism does not conflict with Holy Ghost Baptism. Cornelius received both, Acts 10:44-48. We are convinced that the one Baptism of Ephesians 4: 5 includes the supernatural act of the Holy Ghost whereby the believing one is brought into the body of Christ and led to the waters of immersion.

Positively, Baptism is a prescribed New Testament ordinance. It was submitted to by Jesus Christ; it was raised to imperishable dignity by being given a place in the Great Commission; the great apostle to the Gentiles, Paul, received it and practiced it as the first chapter of I Corinthians so plainly affirms. Of course Baptism is meaningless and ineffectual without the sweet "concurrence of the will". It is for believers only, Acts 18:8. It requires much water, John 3:23. The early method carried the baptized and the baptizer into the water, Acts 8:38. It should

be received promptly, Acts 16:33. We are familiar with all the expedients which are proffered as a reason for delayed Baptism. No expediency has the weighty force of the plain teaching of the Bible. On the Day of Pentecost, "They that gladly received his Word were baptized", Acts 2:41. When the sun went down in the evening in Jerusalem three thousand persons who began the day as strangers to Jesus Christ knew the joy of His salvation and complied with His holy will by descending to and rising from a watery grave. We are now hearing much about the "Visual Aid Method". There is Divine authority for this method. Baptism is a visual aid ordinance. An ordinance has been defined as, "An outward symbol of an inward grace." Baptism is that, plus. It is a visible symbol first of the most colossal events of history—Christ on the Cross, Christ in the grave, Christ risen. At the same time it is a visible symbol of the believer's regeneration, his death to the old life and his commencement upon the new.

The Pastor's part in all of this requires a further word. Every Pastor should lead his church in the provision of adequate baptismal facilities. In the early days it was often true that facilities for Baptism preceded the actual erection of a place of worship.

Prior to Baptism each professing convert should be made clear as to the import of the ordinance and as to what constitutes a well-lived Christian life. In some instances the Pastor will have to do this himself, in other cases, deacons or a duly authorized committee on church membership may help. A Pastor should seek to lead people away from silly sentimental notions which often when analyzed mean a transference of faith from Christ to the ordinance. There is no special virtue in being baptized in the open or in running water or in the cutting of the ice to execute the process. There is no New Testament precept that warrants contention on such a secondary point. There is certainly no reason to suppose that either John the Baptist or Simon Peter cut ice prior to the Baptism of their con-

verts. Neither advanced any injunction as to whether we should employ a natural stream of water or an artificially provided reservoir. On all the foregoing one may be clear and yet measurably miss the mark.

The actual conduct of a service of Baptism is of great importance. Those to be baptized should be taught to be in a prayerful mood. To rush into the baptism awkwardly and with an air of merriment or daring is woefully objectionable. The one to be baptized should move slowly or be led with deliberation. It is a burial—we do not bury clumsily or hastily. Men should be taught not to effect the air of the bathing beach when coming from this memorial grave. People are prepared for a burial. Whenever possible baptismal robes should be employed. This is not ritualism, it is sanctified reason. The baptized one should immediately take fellowship with a Gospel Church. Baptism is prerequisite to church membership. Let the convert enjoy to the fullest the privileges to which he is now entitled. It would be just as proper to bring a child into this world, appropriately clothe it, commit it to a cab and place it along the street to make its own way, as it is to baptize a Christian convert and leave him to roam about as a religious tramp. Churches are made by and for obedient Christians.

THE PASTOR AND THE COMMUNION SERVICE. In this connection the Pastor is not playing his proper role when acting as either a patrolman or an uninterested bystander. No honest minister of the Gospel will be running through a labyrinth of modern literature for new light on this ancient practice. As with the former ordinance so with this one, the only authority is the New Testament.

It should never be forgotten that a scourge of sickness and death struck believers at Corinth because of the errors that clustered about their participation in the Lord's Supper. A sentence or two about the mechanics should prove profitable. There returns to memory the case of a church where Christian deaconesses, instead of men, arranged the table and placed thereon the emblems. In as much as these dedicated elements do speak, among other things, of the believer's spiritual food there seems to be an unusual propriety in having women known for their spiritual integrity and cleanliness to prepare the table. A man with grimy hands handling snow-white linen and emblematic

bread seems not to meet the requirements. We are not now speaking of the actual service of the ordinance, which falls to men.

The Scriptures show quite plainly that a Communion service may include other features, music is an excellent handmaiden. "And when they had sung an hymn, they went out." Preaching relates to this commemorative act, see Acts 20:7. Where Communion is made a part of the regular Sunday morning service the sermon certainly should not be more than half its usual length. People who have been preached into a state of mental fatigue are not commemorating, they are repining. The writer is not disposed to take up the arguments which through the centuries have raged around this sacred institution. We do not believe that a denominational decalogue would straighten people out. There are some simple things that the participants should not lose from view. It should mean much to all of us that Christ established this ordinance during that last awful night immediately preceding His crucifixion. The heavy shadows of Gethsemane and Calvary hung over Him. So the ordinance was born amidst the sorrow and anguish that gathered around His final redemptive acts. We submitted it as our own conviction that the ordinance is only for God's obedient children. It should be entered into most thoughtfully. There should be no carelessness by Pastor or people. Distraction should be reduced to the minimum. Each one joining should take the judgment seat and thoroughly investigate his own state of heart. "Let a man examine himself." The guide for this self-examination should be no less than the Word of God. "The entrance of Thy Words giveth light."

Every detectable sin should be confessed to our High Priest.

To state it all in substance, there should be examination, confession, renunciation, and rededication. There should be a looking back to the Cross of Christ in gratitude. There should be a looking up to the present Throne on which He sits in humility. There should be a looking forward to His coming for His own in jubilation. The elements of the Lord's Supper speak to us of the price of our redemption, the offering up of the soul of the Son of God; the source of our sustenance in our earthly walk, the Lord Jesus Christ Himself; and the outlook of all who are blood-washed, "Our gathering together unto Him". The Com-

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THE SEEKING ELEMENTS IN A PERSONAL CHRIS- TIAN EXPERIENCE

(Continued from page 1)

ward some person or group of persons, never toward things. The conscience is involved.

(1) It begins with a consciousness of our guilty distance from God and the consequent separation from all hope thereby. The Word reveals it.

(2) It is produced by a knowledge of God's mercy and longsuffering toward us, as shown in Christ.

(3) It produces a complete change of heart toward God, toward sin and toward self.

(4) It manifests itself by *seeking* the Lord and *forsaking* sin.

(5) *This great doctrine of man's responsibility and need before God has been the heart and core of all great revivals.* Our fathers preached much on repentance. This generation has become puffed up and self-conceited, and unless there is a new clarion call to man to repent of his sins, we are moving in the very opposite direction of a great revival. Sin is always a barrier to the outpouring of God's Spirit in power. *This whole world needs to repent. We need a change of heart toward God, sin, and self.* The crying need for the whole of the human family is a new proclamation of this age-old message. Men must repent of their sins.

We do not say that we must have the old-fashioned mourner's bench brought back, but we do say that there must be a good substitute for it. The mourning sinner is a picture that pleases God. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." (Psa. 51:17).

It is the seeking element here that has been deleted from our whole field of thought. The modernists have preached a "no salvation" message and the conservatives have preached an easy salvation. There has been a lot of fog in the air about sin and its relation to salvation. We have had to plead with men to come, and then they have come with hesitation and often without heart in the coming. Unless there is real, old-fashioned repentance of heart, there can be no salvation of soul. It often reminds me of watching a Mexican boy as he tried to lead a donkey. There isn't anything in the world so ornery to lead as a donkey except

an impenitent sinner. When we have pleaded and sought with all our persuasiveness, men are still utterly unwilling to move. *They are still in love with sin. They have never had an outright breaking off with sin. They are still IMPENITENT in soul. They don't want to be saved from sin—just from hell after they die, but not here on earth.* When they are broken over their sins and are willing to be done with sin forever, they are then in the attitude to seek salvation.

"Seek ye the Lord while He may be found, call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." It is not enough to repent. There must be Divine mercy and pardon provided. This can not come without our seeking God. Thus we must have the same fundamental impulse in our religious experiences as was manifested by the use of the mourner's bench.

6. There is a very real sense in which the seeking element goes beyond the salvation experience. We are undoubtedly to be seeking the filling of the Holy Spirit. "New victories can not be worn by the remembrance of old faith; there must be a fresh exercise of faith in every crisis." It takes a new seeking for every advancement in the realm of spiritual things.

7. Especially is the seeking element on our part very prominent in the experiences of those who have sinned after they have been saved—backsliders. If we have known sin in our lives for which we have not repented and made confession, then we are for the time lost to the joy of salvation and the power of service. **WE MUST SEEK THE FACE OF GOD.** There must be a complete breaking of all diplomatic relationship with sin. It isn't enough to hate sin, we must depart from sin and **SEEK THE FAVOR OF GOD.** There must be a burning desire on our part to get the whole matter into line with God's holy will.

"And thou, Solomon, my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of thy thoughts: if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever." I Chron. 28:9.

FOR THE JEW

By COULSON SHEPHERD

My attention was drawn the other day to an article in the "B'Nai B'Rith Messenger" on the Jewish problem. It was from the pen of Dr. Theodore H. Lewis, Associate Editor of "The Reconstructionist Magazine". The article, by this learned Jewish writer, reveals the deepest secrets of the Jewish heart in this world of tempest today.

Dr. Lewis, with amazing honesty, confesses there is something radically wrong with Jewish life and with the synagogue. Let me quote from this article:

"Whether we like to admit it or not, the simple fact is that Judaism as we know it no longer sustains and nourishes us moderns, as it did our forefathers. It does not provide the hope, the light, the vision, the inspiration, and, above and beyond all, the comforting and moving assurances which men must possess in order to live, and which Judaism has always richly given its devotees. The masses of our people are apathetic, even hostile, to the synagogue because Judaism does not satisfy basic needs of the soul."

How true and how sad this is. We have known this for years, and that is why we gladly give our time and strength and money to give this message every Sunday morning. Rabbi Stephen A. Wise said a number of years ago in my hearing, "WE JEWS HAVE NO HOPE".

Let me read another statement from Dr. Lewis' article:

"Because the dogmatic basis of Judaism has broken down completely, has been shattered beyond rehabilitation, a new foundation is necessary."

"The hallowed concepts of God, Torah, Israel, must be reinterpreted so that they will again become ringing challenges to American Israel".

"A NEW FOUNDATION IS NECESSARY;" I want to tell you this morning that this new foundation has been laid, and no other foundation can any man lay (I Corinthians 3:11). This is the new foundation that is necessary. It is spoken of in Holy Writ as "a new and living way" (Hebrews 10:20).

What is that foundation that has

been laid? What is this new foundation that is so necessary, so vital to Jewish life? What is this foundation that can and will positively provide the hope, the light, the vision, the inspiration, and above and beyond all, the comforting and moving assurances which men must possess in order to live?"

The right kind of a foundation is an unmovable, unshakable, base upon which a structure stands. The new foundation needed in Jewry, the foundation I want to tell you about this morning will never crumble or in any way weaken. The Lord God said even "the gates of Hell shall not prevail against it" (Matthew 16:18). The reason this foundation I speak of cannot be shaken is because it is forever settled in heaven. What is that foundation?

Your Bible and mine contains two stories—true stories—one near its beginning and one near its end. In placing them side by side we discover what this foundation is. The first story is of a man who feels that he is suffering more than his share. He has lost his home, been separated from loved ones, is misunderstood by friends and is suffering bodily pain. He thinks of God as very high and very holy; too wise to err and too good to be unkind; yet he cannot shake from his tortured mind that God has misunderstood him, or He would not allow all this misfortune to overtake him.

Is not Job a picture of your Jewish people today? In his agony, he cries out for one who can arbitrate between his tortured soul and the God who seems to be angry with him. Oh, for one a little less divine than God, yet a little less human than himself, who could act as an umpire or a mediator between them! Job knows of none and cries out,

"Neither is there any daysman betwixt us, that might lay his hand upon us both."—Job 9:33.

The heartache of this cry! It is the cry of suffering misunderstood Israel today. A God, but no Mediator! That is the first story.

The second story, the one found near the end of your Bible and mine, is the story of an aged Jew. Like Job he is a Godly man. This aged Jew is a brilliant scholar, and knows with Job the pain of physical and mental suffering. He writes, in a reminiscent vein, to a young man that he has fathered in the faith. What is his message to that young man, which certainly is applicable to

you and to me today? It is applicable for us today for it is inspired of God; it is God-breathed to you and to me. What is the message? Listen carefully:

"For there is one God, and one mediator between God and man, the Man Christ Jesus;

"Who gave Himself a ransom for all, to be testified in due time."—I Timothy 2:5-6.

"One God, but no Mediator", cries Job. "One God, and one Mediator", exclaims Paul. The One God is of course the true God, the God of Abraham, Isaac and Jacob. The Mediator is the Foundation so sorely needed today. He is the new foundation that is necessary. He is the "new and living way".

"For other foundation can no man lay than that is laid, which is Jesus Christ."—I Corinthians 3:11.

He is the Foundation Stone referred to by your King David in the 118th Psalm:

"The Stone which the builders refused is become the Head Stone of the corner."

One of the greatest believers of the first century quoted this Scripture from the writings of David, and by inspiration added this, speaking of Jesus Christ of Nazareth, he said:

"This is the Stone which was set at naught of your builders, which is become the Head of the corner. Neither is there Salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:11-12.

This is the foundation that the Lord God told Isaiah about, when He said,

"Behold, I lay in Zion for a foundation stone, a tried stone, a precious corner stone, a sure foundation."—Isaiah 28:16.

Again, the Scripture, speaking of the Lord Jesus Christ, says:

"To Whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious. * * * Unto you therefore who believe He is the preciousness, but unto them who are disobedient, the stone which the builders disallowed, the same is made the head of the corner.

"And a stone of stumbling, and a rock of offence, even to

them who stumble at the Word, being disobedient."—I Peter 4:4-8.

Ah, don't you see that the necessary foundation is the Daysman longed for by Job, the Mediator known by Paul.

"There is one God, and one Mediator between God and men, The Man Christ Jesus,

"Who gave Himself a ransom for all, to be testified in due time."

This Mediator, the Holy One of Israel, your Saviour, is the One and the only One, who can provide the hope, the light, the vision, the inspiration and the life needed today in Jewry.

I am endeavoring to lead you to the true Foundation, to the Rock, smitten for your sins on God's Altar of Sacrifice—

"To Jesus the Mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

"See that ye refuse not Him that speaketh, For if they escaped not who refused Moses who spoke on earth, much more shall not we escape, if we turn away from Him who speaketh from heaven:

"Whose voice then shook the earth, but now He hath promised, saying, Yet once more I shake not the earth, only, but also heaven'.

"And this word, 'Yet once more', signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."—Hebrews 12:22-27.

I was happy to receive a letter this past week from an out-of-town listener, who through the years of this Radio Message to Israel, has come to believe in Yeshua as her Savior Messiah as a direct result of this ministry. She knows Him as her life, her hope and her Salvation, as the sure foundation, who has become precious to her. In closing, I am quoting a few sentences from this letter:

"I wish my people would be more spiritual. Maybe Mesh-each would deliver them quicker from all this trouble what goes on about the Jews. I believe in Him, in the Holy Mesheach, I am a plain Jewish woman, but I believe in my heart that Christ is Mesheach, that is the main thing."

Amen.

Story of Conflict

(Continued from page 3)

gate for every fifty thousand communicants. Its Executive Committee consisted of one representative for every five hundred thousand church members, there being in any case at least one representative. Direct supervision was in the hands of an Administrative Committee, made up as follows: (1) one delegate from each denominational body; (2) one representative for every other officially related agency; (3) chairmen of commissions. This Committee was to meet monthly, and was answerable to the Executive Committee, which met annually and which in turn had to report to the quadrennial meetings of the Federal Council.

The Council was designed to be the means of a larger Protestant influence on the moral and social life of the American people. It was not to be a forum for the discussion of matters of doctrine, due to the divisiveness of such questions.

Its attention was first directed to the establishing of state and local councils. But it was not long before the Council turned from this prosaic task to what appeared to be its larger field of service, meeting the crying needs of humanity from evangelization to disarmament. Here was an "united Protestantism" of thirty communions and eighteen million Christians. Was the time not ripe for undertaking "a corporate, social redemption"? The Federal Council thought so; and to expedite study and action along such lines, the famous commissions were formed. The three most active of these during the Council's earlier years were the ones on Peace and Arbitration, Relations with Japan, and The Church and Social Service. The latter has provided a powerful stimulus for adventures in social service on the part of the various denominations. But what the liberals term its most valuable contribution is the co-called "Social Creed of the Churches", authored by Frank Mason North and adopted by the Council in 1908.

Since its inception the Council has been constantly enlarging its influence and widening the scope of its activities. In this effort many of the most brilliant minds of the generation have been enlisted. Occupying today a stronger position than ever, the Council appears established as the fruitful symbol of Protestant unity in America. But this status has been attained only after weathering considerable criticism, which has

centered, chiefly, in the various utterances of the Commissions and other agencies of the Council. It was the problem of how accountable the Council was to the denominational bodies, and to what extent the Council spoke for these constituent bodies. It was the question of whether the denominational representatives were clothed with ample authority to speak for their respective groups or whether these bodies expected the Council to refer its actions to them for their approval.

Of all the controversial issues that have animated the sessions of the Northern Baptist Convention since 1920, perhaps none has had a longer life or been debated with greater frequency than the Federal Council of churches of Christ in America. The Fundamentalists have attacked this organization as inspired and directed by Modernists; and they have consequently opposed appropriation of money for its support, and have asked that the Convention officially sever relations with the Council. In recent years charge of "communism", "pacifism", and "un-Americanism" have been leveled at the organization because of its alleged defense of radical strikers, commendation of radical pamphlets authored by Communists, sponsorship of socialistic cooperatives, and opposition to compulsory military training and armament for national defense. It is further averred that the Council exceeds its authority and tends towards religious totalitarianism in allegedly claiming to represent in all its pronouncements the sentiments of the twenty million Protestants of its constituent bodies. It is also asserted that the Council lobbys at Washington in a diversity of temporal affairs, thus deserting the church's proper spiritual sphere and conjoining church and state in violation of the historic American principle of separation of the same. Much is made of the allegation that this church federation receives from private donors at least three times as much money as from the denominational bodies. To some this has seemed dangerous as freeing the Council from financial dependence on the groups which it professes to represent. To others it has seemed proof of their contention that the organization is being controlled by the international bankers. One of the largest criticisms is that the Council is trying to secure a monopoly of religious broadcasting.

Though there has long been this Fundamentalist protest, it was for some time overshadowed by the

creedal and open-membership controversies, so that it is only since 1929 that the demand for discontinuance of the connection with the Council has become a major issue before the Convention. At their 1929 Pre-Convention at Denver the Fundamentalists indicted the Council for engaging Dr. Fosdick as its radio preacher—considered a gross misrepresentation of Baptists; for promoting organic union, and for hindering evangelization of the Jews. After this indictment was tabled by the Committee on Resolutions, F. W. Freeman asked the regular Convention to select a committee to report in 1930 on the question of Northern Baptists' relation to the Federal Council. His request was accepted and a committee was appointed inclusive of both liberals and conservatives.

This Committee on Relations with the Federal Council stated to the Convention held in Cleveland the following year that it had investigated the work of the Council's Committee on Good Will between Jews and Christians in reference to its effect on Jewish evangelization, had studied the question of whether the Council had overstepped the bounds of propriety in sponsoring radio preachers such as Harry Emerson Fosdick, and had inquired into the allegation that the Council was proposing only one church to a community of a thousand population. After looking into these and other aspects of the Council's activities, the Committee found itself unable to add any word of censure, and in fact concluded the report with these words of commendation: "It [the Federal Council] stands today among the most efficient and useful examples of inter-church cooperation anywhere in the world. Through it the influence of the constituent churches is being felt in all the great religious, social, and moral movements of our day." (EDITOR'S NOTE: When it is remembered that Dr. Earle V. Pierce was a member of this committee, it will be little wondered at that his leadership of Convention Fundamentalists has been so lacking in anything that looks like a real punch). But that was not all of the report; the last words took the form of a significant suggestion: "It is our judgment, however, that the future usefulness of the Federal Council and the assurance of the united support of our denomination of its policies lies in the field of cooperation set forth and delimited by the declaration of purpose of its Constitution." The Con-

vention evidently considered that a sufficient admonition, for the report was adopted with little discussion.

To some minds the Council was ignoring that kindly warning when, through its Committee on Marriage and the Home, it produced in the forepart of 1931 a report favoring the limited use of contraceptives. This pronouncement set the pot to boiling again with even greater vigor. Previous to the Kansas City Convention of 1931 the Rhode Island State Convention presented to the Executive Committee resolutions objecting to the Federal Council's statements on international relations, labor strikes, and birth control, and urging the Northern Baptist Convention to re-examine the offending organization. The Executive Committee declined to place the resolutions before the Convention. It was then proposed on the floor of the Convention that a reduction be made in the Council's appropriation from the Unified Budget. Accompanying speeches made it clear that the measure was intended as a rebuke. It seemed that the conservatives were determined to force the issue then and there. But the Convention secured a postponement of the discussion to a later hour on the program, at which time there would be opportunity for full consideration of the Council. However, when the matter came up again, the Fundamentalists made no motion for withdrawal, as had been anticipated. Instead, J. C. Massee introduced resolutions recognizing the need of such an organ of interdenominational cooperation as the Federal Council but requesting that the Council "limit the number and character" of subjects upon which it pronounced and that it refer to the Convention for approval its findings on matters that were of vital importance or that were in the province of the Convention. (EDITOR'S NOTE: Another instance and illustration of the kind of "wrist slapping" leadership provided by Convention Fundamentalists. Might as well try to "limit" the Devil! Don't "limit him" Brethren, eliminate him!) Furthermore, it was made explicit—in an amendment by F. W. Freeman—that the Council had not spoken for the Northern Baptist Convention on the matter of birth control. The resolutions were adopted without debate and by acclamation. The motion on reduction of appropriation was immediately reintroduced; that in view of the fact that the missions were then in sore straits financially, the Federal Council's appropriation be reduced from \$9,950 to \$7,500. Judge

Freeman took pains to make it plain that this was an economy measure, not punitive. By the close vote of 378 to 342 the motion was referred to the Finance Committee for action.

The 1932 Convention, meeting at San Francisco, was faced with a proposal by W. B. Riley to entirely delete from the Unified Budget the proposed appropriation of \$7,500 to the Federal Council. J. W. Brougher moved, by way of compromise, that the appropriation be equally divided between the Council and the Home Mission Society "to be used for evangelistic work among the Jews". Dr. Riley withdrew his motion, and Brougher's was adopted. The latter then carried a motion that a committee investigate the Council and report in 1933.

This new Committee on Relations with the Federal Council arranged for a questionnaire among leading Baptists, including representatives of the various schools of thought in the Northern Convention. At Washington in 1933 the Committee reported that out of 229 replies, 147 favored continued affiliation with the Council, while 71 were willing to terminate the relationship. The "overwhelming majority" desired the Council not to speak on a denominational or controversial question till the denomination had first pronounced. In this respect birth control and war and peace were specifically mentioned. Returns from the questionnaire also indicated that "an overwhelming majority of the constituency of the Northern Baptist Convention is strongly convinced that Church Union is not even a matter for discussion in the sessions of the Federal Council".

Speaking for itself, the Committee objected to the sponsoring of non-evangelical radio preachers. As for *Young People's Relationships*, the much-discussed booklet containing the latest Federal pronouncement on birth control, the Council's connection with the publication was cited as a result of poor supervision. However, the Committee considered that the reorganization effected in December, 1932, at the Indianapolis quadrennial meeting of the Council would prevent the recurrence of such a "blunder". This reorganization was said to have made it impossible for the Council's commissions to report their findings through the press before the Council and the affiliated denominations had acted upon them. Therefore, the Committee recommended that the Northern Baptist Convention continue its connection with the Council, that the

delegates to the Council be representative of the whole denomination, and that these representatives keep the Executive Committee informed of matters requiring attention. W. B. Riley, leader of the extreme conservatives, countered with a resolution calling for withdrawal from the Council. After considerable debate, this motion was lost by an overwhelming vote and the original recommendations adopted.

This growing support of the Council was notably evidenced at the Rochester Convention of 1934. Dr. A. W. Beaven, then President of the Federal Council, gave an address which was a plea for enlarged Baptist participation in what he termed an "experiment in religious cooperation"; he mentioned that the Council had held conferences on evangelism in forty-five states during the past year. The Convention responded by unanimously voting that the Finance Committee appropriate, if possible, a larger sum for the work of the Council than lately had been allotted, said amount not to exceed ten thousand dollars. In addition, there was passed a resolution noting with approval the increased emphasis on evangelism and expressing confidence in the organization so long as it "continues to follow its present general plans and purposes."

During the following few years the conservatives' opposition smoldered under the surface. The leader of the Fundamentalists, Dr. Earle V. Pierce, then President of the Northern Baptist Convention, wrote under date of March 17, 1936, to a correspondent inquiring the truth of the charge that the Federal Council was "so Communistic as to be cited on April 1, 1935, by the Naval Intelligence Bureau" as carrying on subversive activities: "The Federal Council is not in favor of communism. They have been in favor of peace and the Naval Bureau is in favor of getting ready for war. \$1.00 out of every \$700 contributed undesignated to the Northern Baptist Convention goes to the Federal Council, and 75c goes to what I wholly approve of." The Fundamentalist Pre-Convention at Milwaukee in 1938 placed with the Committee on Resolutions a proposal for withdrawal, and diversion of the annual appropriation to missionary purposes, accusing the council of "socialistic tendencies, looking toward communism". But the Committee only reported a request for a new and definitive study of interdenominational organizations. The Committee on Relations with other

Religious Bodies, charged with such a study, assured the 1939 Convention that the Council was rendering an important service; but the Committee viewed "with some anxiety the tendencies in some departments of the Federal Council to enter fields and make pronouncements over which diverse and even opposite but honest convictions of the constituent members could easily promote separation rather than unity."

There the matter has rested. The affiliation with the Federal Council is by no means a dead issue; it is likely that it will come to the fore again. But for the moment it is eclipsed by a new and larger question: whether Northern Baptists should enter the World Council of Churches.

The World Council

The Universal Christian Council for Life and Work convened an interdenominational Conference on Church, Community and State at Oxford, England, in July, 1937. In August of that year there assembled at Edinburgh, Scotland, the second World Conference on Faith and Order, representative of nearly all the Christian churches of the world. These two conferences united in calling for the creation of a World Council of Churches, in which the Life and Work and Faith and Order Movements would continue as sections. The World Council is still in the formative stage, and has not yet taken its permanent place on the world's stage, but it is planned to be an official center through which the Christians of the world may speak and act in unison on points of agreement. As some sixty-one churches have already officially affiliated with this new organization, the Council seems to be well on its way toward establishment—seemingly with no obstacles in its path other than the host of unforeseen contingencies that may arise out of the present international chaos. It seems unnecessary to indicate here the general arguments pro and con relative to this new federation of churches. The conservatives and liberal positions are similar to those already outlined in the study of the Federal Council.

Northern Baptists were officially represented at Oxford and Edinburgh and at the Utrecht conference of May, 1938, that framed a tentative constitution for the World Council. At the Milwaukee Convention of 1938 and Committee on Relations with Other Religious Bodies called for unity from the bottom up and not from the top down (an apt characterization of the

World Council). It inquired if first attention should not be given to the fourteen different divisions of Baptists. The Committee submitted that society's problems would not "find their solution in Christian unity" but in the "winning of individual souls to acknowledge the Lordship of Jesus Christ." "Evangelism, not uniformity, is the real answer."

There was, however, a committee created in Milwaukee to consider the invitation to membership in the World Council. Its consideration was aided, of course, by the various Baptist periodicals. *Missions*, organ of the Northern Baptist missionary societies, urged that Baptists should enter the Council in order to give their democratic witness and prevent the Council from being dominated by "ecclesiasticism". *Minister*, independent monthly circulating among Baptists of the three American Conventions, called for Christian unity even though it might involve the sacrifice of Baptists' congregational form of church polity. But *The Watchman-Examiner* feared for the preservation of the Baptist principle of separation of church and state in an organization wherein the national-church units would be numerically dominant. This journal made the further point that no Baptist representative on the Council could speak for any church other than the one of which he was a member. Patent-ly such a plan would be highly unsatisfactory to the Council. *The Watchman-Examiner* added that the experience with the Federal Council "from which we have received more grief than blessing" might be repeated through "ex cathedra utterances or publications" of the World Council or its officers. The paper cautioned Northern Baptists that if they did go into the Council they should do so with both eyes open.

Many thought that the Convention had been sufficiently cautious when at Los Angeles in June, 1939, it adopted the report of the Committee on Relations with Other Religious Bodies to the effect that:

"The Northern Baptist Convention is very happy to accept the invitation to join the World Council of Churches. In doing so, however, it feels that it must, in justice to its constituents, make the following explicit-reservation, namely, that it dissents from paragraphs two (2) and four (4) of Section IV, *Authority*, and that it cannot be bound by any legislation or action of the World Council to which it does not give its ap-

proval. It will, however, be glad to consider such actions as the World Council may wish to submit to it, but it must not bind itself to give such approval except by its own independent action through its annual Convention."

Paragraph two, Article IV, of the proposed constitution read. "It [the Council] may take action on behalf of constituent churches in such matters as one or more of them may commit to it." Paragraph four asserted. "The World Council shall not legislate for the churches; nor shall it act for them in any manner except as indicated above or as may hereafter be specified by the constituent churches." The Committee believed these provisions constituted a loophole for an encroachment upon the sovereignty of the member churches. Baptist representation on the Council's Central Committee would be so small that it was considered advisable to preserve full freedom of action for the Northern Baptist Convention.

The adoption of the Committee's report was far from unanimous; and after the action was taken *The Watchman-Examiner* affirmed its conviction that now the Convention had taken its stand relative to the World Council, it was the duty of every local church to consider the question and vote whether or not it would follow suit. Those churches voting not to enter the Council would not be considered as part of the organization. That was *The Watchman-Examiner's* way of looking at it; but it may be safely said that the World Council management was not so minded, for it dealt with denominational bodies and not with local churches. The popular understanding is that Northern Baptists have entered the World Council; it remains to be seen whether the history of that affiliation will parallel the course of the controversy over the Federal Council.

Some observers have interpreted world events of this century as pointing toward the coming of a world state and a world church. Though hardly dreamed of two generations ago, this has in recent years been recognized as at least a possibility. The present war may seem to have crushed all such hopes, but liberals look beyond to the new society that must emerge from the current catastrophe. Many liberals envision beyond the darkness of this hour a higher civilization ecumenically organized in both its political and re-

ligious phase. Many Fundamentalists prophesy a world under the political and religious domination of anti-Christ in a period of tribulation antecedent to the millennial reign of Christ on this earth. The reader will take his choice of interpretation, or else simply bide the coming of the "new" day.

(Note: Next month Mr. Moulds will discuss the controversy over the missionaries).

Pastoral Theology

(Continued from page 5)

munion Supper forms a suspension bridge with the ends resting on the two advents. "For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's dead till He come."

It has been a settled conviction of the contributor of these lines that one Communion service conducted in any church measuring up fully to New Testament requirements would be for that church an answer to many prayers, that is, nothing short of a Holy Spiritual revival. Surely the hearts up-going to Christ in love accompanied by an ungovernable contempt of all that displeases Him with its natural issuance of love among Christians, for Christians, and love for the unlovely lost about us, would wear all the ear-marks of a real revival.

No trustworthy shepherd would allow the exigencies of the hour to begot his appreciation of the two ordinances of which Christ is the author.

BLESSING AT CANANDAIGUA LAKE

Word comes to us of great blessing which is attending the ministry of the Interstate Evangelistic Association Summer Camps at Canandaigua Lake, New York. A letter dated July 21, says, "We had three hundred people at the camp last week, we have two hundred seventy-two here this week, we have two hundred fifty juniors moving in on Saturday. Looks as if we are going to have a record summer. Forty conversions last week and about fifty-two this week."

The work of the Interstate in connection with its summer camps on the lake is one of the fastest growing institutions in the country and Dr. Strathearn is to be congratulated upon the fine work he is doing.

ELYRIA ADDS HELPERS TO PASTOR REESE

The First Baptist Church of Elyria, Ohio, has engaged as workers Mr. and Mrs. George McCauley, formerly of Erie, Pennsylvania. Mr. McCauley will have the title of Young People's Director while she will act as Church Secretary.

These young people are both graduates of the Baptist Bible Seminary, Johnson City, New York, class of '41. Before going to Johnson City, Mr. McCauley graduated from high school in Athens, Pennsylvania. In seminary he was one of the original members of the "Gospel Ambassadors", the official seminary male



MR. AND MRS. GEORGE MCCAULEY

quartet. About a year ago he was called to act as supply pastor for a group of believers in Cortland, New York; under his leadership the "Bible Baptist Church" was organized and received into the fellowship of local regular Baptist churches. Since organization, the work has grown, and the ministry closed under the blessing of God with a baptismal service on August 17th.

Mrs. McCauley, before entering the seminary, was employed by the Department of Public Assistance in Erie, where she gained experience in secretarial work. While in Johnson City she acted as secretary to the Rev. Earl G. Griffith, D. D., president of the Seminary.

The McCauleys sing together effectively and have been heard often at the gatherings of Bible-loving Baptists. The best wishes of all their many friends go with George and Ethel as they enter their new work.

ORDINATIONS

MR. THOMAS HUBBARD

A council convened at the call of the Central Baptist Church, Columbus, Ohio, for the purpose of examining Mr. Thomas Hubbard as to his fitness for the Gospel ministry. The council, composed of twenty-one messengers from eight churches, expressed themselves unanimously as being satisfied with the candidate's statements, and he was ordained that same evening, Thursday, July 31.

* * * *

BELDEN AVENUE ORDAINS FOUR

On June 26, a council convened at the call of the Belden Avenue Baptist Church at Chicago, to examine for ordination to the Gospel ministry Mr. William Lee Spratt, Director of the Correspondence School of the Moody Bible Institute, Mr. Dale Harris, pastor of the Riis Park Baptist Church of Chicago, Evangelist O. E. Sproull of Washington, D. C., and Mr. Edward Hogan of Pt. Huron, Michigan. The council expressed itself as satisfied with the statements of these brethren, and they were publicly ordained on the same evening with Dr. W. H. Houghton of the Moody Bible Institute preaching the ordination sermon.

* * * *

MR. BURGESS

A council, at the call of the Butler Hill Baptist Church, Butler Hill, Pennsylvania, met on July 24 to examine Brother Burgess for the Gospel ministry, and after expressing themselves as satisfied with the candidate, the church was advised to proceed with the ordination which was carried out that evening.

PARK AVENUE CALLS NEW PASTOR

The Park Avenue Baptist Church of Binghamton, New York, have called to their pulpit Rev. Clayton Gray, who for several years has been pastor of the Fundamental Baptist Church of Lynn, Massachusetts. Brother Gray will begin his ministry at Park Avenue Baptist Church on September 7. We congratulate the church on securing the leadership of Dr. Gray and extend every good wish to Brother Gray in his new pastorate.

Rev. Arthur Williams, who for a number of years has been pastor of the Park Avenue Church, was recently called to the world-wide known pulpit of the First Baptist Church of New York City.

TRIMBLES LEAVING FOR BRAZIL

Amados (Beloved)

We are happy to announce that all is ready for our sailing on the Brazilian boat, S. S. Buarque, September 12, from Pier 7, Bush Docks, Brooklyn, New York. A boat letter from you would be a real joy during our two weeks at sea.

How we would like to make mention of all your individual kindnesses to us this furlough year, but you know, and we know, and He does not forget. It pleases the Lord to send us back on much the same basis as before—faith missionaries of Mid-Missions, not only in letter but also in Spirit and practice. We are trusting in "God, that cannot lie". (Thank you for reminding us, Brother Headley) and in His promises that are "Yea, and amen", and counting on the help of those whom the Lord definitely speaks to. May our fellowship continue, a mutual blessing and a prayer exchange. Col. espec. 4:7, 8; 1:9; 4:2, 3, etc.

After reaching the base at Manaus, as soon as possible, we plan to continue interior 500 miles due north to the headwaters of the Rio Branco at Boa Vista (2-3,000 pop.). There near the British Guiana, Venezuela corner God has been calling us to labor in a great unreached territory where there has never been a resident preaching of the true Gospel. We do not anticipate an easy term, for having spent twenty-two days there in October, 1939, we have some idea of what conditions prevail as to travel, food, climate, insects, disease, enemies of the Gospel, and other living and preaching conditions. At the same time we tasted the marvelous presence and working of the Lord there and look forward to seeing our little ones in Christ and continuing a fruitful labor.

There will be five members in our party, namely: Miss Nelson, Miss Yates, (pray for their Brazilian Visas), Fern, Grace Ann and myself. We call Grace Ann our little "Pill-grim" because she is destined to a suitcase life, "in transit" and because she doeth good like medicine.

See, they are taking up the gang plank, the ropes are cast off from Pier 7, the tugs have their moss covered noses against her sides, their engines are laboring, the S. S. Buarque is moving away. Your missionaries are standing at the rail and Grace Ann waves "bye-bye" with both hands, there is deep water between us; we can only meet by way
(Continued on page 19)

GLEANNINGS

Edited by R. F. HAMILTON

RESPECTABLE OR RESPONSIBLE

How do you use your church membership, as a cloak of responsibility or a claim for responsibility, which? If the former, then it is a very superficial thing indeed and not worthy of the name of Christ; if the latter, then you will be found functioning in your place whether anyone is looking or not; whether the weather is hot or cold, wet or dry; whether the task be easy or hard, short or long; whether you please the many or the few and whether the body be fresh or tired. Every day and all the day you will be carrying out your responsibility in your church to the glory of Christ.

The word respectable has come to have the meaning, "Of decent or presentable appearance." It is true that in the eyes of men membership in a church gives standing, but thus saith the Lord, "—Man looketh on the outward appearance, but the Lord looketh on the heart;" and what a mess he must see at times. Again, the Christian serves, "Not with eye service as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service as to the Lord, and not to men."

The responsible member is defined as one, "Fulfilling an obligation or trust; trustworthy; reliable." These are needed in a day when contracts, treaties, promises and covenants are lightly broken and as lightly entered into again by the many. The responsible member fulfills his obligation or trust in a threefold way: he feels responsible financially to support the work by his giving; spiritually by his praying and personally by his presence in all the services.

—Rev. H. E. Cole,
Creston, Ia.

* * * *

ATTENTION RADIO BROADCASTERS!

Will all our brethren who are conducting radio broadcast please drop us a card or letter giving full details of your programs: station, time, daily or oftener, title, broadcaster, type of program and any other necessary information. We would like to run a regular listing of such programs for our readers. Your cooperation will help you and us—R. F. Hamilton, 208 S. Maple St., Pana, Illinois.

"WELCOME THE STRANGERS AT CHURCH!"

"A minister in the pulpit saw a man in a back pew with his hat on. He beckoned to a deacon who went to the man and asked him if he were aware his hat was on. "Thank God!" said the man. "I thought that would do it, I have attended this church for six months, and you are the first person who has spoken to me."

—Copied.

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"Many people are on the Salvation Train; but a lot of them are traveling in the sleeper."

* * * *

"About the only exercise some people get is jumping at conclusions."

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THE BAPTIST BIBLE INSTITUTE of Buffalo, N. Y. will begin their third year of operation on September 16th. A four year course is offered students with the classes convening on Tuesday and Friday evenings. Instructors include H. G. Hamilton, Frank A. Waaser, K. A. Muck, C. E. Bacon, C. B. Hayden, and M. G. Arnold; all pastors of Baptist churches in and near Buffalo.

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THE WESTERN NEW YORK & NORTHWESTERN PENNSYLVANIA FELLOWSHIP of Independent Baptists met for their annual picnic July 22nd at the Lake Erie Bible Conference grounds. The perfect weather drew a good crowd who enjoyed the various sports offered. Picnic tables were set by the various groups, Spartansburg being the largest with Niobe a close second.

The guest speaker was Rev. W. N. Mason of Richburg, New York—eighty-five years old and still the active pastor of the Richburg church. Brother Mason has been in the ministry for fifty-two years. His ministry was greatly enjoyed by those who sat at his feet that day.

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W. S. HOTTEL, Bible teacher and evangelist, has been secured by the Riverside Baptist Church of Decatur, Illinois for a Bible conference March 29th through April 5th of next year.

CALIFORNIA NEWS

The Southern California Fellowship of Regular Baptist churches met at the First Baptist Church of San Dimas on Friday July 11th, Rev. Dan Barrington, pastor. The day was spent in listening to devotional messages by several of the pastors. Pastor G. Sherman Lemmon of the First Baptist Church of Wilmington was chosen as the new moderator and pastor Robert M. Wright of the Southeast Baptist Church of Los Angeles was elected secretary-treasurer. A day of great fellowship in the Lord was enjoyed by all.

Plans for a two-weeks Bible Conference at the Pacific Palisades were completed by the young people and adults of the fellowship. The young people have charge of the first week and have invited Sam Post, pastor of Grace Baptist Church of Modesto and Pastor Paul Jackson of Ceres as their guest speakers. Various other pastors will also assist in the teaching and preaching. Rev. Dan Barrington of San Dimas is to conduct evangelistic meetings in the evening and Rev. Bob Pierce, radio young people's evangelist, is to conduct the daily camp fire meetings.

H. Leroy Wortman, formerly of Columbus, Ohio, has accepted the call of the First Baptist Church of Hemet. The former pastor, Henry C. Poole, is now pastoring the First Missionary Baptist Church of Lynwood. Both pastors are enjoying a promising beginning on their new fields.

Dr. Ketcham's visit to Los Angeles was a source of great inspiration and profit to all the brethren. We have never heard him preach with greater unction and effectiveness. He gave several messages at the Tabernacle Baptist Church for which he laid the cornerstone during his western trip in 1938. He also spoke at the Fremont Baptist Church—Rev. Eugene Eyman, pastor—on Sunday afternoon June 20th, at mass meeting of fundamental Baptists of the southern part of the state. He also ministered at the First Baptist Church of Wilmington, G. Sherman Lemmon, pastor. His visit left a distinct feeling of devotion to Christ and His cause upon all our hearts. His assistance in all conference sessions was greatly appreciated by all the brethren.

—Carl M. Sweazy,
Correspondent.

* * * *

"The Lord said that we are the salt of the earth; we should, therefore, make other people thirsty for what we have."

"COMMUNICATE"

"Let him that is taught in the Word communicate unto him that teacheth in all good things." Gal. 6: 6.

It is very significant that this verse is found in the passage of scripture that tells us: "Whatsoever a man soweth, that shall he also reap." God has ordained that the man who preaches the gospel should live of the gospel. The only way God expects His servants to be supported is through the offerings of His people. The above verse then is a command to those who profess love for the Lord Jesus to support those who preach the gospel. A reaping time is coming for the man or woman who gives to the Lord—for all our giving should be to Him.

The reason a great many people do not give to the work of the Lord is because they refuse to see that this is His command. We have met a great many people who can argue for hours about whether a man has been scripturally baptized, how soon the Lord is going to come, and who can give light on the most profound truths found in the Bible, but these very people will close up like a clam when the subject of giving is mentioned.

It is not the command of the pastor to the congregation to give, but it is the command of the Lord. The pastor is expected to give his tenth just as God expects this of the people, but your pastor has found that his giving exceeds the tenth. Perhaps the reason God is not blessing you as he wants to is because you are not giving as you should? Maybe you are using His money on self? Read the first chapter of Haggai and see why it is that God does not bless some people. Start giving today, and determine that from henceforth you are going to give the tithe. Begin your ministry of giving by reading once more the promise of God concerning giving in Prov. 3.

—Rev. J. M. Carlson.

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PASTOR "BILL" KUHNLE of the Garfield Ave. Church of Milwaukee is also beginning a radio broadcast on Sunday afternoons for thirty minutes. We haven't learned the exact time as yet, but we may be able to announce it in the next issue. The Milwaukee station is WISN.

A series of eight messages on the "Coming of Christ" brought many visitors to the Sunday evening services. Even though the weather was very hot in some instances the evening congregations exceeded the morning attendance.

WISCONSIN NEWS

WALTER C. CARVIN, pastor of the Grove Ave. Church of Racine, carries a heavy program of radio broadcasts over station WRJN. He has an "Old Fashioned Gospel" program daily at 1:45 p. m. and on Saturday evenings from 9 to 9:30. He also teaches the International Sunday School lesson on Saturday from 1:30 to 2 p. m. Recently he also had a devotional period Monday to Friday from 11:30 to 11:45 a. m. These radio broadcasts offer a wonderful opportunity to get the precious gospel to a great number of people settled along the shores of Lake Michigan.

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THE EXECUTIVE COUNCIL of the G. A. R. B. C. will hold their fall council meeting with the Garfield Ave. Baptist Church of Milwaukee, September 9, 10 and 11. The council will meet in executive sessions during the day but there will be public meetings during Tuesday, Wednesday and Thursday evenings at which messages will be brought by various members of the council. If you are within driving distance be sure to come for the evening meetings.

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THE FIRST BAPTIST CHURCH of Merton recently dedicated the new parsonage which they erected for pastor Milton Dowden and family. God is graciously blessing the work at Merton. Although it is not a great church as men count greatness, they are doing a splendid bit of work. Just recently they have assumed the partial support of another missionary.

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ATTENTION WISCONSIN REGULARS! The fall rally of the North Shore Fundamental Young People will be held in the Garfield Ave. Baptist Church of Milwaukee, Sunday afternoon and evening of September 28th.

—W. E. Kuhnle,
Correspondent.

* * * *

THE BIBLE LIGHT MISSION:

A meeting of this body is called for Thursday night, July 17th, in the First Regular Baptist Church, and invitations have been sent to the pastors of neighboring Independent Baptist Churches to meet with us. Some one may ask, What is the Bible Light Baptist Mission? And this is a legitimate question. We shall try to answer it in brief below:

For more than two years there has been a deep feeling on the part of several members of Independent Baptist Churches in Kansas City and

vicinity, that there should be some sort of Mid-Continent Fellowship of Independent Baptist Churches. In order to give some sort of impetus to such a movement twenty-one members of the First Regular Baptist Church met and organized as a temporary body The Bible Light Baptist Mission.

The Mission presupposes a fellowship of Independent Baptist Churches. In such a fellowship it is necessary to have some sort of missionary outlet for the combined efforts of the churches concerned. For instance our own church now has four live and working every Sunday mission points. We could even now use some workers from some of the other churches if we had any means of co-operation with them on these mission fields. We are constantly praying for more preachers and more teachers.

And then, we also have many calls for the occupation of other mission

fields for which we have not enough workers. If we had a fellowship through which all the churches could work we could much more adequately man these fields.

The Mission would be composed of the workers from the fellowshiping churches. It would be served by a Council of Fourteen on a plan similar to that of the General Association of Regular Baptist Churches. This Council of Fourteen would be elected by the fellowshiping churches as follows: Seven would be elected to serve one year and seven elected for two years to begin with. Then at each annual meeting of the Fellowship seven men would be elected to serve two years. Thus there would always be seven new men elected each year and seven men whose term of service was ended each year. This would necessitate that the Council would have to organize itself each year for only one year. It would prevent the Council

from ever becoming a machine or in any way self-perpetuating; because the nominations and the elections would be done each year by the churches and not by a committee or board or council.

Any Independent Baptist Church or mission group which was in fellowship could thus be represented on the Council of Fourteen, as representation would in no way depend upon the size of the church or mission group. The voting power would be the same for every church or mission group without regard to its numerical strength or how much it had given to missions, or any other kind of man-made qualification.

We should love to hear from any Independent Baptist Church regarding your own reactions to this idea. We are open to suggestions. Call CH. 2469 or write to Mrs. Ida Martin, 5904 E. 32nd St., Kansas City, Mo.

—O. W. Stanbrough,
Kansas City, Mo.

GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

Dear Friends at Home:

"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But shall receive an hundredfold now in this time houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."—Mark 10:29, 30.

This morning as we think of the above two verses of Scripture we cannot help but link up with them a verse from another chapter which asks the question, "Do ye not remember?" Truly this morning we do remember the goodness of our God and how during this past year on the mission field over and over again He has showered His blessings upon us because we were willing to follow when He called us to the "regions beyond".

One night a few weeks ago Willard came home with the air mail, very, very excited and happy. "Guess what, Grace?" he said. Of course I let him break the news because one cannot possibly guess what will come in missionary letters from week to week. "Guy McLain and Inez Hills are being married in July and they have asked us to come for the wedding. Inez has asked me to

perform the English ceremony." We had never mentioned it to anyone but it was one of the secret desires of our hearts that some day before leaving Brazil we would be privileged to visit the field where so many of our friends were laboring, situated in the same country, and still surrounded by so many different and interesting stories. But along with the joy of receiving the invitation came the sad truth that the trip was a little too long for us to be away from the work and definitely more expensive than our budget would allow. But remembering that "all things are possible to them that believe", we took the matter to our Heavenly Father and then watched Him work things out for us.

One of our neighbors who is a trained, graduate nurse from the state of Texas, advised us to take the opportunity of getting into a better climate if only for two or three weeks, and since the climate in Manaos in spite of all precautions one may take, gradually saps one's vitality, we felt led of the Lord to go unless we received some definite indication that it was not His will. Step by step He opened up the way for us, providing for the work, our passage, and arranging for boats. In all of these things we praise Him and give Him the glory.

Now we know that you are anxious to hear about the wedding and so we are going to try to let you in

on all of the interesting details and then if there is any time left we shall include some of the experiences in Fortaleza and events along the way. We believe that you will agree with us that the knot has been securely tied after three different ceremonies. The first ceremony was the legal one which fulfills the Brazilian law and took place in Joazeiro, after which Inez Hills McLain left for the coast to be present when our boat arrived. Because Mr. McLain has been on the field for five years there was much less red tape in the legal part of the marriage than we had in Manaos, and incidentally, less money involved.

Since there is no Regular Baptist work in Fortaleza they chose the Presbyterian church for the wedding. The ceremony took place the night of July 20th at the close of the evening service. We feel that the Lord really led in these plans for the Brazilian pastor made the most of his opportunity and spoke on the "Church, the Bride of Christ". The missionaries had decorated the church attractively with garden flowers and there was the usual amount of beautiful white cutwork and draperies that almost all Brazilian churches have.

Mrs. Raynard Arehardt, missionary and friend of the bride, presided at the organ and immediately preceding the ceremony Miss Mary Elizabeth Mills, who has been suc-

a real soldier on the Joazeiro field, sang a Portuguese hymn, "The Holy Union". Dr. Nathaniel Cortez, pastor of the Presbyterian Church of Fortaleza preached the Brazilian ceremony, and he and Willard entered first to take their places before a small table immediately in front of the pulpit. Then Edward Guy McLain accompanied by Mr. Jim Willson, best man and newly arrived missionary, entered. Miss Florence Sutter acted as maid of honor wearing a pink lace dress over blue taffeta and carrying an arm bouquet of pink roses. Rev. George Knutson, well known to the Baptist Bulletin readers, acted as the bride's father. Inez was lovely in a white silk organdy dress over satin, a finger tip veil held in place by rosebuds, and carrying an arm bouquet of white dahlias and rosebuds. Up to this point we can hear you say that the wedding must have been just another American wedding, but wait.

The moment that Rev. Knutson and Miss Hills reached the front Dr. Cortez asked who the witness to these nuptials was and when Mr. Knutson had responded, he retired and the whole wedding party sat down in chairs directly in front of the small table behind which the two ministers were standing. From that point the ceremony proceeded much in the same manner as our American ceremonies but with all of the members sitting down. At the conclusion of the Brazilian ceremony Dr. Cortez led in prayer and the whole congregation rose together with the wedding party. Rev. Stull took over and performed the double ring ceremony. This time the congregation and wedding party stood for the entire ceremony. At the conclusion of the English service Dr. Cortez led in a prayer of consecration and the young couple knelt together upon a white satin pillow that had been made and painted by hand especially for this part of the Brazilian wedding. In conclusion Miss Mills sang a special arrangement of "Have Thine Own Way" written to the tune of "I Love You Truly", this time in English. Brazilians and Americans alike were impressed with the quiet simplicity of it all and the opinion was unanimous in that everyone agreed that it had been a lovely wedding. In a few days now Rev. and Mrs. E. G. McLain will be back at work in Joazeiro, happy, busy, and without the handicaps that so often are present with single people on the Brazilian mission field.

Since arriving in Brazil we have heard the statement made by many

that Brazil is so localized. By that we mean that every state seems so different that it is almost like visiting a foreign country. We realize more and more the truth of this statement for we have found differences in language, climate, customs, and travel. In the state of Amazonas where we are located all travel is by boat or airplane. In the state of Ceara are trains, trucks, motor cars, and horses. In our state we pass miles and miles of dense tropical jungle and water, water, water. In the state of Ceara one may ride for miles through the most arid regions surrounded by moun-

after a short stay on the coast, are hard at work on the language and plan, the Lord willing, to be taking up one of the preaching points out from the Joazeiro field which has newly opened up and has marvelous opportunities for the spreading forth of the gospel.

We were happy to renew our fellowship with Florence Sutter from Baptist Bible Seminary, who is hard at work on the language. Jim Willson, the latest arrival on the Joazeiro field, furnished most of the humor during our visit. He is studying Portuguese but as a sideline he is teaching a good part of the city of



Left to right—Natanael Cortez, native pastor who directed the service; Willard Stull, missionary from Manaus who performed the English ceremony; Jim Willson, best man; E. Guy McLain, bridegroom; Inez V. Hills, bride; Florence A. Sutter, bridesmaid; George Knutson, presented the bride.

tain ranges. As regards difficulties in preaching the Word, we perhaps have the same amount of Catholicism to work against only that it is more hidden, they do not dare come out too much in the open. In the state of Ceara and particularly where our mission board is working the opposition is very open and the fanaticism is so great that the missionaries must work with utmost care, lest serious trouble come up and destroy what has already been accomplished.

We feel sure that many of our readers will rejoice to know that the Knutsons, who have suffered so much physically, are feeling better

Fortaleza something of the English language. That is to say, if the newsboys, street venders, shop people, and bus drivers do not understand his Portuguese he immediately speaks to them in English. The result is that he is making many friends among the Brazilians, preparing the way for the time when he shall be able to witness effectively. Our visit in the home of the Knutson's was very, very enjoyable. We especially cherish the memory of our morning devotions when quite a crowd of Brazilians on their way to work would stick their heads in the windows and doors to listen as we

sang the "Old, Old Story" in their language.

Fortaleza seemed almost like Chicago to us after living in Manaus for a year. There are so many more cars, buses and street cars, and they go at such a rate of speed. We thought that we had beggars in Manaus but there is no comparison to the number to be seen there on the street and who call almost hourly at the home. The market was full of lovely vegetables and some old familiar ones and others very new and different. Although meat and fish are more expensive, still they may be had in abundance, while in Manaus right now the supply is quite limited and one must be at the market early in the morning or the larder will be empty for the day. One of the most shocking sights came when we first saw a young boy around the age of 12 years dressed in the attire of a Catholic priest. We learned later that this is one of the school uniforms and of course it is hoped that many of these boys will later enter the priesthood. There

are many schools in Fortaleza and it is quite a common sight to see large classes of those studying to be priests marching along the street. The women of Fortaleza are famous for their beautiful lace making and we spent one interesting afternoon visiting the women in their homes. One old lady insisted on changing her skirt before her picture could be taken. One tablecloth that we saw in the process of making, required the work of four women for three months and would possibly bring from three to five dollars when it was sold. Some of the lace is woven over pins with the aid of six to a dozen little wooden sticks that look like lolly-pops. One wonders while watching the flying fingers and the crude implements that such lovely, fragile lace is the result.

We will not go into a lengthy description of the work in Joazeiro because many of you have been following this work with interest in the letters of missionaries on that field. They have a lovely little chapel which seats approximately 125 peo-

ple, equipped with a baptistry and room for children's classes. There are weekly meetings in two cities with openings in others as soon as missionaries are ready to carry on the work. A native colporteur is engaged in distributing copies of the Scripture in the homes in that section and the missionaries are finding that already this work is bringing forth fruit. They have found, as we have on our field, that house to house visitation is very profitable.

We will soon be home now but in the meantime reports from Manaus have been exceedingly encouraging. Souls are being saved, attendance has kept up in spite of opposition from the priests and interference from the Pentecostals. One young girl in whom we have been particularly interested recently accepted the Lord and we rejoice over that victory. Truly it is God who giveth the increase. We covet your prayers that His blessing may continue to rest upon the work in both of these Brazilian fields.

FLASHES FROM FOREIGN FIELDS

THOUSANDS OF GOSPELS GIVEN OUT IN BRAZIL

Joazeiro, Ceara, Brazil
May 27, 1941

This month I received a letter from the American Bible Society asking us to co-operate with them in the distribution of large quantities of Gospels which they are receiving from New York. Their offer includes a 50% discount when purchases are made in lots of a thousand or more, and 25% more to help defray the cost of the Colporteur which we have working in the field activity. This means that we can receive Gospels placed here in Joazeiro at the low cost of \$5.00 for 4,000 Gospels. For several years I have prayed for an opportunity to reach the farm people and poor folk of this valley with the Word of God. This seems to be a very direct answer to these desires.

For the past three weeks our Colporteur has rented a mule and tested this plan. Here are some of the results and reports which we are keeping in our records.

May 12th

Gospels given out	100
Expense of mule	75 cents
Distance traveled	20 miles
Returned	14th

Note—Work was done between Missao Velho and Olho da Agua visiting every farm house and not one refused a Gospel. In many homes a personal testimony was given.

May 15th

Gospels given out	150
Expense of mule	50 cents

This work was done to the south of Crato in the district of Lameiro, covering a distance of twenty miles. Several homes of Christians visited.

On the strength of this report I have ordered from the Bible Society eight thousand Gospels to start this work. We are praying that the Lord will make possible our continuing this through the year. Later I wish to go out and visit as many of the farm section as time will allow. We wish this to be remembered in prayer as it seems to be a direct leading of the Lord.

Our Gospel service in Crato last Friday seemed to be especially blessed of the Lord. After the preaching service I asked for a show of hands of all those desiring to accept the Lord as Saviour, and six responded. Some by raising the hand and a lady and a boy came to me after the close of the meeting. Last night I returned to Crato and one of the men made open confession. I will continue to visit each until they are sure

of their action. These people who have been in false teaching for so many years need much instruction before they clearly understand just what one means by becoming a Christian. Most of them think they were baptized Christians. Our work in Crato has been growing rapidly these days and we are praying that we may soon have a Missionary there. In April we held a meeting in "Lameiro", a village south of Crato, five miles. The meeting was a success and the people invited us to return. A native Christian has offered to build a place for the meetings, and so our Crato Christians are now contributing gifts each week to that end. This month a Christian family moved into "Burity", another village close to Crato, and have invited us to hold Gospel meetings. With Miss Mills going home in August we are praying that our workers at the coast may find themselves in better health by that time and return to the field work. Later in the year I wish to give more time to Barbalha and Missao Velho, two places we are not able to visit for the present.

I have had letters from several of the prayer groups Mrs. Ketcham has been organizing and we are greatly encouraged to know folks at home are praying for our mission work.

May the Lord bless Mrs. Ketcham as she continues to present mission prayer needs to the different churches. The power of prayer has often been manifested during hours of deepest trial. We too hold before the Throne of Grace our Pastors and Christians in the home land.

Sincerely in the Lord,
Guy McLain.

DR. CROZIER BUSY WITH TRANSLATION WORK

When the Disciples returned from a hard evangelistic trip, Jesus said to them, "Come ye apart and rest a while." But as far as the record shows they had about two or three hours' boat ride and then had to go to work serving more than 5,000 people and then had a hard night rowing on the stormy lake. But the experiences mixed in gave them all the rest they needed and strength to do the work.

The young missionaries that have come to Alipur have taken up the work so well that we rejoice in the opportunity of completing the translation of the New Testament we began more than ten years ago before our last furlough; and being the only missionaries that have in some degree studied that language, Thadou Kuki, we have sought every possible chance to give that tribe of some 200,000 people the Word of God. We have placed Matthew and Mark in the hands of the Secretary of the British & Foreign Bible Society for printing and have Luke, John and Acts nearly ready.

Mrs. Crozier and her assistant have gotten well into the Book of Revelation. So we hope to have it all in the hands of the printer before the end of this year, and many Thadou Kuki Christians are eagerly awaiting the BOOK.

Many missionaries in all parts of the world have undertaken a similar job—not simply taking a copy of somebody's translation in his own language and rushing off something approximately what is written there, but really putting God's Word accurately and in good form into the language of a but recently illiterate and savage tribe, now with perhaps 3,000 Christians.

The revision and printing again of the New Testament in the Manipuri language is awaiting the completion of this New Testament for the Thadou Kukis.

Our friends in Kohima and in Kangpokpi who have the mission work for the Thadou Kukis, as a small part of their work, for two

previous summer vacations invited us to their homes; and before his seemingly calamitous death in a car accident, Dr. Ahlquist had invited us back here again to our former home for this same purpose. It being a cool hill station and near the Manipuris, Miss Barnum and Miss Funk have come also and a friend of Miss Barnum, for Mrs. Ahlquist has moved out and is about to return to America. Today the girls are expecting a Manipuri teacher from Imphal, the capital of the State 28 miles away.

Dr. and Mrs. Burrows are carrying on their work with some hope of getting a vacation the latter part of the summer. Mr. Earnheart is pushing on with the construction of his bungalow, hoping to get out of our cottage by the time we shall be ready to return. Then he also will probably go to some cool station for a change and a quiet study of Manipuri. The two Burrows boys are in a hill station some 70 miles south of us on a special invitation for a month or two.

Letters from our young men in Bible School show encouraging progress. A Kuki girl and boy are spending their school vacations here with us where we raised them from the age of four days. Another Kuki girl, a daughter of one of my first lepers in Manipur, has passed her Nurse Training examinations and taken up work with Dr. Burrows. Her older sister is likely to complete her Nurse Training in a few months. Please continue praying for these lives that they may enter happily into the life work most pleasing to the Lord.

I have been much interested of late studying the self-revelation of Jesus to different groups of people: The Son of God, Messiah the coming King, the greatest man ever on earth, authority to forgive sin, the Water of Life, the Eternal I AM, the Light of the World, His majesty, His unlimited power. Manifestations after His resurrection: What a wonderful Saviour is Jesus my Lord! Called to live with Him NOW and to be with Him in His eternal Glory.

Yours in His marvelous grace,
G. G. Crozier.

IF WAR SHOULD COME TO THE PHILIPPINES?

"Is any thing too hard for the Lord?" Gen. 18:14.

Dear Friends and Prayer-helpers:

It has been two months now since we wrote you last. Since then we have received letters from several of you. We thank you very much

and assure you that we will answer every one of them as quickly as possible. We are looking for letters from many more of you.

Truly we are finding out in so many ways that nothing is too hard for the Lord. Along in March, I had developed some trouble with my lungs due to the high humidity here in Manila. But we committed it to the Lord and asked many to pray about it and now since the real rainy season has set in and the humidity is even higher I am having no trouble at all with my lungs. We are praising God that He has kept us all in such good health.

Our Father has answered prayer in behalf of the church this school year. Our schools all open up here some time in June. Many of our regular attendants of last year have not returned from their vacations. Their parents will not let them return to Manila because of the fear of war spreading to the Philippines. Of course if it does Manila will be the center of attacks. All students will have to be evacuated at once in case of war. But in spite of many not returning we have had our church nearly full every Sunday this month. And more than that, God has been saving souls nearly every service.

Our Bible Institute opened June 5th. Classes began the 10th. We have nine second year students and 12 first year students. They are a fine group of young people and are representative of nearly all the Islands. I am teaching this year to help out although that was not my assignment at first. I have two courses in the second year and one course in the night school which includes the entire student body as well as many outsiders. We are teaching a course in which they read the Bible through during the school term.

Remember in the last letter we wrote you about Mr. Abellera in Donsol Sorsogon where I visited in April. We were praying that God would make it possible for us to buy a sail boat for him so he could visit all the places up and down the coast as well as to go up the two rivers which flow into the sea, one on either side of Donsol. God laid it on the hearts of some of the U. S. sailors and soldiers who are attending our services to furnish the money for this. Now Mr. Abellera will have his sail boat made so that he can later on, the Lord willing, put an outboard motor on it so he can use it farther up the rivers. He will be going to places where the Gospel has never gone.

Most of you do not know what it

is to have it rain like it does here. Just today when I opened up the typewriter I noticed that over night it had become mouldy on the inside of the case. Our shoes mould over night and our Bibles as well. We have to watch our books all the time so they will not be ruined. Then when we go to bed at night our beds are damp even as if they had been out in the rain. It would not be so bad but it will stay this way, they tell us, for several months. Oh no! we are not complaining. We are just telling you so that you will know how it is. The Lord helps us to be cheerful and to go on in the work.

I preached on the radio for six weeks successfully. God blessed us there and we received several encouraging letters. Please pray for the radio program. I am preaching every fourth Sunday. Mr. Brooks has the program the rest of the Sundays. Many thousands are reached by this means. Pray that many of them will be saved.

Suppose that we take you along as we go to visit the home of one of our church members. This home is where one of our deacons lives. He is Chinese and is very progressive. He is manager of a paint factory and a soft drink bottling plant. His wife is Spanish mestesa and was saved in our first evangelistic meeting after we came here. They are a very fine couple. They live in a part of one of one of the buildings at the plant. About three years ago he was very prosperous. He had a fine home, well furnished, with plenty of servants, located in a nice part of Manila. But he did not know the Lord then. God began to deal with him and he would not turn to God. He rather turned to worldly things and even to gambling. He soon was on the downward grade. He lost his business, his home and all their furniture. He had \$125,000.00 which was also lost. He was in debt and did not know which way to turn. He took a gun with him on several occasions and would have killed himself but as he said, "Something kept me from it." Finally he trusted the Lord Jesus Christ as Saviour. And he is genuinely saved. The very business which he lost is the one he is managing now. He has most of his debts paid off now in about two years. He will soon have his business back. He says he is happier now than he has ever been. You can really tell he is happy by going into his home. Christ is there. Then when he comes to church he nearly always brings someone along (one night he brought seven young people). He then does his best to lead them to the

Lord. Out of the seven he brought the one night four were saved that very night. We will tell about another one next letter.

I will add a few lines to what Mr. Palmer has written. I would like to tell you about one of the girls who is working in our home. I rather hesitated in hiring her as I knew she was a strong Roman Catholic, but did decide to anyway, and know now that it was the Lord's will. We have family worship every morning. She joined in with us and I discovered that every opportunity she had she was reading from one of our Bibles (she had none of her own until we gave her one). Then we started our meeting at the church a few days after she came and Mr. Palmer preached eight nights on the subject "Ye are Bought". The second service she attended she held her hand for prayer but would not go forward. Two nights later when the invitation was given I asked her if she would like to go forward and accept Christ as her Saviour and she said she would. So I read to her from God's Word and she was wonderfully saved. She attends every service now and is happy in the Lord. Praise God! He can save all those who will come unto Him.

Hope that you will remember to pray for our Bible Clubs. We are hoping to have a great number scattered throughout Manila this year. Some have already started and we are now trying to get new ones.

Be sure to write us soon and remember to always pray for us.

His and yours,
Harold and Esther Palmer.

HALLS YEARNING FOR AFRICA

Dear Friends in Christ:

We have just received word from Rev. P. F. Metzler, our field counselor, stating that he is booking passage for Africa via a Dutch boat leaving San Francisco in October for Mambasa in east Africa and that if we wished to go along we should book passage at once. We wish very much to be able to return with them at that time. However, as yet we do not have the money to do so. We should like to ask all of you who wish to have a part in making it possible for us to return to Africa to please send to us at Newton, Kansas what ever the Lord may lay upon your hearts to give to us so that we may be able to reserve our passage on this boat. We know the Lord will bless each one of you who has a part in making possible our

return to Africa. Also you who have something for our equipment will you please write and let us know what you have so we will know what we have need of yet.

We should also like to ask you who have been planning to get us an Electrolux refrigerator to take back to Africa with us to just forget it, for though no one article would give us more enjoyment on the field than a kerosene refrigerator, yet it is not our pleasure we are thinking about or considering; but our first thought is to get back on the field. We should far rather have the funds to get to the field than having this luxury not have the funds to get ourselves back to the field. Our hearts are out there, and we should far rather be out there where the Lord has called us rather than here in the states enjoying the luxuries of life.

In some of our meetings which we had through the West we stated that we would need \$2,000 to get back to the field. However since then we have heard that some thought that too much money. Because of this we wish to state what facts we have so that you can decide for yourselves if we ask for too much or not. Also that you can pray for us and our needs more intelligently. Boat passage from New York to the west coast of Africa or from San Francisco to the east coast of Africa is just the same or \$900 for the two of us. After leaving the boat from either coast we will have about 2,500 miles to travel overland by truck. We have just received word from the field that gasoline is selling for \$2.00 per gallon. We will have to pay to have our equipment hauled inland, and then we will have to pay customs on our things when we get inland. I do not think that there will be much left of the \$2,000 by the time we reach our station.

We wish to thank each of you for the part you have had and shall have in making it possible for us to return to Africa. Let us all be much in prayer concerning our returning. May each one of us be willing to do His will, whether it be in giving, in praying or in going. We are willing and eager to get back to the work He has called us to, and we will be contented to eat rice, sweet-potatoes, etc., and count it a real privilege to be sent back by His people to do His work out in Africa. Though we can never repay any of you for what you have done or are going to do toward making this possible, we know that the Lord will bless you abundantly for all you do in making this work possible. Oh, that each of you

could see those eager faces and hear the pitiful cries from those who are steeped in sin and crying for the light. What shall we do about it? We have laid it all before the Lord. We are ready, yes, anxious to go, but until He provides the funds through His people it is impossible for us to do anything.

The following are a few of the promises the Lord has given us:—Ex. 33:14; Deut 31:6, 8; Josh. 1:9; Prov. 3:6.

Yours for the lost in Africa,
Delbert and Lorene Hall.

MR. ANDERSON TO GIVE FULL TIME TO JEWISH WORK

Dear Friends and Co-Laborers:

As we look back over the past three years that we have been operating as a Baptist mission, we are constrained to praise God as we repeat with the Psalmist, "The Lord hath done great things for us; whereof we are glad." It has been a great joy and privilege to be His ambassadors among the Jews, and as we think of the many opportunities we have had to present the Gospel to these blind people we are reminded of those of you who have so faithfully labored together with us by your prayers and gifts. We rejoice in the knowledge that God will reward you for your faithfulness.

Most of you know we have been carrying on our work, visiting the Jews in their stores and homes, and at the same time I have been working at the Express Co., until the time when there would be sufficient missionary support to take care of our material needs. While this arrangement has been necessary, it has been far from satisfactory that we have felt that we could do so much more if we were free to devote our entire time to the work God has called us to, and which is so close to our hearts. We believe that the time has come for us to leave our secular employment in order to give our full time to the mission work and though our support is still insufficient to care for our needs, we are confidently trusting that God, through His people, will supply our needed support. As we take this step of faith on July 1st, we know we can count on the prayers of all our friends and co-workers.

Those of you who have been remembering our prayer requests will rejoice to learn that God is answering. Mrs. Rubin the Jewish believer who had been ensnared by

the Seventh Day Adventists has become so disgusted with them that she has left their church and returned to the one she formerly attended where she receives the true teaching of the word. The Seventh Day people have called on her several times to try to encourage her to come back but she has refused. The last few times Mildred and Mary visited her they had precious times of fellowship reading the Word and praying together. Praise God for this answer to prayer and pray for her as she is leaving next week to join her son, who is an unbeliever in Washington, D. C. The Lord has also made it possible for us to be giving out the Gospel to the Jews on the street corner. Although we have been unable to secure a permit of our own, we have been invited to co-operate with another mission group in their street meetings. They have the use of a truck with a loud speaker and also a general permit so that we can hold the meetings on various corners throughout the city. If we were to go to the same corner every night we might find a reception committee waiting to receive us after the first few times. We have these meetings every Tuesday and Friday night and so far we have had six of them. We surely praise God for this privilege of giving out His word on the street and trust that you will remember these meetings in your prayers.

We would like to have you pray for Mrs. Starr and her family. She is a believer whose children have been bitterly opposed to giving up their Jewish faith, especially her oldest boy who has been very antagonistic to us. But as we have prayed God has worked a change in his heart and he has become very friendly. Mr. S. has suffered a nervous breakdown and is in the Sanitarium and his relatives say it is because he confessed Christ as his Saviour before he was taken ill. They surely are in need of prayer. Also keep praying for Mr. Cohen, the believer we told you about in our report. Yesterday we gave him a little motto with the words, "Jesus never fails." This is a favorite expression of his and when Mildred and Mary saw the motto in the store they felt that it just called to be given to him. When he opened the package and saw what it was, he was so moved he couldn't thank us. He is a dear Christian brother and he, too, is much in need of prayer.

On June 19th, we had an informal meeting in the park with some of our Jewish friends, nine of them

with the children, three who are believers. Mary took her car and we took ours and gathered them up and took them to the park where we had supper together and afterward a time of testimony. It rejoiced our hearts to hear the Jewish believers tell the others how much the Lord Jesus Christ meant to them. They all seemed to enjoy it so much that we hope to arrange another gathering like it in the near future.

"I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now."

Your fellow-laborers in Christ,
Carl and Mildred Anderson.

PRAYER FOR GRACE BENNETT

The readers of the Baptist Bulletin will recall with pleasure the many letters which we have run from Grace Bennett of Venezuela. Those same readers will now be grieved to know that at the time of preparing the copy for this issue, Miss Bennett is lying at death's door in a Niles, Ohio, hospital. Many hard and faithful years of untiring service and undying devotion for her work in Venezuela has so sapped her strength that she is unable to cope with the serious malady that has laid its hand upon her body, and unless the Lord works a miracle, it will not be long before Grace will have the joy of beholding her Saviour's face. Let much prayer be made for sustaining grace for Miss Bennett and her loved ones.

BACK NUMBERS WANTED

The editor would be glad if anyone who might be in possession of the following issues of the Baptist Bulletin and does not care about retaining them in his files any longer would send them to the Waterloo office. We desire copies of the September, October, and December issues of 1938; January, July and September of 1940; and March and October of 1940.

TRIMBLES LEAVING FOR BRAZIL

(Continued from page 12)

of the cross at the mercy seat. "Truly our fellowship is with the Father and with His Son Jesus Christ."

Garnet, Fern, and Grace Ann
Trimble.

GROUP MAKES PREACHING TOUR THROUGH MICHIGAN

Recently five of the faculty of the Baptist Bible Institute of Grand Rapids—Dr. Fuller, Rev. Garvin, Rev. Knol, Rev. Quincer, and Rev. Pardee traveled through the upper Peninsula of Michigan holding evangelistic and Bible conference meetings. This is one of the neediest home mission fields in the country and the trip of these brethren brought much encouragement to the struggling churches and hard-working pastors.

FELLOWSHIP OF BAPTISTS FOR HOME MISSIONS

Responding to an invitation extended by Rev. J. Irving Reese, pastors and Christian workers from several states met in the First Baptist Church, Elyria, Ohio, July 15th and 16th to discuss the advisability of forming a council of Independent Baptists to promote home mission work. During the discussion which followed a prayer session Tuesday afternoon, it was evident that all present recognized the need for a more extensive missionary work on the home field. On motion made by Dr. H. O. Van Gilder of Portsmouth, Ohio, a council was formed to operate under the name, "Fellowship of Baptists for Home Missions."

The council recognized the fact that effective work is being done by the Interstate Evangelistic Association, Mid-Missions and other worthy agencies; however, a general survey indicated broad areas in many states where the Gospel is not being preached. The Fellowship defined the territory of operation as "within the bounds of the United States of America where effective Baptist work is not being done," and it will be the policy to promote a testimony wholly apart from established projects.

Under present plans the Mission will examine, commission, and assign workers. Candidates to be accepted as missionaries must give the executive committee satisfactory information regarding Christian experience and character, call to missionary work, acceptable doctrine and proper preparation. Satisfactory pledges must also be provided as to expense and salary.

A council of sixteen was set up as an elective body, including the following:

Rev. Earle G. Griffith, Johnson City, N. Y.

Rev. Kenneth Kinney, Johnson City, N. Y.

Rev. B. G. Hamm, Bunker Hill, Ill.

Mr. George Milner, Cleveland, Ohio.

Mr. C. E. Drew, Bunker Hill, Ill.

Rev. Carl Sweazy, Los Angeles, Calif.

Rev. H. O. Van Gilder, Portsmouth, Ohio.

Rev. R. T. Nordlund, Charleston, W. Va.

Rev. David O. Fuller, Grand Rapids, Michigan.

Rev. Clarence E. Mason, Atlantic City, N. J.

Rev. Don Moffat, Waterloo, Iowa.

Rev. R. F. Hamilton, Pana, Ill.

Rev. Arthur Williams, New York, N. Y.

Rev. Robert McCarthy, Indianapolis, Indiana.

Rev. J. Irving Reese, Elyria, Ohio.

Rev. H. K. Finley, Elyria, Ohio.

An executive committee was chosen from the council, as follows: Chairman, J. Irving Reese; First Vice Chairman, Robert McCarthy; Second Vice Chairman, Kenneth Kinney; Secretary, Don Moffat; Treasurer, C. E. Drew. Members at large: Earle Griffith, George Milner, H. O. Van Gilder and C. E. Mason.

The Articles of Faith adopted are in line with the statement generally accepted by fundamental, Bible-believing Baptists and all members of council, missionaries, and workers will be required to subscribe to the articles annually.

Objectives set up by the Mission include: (1) Evangelism of the unsaved. (2) Establishment of New Testament Churches. To secure maximum efficiency the council solicits the prayer support and suggestions of interested people. As stated elsewhere in this writing, the missionaries must be provided with financial pledges; however, the Mission will require funds to assist with field expense, and contributions will be gratefully received.

Many Christian people favor "Home Missions," pointing to the fact that workers seek foreign service while neglecting the ripening fields in the homeland. Here is an opportunity for effective home service, fundamental in doctrine, sound in practice and constantly supervised. Any member of the council will be happy to enter into correspondence with those who wish to make suggestions or to procure further information.

The Baptist Bulletin, The Ohio Independent Baptist, and other magazines will carry items of news interest periodically relative to plans and progress of the work.

Walter Carvin's Corner

"COOKOO THEOLOGY"

The other day I read the story of the Cookoo bird. It's a clever little lady for she lays her eggs in another's nest and allows the other bird to do the laying while she is perfectly free to have a good time. Whether the other bird is surprised to find strange looking birds when hatching time comes, I'm not sure. Perhaps she looks at the hatching and says "What strangs birds, they don't look like me." But this is just what is going on in our Baptist denomination life. It is shot through with Cookoo Theologians. They lay their modernistic theories in orthodox nests and expect us to be quiet when we see strange things happening, and not start any fuss. Any one who will take the time to read that thought provoking book by Earnest Gordon "The Leaven of the Sadducees will see just what I mean by Cookoo Theologians. The Baptists are no exception to the rule. I am told the fundamental group is the controlling group in our Baptist work and yet when it comes to a vote on the floor, the modernists carry home the bacon and yes, the whole hog. Coming home from the Northern Baptist Convention in Philadelphia where the fundamentalist leader Earle Pierce was elected president, I heard a group of modernists call it "Holy Strategy". Yes, they agreed it was time to have a fundamental man if they wanted to have peace. But "Holy Strategy" is another way of saying "Cookoo Theology". They want Holy Strategy while they lay a few more cookoo eggs in our convention. Now there are two ways of fighting this battle. One is to shoot all the Cookoo and another is to see no female lays her eggs in our Churches. For years I tried shooting Cookoo but they seem to develop faster than we could shoot them. Now I see to it that none of her eggs are deposited in our church. We do not open our doors to everything in denomination life. We even guard our membership by asking those who wish to join with us by Church letter, for their testimony. It's not enough to know you are a Baptist but we want to know what kind of a Baptist. They might be a Cookoo Baptist and that's the kind we do not want. You who are out to shoot Cookoos are welcome to it. I've changed my method. I do not intend to contribute and help hatch out such birds. Just let them hatch out their own birds.