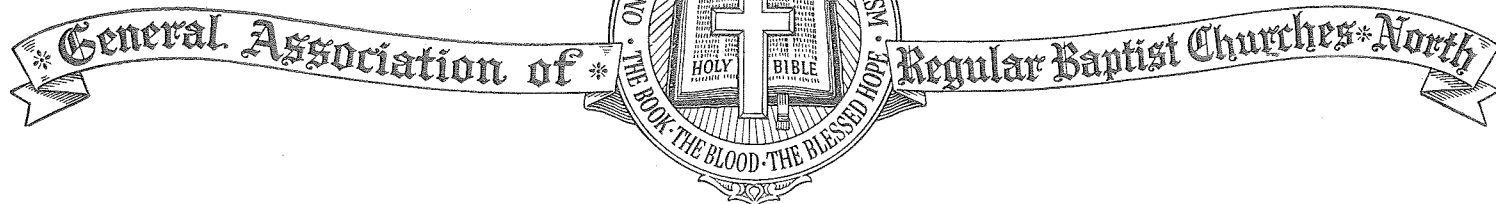


# The Baptist Bulletin



## THE TRAGEDY OF A MISTAKEN LEADERSHIP

(An Editorial)

The July issue of the Baptist Bulletin carried an editorial from our pen entitled "Northern Baptist Convention Splits Over Foreign Board." In this editorial we pointed out the futility of the move on the part of the fundamentalist brethren still within the Convention to organize a new Foreign Board to operate "within the framework of the convention."

We wish now to editorially discuss the competence of the leaders of the convention fundamentalist movement to establish and maintain such a project as is proposed in the new set-up.

In 1935 when we published our book, "Facts for Baptists to Face" we received correspondence from several of the convention fundamentalist leaders, among them Dr. Earl V. Pierce, President of the Fundamentalist Group within the convention. In his letter to me he said, "anyone who contends that the Foreign Board is sending modernist missionaries to the field is either ignorant or mendacious."

Webster's definition of mendacious says, "given to deception or falsehood."

Dr. Pierce in his letter to this editor went on to say that there had not been a single modernist missionary sent to the field since he had been a member of the Foreign Board. That was in 1935. On June 18, 1943, Dr. Pierce writes this editor again and says, "during the 12 years that I have been on the Board we have not sent out one who did not declare his belief in the fundamentals of the faith."

During all this time Dr. John W. Bradbury, editor of the Watchman-Examiner has been declaring that the situation within the Northern Baptist Convention was rapidly being cleared up and that the fundamentalists who had stayed in the convention were getting complete control of things to such an extent as to justify them in their determination to remain within the convention.

In 1941 Dr. Bradbury wrote a letter to an eastern Baptist pastor in which he says, "Under the circumstances it would not be wise for us openly to boast for there is no sense in stirring up the enemy, but to give you some idea of what has been accomplished, we have gained control of the Foreign Mission Board; have an approximate control of the Home Mission Boards; have reformed the publication society; have built up three of our largest seminaries and training schools in Eastern, Northern and Gordon, besides establishing Western and strengthening Central; . . . by our attacks have reduced Rochester, Crozier, and Chicago University Schools to a mere nominal status; obtained fundamentalist representation on all Boards and Committees of the Convention and placed an increasing number of fundamentalists in position of State Secretary and other secretarial positions. As a corporate ministry the fundamentalist movement in the Northern Convention has brought about tremendous changes and has justified the purpose of those who stay within the ranks to fight the battle through to a finish."

Early in June of this year Dr. Bradbury addressed a group of Baptist pastors in Calvary Baptist Church, New York City and informed them of the proposed new mission society and reviewed the history of the situation which made such a new society necessary. During the course of his remarks Dr. Bradbury said that modernist missionaries were being sent to the field and that 75 per cent of the missionaries who had gone to the field recently were from such schools as Rochester, Colgate, Crozier and Chicago. He said further that the majority of the appointments to positions of influence here in the home land went to the graduates of these modernistic schools. Someone in the audience arose and asked Dr. Bradbury "how long have you known these facts?" to which Dr. Bradbury replied, "for 15 years." He was then asked why he had not told the fundamentalist constituency of the Northern Bap-

tist Convention these facts. To this Dr. Bradbury made no reply. He did say later on, however, that he was admitting these facts now "to his shame."

Dr. Bradbury, Dr. Pierce and many others have been the outstanding leaders in what has been known as the Convention Fundamentalists Movement. These leaders have deliberately told their constituency that things were being cleaned up within the convention. Dr. Pierce and Dr. Bradbury and many others have over and over again insisted that modernist influences in the convention were on the decline. They have branded as "false" the charges which this editor and others have made, that modernism was still in the saddle in the convention. Now these same leaders are forced to admit that these boasted victories had not been actually gained and that furthermore they had known it for 15 years.

In 1941 Dr. Bradbury said that the fundamentalists had gained "control" of the Foreign Board. In view of what has happened within the Foreign Board in the overwhelming majority appointment of Dr. Elmer Fridell as its executive secretary it would appear that the fundamentalist "control" of the board was only a dream. What can we say as to the trustworthiness of a leadership which in 1941 says that it has control of the Foreign Board and in 1943 admits that 75 per cent of that board's appointments are from the modernistic schools and that many of the missionaries are outright modernists. What shall we say of the trustworthiness of a leadership which in the person of Dr. Pierce declares that no modernist missionaries have gone to the fields in the last 12 years, while at the same time this leadership in the person of Dr. Bradbury says that they have. What shall we say of the trustworthiness of a leadership which in the person of Dr. Pierce offers a motion to make the appointment of Dr. Elmer Fridell to the Foreign Board unanimous. At Springfield, Illinois, last May, when the board voted to confirm Dr. Fridell's appointment and four votes were registered against it, it was Dr. Pierce, the leader of the convention fundamentalist who arose and moved that the appointment be made unanimous. What shall we say of the trustworthiness of a leadership which in the person of Dr. Bradbury says in 1941 that they have reduced Colgate, Rochester

and Crozier to a "mere nominal status" and in 1943 says that 75 per cent of the missionaries going to the foreign field come from these schools.

It is this leadership which now asks the rank and file of the great host of fundamentalist pastors and churches still in the convention to follow them in another venture, namely, the creation and operation of a new fundamentalist mission board within the Northern Baptist Convention. It is the following of such a mistaken leadership by hundreds of Baptist pastors and churches which has led to the utter confusion that now reigns within the fundamentalist ranks of the convention. Pastors and churches alike do not know which way to turn. At the meeting in Calvary Church in June, after Dr. Bradbury had made his admissions, an outstanding Baptist pastor of the Metropolitan Area arose and said, "instead of organizing a new board, I move we withdraw from the whole convention. They have made a fool out of me as long as they are going to." Naturally, his motion died for want of support, but unless we miss our guess, the spirit of

that motion is going to prevail in scores of churches throughout the convention. Already the General Association of Regular Baptist Churches has received many inquiries from confused pastors who want to know what it is all about.

If we were a fundamentalist pastor still within the convention, we certainly would think twice before following this mistaken leadership any further. We refer the reader to our editorial in the July issue of the Baptist Bulletin where we discussed the utter futility and practical impossibility of operating a fundamentalist board within the framework of the convention. We repeat with renewed insistence that the only solution for the rank and file of Baptist churches and pastors who still want to be true to the historic Baptist faith is to completely separate from the apostate convention itself and to repudiate the leadership of men who mistakenly or otherwise have deliberately tried to make them believe that things were under control while at the same time they themselves knew that the situation was as wretched and deplorable as ever.

## PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

### Chapter 31

#### "SHOULD CHRISTIAN LAYMEN BE MILITANT?"

Scripture: Judges 5:15-18



"And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart. Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart. Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea

shore, and abode in his breaches. Zebulun and Naphtali were a people that jeopardized their lives unto the death in the high places of the field."

Ours is a world of vexatious issues. All who long for extended seasons of calm do so in vain. Humanity is a surging sea with its high and low tides, with its angry towering billows, with its gullies and crests, with never more than a split second of time which might be described in the language of the poet "Too full for sound or foam."

Many think of our churches as asylums of peace. This is an illusion if not a delusion.

The experience of the individual Christian should be one of peace. Peace between himself and an outraged God. Down deep in the quiet recesses of the believer's soul there should be that peace which the Lord Jesus gives. There should also be peace between one consistent believer and another. But while ours

is a state of peace as to our relationships we are at the same time summoned to ceaseless war. "For we wrestle not against flesh and blood but against principalities, against powers, against spiritual wickedness in high places." Citizens of any country may know seasons of undisturbed relations but for every Christian and the household of faith collectively there is unending combat.

This article is written with the certain knowledge that it is a matter of definite concern and earnest prayer to many a true minister of the Gospel that great numbers of Christian laymen never ally themselves in opposition to avowed evil either inside or out of the church. These paragraphs do not imply that all laymen are weak either in defensive or offensive spiritual warfare, but that all too many are. A frequent reading on the part of those who sit in the pews, of Judges chapters 4 and 5 would serve as a great soul tonic. After a smashing victory over the Canaanites who had oppressed Israel for some 20 years, Deborah and Barak being the principle military leaders in this conquest for Israel, the illustrious Deborah sang the victor's song. The song revolves around the impulses of praise to God, eulogy to willing and valorous men, and complaints against those who were weak-handed or failed to rise up in the critical hour in defense of a righteous cause. The reader will observe that the tribes of Issachar and Zebulun raised their names to immortality by marshaling all their strength to the glory of God against the Canaanites. At the same time Deborah laments that the tribes of Reuben, Dan, Asshur and the people of Gilead were either indifferent or otherwise employed. Is there a preacher whose flock is of considerable size who is prepared to say that all of his local family consists only of Issacharites and Zebulunites who are always ready to stand with him in defense of righteous principles and in opposition to known wrong in the church and the country? There has not been a decade in this present century if you were to put all the bits of time together, when there have not been life and death struggles facing all Christian churches. In some cases, the struggles were of a somewhat local character but commonly the conflict has been all engulfing and should have commanded the respect and understanding of Christians everywhere.

IT IS NOBLE FOR LAYMEN TO STAND SHOULDER TO SHOULDER WITH THEIR PASTORS IN EXPOSING AND OPPOSING EVIL. It is ignoble for a layman to say, "Please have me excused." A question fits in at this point. Why do so many otherwise fine Christian laymen shy away from local church problems and broad inter-church issues?

(1) Disbelief in the righteousness of the cause. Some people are always about a generation late discovering that right is right. Millions of evangelicals today herald Martin Luther as a kind of Generalissimo Saint. But in his own day there were no doubt millions who regarded him as the devil's first-lieutenant. Crusaders, like wisdom, are justified of their children not their contemporaries. We believe that the cure for this lack of appreciation of the merits of a righteous cause would be self saturation on the part of Christian laymen with the Bible. Knowing the Scriptures gives to one that nicety of discernment that enables him to decide when there is a real enemy to face or when it is just a straw obscuring someone's vision.

(2) Ignorance of the venomous character of the enemy opposed. It is altogether possible that after Israel as God's theocratic people had been under the iron heel of the Canaanite with his 900 chariots of iron, great numbers in different tribes had come to think of that as the normal state. Any resistance could readily be interpreted as misdirected zeal and the work of trouble makers. We believe that a layman is lacking in common honesty and moral integrity if he does not take the trouble to learn whether there is anything wrong, "In Denmark." All radio fans are accustomed to hearing the words in question form "True, or False?" If a pastor should say that a person or a block of people in his church are standing in the way of the flood tides of a spiritual awakening, what he says is true or false. Were I a layman I should take the trouble to find out. When a writer or a preacher says that the campuses of institutions of higher learning are destructive of Christian faith and American standards of excellence it is true or false. Were I a Christian layman I should take the trouble to find out. When anyone as an editor or a public speaker names a religious Council which claims to speak for about 20 per cent of the Ameri-

can population, as being subversive in its effects upon our country, unitarian in its pronouncements, tyrannical and dictatorial in its plan of operation, were I a Christian layman I should take the trouble to find out. A better business bureau, had as its slogan, "Before You Invest, Investigate." Does the layman who reads these lines have coming regularly to his home a Christian journal that will keep his eyes open as to all current Christian issues? Does he go to places where he can learn the facts?

(3) Fear of Consequence. Too many Christians simply do not have a stout heart for the occasion. One often wonders where all the Christian laymen were, supposedly some 3,000 of them, in Jerusalem on the day when Stephen defied the enemies of the Cross and declared the Truth of God at the peril of his own life. Our day is blighted with pragmatism. There is still a fear sometimes in the pulpit, sometimes in the pew, that if one stands out openly, or is unguarded in the way he declares himself he may be expelled from the synagogue. John 9:22. Sometimes persons who are otherwise rather strong show weakness in the face of moral crises. "Nevertheless among the chief rulers also many believed on Him but because of the Pharisees they did not confess Him lest they should be put out of the synagogue." In war times we see hourly evidences of how men act a certain way, not because of any conviction to sustain them but because of genuine fear of consequences. Patriotism is not nearly as universal as the surface would indicate. People dread reproach. People fear sustaining further losses or being placed under more rigid restrictions therefore there is something similar to compliance. No one is a real Christian soldier, walking in the footsteps of Jesus Christ, if he inquires before he takes his stand, "Will I in this position have the wind to my back or my face?" A layman simply lacks genuineness if he says, "I do not want to wear a certain label, because if I do I shall disturb my business relation, I shall be misunderstood by relatives, I shall lose prestige with my Alma Mater, or I shall be checked in my own personal ambition." Let these words from the Lord ring in the soul of everyone of us. "Them that honor Me I will honor." Any Christian should stand with those who are defending Bible principles and resign

himself to the consequences.

(4) False concepts of peace. People in our day greatly over-rate the value of peaceful relations among men. The Bible does plainly say that we are to, "endeavor to keep the unity of the spirit in the bond of peace." It does not say that we are to endeavor to keep unity but it does say we are to endeavor to keep the unity of the spirit. That means of course the unity of the Holy Spirit and the only kind of unity that the Holy Spirit could endorse would be that kind that would obtain among people who render a common loyalty to Jesus Christ and the Word of God. Any other kind of unity is but a figment. Furthermore God is bringing about His purposes in a disordered, criss-crossed, confused world. It is even the case that God brings about His designs in a church which is not famous for united action. God is not dependent upon undisturbed routine and unanimity of action. If the church buildings could be listed which have been the centers of the most numerous conversions it would likely be found that they have also been the scenes of much conflict, misunderstanding and disunity. In fact where there is life there will be action and where there is action there will be friction. A certain preacher, once in a place of great leadership in the land, was reported to have finally surrendered his arms against liberals in the churches, on the position that fighting the foe lessened his power in soul winning. Jesus Christ and the apostle Paul are living rebuttals to that foolish conclusion. Let anyone read prayerfully Matthew 23 and Acts 13 and see whether Christ or one of His followers must live in acquiescing silence toward enemies to be spiritually vigorous and effective in the soul winning ministry. Many Christian laymen, for which we thank God, are now enjoying a goodly measure of results in presenting the Gospel to others of their own walks of life. We are thoroughly convinced that they would lose nothing in power or prestige if they would at the same time put on the whole armor of God and stand openly against the wiles of the devil. Certainly, to say the least, they should not be found consorting with the enemy. King Jehoshaphat was a great man and commonly properly allied, but on one occasion he stupidly slipped over into the camp of the enemy and was stoutly rebuked, "And Jehu the son of

Hanani the seer went out to meet him, and said to King Jehoshaphat, shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord."

OURS IS AN HOUR OF PONDEROUS ISSUES. There should be no Danites to remain in ships, or Asherites to continue in leisure by the seashore, while Zebulunites and Naphtalites jeopardize their lives unto the death in the high places and in the fields. You cannot appoint someone else to be your substitute in wielding the sword of Truth any more than you can name one who is to be your substitute in approaching the Throne of Grace. A Christian layman remarked sometime ago that over at his church they had a "Fighting parson." The regrettable thing about the remark was that his pastor was hardly worthy the distinction, and had he been he had no church to stand with him despite the claim to a membership of 1,000. Such a preacher and such a church standing solidly for the Gospel, the Bible and in open opposition to moral and spiritual error could have been a great leader for righteousness. Any church needs more than a "Fighting parson." It needs a kindly, generous consecrated and yet spiritually, war-like congregation.

Laymen with a sound Christian experience and conviction should mobilize. They should mobilize and array themselves against the forces of carnality and worldliness in their churches. They should enlist in the battle against faith deniers and compromisers in the pulpits. They should rise up and throw off the shackles of remote control systems in the various states of the Union or in some National headquarters. They should rise up in rebellion against 20-minute diddy talks on Sunday morning concerning everything but Jesus Christ and His blood. They should cast out literature which pollutes the mind and lowers the standards of the churches. They should refuse to support with their possessions boards of missions and missionaries who are not heroically committed to the faith once for all delivered. They should pull out of camps of unitarianism, liberalism, humanism, and pacifism. They should be found in the company of such organizations as the American Council of Christian Churches designed to properly represent true evangel-

icals at the seat of American government and to withstand the encroachments of the Federal Council of Churches of Christ in America.

All of this can be done without any interference of one's fellowship with the Lord Jesus or His own personal contribution to the spread of that Gospel which is the power of God unto salvation. Are you a Rubenite or a Zebulunite? It is recorded to the never dying credit of certain ones:

"They climbed the steep ascent of heaven  
Through peril, toil and pain  
Oh God to us may grace be given  
To follow in their train."

### THE MATTER OF CHAPLAINS

The American Council of Christian Churches is recognized through its Commission on Chaplains as a certifying agency for chaplains in the Army and Navy for qualifying candidates from the ranks of the General Association of Regular Baptist Churches. At the annual conference in Johnston City last May, we received a quota of seven chaplains. This quota has been filled and last month we were informed that, while there was no definite quota set for the Association, yet we were requested to send in all the applications that we could secure. The government is sadly in need of chaplains and the Northern Baptist Convention is far behind in filling its quota. The result is that the chief chaplain in Washington has said that if we can produce the chaplains they will take them regardless of quota.

We are printing herewith a copy of the latest bulletin from the War Department concerning the qualification of chaplains. According to our understanding of this latest memorandum any Baptist preacher who has a B. D. or Th. B. degree or is a graduate of a recognized theological seminary and has in addition three years of full time pastoral experience may qualify as a chaplain in the Army. We have received indirect word that the Johnston City Bible Seminary is now recognized by the department and if this is the case it would mean that any graduate of the Baptist Seminary with three years experience could qualify as a chaplain.

We urge Baptist pastors who

can qualify to give serious thought to the matter and to seek the guidance of the Lord as to whether or not He would have them enter this much needed field of service. The memorandum from the War Department follows:

WAR DEPARTMENT, ARMY  
SERVICE FORCES

15 July 1943

Office of the Chief of Chaplains,  
Washington

MEMORANDUM OF INFORMATION:

A candidate for appointment as chaplain, Army of the United States, must fulfill the following requirements:

1. Be a male citizen of the United States or of a cobelligerent or friendly country.

2. Have reached his 24th birthday and not his 50th birthday.

3. Be engaged in the active ministry.

4. Have an acceptable ecclesiastical indorsement as an ordained clergyman from his denomination or its duly recognized representative or agency. Under this provision, a clergyman who is teaching in a denominational or religious school is eligible for appointment; ordained clergymen, actively engaged in the ministry and also teaching in other than a denominational or religious school, may be considered for appointment as the needs of the service may warrant.

5. Submit such evidence as may be required of educational and professional training under one of the following categories: (Note: Full-time pastoral experience is interpreted as preaching or pastoral service each Sunday and such week-day services, weddings, funerals, visits to the sick and other pastoral calling).

a. A. B. or B. S. degree and B. D. or Th. B. degree, or graduation from both recognized college and seminary courses and 1 year full-time pastoral experience.

b. A. B. or B. S. degree, or graduation from a recognized college and 2 years full-time pastoral experience.

c. B. D. or Th. B. degree, or graduation from a recognized theological seminary and 3 years full-time pastoral experience.

6. Clergymen who augment their salaries through business and pro-

fessional occupations, but who are regularly engaged in a full-time pastoral experience, must present evidence of a regular and sustained ministry in this pattern.

7. For the time being, a limited number of applications for appointment from applicants between the ages of 50 and 55 years are being accepted for consideration *as the needs of the service may require*. Such candidates must educationally qualify under par. 5, a, above, be physically approved by the Surgeon General for *general service*, and be specially indorsed by their denominational agencies.

8. Each candidate must pass a final type physical examination, which is obtained gratis at a military post where such facilities are available, when authorized by the Chief, Chaplains Branch, of the Service Command in which the applicant resides.

(Signed) William R. Arnold  
Chief of Chaplains

"A FOOL FOR CHRIST'S SAKE"

I Corinthians 4:10

Some are fools for love's sake,  
Some are fools for wine;  
Some their pay in full take  
Feeding with the swine.

Some are fools for wit's sake,  
Some are fools for fame;  
Some are fools for lust's sake,  
And glory in their shame.

Some are fools for fun's sake,  
Some are fashion's slave;  
Some their all on self stake,  
Cruel as the grave.

Some are fools for wealth's sake,  
Some for power too;  
I'm a fool for Christ's sake,  
WHOSE FOOL ARE YOU?

By Theodore W. Holtorf.

PAGAN

New York City has a population of seven million. Its 1,074 churches have a membership of 554,000. Thus, only 7 per cent of the inhabitants are Protestant church people. Of this number it is estimated that only 40 per cent actually attend services. In other words, about 2 per cent of New York's total population will be found at church on an average Sunday. America's largest metropolis has gone pagan!

—"Christian Digest,"

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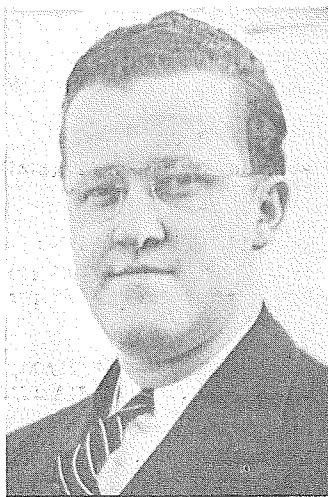
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# STUDIES IN FIRST CORINTHIANS

By KENNETH R. KINNEY\*

## Lesson III—1st Cor. 2:1-13



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

### WHAT CHRISTIAN WORKERS OUGHT TO KNOW—vs. 1-8

Preaching or witnessing Christ is the most peculiar of all vocations into which a man can direct his efforts. Peculiar in that it deals with that part of man which is caught in the sleep of death, from which it so sorely needs to be awakened, but to which awakening efforts man is slow to respond as though under an anesthetic, or like one coming from under the effects of such, is irrational, since it is extremely difficult for the "unsaved" to think straight on matters that relate to spiritual things. From 1st Thessalonians 5:23 we learn that man is comprised of "body, soul, and spirit." Through his body man has 'sense' consciousness for with it he touches, he tastes, he handles. Through his soul he has 'self' consciousness for it is in this realm of man's makeup that his appetites and his emotions play. Through his spirit he has 'God' consciousness, since it is in the realm of the spirit that man's religious nature operates. When men are appealed to from the standpoint of the physical or the material they readily respond because they are physically alive to such appeals. When the appeal is to their appetites or the emotions, they readily respond, because they are emotionally alive. But . . . when the appeal is to the spirit, there is a noticeable LACK of response which has caused not a few to won-

der why. The answer to which is, of course, as written in Ephesians 2:1, that men by nature, as constituted at birth, are "DEAD" to things spiritual, being children . . . "dead in trespasses and sins." Hence the difficulty of the task falling to the lot of those who give themselves to the work of the Gospel. Let none suppose it to be an easy task, it is the world's hardest. HOWEVER . . . it is not a hopeless task for: "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." There are, however, certain things which should be known if one is to receive the needed help in the performance of this most difficult of all tasks, the winning of men to Christ. These matters are those which are before us in the first eight verses of this 2nd chapter of 1st Corinthians.

### I. THE CHRISTIAN WORKER SHOULD KNOW HIS SUBJECT.

Vs. 1-2. . . "And I, brethren, when I came to you, came not with the excellency of speech or wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified." These words are apparently written in the light of the preceding chapter in which the Apostle has declared that God has sovereignly chosen to "save" men by the simple expedient of the "preaching of the cross." So, says he, "upon coming to you I have determined to forget the language of the philosopher, of the worldly wise, and, so far as my Christian witness is concerned, tell only the story of Christ and the Cross." These latter words, "and Him CRUCIFIED" are not without their significance, and especially so in these days of rampant protestant religious modernism when so many are preaching a Christ impotent to save, presenting only the SOCIAL aspect of Christ's ministry. There is no doubt that Christ strongly denounced in His ministry and later through His Holy Spirit, the inequalities men suffer due to social injustices. Then as now there were those who suffered want in the midst of plenty. Some were starving "for the crumbs which fell from

the rich man's table," and we may be sure that the Christ was moved for them. But too many have failed to discern the PRIMARY reason for the coming of the Son of God, thus preaching Him only as the apostle of a more MATERIALIZED abundant life, and in such preaching the essential fact that Christ came not to minister primarily in the sphere of the material and the temporal, but in the SPIRIT, which, apart from the regenerating word of the Spirit of God based upon Christ's DEATH, and BURIAL and RESURRECTION, is presently and eternally, LOST. So said the Lord Jesus Himself, declaring: "the Son of Man is come to seek and to save that which was LOST," which, as we have already seen from Ephesians 2:1, is man's SPIRIT, which is revealed to be "Dead in trespasses and sins." And for man in such need, only a Christ "crucified" . . . a Christ "bearing our sins in His own body" . . . a Christ "dying, the Just for the unjust," will do. Hence, the Christian worker needs always to remember that he has no other remedy for men in their sins than the One preaching of Paul in the long ago. Realizing this, we will be able to appreciate something of the Apostle's fear of getting away from that subject, as he says, "And I was with you in weakness and in fear, and in much trembling." But in addition. . .

### II. THE CHRISTIAN WORKER SHOULD KNOW THE PROPER METHOD.

Vs. 4-5 . . . "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God." Paul never "got up" a sermon. He wasn't worried about what men should think of his philosophy, but of His Christ. He didn't concern himself with what men should think of his logic, but His Saviour. HIS concern was with the words his Lord would have him speak with burning tongue kindled from a heart on fire with the love of God and of lost souls. Men might tear his philosophy to tatters and weave rugs of ridicule out of the rags . . . they might despise a Saviour Who permitted Himself to be "taken by wicked hands and crucified and slain" . . . they might look with disdain upon a minister who spoke simply and demanded

not that the people should make a "god" of him. His only concern was that he might speak and preach "in demonstration of the Spirit and of power," because Paul knew that the Gospel WORKED. It had worked in HIM, and in many to whom he had ministered. So he dared to speak God's Word, as someone has put it: "though every man be a lion, and every town a den of lions." So Paul labored after this fashion to the end that man's "faith should not stand in the wisdom of man, but in the power of God." And this is important. The converts may be fewer, but the results will be better, for men, THUS won to Christ, and thus established in the "faith," will be able to stand on their OWN "spiritual feet." It is the will of God that Christians should be able "to give to every man that asketh a reason for the hope within," but alas, too few are able thus to do, to the dishonor of God and the hurt of the Christian faith. So we gather that the method of the Christian worker is simplicity itself, dependent upon the instrumentality of God's word as simply spoken, by men with a passion for souls. But there is another side to this picture of Christian witnessing, for it not infrequently happens that the Lord's servants are privileged to minister to the spiritual needs of those who are "in the faith," or farther advanced in spiritual knowledge, hence, . . . . .

### III. THE CHRISTIAN WORKER SHOULD LEARN TO CAREFULLY DISCERN HIS AUDIENCE.

Vs. 6-8. . . "Howbeit, among those that are spiritually mature, I do teach philosophy; though not the philosophy of the present age, nor of its rulers who are coming to nought. No, it is God's wisdom that I utter, that hidden wisdom which God has decreed before the world began, unto our glory. None of the rulers of the present age understand it, for if they had, they would not have crucified the Lord to Glory." (20th Cen. trans.) In these words the Apostle is saying . . . "there is more to Bible Christianity than many suspect. Bible Christians know more than the world credits them. There is an alphabet to the Christian faith, but there is also a fluency of speech and knowledge that the world's wisest cannot grasp. A wisdom which is a "mystery" to any and all but well developed Christians. A wisdom which, lacked by the rulers of this world, led them to the rejection of

the Christ, (and which is TODAY producing the same result). But a wisdom which, spoken to those spiritually mature, brings a "glory" to them which will know its final and complete fulfillment in that day when they shall see "face to face" the One Whom they now love though as yet He has not been seen of them."

Now the vision changes, and we have presented, not the ministry of God's word so much to OTHERS as to the Christian's SELF, as the Apostle deals with

### THE TREASURY OF TRUTH

Vs. 9-13

As we have seen, the message of LIFE to those unregenerate is simplicity itself, and necessarily so, since ONLY in such simplicity can men be made to understand that which we designate "Gospel Truth," but to the believer all is different. To such, God opens up the storehouse of His spiritual treasury, and the method He employs . . . the key that unlocks this treasury is before us in these verses. Note first that. . .

#### I. GOD'S TRUTH IS NOT HUMANLY DISCOVERABLE.

Vs. 9. . . "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." The imagination of man seems limitless. In a most amazing way man permits it to run riot. It is declared that all of the astounding mechanical conveniences in common use today are but the essence of what man has FIRST imagined. And that his imaginings border on genius in many instances, none but the cynical will deny. But, says the Apostle, no MAN ever saw . . . or heard . . . or IMAGINED, the well-nigh incredible blessings which God has prepared for those who are "prepared" to enjoy them. Unbelief often scoffs at the Christian's hope concerning the hereafter. The gates of pearl, the streets of gold, the city foursquare, revealed as peculiar to the HEAVEN, prepared of God for His own are more frequently than not, the object of the world's ridicule. "Sitting on a cloud playing a harp" is not an infrequent expression of the world for evidencing its contempt of the believer's view of heaven. Why? "Because eye hath not seen, nor ear heard, neither have entered into the heart of man,

the things which God hath prepared for them that love Him." Indeed the secrets of God are not humanly discoverable. Yet, they may be known for. . .

#### II. GOD'S TRUTH HAS BEEN REVEALED BY HIS SPIRIT.

Vs. 10. . . "But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." This verse must not be divorced by its predecessor if we are to get the fulness of God's revelation concerning the "Treasury of Truth." It is not that Christians cannot know the "things which God hath prepared for them that love Him," BUT . . . that they cannot know them apart from the Scriptures, which is to remind us that there is no enlightenment in spiritual matters except by the Holy Spirit through the Scriptures. If men are to be SAVED . . . if believers are to GROW spiritually, it MUST be in this manner. Human genius and wisdom will not avail. See then the unhappy estate of those who never study the word, to whom that word is not preached. Think of the sermons "gotten up" each week in which there isn't an ounce of Scriptural enlightenment to be found, to say nothing of the fateful conditions of those who DENY the integrity of the Scriptures in the name of worldly wisdom. But thank God for the comforting, encouraging and enlightening effect of the Scriptures in the lives of those who "study to show themselves approved unto God . . ." When their Christian dead are laid away they "sorrow not as others which have no hope!" As conditions on the earth wax worse and worse then they "lift up their heads knowing that their redemption draweth nigh." When perplexing problems arise and there are none to help there comes the promise, "whosoever followeth Me shall not walk in darkness but shall have the light of life." And so, with every part of the believer's life and every experience through which he goes. The "Treasury of Truth" Spirit-revealed, effects its comforting, healing ministry. There then follows. . .

#### III. THE ARGUMENT FOR SUCH A REVELATION OF THE TREASURY OF TRUTH

Vs. 11-12. . . "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of

the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." When, in the beginning God created man, He created him a SPIRIT living in a human BODY, therefore God is called the "Father of Spirits," and that "Spirit" is the real man, the personality which differentiates between the lowest man and the highest type of animal. This is the "missing link" for which the evolutionist has long sought, not "missing" in the MAN but in the ANIMAL, and that, because God made them so. "All flesh is not the same flesh: but there is one kind of flesh of MEN, another flesh of BEASTS, another of FISHES, and another of BIRDS" (1st Corinthians 15:39). In the flesh of MAN ALONE did God implant a PERSON . . . A PERSONALITY, capable of "knowing the mind" of the individual, as it is written: "What man knoweth the things of a man, save the spirit of man which is in him?" That is, how can one know what is in another's mind, except he be told by the individual? The answer is obvious, he cannot. That is what is proven in effect when one says of another: "I gave him a piece of my mind." And this is the principle upon which the mind of GOD is made known, as it is written: "even so (in like manner) the things of God knoweth no man, but the Spirit of God." Which is to say, that as man's spirit knows HIS mind, so the Holy Spirit knows the mind of GOD. Then, in order that the Holy Spirit may reveal to MAN the "mind of God," God places Him, the Holy Spirit, within the heart of MAN through the "newbirth," as it is written: "Now WE (Christians) have received . . . the Spirit which is of God: that we might know the things that are really given us of God." In Isaiah 55:8-9 it is written, speaking of God: "For My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." And in these "thoughts and ways" of God are those things which "eye hath not seen, nor ear heard, neither imagined by human heart," which the Spirit of God, Who "knows what is in the mind of God," delights to reveal to Christians, as He opens the "Treasury of Truth," taking the things of God and making them real unto us. But best of all perhaps, is the fact that, . . .

#### IV. THESE TREASURES OF TRUTH ARE AUTHENTIC.

Vs. 13. . . "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Here the Apostle plainly claims VERBAL inspiration for the Scriptures. The Bible never undertakes to PROVE verbal inspiration. It merely ASSERTS it and defies any man to disprove it, and which, incidentally, NO MAN despite repeated attempts, has never been able to do. The Scriptures are like the LORD of the Bible Who said to His opponents, "which one of you convinceth Me of sin?" It couldn't be done, and no more can the Scriptures be proven other than they are, the WORD OF TRUTH. Therefore, the "things which God hath prepared for them that love Him" are not merely a HOPE but a REALITY. Not merely a WISH but a CERTAINTY, and it should be the chiefest delight of God's people to: "compare spiritual things with spiritual," that is, "talk of spiritual things with those that are spiritually minded," for so is the literal meaning of this phrase. What delight NOW, in this world of woe, in this world of unbelief, which "obeys not the gospel of Christ," to find those "of like precious faith," who "speak the Christian language," and together talk of those things "commonly believed among us!" It is written that: "our citizenship is in Heaven," but we are now "strangers and pilgrims" in the earth. How good then, to "run across somebody from home" with whom we may enjoy fellowship. Such is the privilege of those who have been saved through faith in Christ. And how God's people need such fellowship in these days. May it be given to those who read this, to increasingly seek the fellowship and place of assembly of such ones while "we look for that blessed hope and glorious appearing of the great God and Saviour, Jesus Christ."

#### BOOK REVIEW

V. C. OLTROGGE

"PRAYER — asking and receiving," by Dr. John R. Rice. 5½ x 8 inches, cloth, price, \$1.25. Sword of the Lord Publishers, Wheaton, Ill.

This well advertised volume merits every commendation it has received, and more. It is not 'just

another book on prayer' as your reviewer confesses he first accepted the news of its publication. It is a heart-searching, soul-probing, unbelief,-rebuking, faith-stimulating, prayer-encouraging manual. It is expository, historical, biographical, practical. Its style is conversational, the characteristic preaching manner of its author.

God is exalted into His rightful place as a prayer-hearing and prayer-answering God. His children are stimulated, by the free invitations He has given, to ask Him for their wants and needs, and to expect a reply! No item is too great, no problem too small to win His attention and action if He is sought diligently, in faith believing.

The mutilation of the Bible's prayer promises on the hard ground of ultra dispensationalism, is seen as without adequate justification in the light of both the unchangeableness of God's character, and the demonstration of His faithfulness in answering prayer today as He did yesteryear.

Prayer hindrances are faithfully and kindly dealt with, and the heinousness of prayerlessness is presented as the Christian's chief sin and the greatest cause of heart-break to God the Father.

Anyone reading this book with sincerity of purpose will have a new prayer life!

\* \* \* \*

"MAN OF LIKE PASSIONS," by Richard Ellsworth Day. 5½ x 8 inches, 200 pages, cloth, \$1.50. Zondervan Publishing House, Grand Rapids, Mich.

Dr. Day's reputation as a biographer of Christian men is well known. As in his life of Spurgeon, "The Shadow of the Broad Brim," and in his life of Moody, "Bush Aglow," so in this life of Finney he has provided a dramatic narrative of one of God's mighties. His style is somewhat out of the ordinary, quite unlike the customary detailed and exhaustive biographies by other authors; but it is easily and quickly readable, and give a most inspiring though human-like portrayal of the man, Charles G. Finney. It also contains several art photos of oil paintings of Finney which will be of interest to every reader.

**DON'T LET YOUR  
SUBSCRIPTION  
EXPIRE**

# STUDIES IN GENESIS

By J. IRVING REESE

## Lesson XV

### THE KINGSHIP OF JEHOVAH MANIFEST

#### Chapter 7:1-24



**INTRODUCTION:** The Revised Version of Psalm 29:30 reads, "Jehovah sat as king at the flood; yea, Jehovah sitteth as king forever." Note that throughout this seventh chapter the name "Jehovah" is used, it is God's covenant name; the word "covenant" is first used in chapter 6, verse 18.

#### I. JEHOVAH'S SOVEREIGN INVITATION, verses 1-6:

A. "Come." God did not command Noah to go into the ark, he invited him.

God always goes before His people, in John 10:4 our Lord says of the good Shepherd, "When He putteth forth His own sheep, He goeth before them." God was in the ark before ever He invited Noah in, it may have looked dark and foreboding within that strange craft and humanly the future was very uncertain, but God was within the shadows and bidding His child be unafraid. It reminds one of the word in Exodus 20:21, "And the people stood afar off, and Moses drew near unto the thick darkness where God was."

You will find a fruitful study in the gracious "comes" of the Bible, as Isaiah 1:18; Mark 1:17; Matthew 11:28-30; Revelation 22:17.

#### B. Noah's sailing papers.

"For thee have I seen righteous before me in this generation."

1. God gives Noah a seven-fold commendation. (1) A just man, 6:9; (2) Upright among his contemporaries, 6:9; (3) Walked with God, 6:9; (4) Obedient, 6:22; 7:5-9; (5) Righteous before God, 7:1; (6) A man of faith, Hebrews 11:7; (7) Preacher of righteousness, II Peter 2:6. But remember that all Noah had he had because of grace, "Where is boasting then? It is excluded. By what law? of works? Nay: by the law of faith,"—Romans 3:27, see also I Corinthians 15:10 and Ephesians 2:7-10.

#### C. Creation shared with man in grace.

As nature was involved in the fall of man so it is given it to share in the grace manifest to him, com-

pare Genesis 3:17-18 with Romans 8:18-23.

D. *The invitation had a time limit, "yet seven days."*

"Seven" is the number for divine perfection, and the limits set to the proffers of grace are as much a part of that perfection as is the grace bestowed. II Corinthians 6:2; Hebrews 4:7; Luke 13:24-28.

E. *Noah's response to the invitation was complete, 6:22 with 7:7.*

1. That he was moved by "fear" as well as "faith" is interesting, in Hebrews 11:7 we read, "By faith Noah, . . . moved with fear, prepared an ark." It is a good thing to fear God, we see very little evidence of it today even among professing Christians; God is blasphemed by the world and slighted by the Church. Modernism with its emphasis upon the love of God apart from any emphasis on His justice has built up an entirely false concept of the Deity of heaven. God is not tolerant toward sin; He cannot look on evil with allowance, whether that evil is in the lives of His own children or the children of the Devil. The Church needs to read again James 4:1-11. The wise man under divine inspiration declared, "The fear of the Lord is the beginning of knowledge." Noah feared and was saved, his contemporaries jeered and were lost.

2. Response to the invitation meant for Noah and his family the abandonment of all that was outside the ark. There is a mighty spiritual lesson here. To be saved one must abandon every other means and method and rely solely upon the ark of God's free grace. There is also a lesson for the Believer: If we would be pleasing to our Lord we must have no hold on the perishing, judgment bound things of earth. It was none other than our Lord Himself Who said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my

disciple. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." This is comparatively easy if we, like Noah, have really believed God about the coming Judgment and have caught a real glimpse of Him.

"Just turn your eyes upon Jesus,  
Look full in His wonderful face,  
And the things of earth will grow  
strangely dim  
In the light of His glory and  
grace."

#### II. JEHOVAH'S SOVEREIGN PRESERVATION, verses 7-16:

A. *Noah was safe the moment he entered the ark.*

1. So today the soul that trust God's promise is immediately and eternally safe, John 5:24.

B. *Noah's family was saved with him.*

This included two groups—those related to him by birth and those related by law—suggestive of the Church and Israel, but in the last analysis all were saved because of a blood relationship to him, so it is the blood that makes salvation sure to all both Gentile and Jew. A little more clear, perhaps, is the fact that these were saved solely upon their relationship to him, nothing is said of their faith or works, the spiritual counterpart of this is found in Ephesians 1:3.

C. *The preservation of those in the ark rested with Jehovah.*

The statement of verse 16, "and the Lord shut him in," is better translated, "Jehovah covered him round about," that is while in that ark they were completely surrounded by Deity, surely no flood-waters or any other judgment could reach ones so securely sheltered. Does it not remind you of John 10:28, 29? The Believer today has also been covered round about by Jehovah. See also Psalm 91:1-4 and Colossians 3:1-3. Oh, how many there are who have been shut into the ark of God's salvation, whose lives are hid with Christ in God, that still worry and fret as to whether they will "make it through," fearing always lest some little inconsistency in a careless or weak moment will forever rob them of their salvation, now sadly foolish these! How much of the sweet peace of believing they are daily missing. As Noah and the members of his family could not get out of the ark after God shut

the door, because they were covered round about by God Himself, no more than we who by faith have embarked in the Ark, which is Christ Jesus. Believe it, troubled heart, and lie still, safely sheltered and kept by Omnipotence!

### III. JEHOVAH'S SOVEREIGN DEVASTATION, verses 11-24:

#### A. "*Jehovah sat as king.*"

The several acts connected with the flood were all divine, thus relieving Noah from the charge of cruelty regarding the people destroyed, "*Jehovah sat as king.*" So in this day the Christian is responsible only to warn sinners of the coming doom and invite them into the Ark of safety, the results are with God.

Note: Monogamy is emphasized here in connection with both man and beast.

#### B. *The date of the flood.*

1. After Noah entered the ark, verse 13. God cannot visit judgment upon the ungodly until His own are secure, this is seen in the case of Lot and Sodom, Genesis 19:22, and the 144,000 of Israel during the Tribulation, Revelation 7:3. This is an inferential proof at least that the Church will be taken out of the world before the judgment of the Tribulation while Revelation 2:10 and other scriptures certainly support it. Matthew Henry wrote, "Those that keep themselves pure in times of common iniquity, God will keep safe in times of common calamity; those that partake not with others in their sins, shall not partake with them in their plagues."

2. Six hundredth year of Noah's life, about 1656 years after creation, authorities reckon it to have been in November after the year's harvest was in.

#### C. *The means\* of the flood,* verses 11, 12.

1. "The fountains of the great deep were broken up." (1) God keeps the sea in storehouses, see Psalm 33:7; 104:9; Job. 38:9-11. These vast magazines are but illustrations of the fathomless resources of our limitless God. (2) The command of Genesis 1:9 was reversed. God is never limited by His own laws; He is sovereign, not the laws.

2. "The windows of heaven were

open." (1) God has His treasures in the clouds also, see Job 38:22, 23; 26:8. (2) The "waters above the firmament" were released; it had not rained before this time, Genesis 1:7; 2:5, 6.

#### D. *The extent of the flood,* verses 17-24.

1. All the earth — "under the whole heaven"—22½ feet above the highest mountain. Some try to limit the area of the flood to that section of the earth we know as the Middle East. It is always dangerous to tamper with God's word, and the complete immersion of the earth as described in the account is fully within the realm of possibility, most especially if you postulate God.

2. "All flesh died . . . every living substance was destroyed." God's judgments are complete and sweeping.

#### E. *The credibility of the flood.*

We have already briefly touched this above, I only want to add that ancient traditions of the nations; fossil deposits and recent excavations all support the Bible report of the deluge, none tend to disprove it.

**CONCLUSION:** The great typical and prophetic lesson of the story is, of course, the preservation of the believing remnant of Israel during the Tribulation period.

### DOUBTFUL THINGS

Spurgeon

Strict walking is much despised in these days but rest assured it is both the safest and happiest. He who yields a point or two to the world is in fearful peril. He who eats the grapes of Sodom will soon drink the wine of Gomorrah. A little crevice in the seabank in Holland lets in the sea and the gap speedily swells until a province is drowned. Worldly Conformity in any degree is a snare to the soul and makes it more and more liable to presumptuous sins. Things doubtful we need not doubt about. They are wrong to us. Things tempting we must not dally with, but flee from with speed. Better be sneered at as a Puritan than be despised as a hypocrite. Careful walking may involve much self-denial, but it has greater pleasures of its own.

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

## ASLEEP WHILE JESUS BLEEDS

By DR. R. L. POWELL

Three times our Lord came from the unutterable agonies of the sufferings in Gethsemane to find His disciples sound asleep. I have often read these words about our Lord's experience here and wondered how the followers of the great Teacher could give way to bodily weariness in the face of the most significant hour in human history, but there are some things which I have learned in the school of experience which make me realize that they were acting in harmony with what His disciples have ever done in many another time of distress.

These dear friends of the Lord Jesus were just plain human beings, with all the frailties and weaknesses of such a natural condition of life, and being such they seemed not to sense the severity of our Lord's testing time. Nor were they able to bring themselves to a wide-awake state of heart and mind. Their bodies were tired their minds were partially blinded and their hearts were cold. In face of such companionship our Lord Jesus went into Gethsemane—into the blood-letting experience of His greatest test there. In this setting we find Him crying out to the Father, "If it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." (Matt. 26:39). Luke tells us that "His sweat was at is were great drops of blood falling down to the ground." The whole majestic hour of decision for the full measure of sin-bearing had come upon Him. The blood of redemption was soon to be poured out. The whole universe was standing still to see what the Lord of Glory would do with so great a problem. But while He entered into this gigantic struggle all alone, bleeding out His life through the very pores of His skin, the disciples who had been with Him these years fell asleep on guard duty.

Another grim and awful hour in the history of time has come. The world is passing through a terrible time. Jesus is figuratively bleeding again in agony over this spectacle of world-wide murder, rape, deceit, destruction and starvation. Yet the very people who must have a great understanding of the heart of Christ are apparently asleep. It has seemed to this writer that there

\* A study of "The Canopied Earth" by Howard W. Kellogg, published by Research Scientific Bureau, Los Angeles, will be found suggestive here.

has not been a time in years when Christian people were as callous in heart as they are right now. They seem to sleep in soul. You talk about "soul sleep" which some of these isms teach as a doctrine, to the effect that when a Christian dies his soul goes to sleep in unconsciousness until resurrection, that isn't anything compared with the soul sleep of living Christians when a world-tragedy is being enacted. We are not talking about the bodily weariness of some of our dear saints, we know they are being driven day and night—but the thing that disturbs us so profoundly is the lethargy, indifference, coldness, absenteeism, tearlessness, prayerlessness, inactivity, sleepiness, burdenlessness, disobedience, carelessness, forgetfulness, ingratitude, firelessness, stupor, deadness, hopelessness, heartlessness, unresponsiveness and the Amenlessness of our average congregations. The only thing that seems to arouse a present-day crowd is a prize fight or a war scene on a screen. One of the most deheartening things that any human being ever tried to do is to preach to a congregation of soul-sleepers. No one shouts, says "Amen," responds with heartiness to the great truths of God's Word or even gets emotional unless a sob-story is told. Talk about breaking the heart of the preacher, that's nothing compared with what such a state does to the heart of Christ. We are asleep while He bleeds again over a lost world. We are satisfied with things. We are filled to overflowing with prosperity in material things. We can get awfully excited about food rationing, shoe coupons, tax payments or the coal strike. We can even listen to the news broadcast about some of the theatres of war, but that the world is going to hell at a clip never before witnessed by any living soul is a matter of course. We simply expect that to happen. The preacher, and the deacons, and the Sunday School teachers, and the leaders of other groups are ALL lagging behind in this great and tragic hour. This preacher knows that he is to blame for any spiritual lack in the church to which he ministers, but he is determined to face the problem with heart and soul to change the situation by the grace of God. He may be blameworthy now, but if he stands by in indifference in the face of such conditions, not warning, pleading, praying and

weeping over the plight of himself and his people, he will be a criminal before high heaven. Oh God, wake us all up before it is too late to do something about our day and generation. Help us not to sleep on. Give no rest until we have met our problem and done our honest duty. Visit us in the power of the Holy Ghost so as to enable us to do our full duty. May we have a real Holy Ghost revival that will stir us all to the bottom of our hearts.

Jesus told His disciples to watch and pray lest they enter into temptation. That calls up another grave and perilous complex in this whole matter, and that is, if one doesn't do his or her FULL DUTY, consciously sleeping or slurring over the things to be done, disintegration will set in and the soul will be easily vulnerable to sin. We guarantee that any Christian that deliberately settles down in known disobedience to the specific command of Christ to watch and pray will surely be doing some outright immorality before very long, unless he repents and forsakes such a course. It isn't merely a matter of getting our hearts aroused into sympathy with our suffering Saviour, although that is most gravely important, but it is the matter of avoiding the sure temptations that await the sleeping soul. The devil knows that all the guards are off duty. The alert has been called off. The soldiers are all on leave of absence. The post is forsaken. Just what happened at Pearl Harbor. That was why we lost some precious lives there. The enemy knew the whole garrison was asleep and wholly indifferent, although thoroughly warned. The churches of this land face the greatest peril of their history right now. Individual Christians are imperiled as at no other time within the memory of this generation. Oh God, wake us all up before some major-tragedy of sin breaks upon us, and our Christ is shamed before the world.

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

## THE "SELL-OUT" TO THE DEVIL

In Northern Baptist Convention circles continues. A letter received by the Pastor from a friend of school-days, now a Pastor in an Ohio "Convention" church reads: "Had quite an experience sitting as a member of a council for ordination just last week. Two men from the First Baptist church of Dayton, Ohio were before us for questioning. I'm still boiling mad to think that those men are going to be ordained to the ministry IN SPITE OF THE PROTEST of a few fundamental pastors who were present. One of the men received his training in Wooster College and Colgate-Rochester Divinity School. The other was trained at Dennison University and Crozier Seminary. The Colgate man disbelieves in all the miracles of Scripture and says they are all "debatable." The other man believes in a "second chance" for all—that all will eventually be saved. Neither believes in a literal hell, nor the coming judgment, nor in the 2nd Coming of the Lord Jesus Christ . . . but AS USUAL, we were OUTNUMBERED, so the church is going ahead with the ordination. . . ."; — What a world of meaning is contained in the words: "AS USUAL, WE WERE OUTNUMBERED." This is the answer to those "Fundamental" pastors who excuse themselves for lending their moral and financial support to the Northern Baptist Convention and its affiliates, State "Conventions" and County "Associations" on the plea that by "staying in" they will be enabled to "clean-up" the outfit. It can't be done for: "As usual, they were outnumbered." God's way is the best way, and He says: Have no fellowship with the unfruitful works of darkness but RATHER, REPROVE THEM." True, it may cost something . . . popularity . . . position . . . even one's church. But . . . ITS WORTH THE PRICE, for it rebukes the DEVIL and brings honor to GOD. And God helps the churches within the "Convention" which will sit under the "ministry" of such traffickers in spiritual things as the men above mentioned, and who are being trained in such Convention hotbeds of modernism as the above mentioned Seminaries, and others like them.

—Kenneth R. Kinney.

\* \* \* \*

"Church strength does not consist in the heaviness of numbers, but in the holiness of members."

## FLASHES FROM FOREIGN FIELDS

### PROOF THAT BRAZIL NEEDS THE GOSPEL

Caixa 173  
Manaus, Brazil  
July 5, 1943

Dear Co-workers:

"Who changed the truth of God into a lie, and worship and serve the creature more than the Creator, who is blessed forever. Romans 1:25.

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

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

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

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

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

The work here in Manaus continues to go forward. The funds for the new church have passed the \$100 mark, all of which has been raised by the different groups of the church.

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

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

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

Until next time, we remain,  
Yours in His service on the Rio,  
Walter and Mildred Warfield.  
Romans 8:28.

### MRS. WIMER AND CHILDREN HOME

200 Tenth Ave.,  
Butler, Pa.  
July 23, 1943

Dear Friends:

This letter is to announce to you that the children and I are in the States much to the surprise of most of you I am sure, and it is also a wonder to me, but we are very glad to be here.

As most of you know we went to the Cape last December expecting to stay there until rested and planning that Ted would go back to the field when rested and the children and I would wait until the submarine menace was less and then we would come on home, but the Lord willed it otherwise.

The middle of May a boatload of missionaries from India and China came by way of the Cape, and it was laid very definitely upon our hearts to see if passage could be secured for the children and me. The Lord worked, all was arranged, and three days after the decision, the children and I were on the boat. Never have we taken a step when it was more definitely of the Lord's leading, and to prove the surety of it we had a safe, quiet voyage across the troubled waters. We took almost a world cruise to get home, but that was the way the Lord protected us. We were a group of about 125 missionaries with their children, besides many other passengers. We had such sweet fellowship and quiet confidence in our God, as we knew daily prayer was ascending for the safety of the missionary ship as many knew of the trip, although I could not let my prayer helpers know the need for the time was too short, but since I have arrived home I have been told that many were led to prayer especially for us during that time.

We arrived in New York the 16th of June, but, due to so many things to care for and also being weary in body, I have not been able to get a

letter to you before and hope you will excuse me. I do miss my hubby who cared for all the business—I feel half of me is missing.

Ted did not come home for he felt so very definitely that with a bit more rest at the Cape he could go back to the field to help out the tired missionaries and when so few are getting back. Needless to say, it was not easy to separate, but we all felt much peace in the doing of the Lord's will that even the separation was made easy. I do ask special prayer for him that as he goes back he will be strengthened for the duties before him and grace will be given in the lonely hours and that his every need will be supplied. It is not easy working on the mission Field now for the war has brought new conditions, but our Father is the same Heavenly Father as when we were first called into missionary work, and we praise Him that souls are still hearing the call to come to the Saviour.

If it had not been necessary to bring the children home for schooling I would have gone back too, but it was necessary to bring them home at this time. I will be staying home with them until Ted comes and has his rest and we are both able to return to the field.

We do appreciate the faithfulness of all who have given to our support these past years and are so sorry that we have been slow in acknowledging the gifts, but so often the letters did not arrive that contained the list of the donors. Now I have a complete list of the past year and will be writing a personal word. I do so want to thank you all for the gifts and faithfulness in prayer.

The Lord has helped us to find a house here in Butler where we will be among friends of our home church. My address will be as the above and I will always be glad to hear from you. I do covet your prayers in our behalf. I will not be able to travel about as Ted did, for my responsibility is to care for the children, but—after they begin school—perhaps I can find someone to stay with them while I take short trips and will always be glad to be of service for my Master wherever I can.

"Lo, I am with you always" has taken on a new meaning to me since the ocean voyage. His abiding presence was so very real. The free rendering is "All the days or all the day" and indeed it is true. May

it mean the same to you in any time of need.

Yours in His care and keeping,  
Lila and Boys.

### PRAY FOR THE CHRISTIANS ON ROSSES' FIELD

Caixa 103  
Manaos Brazil, S. A.  
May 11, 1943

Dear Fellow Warriors:

How goes the battle on your "Front?" Here on the equator in Brazil we find it raging fiercely, but the Lord leads on and we know the VICTORY is ours! How we praise the Lord for the assurance that belongs to the Christian warrior. For even in spite of the fact that we have some fifth columnists in our camp we have others that are true blue and loyal and ready to follow the Lord into death.

I say fifth columnists because they profess to be on the Lord's side but are constantly taking orders from the devil and in this manner are doing real damage. One of the first ones to make a profession has fallen into terrible sin and doesn't do much about it. Three weeks ago he held up his hand, saying that he was tired of sin and wanted to live for the Lord; but that was after a message in which I talked pretty plain about the way that some of the professed Christians were continuing in sin. Since then he hasn't been back to services. So I judge that once again it was only camouflage. So please pray for this man and his family that the Lord may get hold of them and bring them into sweet fellowship with Him.

The custom here on the upper Negro is not to go to the trouble and cost of a wedding ceremony according to law, but just get your woman and live with her. Then sometime within the next ten or twenty years, when the priest comes along, for a nominal fee, he will perform a ceremony, not recognized by law, but is their permission for you to continue in adultery. They all recognize that they are not married, and admit it, but it is the custom and they have license from the priest. This leaves them with a sense of sin, which makes confession necessary.

Now many have made a profession of accepting the Lord, but have not gone ahead and married their woman. Therefore they are living

in sin and know it and can't have the victory and the fellowship that a Christian should enjoy. They are not a good testimony and are living defeated lives and going back into sin for they know not the power of the Lord that comes from a yielded life. I refuse to baptize such for I think it contrary to Scripture, in spite of what some others may think.

Last week I spoke to one of my workmen, who is professing to be a Christian, about the fact that he has gone out and followed the old custom. He said, "do you think I am terribly wrong?" This is the custom down here." And I asked him what the Lord thought about it. And he had the idea that the Lord would call it sin, and said that he had been thinking about getting married, but that he would have to work two months to earn the money for a civil wedding. And for a very small sum the priest will give them his license to continue in sin. To you folks there isn't much logic in that. But to these people it has been established by their fathers. And you know what we think about the deeds of our fathers, even though sometimes they were not praise worthy. This is the old generation.

But with the younger generation it is different. We have them here in school six days in the week from early in the morning until the last class in evening school, studying the Bible, singing hymns, bathed in prayer. They are beginning to know some of the things that God wants us to know.

I have four Bible classes per day. Mrs. Ross has two and then in evening school she drills the younger ones on Scripture memorizing. I am enjoying very much teaching the Doctrine of God to the most advanced ones in the afternoon and the "Offerings" in the book of Leviticus in the morning. Every youngster has a Bible in his hand and knows how to use it. These Bibles, I might say, are a present from a dear old saint that has gone to be with the Lord, who left orders that there be no money spent for flowers at her funeral, but that the money intended for that be sent to missionaries. With what we received we bought Bibles and put them in the hands of our Indians, one of whom was a savage. In this way I feel that this dear old saint will get the great joy of seeing and appreciating her funeral flowers. This is one custom established by Mrs.

Norlin that I think a good one to copy.

A couple of weeks ago sixteen of our students presented themselves for baptism, saying they were ready to leave the things of the world for the Lord of Glory, but after examining them concerning their faith and their knowledge of the Word, we decided to baptize only seven of them. And last Sunday they all went to the river with me before a crowd of only eighty, bore testimony to their faith in the Lord by being buried with Him in Baptism.

I have told you this because we want what you have and can give. And that is constant, persistent intercession at His throne of grace daily that the Lord will fill them with His glory and power and deliver them from temptation and give victory. I said you have what we want and can give. They as members of the Bride of Christ will become the particular mark of the devil's wrath and hatred and he is going to try to trip them. And he has many things in his favor—but not all.

Now here is the reason why: One of the young girls that took this stand is one whose life has been wrapped up in dancing and likes it. When I talked to her and told her that if she thought she would like to continue with her dancing I thought it best not to be baptized, she said she was willing to give it up for Christ. But — her father (who is married to one woman, so they say), also has her sister living with him in the same home and has two or three children by each woman. Once again it is the custom, and one is apt to think what is good for the father is also good for the child. How could he council his daughter concerning morals? What must be her conception of morals, living in such an atmosphere? Can they be the same as yours and mine when we were reared by a mother, who loved the Lord and obeyed Him?

I hope that this will give you some idea of some of the enormous battles that are out ahead of our BLESSED KIDS. You know the devil and many of the ways in which he traps young people, yes, and older ones too. You know his method of warfare. Well, he is inventing new tricks every day, as you well know. But listen, there is one defense that he hasn't learned to conquer, and he never will. And that isn't a "FLYING FORTRESS" either. But it flies—and that is

your prayer in the Name of Jesus and for His glory. You who have been fighting with us in this battle on the equator against the devil, will you pray for those seven KIDS, four boys and three girls—that the Lord will hedge them in and keep them? The battle is in your hands now and may God bless you as you wrestle with Him, that He may do that which He longs to do. Yes, I know the Lord is omnipotent, but He couldn't save you and me and these Indians without the shedding of BLOOD, but in that manner He could and did. Now He has given you and me the privilege of asking for things in the Name of Jesus, and he has promised to give them to us. So He is waiting for you to ask, while at the same time He is longing to do the very thing that we ask Him to do; but nevertheless is waiting for us. So will you now set Him free to do for those seven that which He longs to do?

We are now in the eleventh week of school and everybody is studying hard, and we are all healthy and have plenty to eat. This is the rainy season and all the crops are looking fine. So are also the new heifers. They are putting on a little flesh even on this wild grass which is very encouraging. Our God is a great God and MIGHTY TO DELIVER. We want to thank all of you who are helping with your prayers, the weapon most feared by the devil.

May the Lord Bless and use each of you.

Because of Him,  
W. A. and Herthel Ross.

### INTERESTING LETTER FROM MISS KNEELAND

Fort Crampel, Oubangui Chari  
Free French Africa  
May 17, 1943

Dear Ones in the Homeland:

Oh, how gracious and merciful is our blessed Lord. "In Thy presence is fulness of joy, at Thy right hand there are pleasures forevermore." Our hope in Him is precious, but our every day experience in Christ is so precious, too. We do have fulness of joy as we dwell in His presence daily on this earth—as we abide in Him. Just as he commanded us to "come unto" Him for rest, so He commands us to abide in Him for fruitfulness. Oh, to experience daily the fulness of joy.

My dear ones, how much I ap-

preciate your loving care and concern for me, and your continued faithfulness month after month and year after year. I cannot thank you sufficiently, but my consolation is in the fact that "God is not unrighteous to forget your work and labor of love, which ye have shewed toward His name, in that ye have ministered to the saints and do minister." (Heb. 6:10). May He therefore reward you.

The Dispensary work has been a real source of joy throughout the year. During the year, a room has been added that I might more efficiently care for the sicker patients. It is rather difficult in my two native huts to do any degree of nursing back to health. But in this small room it is possible to do just that, and what joy it has been to see dear native friends return to health and strength. It is my constant effort to keep out everything "native" except the person himself (ha!) and food which I try to supervise. However, I am not always successful in this endeavor. As soon as I leave the room, unless I expressly tell each new patient he should not do it, the door and the two large windows are tightly closed and locked. The natives have no windows in their houses. When I finally leave the dispensary, after having given strict orders to the native nurses, the one relative that I allow to stay with the patient, for they do need at least one relative all the time, hurries outside, unknown to the native nurse, and summons the patient's near and distant relatives (I think they hide in the woods until the signal is given). They arrive in throngs with food for a week. Unless I place an armed guard at the door (that may be a bit exaggerated, for he really isn't armed, but he should be), they all pile in, and after they are once in, it is a strong man's job to get them out! One day recently as I entered the room, I noticed a stick protruding from a crack in the woodwork on the end of which was "Something." On examining it more closely, I discovered that the "something" was a juicy, fat rat, roasted over an open fire to a delicate brown, and at the time I saw it was just ready to be served to the fortunate patient whose relative had come with the delicacy. (Incidentally, "hot rat roasts" are quite the thing in Africa.) So you see, unless the kind relatives are kept out, something definitely "na-

tive" does enter. I'll add that I let the patient eat it, since his mouth was all set for it.

My bicycle causes many comments as I ride it to and from the Post. The natives call it "the cycycle of DeGaulle," because everything that is new and attractive is so named. The new cloth in the stores is "the cloth of DeGaulle"—all things that arrive from America that the native has not seen before are named "DeGaulle." As one rides along the road, instead of the customary "Balao" of other days, one occasionally hears "DeGaulle," the new greeting of the present war. These natives do thoroughly appreciate General DeGaulle. Therefore, you understand the reason why my nice, bright blue bicycle has earned such a name. My boy takes a peculiar delight in keeping it new and shiny. Nothing can give him greater joy than to be allowed to ride it down town when he goes to buy meat. I like to have him return quickly so that the meat does not spoil.

One morning recently, I was sitting on my veranda reading precious truths from God's Word, finding refreshment and strength for the day's work. God had given me a portion, "Cast thy burden on the Lord," and my heart was praising Him that the burden of the work was His, not mine. Suddenly I became conscious of two sounds, both familiar, and yet as I heard them at the same time the incongruity and dreadful contrast so impressed me that I sat for a moment quietly attentive. The Lord then spoke to my heart and I realized how different is Light from Darkness, and how glorious it is to be called out of darkness into His marvelous Light.

The boys of Miss Manuel's household were gathered together for their morning devotions, and the one familiar sound was the blending of their voices in the hymn they love so well, "When He Cometh to make up His Jewels." In my mind's eye I could see their faces, glowing as they sang about the soon return of their Lord. They had had a good night's rest; their bodies were prepared for a day's work. Now they were in the act of preparing their spirits for the Lord's work during the day. I knew that as they would bow their heads after the singing of the hymn, they would utter a prayer somewhat as follows: "O God, Father of us, we give to you thanks much because

you have wakened us this morning to work your work. In the night we were as dead men, but you have given us new life this morning. We give to you thanks much, because a long time ago we were in the way of the devil, and in the way of darkness, and when we gathered together, we danced, drank, gambled, made ourselves happy over nothing; but now we are gathered to praise and to thank you, and to pray for our brethren who are yet in darkness—" and so they would pray, these boys who have been called out of darkness into Christ's Light.

It was from one of the villages of these brothers still in darkness that the second sound, a mile or so away, originated. It was the sound of the circumcision tom-tom. In dreadful contrast to the hymn was the dull yet persistent thump-thump accompanied by the piercing screams of little children being initiated into Devil worship. All night long had the ceremony been going on, and I could picture faces weary and worn, bodies tired beyond degree, and spirits dead in sin.

Christ died for these people. Many, oh, many of them are yet in the awful darkness of Satan's bondage.

Pray that their eyes may be opened, that their hearts may be softened. Pray definitely that the villages around Crampel may become aroused to their spiritual needs. Pray that the chiefs may be saved. We praise God for the chiefs that do know Christ as Saviour, but there are many more who should be brought to Him.

Pray for Mr. and Mrs. Pearson, Miss Ayres and Miss Manuel as well as myself that spiritual discernment may be given in our every contact with every native. We need the power of the Holy Spirit, in order that those in darkness may be brought into Light, and in order that the Christians may be edified.

Brethren, **PRAY FOR US!**

Lovingly and sincerely,

Mary Kneeland.

### **NEWS FROM BROTHER ROSENAU**

Bronson, Michigan  
July 8, 1943

Dear Friends and Prayer Helpers:

I know you are eager to receive news from Mr. Rosenau, so I shall pass on to you excerpts from three

recent letters. He reached Sibut in April. Only a few days were spent at the station before going on a visit to the out stations. Upon his return from that visit he went to Bangui to take over that station for at least three months while the missionaries there went to Belgian Congo for a rest.

You will remember that a trip to all the Sibut out stations means to cover about six hundred miles. This is his account of the trip: "The most interesting part of last month was the visit to the out stations east and north. It is quite a surprise not to have any more ill effects of the bike ride. I have sore muscles of course. Part of the way the tsetse flies tortured me. If each one that stung me had sleeping sickness germs, I got enough injected into me to kill a whole village. Along the way I missed a herd of elephants by a few minutes. Since I had no gun, I didn't mind having them clear the path to let me pass.

"It was too bad you weren't along to enjoy the welcome of the folks. They all wanted to know when you were coming back. It was hard for some of them to let my hand go. Pokomandja said that the hunger to see us worked in him more than the hunger for food. It gave me a mingled feeling; one of joy because we have been able to help them, and one of fear, realizing my own weakness in the light of their confidence in me.

"The Lord is continuing to bless the ministry of Pokomandja to the salvation and edification of many. Scripture reading classes are being conducted in all the villages in his region. In some of these villages there is an attendance of around four hundred. Volunteer workers have charge of these classes. Although my coming was announced only a few hours ahead of time, there were at least six hundred out for the evening service. After the service Pokomandja and his little group of co-workers came with their questions about different portions of the Word. The rest of the evening and the following morning was spent explaining these passages to them. I rejoiced to see how much they have been studying the Word. They have enlarged the chapel in that village and are putting in benches of sawed lumber. When I asked if all those who had professed conversion were standing true, Pokomandja replied, 'You know that there are always those like the

foolish virgins who take no oil.'

"The work under Yavia is prospering. Most of the original group of converts there are standing true. The attendance is good. They have built a larger chapel fitted with sawed board seats.

"Kolima, who has been at Nguisabanda's village since June, has a very good attendance, and seemingly the whole-hearted support of most of the village. They completed their chapel the day I was there. The old Mohammedan chief with whom we have pleaded these many years appears to be definitely converted now. He urges all his people to attend the services.

"The work of Mark and Ounangbi does not show such a bright picture. I cannot tell fully just what is back of the condition. However there is some fruit. The visit at this time did not hurt them.

"Kakobanga, in his simple way, is really being used of the Lord in a marvelous way. Besides his regular services, he is having Scripture reading classes in five different villages. He has gone through some hard experiences. I was very much touched when I learned that Poko-mandja, Yavia, and Kolima had made a special trip to help him out when the medicine man was trying to kill his wife. Their visit was a real blessing to him and to the work.

"The work at Damara, under Yabanda, is progressing rather slowly. The Sunday attendance is good, but the daily classes are still irregular.

"While at Sibut, the chapel was filled for the Sunday service, but this was unusual.

"A few little things were done at the Sibut station before I left. The mango trees by the house were pruned so the branches don't bang against the house with every breeze. The red ant population was reduced by several million so that one can now walk around the house without being bitten. I put an awning over the back window, as the shutter was gone and the frame was rotting. Then we changed several of the beams that support the roof of the storehouse. They were so badly eaten that the roof was ready to fall.

"Everyone wants to know when the new edition of Sango song books will be coming to the field. They are badly needed. I told them that they would be printed just as soon as the Lord provided the funds for you to have the job

done. I hope the Lord will put that need upon the hearts of many.

"Mr. Peterson and I are now rebuilding the chapel at Bangui. The former one was destroyed in a storm over a year and a half ago. The new one is being made larger. It should be finished in August.

"The British and Foreign Bible Society have just sent a new supply of Gospels of John.

"Kongue (one of the native pastors who contracted leprosy and is now at a leper camp is happy and testifying for his Lord. He is having daily Bible reading classes with his fellow lepers, and several of them have been converted through his ministry.

"There are seventy-five at Sibut awaiting baptism, and a goodly number in the villages where Poko-mandja and Kakobanga are laboring. There are also quite a number here at Bangui. Bangui has three out-stations now."

It would make this letter entirely too long to quote even the most interesting parts of his letters. In his last one he mentioned receiving encouraging letters from fellow passengers to whom he had been privileged to minister the Word. One of them was already burdened for the salvation of relatives and friends, and was praying that his life and testimony might be right. In this connection Ferd has requested that some more French Bibles be sent to him. Perhaps some of you would like to have a part in that ministry.

Will you also pray with us for a needed second-hand car for the trips out there. While at Bangui the business for the inland missionaries makes a trip to town necessary nearly every day. A ten or fifteen mile bicycle ride uses quite a bit of energy that is needed for the other heavy duties, and the out stations should be visited every month.

As to finances, he wrote: "You mentioned that you were going to send fifty dollars a month. Now it would be nice if I could receive fifty. In fact I could very profitably use twice that much, but as I told you when I left, unless our support is raised I shall confine myself to a lower figure. It is true that living has gone up out here, but the Lord knows all about that."

At the time of this writing, his health was fairly good. A little dental trouble and a newly acquired bunion were proving annoying, but he had had no serious attack of malaria yet.

Now switching to Bronson, I might give this bit of news of the family. Lowell is in the Navy. He has nearly completed his boot training at Great Lakes. Eugene is working at his college this summer. He will graduate from Bryan University, next year, the Lord willing. He is majoring in Bible, so will be ready to start for the African field soon after graduation if the Lord so leads and provides. Bob is on a farm out west for the summer. Bruce is working in the factory to earn money to go to Bryan next year until he becomes eighteen and may be taken into service. Ronald is at home and well.

Please pray with us that we may know clearly the Lord's will concerning my return to the field in the Fall. In spite of the doctor's unfavorable verdict, I feel drawn to the work over there and want to return in His time. Passage and all is very difficult at this time, but our God is able, and your earnest prayer will avail much.

Yours in that blessed hope,  
Ina E. Rosenau.

### GOOD LETTER FROM PIERSONS

Ft. Crampel,  
March 11, 1943

"I have begun to give; . . . . . begin to possess." Deut. 2:31.

God's command to Israel in by-gone days to possess the land is also His command to us these days. He has opened the doors and He asks us to enter in. We here at Ft. Crampel have never worked under more favorable circumstances than we do now. There are many doors open to us, and by His grace we are entering in to new fields and territories every year, and God is giving us a rich harvest. Last year we sent out five new workers, four of them into new fields; and this year there are six more that will complete their two-year course in the Bible school, but perhaps only five will be sent out.

During the month of Feb. we baptized 146 believers here at Ft. Crampel and out-churches, and there are twenty-eight more to be baptized as soon as we can arrange for it. These have all been instructed in the Christian doctrines eighteen months and over.

At present all our outside evangelists are here at Ft. Crampel for spiritual instruction, fellowship and advice concerning their work. For

the past three or four years it has been customary to have them all in during the month of March and it has proven a great blessing for the missionaries as well as for the evangelists. As we meet for prayer they always tell of God's blessing on them.

Last Saturday evening it was stirring, to say the least, to hear Guerembali tell of a most remarkable answer to prayer. We have written you before of his simple faith in the Lord, so his name is not new to you. Every eye was riveted on him as he told the following story. "I had worked hard to get a good food garden started, and after a few weeks the food was up and the garden looked so good. One evening the village people told me that they had seen a big black buffalo destroying my garden. I went there to see, and the damage he had caused made my heart feel bad indeed. Ndama (a native convert and a good friend of his) and I went there at night thinking we might be able to spear the buffalo, but he never appeared. Then I bowed my knees right in the place where the buffalo had caused damage and destruction and asked God to kill him in some way. Either that some native hunter might be able to get him or that some other buffalo might be able to kill him (which happens once in a while). From that time on he never came to my garden any more. A while later on a Sunday morning, I saw a group of men gathered in one place right in the road. I went to see, and before I got there, people told me that God had answered my prayer about the buffalo. As I came near I saw a big, black buffalo right in the road—dead. Almost every bone in his body was broken and his head was all mangled up. He had been killed by another buffalo as I had prayed. He could have died in the woods and no one would have known about it, but in order that the people should see that God answers prayers, He caused him to die right in the open road where everybody could see him, and he was headed for the village when he fell and died."

It was a stirring testimony and one could have heard a pin drop as he told the story. The next morning he told the same incident again to over 500 people and they were very much astonished. It will be told all over the field before long and the name of the Lord will be glorified as a result.

There was also something else that brought great joy to our hearts and praise to our God. Jack told us that the mohammedan village at D. had begun to open their hearts for the Gospel. Many years ago we tried to put an evangelist in that village but in vain. The chief told us that he and his people had turned moh, and didn't want us. About a year ago I was down there, and one day I asked the chief to come and see me. He came and we had a friendly talk together. I spoke to him about his religion and asked if he got anything for his heart when he turned moh. He said that he didn't. When I asked him where he was going when his time came to die, he said that he was going to heaven. At last he admitted that mohammedanism was more a commercial enterprise than anything else.

Then about a month ago our converted mohammedan — Mamadou, made a preaching tour that way and had quite a time with the moh. teacher at D. He preached Christ to the people, and when this teacher heard of it, he appeared and took Mamadou to task for having left the moh. religion and now preaching Christ. He was quite worked up so Mamadou said to him, "If you want to talk things over quietly, I shall talk to you, but since you are so mad, I won't do it. Good bye."

Now last Saturday Jack told us that an older brother to this above mentioned chief had left the moh. religion, and comes to the meetings right along. He has thrown away all of his moh. medicine and says that he is a Christian. Since he took this step ten others have followed his example. When the big chief heard of it, he gave permission to any of his people to do as they wanted to do, accept Christianity or mohammedanism.

That is something to praise the Lord for. This we feel is a direct answer to prayer, and as many of you friends at home are praying and sacrificing for this work, we feel sure that it will bring blessings to your hearts to hear of it.

The Lord is working in the hearts of the people and we would urge you friends to keep this work before the Lord in Prayer, and we shall see great and mighty things done. Our God is able.

Well I could write more but I reckon three pages are enough for one letter. We are always glad to hear from you people, and if time

hinders us from replying as promptly as we should, we feel sure you'll understand.

N. G. Pierson.

## THE BARBERS RESTED AND BACK TO HARD WORK

Cauxa 103  
Manaus, Brazil  
June 29, 1943

Dear Faithful friends in the homeland:

It has surely been some months since you heard from us and we are so sorry about the matter. Somehow, with the extra press of the work, and some sickness besides, all our letters were left unanswered. But now we have lots to tell you. Most of all, our hearts are singing his praises Who is Faithful, and Who deals with us so tenderly and so wisely.

Around the end of April we accompanied Hockings down to the coast, and after seeing them off on the Clipper one morning, we took a little launch out to one of the island resorts there at the coast, called Mosqueiro. Three whole weeks were spent there basking in the sun, taking baths in the surf, reading and relaxing until our very minds and hearts were refreshed and renewed again. No one will know what that vacation meant to us, but our God knew, and directed us to just the right place at just the right time. Back to Belem, (the city at the coast) we spent almost 2 weeks more waiting for our boat, and had a blessed time in the Mission home of the Unevangelized Fields Mission, where we learned so many practical things from the older missionaries like beating up butter with salt and milk to make it stretch, making marmalade from the bitter oranges that are so plentiful, and going to bed early at nights! So then, after nine days on the small river boat we arrived in Manaus on a Saturday morning, June 19. On landing, we heard that another river boat just a few days behind us had exploded and sunk, with great loss of life, and once again we humbly thanked our Heavenly Father for His care for us.

Arriving here we found lots of excitement, for Trimble and their little Grace Ann were visiting from their station in Boa Vista on the Rio Branco, and McCulloughs had

arrived, — Dynes and his newly married wife Maxine. However, in the first hour after we were home, the disappointments began to pile up, as we heard first one item and then another from our fellow workers. The owner of our little house, where Wayne and I have been so happy, has urgent need of the house for himself, and so we must move out; another house is impossible because there simply are no houses to rent at present. Then we heard that we could no longer expect the services of the American doctor, because he had been forbidden to treat any but direct employees of the Rubber Reserve. Next we were told that our good dependable Barbadian cook had deserted us, and that the Mission House too was without a cook. Even advertising in the paper at almost three times the wages we used to pay didn't bring any results, because they can all get jobs at exorbitant wages with the Americans in the Rubber Development. Finally we heard about 2 fine believers who had left the work because of anger at a necessary rebuke from the missionary, the talented girl who was our Sunday school superintendent, and the church treasurer.

So for a time our hearts were heavy. But my how foolishly we look at circumstances instead of our faithful God! Within just this short time that we have been home, we can already begin to see the first rays of light and understand a little of the "Why." For example, the Lord has laid it on Wayne's heart to return to Boa Vista with Trimbles and help them for about two or three months while I stay behind in Manaus. Garnet Trimble has not been well, and has been wearing himself out with the hard manual labor up there. Boa Vista is a mining town, and it seems impossible to get domestic help because they can make better money in the mines. So even the job of carrying tins of water way up from the river to the house has been Garnet's back-breaking job. It is some of this heavy work that Wayne wants to take off Garnet's shoulders, and especially since our vacation he feels right ready to pitch in! Well now, instead of being left alone in our little house, we are moving our things back to the Mission House and I can live there in company with Warfields and Maxine McCullough (for her husband is making a trip down to

their work in Acre), which will be fine for all of us!

Then too, the heartache over the loss of these two believers from the work, has been made up in part by the faithfulness and earnest work of the others. For instance there is Dona Iracema and Dona Francisca the Primary teachers, who work until late at night preparing special programs with their kiddies. For our homecoming they had a fine program, all their own work, and how it thrilled and warmed our hearts. Those two workers are also teaching in our weekday girls' classes, held three times a week, and we love the fellowship of working with them. In just the homely details they are so dear to our hearts. This afternoon they are coming here to make little work-bags for the girls' sewing class from my old curtains and trunk covers which I won't need now that we're breaking up house-keeping!

A few days ago we heard the rumor that a saint had appeared to two children downtown, Saint Therezinha, patron saint of children and of healing! The newspaper took it up and printed it for an honest story, and since then the whole city has been flocking the place where she is said to have appeared—in the noonday sun, and all night long, the crowds haunt the place, and several have claimed to have seen her since then. You would never believe some of the stories that get printed in the paper for honest facts! Once she appeared on a sack of sugar and holding a tin of butter in her hand (two scarcities in Manaus at the present time!). One little boy who saw her has completely changed from his former naughtiness, and now his mother has no trouble making him eat his cereal every morning! Another boy with a leg badly burned from X-Ray was healed by the touch of a leaf which the saint had touched in passing. And so these poor folk are thronging the streets down here, just to get a thrill, just to see the saint, and many are the faints, and the fits, and the swoons that they throw. Would you wonder, in the hot tropical sun? Poor deluded people—what was it Jesus said to the multitudes that thronged after him for bread and for a miracle—but "ye would not come unto ME that ye might have LIFE." The nuns and the priests are down there with the people, leading them on and encouraging them in their

devotion to this saint—blind leaders of the blind.

This month of June is the celebration of Saint John. It is marked by bonfires, huge ones, all over town, and the most consecrated (?) will jump through the fires to prove their devotion. Then there are the bull dances, in which two men get inside a specially fabricated and decorated bull, and in the dark of night they have great dances by torchlight and bonfire light, for all the world like the dances of heathen tribes. With all this go the fire-crackers, which are part of every saints celebration.

So now you see we are back hard at work again, with bodies that are ever so refreshed and hearts that can never thank Him enough for the vacation. Each morning finds us with new pep, and we really have the "want to" in our make-up now, and you don't know what that means down here. The Lord bless you each one, and we'll be answering your letters individually right soon.

Yours and His in the Amazon Valley,

Wayne and Elva Barber.

## NEWS FROM METZLERS

Fort Archambault, Tchad  
Free French Africa  
April 30, 1943

Dear Co-Workers All:

One time as we were on a trip along the shores of Lake Tchad, our truck sank deep into a mud hole. An Englishman had been traveling along with us in a Baby Austin. He hooked his Baby Austin on to us, but was not able to move us. Finally, a group of dirty Arab camel drivers came along and as the Austin pulled they all pushed and out of the hole we went.

These days I feel like I was that Baby Austin. When I look at the work, I feel like the Baby Austin looking at the big truck and realize my smallness. We do all we can and put all we have into it, but the more we do the more there seems to be done. Some of the days when the work seems so big and our efforts so puny it is good to know that we have many "pushers" and that there is One who makes us all work together. Might I say that we are going to need you who are behind us pushing even more in the future! We are taking on several more classes with the natives and one more with the white peo-

ple. Of ourselves this would be impossible but in Him "all things are possible."

On my desk there are at least twenty addressed envelopes which have been there almost two months now. Each day I have hoped to be able to write to you who are so faithful to us but—What is the use of making any more excuses.

My wife and I should perhaps ask to be pardoned for we did leave all the work and go away for a month's rest. We did some preaching, car repairing, etc. along the way but the change of climate did us much good. We did not calculate right for we came back here at the wrong time. If you could see the water running off my face you would agree that it is really hot. My telling you it is 120 in the shade is going to become an old story, so I'll not do it this time.

Our English meetings have come to an end. Those who attended them have left for action in other parts of Africa of which you hear much these days. We did enjoy them and we believe there were real results. One boy wrote before leaving: "I just want to write you a few lines to thank you once more for all the kindness you have shown me during my short stay at Fort Archambault. It has been a great help to me and has made me a lot happier than I might otherwise have been. I have found your spiritual guidance of very great help to me. It really has mattered a great deal to me and I never could express my thanks adequately enough. I shall benefit a lot by what I have seen." This from the pen of a young English boy means much to us.

One French boy who may now be in the presence of the Lord wrote us before going into action that he praised God for the day when he came to the Mission at Fort Archambault. One man told us that never before had he had the opportunity of reading God's Word and drank in the Gospel story of the saving power of Christ like few that I have seen.

I could fill sheets telling about the work that He has allowed us to do since our return but lest I weary you I will say that we are all well and happier than we have ever been in His service. Thank you thousands of times for your prayers and money which allows us to carry on. Praise God.

Your servants in His vineyard.

Paul and Etienne Metzler.

## MISS ALMEN REPORTS

June 7, 1943

Dear Friends at home:

Four months in Africa, and I'm still happy in His leading. The children's classes go along from day to day. Sometimes there are many and then again we fall down in attendance to about 25. It's garden time, so many of the boys and girls will be irregular for a while. That doesn't discourage me for I know the Lord is working in their hearts. I've seen Him change the lives of some of them in these few months and I know He Who has begun this good work in them, will complete it.

Two class periods weekly are given to memorizing John 10. Quite a few can repeat that whole chapter without a mistake. Thursdays the Scripture memory work is Romans 5. That's a lot of time to spend on memorizing Bible verses. It's storing God's Word away in the hearts. Did you ever meet anyone at home walking along repeating Scripture aloud? That's what the boys and girls do here along the roads, the push-paths, in the gardens, at the spring. With the men and women in the prospective evangelists' class I've been taking Genesis. Just finished it so Exodus is next and the North Side Gospel Center stand-by "The Three Aspects of Salvation." These classes are a real source of blessing and inspiration to me. Several of the young men were in the Children's classes last term and it's a joy to see them going on with the Lord and the study of the Word.

Wednesdays at 5, is prayer meeting time with the natives and Thursdays and Friday afternoons usually find me out in the push going to a village meeting. The village reading classes are not being cared for by native Christians as they used to, so we are still asking the Lord to raise up workers to do this. Great blessing and a real testimony follow the reading of the Word daily in the classes.

And so comes Sunday. Sunday school at 8 a. m. I have no class—natives have them, and church service at 9. Usually I lead the singing (most of you can't picture me doing that, and neither can I!) and I always enjoy hearing the Word in Sango. At 1:30 I have the converts' class. This too gives me joy for here I see from Sunday to Sunday those who have just accept-

ed Christ as their personal Saviour.

The missionaries themselves gather for prayer meeting on Sunday evening. Here we bring before Him our responsibilities, our problems, our classes, our evangelists, our Mission, our co-workers, our friends, and our loved ones at home. Here we find strength, quietness, love enkindled and vision sharpened. Here we again and again take opportunity to praise Him for ALL that he means to us, is to us, and for all that He has done for us, and for the privilege of being here for Him. What would we do without Him and to whom would we go? Praise God for the place of refreshment. None of us have the wherewithal to carry on, but HE is ALL we need! So as you pray there and we here, may it be that He may be glorified in Us and through us. I thank you for your gifts—they are needed—but I covet your prayers for me and for His work here. God bless you all and use you in magnifying His name.

Ever in Him,

Florence Almen.

## JEUNETTS SEND GOOD LETTER

Les Moroubas par Bambari  
Oubangui-Chari,  
April 12, 1943.  
French Equatorial Africa

Dear Friends in The Lord:

Greetings in Our Master's Name.

"Trust in Him at all times, ye people. . . Psalms 62:8.

In going through the Psalms I found this verse. What an exhortation this is for each one of us. We are told to trust Him at all times and in all circumstances. When everything is going smoothly it is easy to trust God but when discouragements, trials and temptations come and one seems to be up against a stone wall, with no way to pass or to go around, it is not so easy to be confident that God will open up a way. But this verse says "trust in Him at all times."

We thank and praise our Heavenly Father for those of the natives who have heard the call for laborers and have responded. Our young man, Tombele, and his wife have returned from two years Bible study in the Native Workers Bible Training School at Fort Crampel. We thank God for this

another worker and now we can begin the work in another outstation. Seven other men and their wives passed through Moroubas on their way home from school. Several were here for the mid-week prayer meeting last week and then others were here this week for prayer meeting. I asked these men to give their testimonies and all of them testified to the goodness of God and how He had answered their prayers. It certainly did thrill our hearts to hear these men tell how God had blessed them and called them into His service. We have one young man here who wants to go to Crampel to begin his study this year. We only wish there were more but we are thankful for this one. He is our gardener also a deacon and one we can depend upon.

We have had the workmen change the grass on all the buildings, except two, on the station this dry season. We now want to re-roof the Chapel. The timbers must be changed because the roof is not steep enough to drain the water off properly. It is certainly an ordeal to get anything done with only a few workmen. We asked for some extra men but only three or four came so we must go along as fast as we can with those that we have.

Concerning our accident, we mentioned in our last letter that we had made an appeal to the higher court at Brazzaville. We also said that the decision was not just and the trial was set for March 8 at Brazzaville. We have since found out that the case has been sewed up for the higher court also and no trial was held March 8. Some case and some trial! It certainly has been a trial to us this last year. We are still trusting God and we know that some way or some how God will take a hand and overrule and that all things will come out all right. Please continue to pray for us and the case.

We do thank and praise God for keeping this door open to the gospel. Very few know how close these doors were to being closed but while others have had to give up and go home because of the war, this district has been kept open and we can preach the gospel unmolested. We also thank God that we have been able to get funds regularly through the State Department. We want to thank each one of you for your gifts and continued interest. We ask that you continue to pray for the native Christians. The

enemy is constantly "going about like a roaring lion seeking whom he may devour."

Our two evangelists Pierre and Mindoumali were at Crampel for three weeks at a conference for the Crampel evangelists. They had a good time and came back refreshed and encouraged by the reports given by the Crampel evangelists. While Pierre was gone we sent some one here each week to take care of the Sunday meetings at Bakala. Since our last letter we made a trip to Bakala as two of the Christians there, have been wanting to burn their fetishes. We had a meeting and then as the Christians and others gathered around the fire the bag of fetishes was put on the fire while we sang "Praise God From Whom All Blessings Flow" in Sango. This is the first manifestation at the new outpost of leaving the way of the devil.

May God bless you each one as you continue to pray for the work here. We remember you all daily before the throne of grace.

Yours for Lost Souls in Africa,  
Clarence and Esther Jeunnette.

## ORDINATIONS

In response to a call from the Emanuel Baptist Church of Akron, Ohio, an ordination council met on the 14th day of June, for the purpose of examining brethren Frederick Barlow, Clayton Bates, Donald Hare and Earle Umbaugh. After a three hour examination of these candidates the council expressed itself unanimously as approving them and the ordination service was carried out the same evening.

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At the call of Waveland Baptist Church of Waveland, Indiana, a council met Thursday afternoon, June 10, to examine for ordination Mr. Chelsea J. Stockwell. The council voted unanimously to recommend his ordination and the service was carried out the same evening.

## DON'T LET YOUR SUBSCRIPTION EXPIRE

## CLEANINGS

Edited by R. F. HAMILTON

### CALIFORNIA

LOS ANGELES. Carl M. Sweazy, pastor of the Calvary Baptist Tabernacle, took a much needed rest during the month of July at a vacation spot near Los Angeles. During his absence Pastor Henry E. Ziemer had charge of all services. Pastor Sweazy's radio ministry was handled by various Regular Baptist pastors of California. Pastor Sweazy expects to be coming east the last of September to attend the meeting of the American Council in Chicago and to speak in several churches in that vicinity.

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LOS ANGELES. The California Fellowship of the American Council of Christian Churches held a rousing rally on July 19th, in the Church of the Open Door. A meeting was conducted for ministers and leading laymen in the afternoon, when Dr. Louis S. Bauman brought a message to them on the subject "The Place of the American Council of Christian Churches in the Religious World Today." It was reported as a very fine statesman-

like message. The evening service was conducted in the Church of the open Door with two speakers. Dr. Carence E. Mason, Jr. of Atlantic City, N. J. spoke on the theme "The Believer's Personal Duty toward Apostates." He was followed by Rev. James A. McGinlay, former pastor of the Central Baptist Church of London, Ontario, who spoke on "The Jewels in Malachi 3:17." Rev. Harold Alexander, a popular song-leader in southern California, conducted the music.

Dr. Louis S. Bauman, pastor of the First Brethren Church of Long Beach, California, was recently chosen as president of the California Fellowship of the American Council of Christian Churches. Rev. Carl Sweazy was elected vice president.

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### IDAHO

MOSCOW. On July 16th, a group of Christians who have been attending services held in this city for the past year by Rev. E. E. Bramblet, missionary of the Columbia Basin Mission, met and organ-

ized a Baptist Church with nine members. The name Grace Baptist Church was decided upon. At the same meeting the church voted to apply for fellowship in the General Association of Regular Baptist Churches. As far as we know, this is the first independent Baptist Church in the state of Idaho. This city is especially in need of sound gospel work. Apart from that which is done by two "holiness churches," this new work is the only gospel witness in this city of 6,500 people. The University of Idaho is located there, which gives an additional population of about 2,500 during the winter months. This city has also become quite well-known across the country for the false teaching of one Frank B. Robinson known as Psychiana. We urge our people everywhere to remember this church and her pastor, Brother Bramblet. He will still be dependent upon the Columbia Basin Mission for financial help until the work becomes fully self-supporting.

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#### MISSOURI

**KANSAS CITY.** The First Regular Baptist Church, of which O. W. Stanbrough is the pastor, is laying plans for a special Thanksgiving service, when they hope to liquidate the last \$1,800 owed on their property. Special emphasis is now being placed upon this financial obligation.

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#### IOWA

**CRESTON.** Pastor Harold E. Cole announced that services were to be held in the First Baptist Church August 22 through September 5 with Carl Bassett as the evangelist.

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**WATERLOO.** The Second Annual Christian Youth Conference of Iowa is scheduled for September 10, 11, and 12. Five Waterloo churches are sponsoring the program. The sessions are to be held in the Hagerman Baptist Church of which B. G. Ham is the pastor. The speakers to be heard are Rev. Robert Arthur, recently called as assistant to Dr. Ketcham at the Walnut Street Church, who will speak on Friday night; Rev. Paul Hutchens, author and outstanding young people's speaker, on Saturday morning; Rev. Donald Moffat, pastor of the Berean Baptist Church of Bunker Hill, Illinois and former assistant at the Walnut Street Church, on Saturday night. The closing session on Sunday afternoon will feature Dr. Earle

G. Griffith of the Baptist Bible Seminary, Johnson City, N. Y. The music will be in the hands of Brother Hilmore Cedarholm. Overnight lodging and breakfast have been promised for out-of-town guests who register by September 1st.

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**WATERLOO.** The Walnut Street Church recently voted to re-locate the console of their pipe organ, moving it from the choir loft down to the floor of the main auditorium. Recently an organ expert spent three weeks in cleaning and re-adjusting the pipe organ.

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**SIOUX CENTER.** The First Regular Baptist Church, under the leadership of Pastor J. C. Kastelein, has been experiencing the blessing of the Lord. This work was established only a year or so ago in a field that was so predominantly Dutch Reformed that all other works had failed to make any headway against their opposition. While there has been much opposition from this source, most of it has been overruled for the good of this work. The prejudice against the Baptists seems to be almost completely broken down, and men and women do not seem to be afraid of the Baptists any longer. Pastor Kastelein reported that on Sunday night July 4th at an open air baptismal service a crowd of about eight hundred Dutch Reformed people were there to witness the ordinance. Many came to mock and scoff at the idea of baptism by immersion. Special music was presented before the baptismal service, when a trio sang, "My Jesus, I Love Thee." Then four precious young people, two young women and two young men, were immersed. All the while the trio was singing, "Where He Leads Me, I Will Follow." The presence of the Lord was so real that many of the Dutch Reformed people stood on the banks of the river weeping. People are talking about it everywhere, and talking about how impressive it was.

Pastor Kastelein reports that they are about ready to put up a new building, as soon as they can get a little help. It is hoped that they will be able to have the work done before the winter begins.

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#### ILLINOIS

**PONTIAC.** At a meeting of the Fundamental Baptist Tabernacle on Sunday, August 1st, the church voted to extend a call to Robert A.

Sumner to become their pastor. Bob is a recent graduate of the Baptist Bible Seminary of Johnson City, New York, and had been supplying the Pontiac Church during the month of July. He planned to assume his duties as pastor on August 15th. Bob has been a member of the Calvary Baptist Church of Norwich, N. Y., of which Reginald L. Matthews is the pastor.

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**THE MISSIONARY VALLEY FELLOWSHIP** of Regular Baptists met with the Berean Baptist Church of Bunker Hill on July 31st. Speakers at the afternoon session were Rev. Emil Johnson and Rev. Paul Smith. In the evening, Rev. William Headley of Gary, Indiana was the speaker. Brother Headley had been conducting special services in the Berean Church throughout that week.

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**OCTOBER 11, 12, and 13** are the dates for the meeting of the Illinois Association in the Riverside Baptist Church of Decatur. An excellent program has been arranged. All the brethren are advised to keep these dates clear and to bring as many of their people as possible.

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**CHICAGO.** The American Council of Christian Churches is planning to hold a rally in the city of Chicago September 28, 29, and 30. We do not know the place of meeting as yet, but advise our brethren to be on the lookout for the designated place or places of meeting.

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**REV. C. W. WEBB,** a retired Baptist minister now living at Girard, Illinois, is available for supply work. Several of the pastors in the St. Louis area have used Rev. Webb. and speak very highly of his ministry.

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#### WISCONSIN

**MERTON.** Rev. Milton L. Dowden, for three years pastor of the Merton Baptist Church, resigned on June 27th to become an Army Chaplain. He received his appointment through the G. A. R. B. C. under the quota assigned to the American Council of Christian Churches. The church under his ministry showed marked progress in every respect. May the Lord bless him in his new field of labor.

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**KNAPP.** About a year and a half ago, a group of Bible-believing Baptists met and organized the Baptist Church of Knapp, voting to ap-

ply for fellowship in the G. A. R. B. C. Under the leadership of Rev. Sam Muralt, the church purchased property and erected a new church building, which was dedicated Sunday, June 27th. May the Lord abundantly bless the pastor and people of this new work.

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**RACINE.** Under the leadership of Pastor C. E. Sharer, the Grove Avenue Baptist Church has continued to progress steadily. Church attendance has increased and the young people's societies have once again been started and are growing in numbers and interest. The prayer service is reported as the most blessed service of the church. During the past five months of his ministry, nearly \$1,000 has been spent for improvements. The parsonage has been completely redecorated, the church painted on the outside and the floors refinished. The parsonage garage has been remodeled and an iron picket fence has been placed about the church property. Beautiful shrubbery has been placed about the parsonage and church. Sufficient has also been received to pay \$1,200 on the church debt. A wonderful spirit of unity prevails among the people.

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**THE WISCONSIN SOUTHEASTERN BAPTIST BIBLE CAMP** was held July 11 through 17 at Long Lake, Illinois. The sessions proved a great blessing to all. At the last night of the camp, Rev. Sharer spoke on the theme "The Yielded and Transformed Life." Four precious young people were saved, and three yielded themselves to the Lord.

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**MILWAUKEE.** Two important events in the life of the Garfield Avenue Baptist Church will soon be occupying the interest and attention of the people. The annual missionary conference, always a great spiritual tonic, takes place October 17 through 24. This is to be followed a week later with a week's evangelistic campaign October 31 through November 7, with Walter R. "Happy Mac" McDonald. W. E. Kuhnle is the church pastor.

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## INDIANA

**GARY.** A Cooperative Conference of Independent Baptist Home Mission Agents is scheduled to meet in the Central Baptist Church October 6 and 7. We believe this conference to be of great significance

to the cause of our home mission work. The letter that was sent out for the call is as follows:

"Dear Brethren:

"During these formative years, which have seen the withdrawal of many of our Churches from the Northern Baptist Convention and its auxiliary societies, there have of necessity arisen a number of sound, fundamental groups engaging in constructive Bible home mission work. Each one of these is being definitely used of God and merits the support of churches that maintain the historic Baptist position.

"It is safe to say, however, that each of these groups feels the need for the strength and encouragement that comes from fellowship and co-operation with those of like precious faith, who are engaged in the same task. God has given to each a portion of the same great mission field—Continental United States—and our hopes, aims and problems are therefore largely similar.

"Feeling the force of these facts and also the danger of overlapping in our efforts of evangelization, as well as realizing the immense advantage of collaboration, we are uniting in a call for an informal conference of all Independent Baptist home mission agencies at which (1) our victories may be reported, (2) our common problems discussed, and (3) plans for closer co-operation be considered.

"This conference will be held in the Central Baptist Church, Gary, Indiana, Rev. William Headley, pastor, Wednesday and Thursday, October 6 and 7, 1943. It is planned to have some Bible messages, but much time will be allowed for discussion. A more detailed program will be mailed to you later. We trust that you will feel led to have some of your officers, competent to speak for you, present during these two days. In the meantime, we solicit your earnest prayers that this conference may be of great profit to the cause of the Lord in this great home mission field."

The agencies uniting in this call are the following: Baptist Bible Seminary, Fellowship of Baptists for Home Missions, the Columbia Basin Mission, Hiawatha Land Independent Baptist Missions, Inc., Interstate Evangelistic Association, Inc., Cumberland Bible Institute and Children's Home, Mexican Gospel Mission, and the Huntington City Mission.

**MISHAWAKA.** The First Baptist Church graciously extended an invitation to the Council of Fourteen to hold their annual fall conference in their church. This meeting of the national council will be held September 8, 9, and 10. Public sessions will be held each evening, at which various members of the council will be speaking. The day sessions will be for the private business of the council. Pastor Kenneth Dodson will doubtless be sending out announcements to the fellowshipping churches of northern Indiana regarding this meeting.

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**MICHIGAN CITY.** The Missionary Baptist Church, under the pastoral leadership of Carl W. Brown, continues to experience the rich blessing of the Lord. Although a relatively new church, they have grown in spirit and in numbers in a phenomenal way. From the very first, they have been distinctly missionary minded. Several of their young people are now on the mission fields. A missionary conference is being planned for October 17 through 20, at which time representatives from the various mission fields of the world will be heard.

Thirty-eight young people from the church recently enjoyed a Gospel Moonlight Cruise aboard the S. S. City of Grand Rapids.

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**MENTONE.** At the call of the First Baptist Church, Rev. E. Coleman Ralston pastor, a council met on July 16th to consider the matter of recommending Charles Beitzel for the ordination to the gospel ministry. The council was organized with Rev. William Headley as moderator, Kenneth Dodson of Mishawaka as interrogator, and Carl Brown of Michigan City as clerk. The candidate was examined concerning his experience of salvation, his call to the ministry of the gospel, and his doctrinal viewpoints. Mr. Beitzel told of his twenty-one years as a missionary in Nigeria under the Sudan Interior Mission. The council voted its approval of the candidate, and the ordination ceremony was conducted that evening. Eight churches, represented by fifteen messengers, composed the council.

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**PRINCETON.** On August 29th, Rev. Orville Yeager concluded his pastorate with the First Baptist Church, in order to give full time to evangelistic and Bible conference work. Pastor Yeager will now be

available to any of the churches and will be glad to come for any number of days on any terms suitable to the church. Mrs. Yeager and children expect to spend the winter with her parents, Rev. and Mrs. Barney Antrobus of Elkhart, Indiana.

Brother Yeager conducts a radio ministry over four stations, WDAN of Danville, Illinois, WSON of Henderson, Kentucky, WTRC of Elkhart Indiana, and WPAD of Paducah, Kentucky. This is done by electrical transcription. He has also been editing "The Princeton Baptist Voice and Bible Expositor," which he expects to enlarge soon. He may be reached at 309 W. Lexington, Elkhart, Indiana.

The First Baptist Church of Princeton has experienced real blessing under the ministry of Pastor Yeager. The church has been freed from debt and many improvements made on the old building. Approximately \$1,700 is now in the bank. Missions have improved from \$200 a year to \$1,000 a year.

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#### MICHIGAN

The bi-monthly meeting of the ASSOCIATION OF REGULAR BAPTIST CHURCHES of Eastern Michigan met with the First Baptist Church of Vassar on Friday, August 6th. Afternoon messages were brought by Rev. E. A. Walldeck and Rev. E. C. Shute. Rev. David E. Gillespie of Alpha Baptist Church of Detroit was the evening speaker. Jack Bowen is pastor of the host church.

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GRAND RAPIDS. During the absence of Pastor David Otis Fuller, the Temple Baptist Church heard the following guest speakers: on July 25th Rev. Malcolm R. Cronk, Uncle Bob of the Children's Bible Hour; on August 8th Rev. R. Orville Yeager of Princeton, Indiana; on August 15th, Rev. Bruce Findlay Hunt, missionary for fifteen years in Korea; on August 22nd, Rev. David Gillespie of the Alpha Baptist Church of Detroit.

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#### NEW YORK

FORESTVILLE. The Fellowship of Independent Baptists of Eastern New York and Northwestern Pennsylvania met with the First Baptist Church of which Paul Robinson is the pastor, Tuesday July 20th. Afternoon messages were given by Rev. Bernard Bancroft of the Baptist Bible Seminary and Rev. Clayton E. Bacon of the Calvary

Baptist Church, Buffalo. Rev. Bacon also brought the concluding message in the evening.

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#### NEW JERSEY

ATLANTIC CITY. On Wednesday evening, August 11th, at the regular mid-week service of the First Baptist Church, two of their members were publicly ordained to the gospel ministry; namely Ralph Eugene Mucher, and Leymon W. Ketcham. The sermon for the occasion was delivered by Dr. Harold Commons. Rev. Harry Ketcham, father of Leymon, gave the charge to the candidates, Rev. Russell Purdy gave the charge to the church, and Rev. Edward E. Washburn offered the ordination prayer.

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ATLANTIC CITY. An evangelistic campaign was conducted in the Chelsea Baptist church the last two weeks in August, with Dr. George Palmer in charge August 18 through 22, and Dr. Homer Hammontree from August 24 through 29. Dr. Clarence E. Mason, Jr., is pastor of the Chelsea Church.

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#### MASSACHUSETTS

LYNN. Having a desire to circulate the Word and to help the church financially, Pastor A. Eugene Lloyd of the Calvary Baptist Church has begun the printing of Christian tracts and booklets which are being sponsored by the Evangelistic Association of New England. Having been a master printer and spending at least twelve years at the trade, Rev. Lloyd is well fitted for this task. He would be glad to contact churches and other groups interested in the printing of gospel tracts or booklets or any church printing. All profits therefrom will go definitely into the Lord's work. Write Rev. A. Eugene Lloyd at 93 Glenwood Street, Lynn, Massachusetts.

"The jawbone of an ass is always a dangerous weapon."

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"If we truly love the Lord Jesus, we shall have no trouble getting rid of our old, sinful companions. Our Godly lives will be so distasteful to them that they will drop off without being excused. God and the world don't mix."

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"One rough diamond is of more value than many counterfeits."

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"Teething time is a perilous time for spiritual babes."

#### THE CASE AGAINST MODERNISM

In religious thought, is presented, strangely enough, by the American Association for the Advancement of Atheism in the following paragraph which recently came to the writer's desk. Say they: "Much as we dislike Modernists, we must recognize that for many, Modernism is but a STOP-OVER on the ROAD TO ATHEISM. Perhaps we should have a little more patience with these OUR WEAKER BROTHERS who are unable to go straight from orthodoxy to atheism without RESTING at the CAMP OF LIBERALISM along the way. Modernism, being NO ABIDING PLACE for the REASONING mind. SOME of them will YET ARRIVE" (Emphasized type the writer's). Such an article as the above should cause the world to stop and consider, for it is not the charge of the FUNDAMENTALIST, but the ATHEIST. The charge of those whom God calls "FOOLS," for it is written, "The FOOL hath said in his heart there IS NO GOD." And yet . . . fools though they are in spiritual matters, yet looking, (and rightly so) upon MODERN RELIGIOUS LIBERALISM as more absurd and ridiculous than outright ATHEISM. More sensible to believe there is NO God as do the atheists, than to conceive of Him as nothing more than a MAN as do the Modernists; More sensible to deny the Bible ENTIRELY as do the atheists than to MISUSE it in hypocritical fashion as do the modernists; More sensible to believe in no FUTURE life as the atheists, than to believe in a Heaven which is only a STATE OF MIND into which men lift themselves by their own boot-straps of character and culture, as do the modernists, etc., etc. And yet many churches of the land are today filled with such smug, self-satisfied, self-confident WEAKER BROTHERS of the Atheists, who, in the words of Jude: "speaketh great swelling words . . . being clouds without water, carried about of winds," who as Peter puts it: "Through covetousness shall they with feigned words make merchandise of you . . . these are wells without water, clouds that are carried with a tempest; to whom the MIST OF DARKNESS IS RESERVED FOREVER." Friends of God . . . FROM SUCH TURN AWAY.

—Kenneth R. Kinney.

## Join The BULLETIN FAMILY

Mr. and Mrs. Willard Stull and son, Billy Boy, left Waterloo Monday night, July 5th, on the first leg of their long trip back to Manaus, Brazil. They flew from Chicago to Brownsville, Tex., and from there took plane down over the Panama Canal Zone to the west coast of South America, and from there they will take plane over the Andes to the headwaters of the Amazon, and then take a boat down the Amazon to Manaus. We have asked Mrs. Stull to resume her stories for the Baptist Bulletin under the heading of "God's Highway in Brazil." We know our readers will be waiting for the first installment.

### "IF AMERICA EVER CEASES TO BE GOOD"

DeTocqueville, after one of his extended visits to the United States, upon returning to France wrote the following in 1931:

"I sought for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there . . . in her fertile fields and boundless forests, and it was not there . . . in her rich mines and her vast world commerce, and it was not there.

"Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because she is good: and if America ever ceases to be good, America will cease to be great."

—Tabernacle Tidings.

### CORRECTION

In the August issue of "The Baptist Bulletin" there appeared on the back page a list of approved missionary agencies. There was typesetter's error in the fifth of these agencies. It should have read:

**BAPTIST BIBLE SEMINARY**  
Main and Baldwin Streets  
Johnson City, New York

We apologize for this error.

"Stewardship is not primarily to heighten the giving, but to deepen the living."

Many are in that uncertain state of health that makes them too frail to go to church on Sunday morning but just well enough to go for a joy ride Sunday afternoon.

—Ithaca Baptist Tabernacle.

# S U B S C R I B E

to the

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