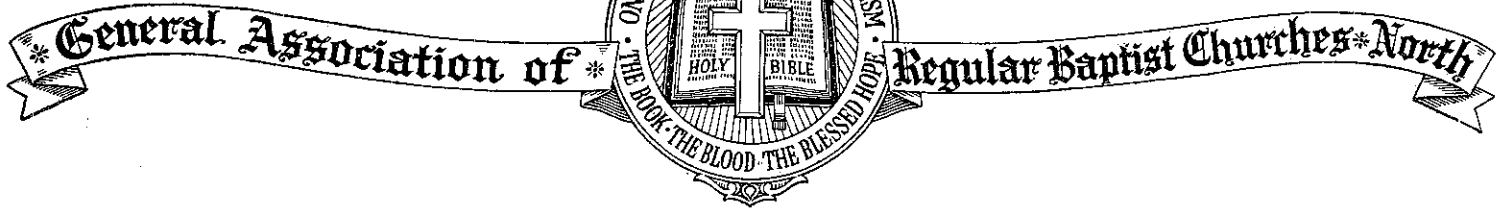


The Baptist Bulletin



THE FORGOTTEN WISE MAN

By REV. R. T. KETCHAM

ECCLESIASTES 9:14-15—"There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it; Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man"

"There was a little city—and there came a great King against it"

Simple, clear and understandable statement when applied to this little world of ours and Satan's attacks upon it

"Little?" Only twenty-five thousand miles around it! Circled in a few days by swift winged planes and in a fraction of a second by swifter radio!

"A few men within it?" Only two persons at the time of the attack, Adam and Eve by name.

Against the inhabitants of this little world came Satan, King of Sin. He was a "great King" indeed! Back of every treachery of man, back of every chicanery and fraud, back of every open injustice and unpunished wrong, back of every war with its bloody battlefields, back of every sigh and tear, back of every heartache and heartbreak, back of every broken home and blighted life, back of every penitentiary and jail, back of every bed of pain, sickness and death, back of the grave itself stands this mighty King of Sin—Satan, that Old Serpent which is called the Devil!

"He built a great bulwark against it." Indeed! So high, so strong, so mighty is the bulwark of sin which Satan built around this "little" world and the "few men within it" that to this hour not one man of Adam's fallen race has ever succeeded in scaling its heights. And none ever will! Hopeless and helpless we are, and completely at the mercy of this "great King"—and he has no mercy! Only ruin, slavery and eternal death are in his hands for us!

But wait! Here is good news! The good news of the Gospel! The good news of Christmas!

"Now there was found in it a poor wise man who by his wisdom delivered the city."

LUKE 2:12—"And this shall be a sign unto you; ye shall FIND the babe wrapped in swaddling clothes, lying in a manger."

Hear the New Testament words ring out their glorious Christmas message in this Old Testament passage, "There was found!" "Ye shall find the Babe."

"In the city!" "Ye shall find the Babe lying in a manger!" He had slipped by the bulwarks of sin, erected by the great King and, untouched by it, had reached His destination—this "little world"—and here He was found!

"A poor man." "He who was rich, for your sakes became poor."

II CORINTHIANS 8:9—"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became POOR, that ye through his poverty might be rich"

"A wise man." "Christ Jesus, who of God is made unto us wisdom"

I CORINTHIANS 1:30—"But of him are ye in Christ Jesus, who of God is made unto us WISDOM."

"A poor wise man" "He was found in fashion as a man."

PHILIPPIANS 2:8—"And being found in fashion as a MAN, he humbled himself, and became obedient unto death, even the death of the cross."

"Who by His wisdom delivered the city." "Having delivered us from this present evil world." And that, too, by His wisdom. Only the wisdom of God as expressed in Christ could ever have conceived redemption, much less wrought it!

"Delivered"—what a word—"DELIVERED!" Hear it sing in the souls of the ransomed! "Delivered." Hear its music in the hearts of those who were once held captive within the "bulwarks" "of the King of Sin." Delivered from that awful sphere of sin and death into the realm of life and light under the Lordship of the King of righteousness!

GALATIANS 1:4—"Who gave himself for our sins, that he might DELIVER us from this present evil world"

Surely all the world will turn to the One
(Continued on page 5)

GOD'S PROVISION FOR VICTORY

Exposition of Ephesians 6:11-18

By REV. R. T. KETCHAM

CHAPTER V.

For review purposes, let it be remembered that in our exposition of Ephesians 6:11-18, we are taking the position that these various items of the armour, are not so many detached and isolated articles, but rather each one of them is a thing complete in itself, and that it is simply another name for our lovely Lord.

In previous chapters, we have demonstrated that Jesus Christ is the Girdle of Truth to strengthen our loins for service in Christian activity. We have learned that Jesus Christ is the Breastplate of Righteousness to protect our heart's affections and cause them to be centered in the Altogether Lovely One. We have found that the Lord Jesus Christ is the Shoes of Peace to every believer to enable him to walk daily through the vicissitudes of life as they confront and surround him without worry or anxiety, but in a blessed life of trustfulness and unshaken confidence in the care of our Heavenly Father.

And now we come to the next in order, namely, verse 16 which reads: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." The better translations add the "wicked one."

Once more we would ask, is this shield of faith something which our Saviour places in our hands, gives us a few lessons in how to use it, and then sits down at the roadside of our life and watches from a distance while we make desperate efforts to protect ourselves from the flying darts of the devil? Or will we find as we have in the previous items of the armour, that it is just another presentation of His own dear self?

In connection with the Girdle of Truth, we found that John 14:6 declared that Christ was the Truth. In connection with the Breastplate of Righteousness, we found in I Corinthians 1:30 that Christ is our Righteousness. In connection with the Shoes of Peace, we found in Ephesians 2:14, that Christ is our Peace. We further found that Christ was God's provision for us for absolute and perfect victory in the realm of Christian service. We found that

Christ was God's provision for us for victory in the realm of our affections. We found that Christ was God's provision for us for victory in the realm of our daily walk as it relates to the burdens of life.

And so here again at this point, we are to find that the Shield of Faith is the Lord Jesus Christ, God's provision for us for perfect victory in the realm of temptation to sin.

In Galatians 2:20 we read, "Nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Please note that we do not live by faith *in* the Son of God in this verse, it is the faith of the Son of God, which is here presented. Indeed there is a faith *in* the Son of God presented to us in the New Testament, but at this point—Galatians 2:20—we are presented with something else, not our faith in Him, but perhaps we might say our faith in His faith.

In Hebrews 12:2, we are exhorted to look unto Jesus the author and finisher of our faith. Perhaps one of the most startling revelations of how the Lord Jesus Christ is our Shield of Faith is to be found not in the New Testament, but in the Old Testament. In Genesis 15, we read, "After these things the Word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward." Now in order to find the depths of meaning in this verse, we will have to do what the very verse itself indicates we should do, go back and read what has preceded it. Incidentally may we drop a word of helpful instruction here as to how to read your Bible. Whenever we come to such an expression as we have here, "after this" or any other such expression as denotes that that which is to immediately follow has some connection with that which has immediately preceded, we should stop at once and go back and read what has preceded.

In chapter 14 of Genesis, at verse 9 we read where four kings united their combined forces to go out and fight against five kings including the King of Sodom and the King of Gomorrah. The four kings were victorious and as a result carried off the

gold and silver and valuables of Sodom and Gomorrah and along with other things carried off Lot and his family also. When word of this came to Abraham, he gathered up three hundred and eighteen of his farm hands and household help and started down over the side of the mountain to do something about it. And he did. He made a perfect cleanup on the four kings and their whole outfit, repossessed all the riches of Sodom; got his nephew Lot and his family, and started back to town. The record goes on to state how Abraham refused any share in the spoils, even to so much as a pair of shoe laces. He bid the residents of the plains good afternoon and with his three hundred and eighteen farm hands goes back up over the mountain, and settles down for a peaceful time among the rocks.

Now chapter 15 opens with the words "After these things." With this background now before us, let us examine what follows. "After these things the word of the Lord came unto Abram saying, Fear not." Now why should the exhortation to "fear not" be presented to a man who is not afraid. The very fact that God tells Abraham to fear not proves that Abraham was afraid, but of what was he afraid. Abraham is sitting alone, perhaps, in his tent door and thinking over the rather hectic experiences of the preceding days, when along comes the devil and sits down at his side, and he begins to talk to Abraham something after this fashion "Now Abraham, you did a very fine piece of work when you gathered up your three hundred and eighteen farm hands and went down over the side of this mountain and cleaned up on those four kings and their armies. You sure did pull a fast one on that, but you wait, Abraham, until those kings stop running and begin to look around and they discover that it was an old man with a flowing beard and three hundred and eighteen farm hands that had caused them all this fright. They will gather themselves together and they will come up over the side of this mountain and there won't be enough left of you to talk about. Abraham, you should have taken all of this in to account before you started on that trip, but it is too late now and you can expect them

to be climbing up over these rocks most any moment" How do I know that something like this took place? For two reasons First of all because of the broad inference in the text itself in God's admonition to Abram to fear not Second because of twenty-nine years of Christian experience. I have never yet had a signal victory for the Lord Jesus Christ, but what it has been immediately followed by the assailing doubts of the devil as to whether the victory was warranted, as to whether the methods used to obtain the victory were wise, as to whether the results of the victory were permanent, and a thousand other things. In my imagination I can see Abraham sitting there in that tent door half scared to death at every sound in the bush at his side, or at the sound of a rolling pebble down over the side of the hill. Having thrown a good case of fright into Abraham on the one side, the devil now moves over and begins to talk in his other ear something after this fashion: "And another thing, Abraham, you made one grand fool of yourself in turning your nose up at all those riches down there on the plains of Sodom Now you could just as well have had that gold and silver. Think of what you could have done with it! How rich you would be with it! And after all it was yours Sodom had already lost it and had you not gone after it, they never would have had it again, and you had every right to accept their offer of that gold and silver. But you let your religion run away with you and you became over religious. Now you see you are without the prosperity that all this gold and silver could have brought you. My, what a reward you turned down just because you felt you could not stretch a point in your religious convictions"

I can see old Abraham, even now as he begins to falter in his position and, perhaps, chide himself, because he did not take at least some share of the spoils of the plains. It was right at this point that God steps in and says, "Abraham, fear not. I will be thy shield and thine exceeding great reward." This is exactly what we are told in Ephesians, that the Lord Jesus Christ himself will be our Shield.

The preincarnate Son of God did not say to Abraham, "I will give you a shield," but He said, "I will be thy shield" This Shield of Faith as we have said before is not something which the Lord puts into our hands, gives us a few lessons in its use, and

then leaves us to use it as best we can How futile that would be. The Christian goes forth with this Shield of Faith strapped upon his arm, watching for Satan to appear somewhere with his strong bow ready to loose one of his fiery darts. As soon as he detects the presence of the enemy, the Christian throws the shield up. It may be at the moment the fiery dart is aimed at the believer's head so he throws the shield of faith up to protect his head only to discover that the devil has pulled a fast one on him and has shot him in the foot, then instead of crippling him mentally somehow, he has crippled him so far as his daily walk is concerned. Then, too, we must not forget that Satan is a master strategist. The believer may see what he thinks to be Satan, facing him with drawn bow, and dart ready to let fly, whereupon he throws up his shield for protection, when suddenly, he is pierced clear through with an arrow which was shot from the back. He turns suddenly to discover that that which he saw in front of him was only a decoy, and Satan himself was coming upon him from the rear and attacking him at some vulnerable point which the believer had left unprotected. Many believers have thrown their shield up when they thought Satan was tempting them to lose their temper, or to curse. They have squared off with some resolution not to yield on either of those points, only to wake up and find that they had been guilty of gossip, or envy, or something else just as mean.

No beloved, the only kind of Shield of Faith that will do us much good is a shield that will go all the way around, and that is exactly what Jesus Christ does. Over and over again in the New Testament the believer is represented as being in Christ Jesus. We are not hiding behind Christ, we are hiding in Christ. The result is that no matter from what angle Satan makes his attack on us, we are perfectly protected from A-L-L *all* the fiery darts of the wicked one.

I suspect that my readers have heard many times from pulpit that the Ephesian armour has something for every part of the Christian but his back, and that if we face the enemy, we will never have one of the devil's fiery darts piercing us. It is only when we turn our backs upon him and run from him that we get into trouble. Well, this all sounds good, but it is not true for the very reasons outlined above. The Ephe-

sian armour is something for the whole man and this Shield of Faith which is to protect us from the fiery darts of the wicked one as he tempts us to sin, is God's provision for victory for every believer and it covers us completely.

Before proceeding with the exposition of the shield itself, I would like to call your attention to a little word of three letters in this text. It is the word *all*. Suppose this verse we are considering read like this "Taking the Shield of Faith, wherewith ye shall be able to quench a few of the fiery darts of the wicked one." I question if such a proposition would interest anyone. If the best the Lord Jesus Christ could do for one is to promise a victory over a few of the fiery darts of the devil, then most of us could do that well for ourselves. We could screw up our will power and make high resolve, and once in a while just by our own determination miss one of the arrows of the devil. But as for the rest of us, and as to the rest of our life, we would look very much like a pincushion, stuck full of the devil's darts. Now if this is all the relief that the Lord Jesus Christ can offer, then I doubt if we would be very much interested. Regardless of how much of this verse we actually appropriate, regardless of how much we live in that little word *all*, the fact remains, beloved, that every one of us want perfect victory offered to us. Whether or not we are ready to live in the realm of perfect victory, we at least want the Lord Jesus Christ to offer us perfect victory and we are satisfied with no offer which contains less than just that. Do not get the idea that this little word *all* means sinless perfection. Sinless perfection does not work. What I am talking about in Ephesians 6:16 does work, as we shall see later on in this exposition.

Oh, beloved, how sweet to know that in the Lord Jesus Christ, God has made ample provision for me to live a life of victory over sin so that Romans 6:14 may be gloriously realized, "Sin shall not have dominion over you." We believe that there is a place in Jesus Christ where every believer can live a life of absolute victory over *all known* sin. Please understand we say *all known* sin. If I know five minutes before, or five split seconds before I commit an act or speak a word, that that word or act is sinful, and that there is no possible help in Jesus Christ to save me from committing it or saying it, then we are prepared to say that Christianity is not worth all the trouble.

If the Lord Jesus Christ is not able to give me instant and perfect victory over a thing in my life that I know is sinful before I commit it, then the whole Christian profession falls in utter collapse. If I must take the position that I know a thing that I am being tempted to say or do is sinful, and no matter how much I call upon the Lord, no matter how much I rely upon Him, I simply *must* say that thing, or *must* do that thing and there is no relief, or no aid which the Lord Jesus Christ can bring to my rescue to give me victory over it, then I repeat the whole Christian profession is worthless. Thank God there is a place of victory over all known sin for the believer, and that place is in the Shield of Faith, who is the Lord Je-

sus Christ Himself.

In our next month's exposition we will continue to discuss the Shield of Faith as we examine the Shield itself. We will confine our exposition next month to the question of whether or not Jesus Christ could have sinned. After all whether He is an adequate shield for me depends altogether upon whether He was an adequate shield for Himself. We shall go thoroughly and carefully into the whole question of the sinlessness of the Lord Jesus Christ and after having determined what we believe to be the scriptural position, we will then apply that shield to our own lives, and we believe we shall blessedly discover that Jesus Christ is God's provision for victory over sin for every believer.

FACTS FOR BAPTISTS TO FACE

Aside from the inroads of Modernism and radical political tendencies which are disturbing the peace and prosperity of the Northern Baptist Convention, the next most dangerous tendency is the overlordship which is being fastened upon sovereign, independent local churches.

It is expected that this month will see the opening of the court trial in the case of the First Baptist Church of Princeton, Indiana, where twenty-eight people in a church with a membership of well over four hundred, because they did not agree with the vote of the church to withdraw fellowship from the Northern Baptist Convention, sought the advice of State Convention authorities, and on their advice entered suit in the civil courts for the possession of the property. The whole contention is that the twenty-eight who did not vote to withdraw from the Convention, constitute the First Baptist Church of Princeton, and that the rest of the membership are usurpers and do not constitute the First Baptist Church because they are no longer in fellowship with the Northern Convention.

Frequently we hear of this same procedure being followed in other sections of the country.

In this connection, the following article by Dr. Shailer Matthews is of tremendous interest and importance. Dr. Matthews was for many years dean of the very ultra-modernistic Chicago Divinity School of the Chicago University. Perhaps few men among us have made such bold claims to Modernism, as Dr. Mat-

thews. He was, however, a very prominent leader in the affairs of the Northern Baptist Convention and, as the following article indicates, he was one of the original committee of three who drafted the constitution of the Northern Baptist Convention. If any man living ought to know what the relation of the Convention to Baptist Churches is, Dr. Matthews is that man. In his article, Dr. Matthews emphatically states that the present tendency of the Convention to exercise control over local churches, is utterly foreign to Baptists and to the spirit and intent of the Northern Baptist Convention as originally set up.

It would seem to the editor, that any judge in the land with a case before him such as the Princeton case, after reading Dr. Matthews' article, could arrive at no other conclusion than that the claims of present Convention leaders are absolutely unfounded either in Baptist procedure or the Northern Baptist Convention constitution. But let us hear Dr. Matthews in his article entitled, "Shall We Have A General Assembly?"

"I was associated with the movement which resulted in the Northern Baptist Convention, from its very inception, being a member of the committee of three appointed by the Chicago Association to propose reorganization of the cooperative work of the denomination. The first draft of the constitution proposed by the committee, dealing with the matter, was published in the Standard under my name. At the meeting in

Washington I presented the tentative constitution drawn up during the all-night session of the committee appointed for that purpose. The first sentence of the constitution in which the independence of the local church is expressly recognized, was proposed by me.

"In view of these facts, I think I am in a position to state what the purpose of the convention was, and what its relation to the local church was conceived to be. By every means possible the successive committees engaged in dealing with the final shape of the constitution endeavored to protect the churches from anything like a centralized form of government, and to leave the independent local churches precisely where they had ever been, self-determining, independent democracies.

"For more than a decade this conception of the convention was religiously observed by those of us who were members of the executive committee and various general committees like the \$3,000,000 campaign committee, the missionary education movement, and the five-year program committee. As a member and chairman of several of these committees, I know how carefully the independence of the local church was conserved and how anything like legislation on the part of the convention was avoided.

"Of late years a decided change has come over the convention. On the part of certain of its members there have been repeated efforts to destroy its character as a means of effective cooperation in the activities of the denomination, and to make it more of the nature of a General Assembly.

"If the denomination really wishes this sort of change it should go about the matter intelligently. The Presbyterians have the sort of organization which those who wish an overhead national authority should adopt. The Presbyterian General Assembly is a genuinely representative body, possessed of powers, judicial rights and authority. It is not of the nature of a convention, but of congress. Its members are selected from the various subordinate judicatories and brought together possessed of delegated power which must be respected and obeyed.

"The Northern Baptist Convention was never planned for this sort of thing and by its very structure is not adapted to exercise such authority. A body of several thousand men

and women, representing a changing number of churches, is wonderfully efficient as a means of stimulating denominational enthusiasm, but it is not adapted to legislation.

"I believe so strongly in Baptist polity and in the independence of the local Baptist churches, that I profoundly hope that the denomination will never choose to establish a supreme national judicatory. But if the attempts to give the convention this nature are continued and succeed, I should hope that we should learn lessons from our Presbyterian brethren and adopt a new constitution and a new form of church government. But whether we do this intentionally and wisely, or blindly and by way of denominational controversy, we shall cease to be Baptists

"Let us not be diverted by incidental matters or personal feelings. The greatest issue before the convention is whether the local church or the convention is to be supreme. If we choose to become a General Assembly as shall gain certain advantages, but we shall cease to be Baptists. If we choose to remain Baptists we must not let the convention become other than what it was planned to be and what it has always been, namely, an advisory body intended to increase our efficiency in common denominational undertakings. If we are to remain a cooperating body of independent, self-determining religious democracies, we must check the present tendency to neglect New Testament ideals"

THE FORGOTTEN WISE MAN

(Continued from page 1)

who has made deliverance possible for them! Sad, tragic commentary on the awful state of fallen man in the following words—"Yet no man remembered that same poor man"

It is the same today. At Christmas time the world goes mad in an endeavor to out-do each other in remembering one another, but only a few remember Him who on this day was "found" and who by His "Wisdom" delivered us from Sin.

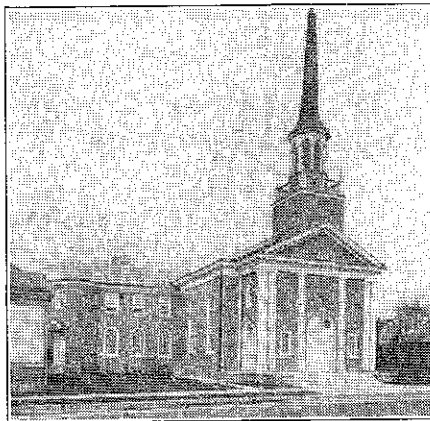
The Forgotten Wise Man! None other than the Lord Jesus Christ! Forgotten by the most of the world. But the world is not forgotten by Him. He still loves it and yearns to save it. He has not forgotten. And some day those who forgot Him will terribly remember!

**ANOTHER CHURCH OUT
Philadelphia Church Growing In Missionary Power**

October 14, 1938

Dear Dr Ketcham:

I note that in the Baptist Bulletin there is an occasional notice of the "withdrawal" of a Baptist church from the fellowship of an Association or Convention. At the annual meeting of the Burholme Baptist Church of Philadelphia, held October 5, 1938, the church by formal action voted to withdraw from the North Philadelphia Association of Baptist Churches.



For a number of years the Burholme Church has not been cooperating with the denominational program. Missionary money has been given to Baptist work such as the Association of Baptists for Evangelism in the Orient, Mid-Missions, Strong Place Baptist Christian Center, Brooklyn, and Baptist work in Hawaiian Islands. As a church we intend to give only to Baptist missions. \$1800.00 was given last year to missionary work. Since we gave up giving to a "budget" or an "apportionment," the amount of money contributed has increased many fold. A dozen years ago the church gave less than \$100.00 a year to missions.

The church believes it has been led of the Lord to cooperate with those who are loyal to the Bible and to the historic Baptist position.

Cordially yours in Him,
William J. Lockhart

DON'T EXPIRE—

RENEW!

\$1 00 PER YEAR

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A NOBLE WORK AND A NOBLE MAN

By HARVEY E. MORRISON

Pastor Hazel Park Baptist Church,
Hazel Park, Mich.

One night some years ago we brought a message on a portion of Psalm 119:18, "Open My Eyes." That was in the Old Hazel Park Baptist Tabernacle. We did our best to show men that night that they were spiritually blind, and only One could open their eyes.

We do not remember how many were saved at that service or just what the response was to the invitation. According to his own testimony, there was one present, who realized that he was indeed blind.

While conducting a tent meeting on the east side of Detroit several months later, this man came forward, when we gave the invitation, knelt in the sawdust and called on the Lord to open his eyes, and he arose a new man in Christ.

The man, our beloved brother, Louis Kingston.

Brother Kingston made a rapid growth in grace. He felt that he should live as zealously for Christ after his conversion as he had lived for the devil before. He studied the Bible prayerfully and consistently, and made it a practice to speak to at least one person about his soul every day. Soon he began to preach and many of his friends who had known him in the old life listened to him and began to turn to Christ.

We not only had the privilege of seeing this young man saved and baptizing him, but it was our pleasure to lead in his ordination and the organization of his church. The church was given the name of Antioch Baptist. He has consistently led this splendid young church forward. It is located in a needy section, near the Packard Motor Co., Detroit. The crowds come and souls are continually saved and added to the church. What used to be used for a night club now serves as a church building.

Several months ago Brother Kingston broke down with Tuberculosis and was ordered to the Sanatorium for absolute rest. Most every one as well as the doctors believed that likely it would take from one to two or three years to bring back his health, if he could be cured at all. But the Lord is rich in grace and mercy. Instead of taking years for his recovery, it has only been a few months, and with his doctor's

permission he has already attended services at his church. During these few months in bed he has undergone lung surgery and an appendicitis operation. Brother Kingston weighed 110 pounds when he went to the sanatorium and now weighs over 150 pounds.

Here is a man who had faith in God, and who believed that the Lord's way was best for him. He is now rapidly coming out of the experience a more fervent, faithful, and determined preacher of the gospel of Christ. His church, let it be said "this is a church that believes in loyalty to its pastor and its Lord." This church has paid his salary during his illness, and one of his members, Brother Jewell Griffith, has filled the pulpit. Souls have been saved also during the pastor's absence.

Within a few months Brother Kingston will be back in his pulpit, strong in body and spirit. May this story encourage some preacher who feels that some church should call him before he can serve. There is plenty to do if we, like this man, put Christ first and never know what it means to quit.

ANOTHER CHURCH WITH- DRAWS FROM CON- VENTION

The First Baptist Church of Bemidji, Minnesota, has joined the ranks of the ever growing number of churches that are declaring themselves to be out of fellowship with the Northern Baptist Convention, and its program of a pathetic attempt to mix up Modernism and Fundamentalism into some kind of a "theological stew" which will be palatable to all.

Only two dissenting votes were cast against the withdrawal of fellowship on the part of this fine church.

It was the editor's joy and delight to minister to the First Baptist Church of Bemidji, Minnesota, last winter over a week end service. We found a church that was growing, indeed it had grown to such proportions that the side walls of the church were beginning to feel the pressure. We understand that plans are being made for the enlargement of the building, to take care of the growing congregation.

Brother Berglund, the pastor of the church, is a bundle of energy and is one who is loved by his people. Mr. Garnet Trimble, one of the missionaries on the Rio Negro pion-

eer Mid-Mission station, is a member of this fine church.

We congratulate the Bemidji church upon its courage and upon its loyalty to follow the leadership of the Lord Jesus Christ, no matter what it may cost.

BAPTIST BIBLE SEMIN- ARY CONDUCTS GREAT CONFERENCE

By DR. EARLE G. GRIFFITH

For many days to come Christians of the Susquehanna Valley in New York State will be calling to mind five red-letter days (October 24-28) at Baptist Bible Seminary and First Baptist Church, Johnson City.

From Monday until Thursday the Seminary was in charge, conducting its First Annual Bible Conference, with morning, afternoon and evening sessions. Uniformly large and eager audiences heard a splendid array of day speakers. Such staunch friends of the faith and Seminary as Rev. A. A. Wright, D. D., Rev. Milton Arnold, Dean E. H. Bancroft, Rev. Arthur Williams, Rev. Fletcher Saunders, Rev. Douglas Burt, Miss Mabel Thomson, Miss Elsa Schlayer, Rev. Fred Nichols, Rev. Chas. Ohman, Rev. Gordon Houser, Rev. James Jeremiah, Rev. Irving Reese were heard.

Dr. R. T. Ketcham, Pastor Central Baptist Church, Gary, Indiana, was the evening and afternoon guest preacher.

We have been intimately associated with this valorously, congenial, and able ambassador of the faith for about fifteen years. We never saw him rise to and maintain such heights as he attained in this Conference despite the waters of Marah in which his feet now stand. We never hear "Bob" Ketcham without hoping for a multiplicity of his kind.

The last night of the Conference was a Fundamental Young People's Rally promoted by Mr. Harold Seeley of the First Baptist Church of Johnson City. Delegations came from points sixty miles away. Thirty communities represented. About one thousand listened to Dr. Ketcham in a heart throbbing appeal to make the will of God the rock basis for life. About 50 subscriptions to the Baptist Bulletin were received.

Directors, Faculty and Students, and Church assure Dr. Ketcham of a standing welcome. An ocean of gratitude to his family and Church for loaning him.

Music of the Conference was in

charge of Mrs. Fred Nichols and Mr. Carl Porritt. Special numbers were furnished by Seminary students and people of the Church and were greatly enjoyed by everybody.

The Seminary outlook wears a rainbow of promise.

"WHY WAS OUR LORD BAPTIZED?"

Matt. 3:15

By REV. ARTHUR WILLIAMS,
Binghamton, N. Y.

The doctrine of Christian baptism has been a subject of discussion for so many centuries it may seem to some a rather late date in the calendar of time to undertake a further exposition. There are certain definite reasons however, which lead us to feel justified in making this attempt.

First of all, we are impressed with the fact that with multitudes the ordinance has degenerated into a meaningless ritualism, required by tradition as a sort of necessary inconvenience of those who would unite with the church, much as lodges have their initiatory rites for those who are inducted into their membership. Thousands are "baptized" every year who could not give a scriptural reason for their act. It is not strange in the light of such ignorance and apostasy that many churches are either making baptism optional for those who desire membership, or eliminating the ordinance altogether.

Then, too, among others who regard the ordinance sacredly there are multitudes who attach to it an unscriptural significance. The pastor of a certain ritualistic church explained to us on one occasion the presence of the "baptismal font" at the very entrance of the auditorium. He said it was to signify the fact that "it was through the waters of baptism that we enter into the Kingdom of God." The writer's earliest religious connections were with a denomination which teaches "baptismal regeneration," but God has since opened our eyes, and we have a desire if possible to be of help to others.

Our third reason for engaging in this task is found in the rise and rapid spread in our day of an ultra-dispensationalism which threatens to rob the church wherever it goes of the two great divinely instituted memorials of a finished redemption. Baptism is assigned by these brethren to a Jewish dispensation in which we are not now living, and

with some the Lord's Supper receives similar treatment at their hands.

Our principal reason however for presenting this exposition grows out of a deep and settled conviction that the baptism of our Lord presents pictorially a message which God wants believers to proclaim to the ends of the earth. Let us seek the illustration of the Holy Spirit of God to the end that our own hearts may be blessed and our Adorable Saviour glorified.

Why was our Lord baptized? Dear reader, have you ever pondered the spiritual meaning of this remarkable act with which His public ministry began? Human opinions are various. Some commentators tell us that our Lord submitted to this ordinance in order to indicate His essential oneness with the race, and to thus identify Himself with sinners. Others say His baptism was the fulfillment of the ceremonial act of cleansing required of all who were inducted into the priestly office. Some tell us it was primarily an act of humility on the part of the Son of God, and designed as an example that we should follow in His steps. Some folk seem to feel certain that our Lord submitted to this rite in order to indicate to us the proper mode of baptismal administration. But why, may we ask, should our Lord have commanded us to be baptized? Surely, our Lord was not a ritualist. Why then, did He submit to this ordinance? Is it not reasonable to suppose that His act was prompted by some great spiritual truth which He thus intended to convey? And if we learn why He submitted to this rite, may it not throw light upon the subject of Christian baptism? It is our settled conviction that a great spiritual truth constituted the solid foundation for His every command. Since this is so, we should seek as earnestly to know why He should have commanded us to be baptized at all as we should to know the proper mode of its administration. We venture to say that the mode and the reason for the command are indissolubly linked together, and spiritual loss is inevitable where both are not clearly apprehended.

That this act of our Saviour is not well understood should become apparent to many when they learn that so great and godly a Bible scholar as the late Dr. C. I. Scofield confessed his inability to understand. In his footnote under Matt. 3:15 he declares that the reason for our Lord's baptism "is nowhere directly ex-

plained." We thank God for the ministry of Dr. Scofield, but we are convinced that he failed to see something here which would have made his own heart rejoice.

Has it ever occurred to you that our Lord explained the spiritual meaning of His own baptism when He said, "*Suffer it to be so now: for thus it becometh us to fulfill all righteousness*." These words are freighted with good news. But they are not appreciated, because so little understood.

If you will open your Bible to the third chapter of Matthew you will find the historical background in light of which the baptism of our Saviour stands. John the baptizer had gone forth into "the wilderness" of Judaea. Nothing but a wilderness could so accurately correspond with the spiritual barrenness of the Jewish Nation to whom he had been sent. With great boldness he preached "repentance" to a people long in sin. He also baptized the multitudes, who came to him confessing their sins, in the dark waters of the "Jordan." How significant the place. "Jordan" literally means "descending." Its waters rise in the lofty heights of Lebanon, but to what depths do they descend. They issue in what is known to this day as "The Dead Sea." The name "Jordan" has long been associated with "death." John rejoiced to see the publicans and harlots coming to him to be baptized in its waters, for in so doing they publicly confessed themselves as sinners, and consciously or unconsciously acknowledged that "death" was their righteous due. But can you imagine John's amazement when, out from that throng of ungodly sinners stepped Jesus and asked that He too might receive the rite? How very natural that John should protest, saying, "I have need to be baptized of Thee, and comest Thou to me?"

It is necessary at this point to guard against the temptation to credit John with a fuller knowledge than he possessed. According to his own testimony he did not at this time know Jesus as the Divinely-begotten Son of God. See John 1:31-34. The heaven-descended Spirit like a dove was to designate the One whom the Father had appointed, but this token had not yet appeared. Yet we must believe that John had considerable knowledge of Jesus, for He was his cousin after the flesh, and our Lord's life of holy superiority had already made its impression upon John's sensitive heart and mind. We are not at all sur-

prised in the light of this fact to hear the Baptizer protesting his unworthiness. But listen to the insistent reply, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness"

These words are freighted with profound spiritual meaning. They introduce us at once to that glorious truth which constitutes the very heart of the Gospel. They state the preeminent purpose for which God ever became manifest in the flesh! Matt. 3:15 is one of the greatest verses in the Bible, and yet how little is its meaning understood.

Let me impress upon you the fact, dear reader, that with these words our Lord Jesus began His public ministry. Believers in every age have attached great significance to the words with which His ministry was concluded, and rightly so, but they have not sufficiently appreciated the glorious announcement with which His ministry on earth began. Listen to it again, "Thus it becometh us to fulfill all righteousness!"

If we are ever to understand the spiritual significance of our Saviour's baptism, we shall be compelled to accept His own explanation of the act. But what did He mean when He said, "Thus it becometh us to fulfill all righteousness"?

Some have supposed it necessary for Jesus to be baptized in order for Him to fulfill all righteousness; others have thought His act exemplary, and intended to show us the importance of baptism if we would fulfill all righteousness. It is this which has given rise to the Christ-dishonoring doctrine of "baptismal regeneration," making void the Gospel of God's grace. Salvation is a free gift from God through faith in Jesus Christ. It is purely of grace, and without the least tincture of works or of human merit. Titus 3:5 distinctly tells us that salvation is "not by works of righteousness which we have done," but entirely the bestowal of God's mercy.

As we write these pages we have before us an abundance of evidence as to the confusion which prevails in Christendom in regard to the subject in hand. Nor is it confined to the ranks of paedo-baptists. Immersionists who practice "believer's baptism" are among those guilty of great error. The late Dr. H. Wyse Jones was a great and godly man among Baptists, but in his baptismal souvenir published by the American Baptist Publication Society he speaks of this ordinance as "a witness to the unbelieving world that

'to obey is better than sacrifice,' and that 'it becometh us to fulfill all righteousness.'" The writer recalls a great fundamental Baptist church in a certain city giving forth a glorious testimony to salvation through the finished work of Christ, and yet over whose baptistry these words appear in letters of gold, "Thus it becometh us to fulfill all righteousness." Fancy with me the thoughts of an unsaved sinner as he sits in the pew and reads these words emblazoned above the baptistry. Will he not conclude that he must be baptized, if he is to "fulfill all righteousness"? The natural man is prone to suppose that he must perform "works" of some character, either moral or ceremonial, if he is to be regarded as righteous in the sight of a holy God.

There are *three basic spiritual facts* which we must recognize if we are to understand our Lord's announcement at His baptism. These facts constitute the burden of the Word of God from Genesis to Revelation. They form the dark background upon which God has displayed the radiant message of the Gospel, and without which its glory will surely fail to appear.

First of all, the Scriptures bear consistent testimony to the *infinite holiness of God*. Hab. 1:13 tells us that He "is of purer eyes than to behold evil, and canst not look upon iniquity." Isaiah, chapter 6 tells us that even the angels veil their faces in His presence and cry one to another, "Holy, Holy, Holy, is the Lord of Hosts, the whole earth is full of His glory."

The second basic fact set forth in the Word of God is that of the *universal unrighteousness of men*. The Psalmist declares that man is corrupt, universally so, that there is "none that understandeth or seeketh after God," that "there is none that doeth good, no, not one." Ps. 14:1-3; Solomon declared that "there is not a just man upon earth that doeth good, and sinneth not." Eccl. 7:20; and Isaiah tells us that even "our righteousnesses are as filthy rags" in the sight of God. Isa. 64:6.

The third basic fact is one which should strike terror to the hearts of men, and lead them to welcome with profound thankfulness the merciful provision of our God. I refer to the divinely-revealed pre-requisite for presentation in the holy presence of God. It is stated in Hebrews 12:14; "Follow peace with all men, and holiness (Righteousness) without which no man shall see God." Belov-

ed, as we write these words we are lifting our heart to God in prayer that He may help you to see that *righteousness is your greatest need*. Nor have you the ability to weave for yourself a garment which will cover your nakedness and make you presentable for the presence of God. Adam tried it, Gen. 3:7-10, but after his most painstaking efforts he was still conscious of his nakedness in the sight of God. Nor was he ever presentable for God's holy presence until he had been clothed by his Maker with garments which necessitated the shedding of blood. Gen. 3:21.

Here then are the plain, unvarnished facts which you and I must face; God is holy; man is universally sinful; and righteousness is the requirement without which no man shall see God! What is man's prospect in the light of these facts? Since man has no power to make himself righteous, as is evident from such passages as Jer. 13:23, if God Himself does not undertake for man, then man must be banished forever from the holy presence of His Creator. Let us thank God, He has intervened, and there is now a way by which guilty, hell-deserving sinners may find access with boldness into the holy presence of God.

Beloved reader, *righteousness* is the great theme of the Bible. On every page you will find the righteousness of God *revealed*; in the Law you will find a righteousness of God *required*; but the distinctive message of the Gospel is that of a righteousness of God *provided*! Here is good news for convicted sinners! "Though your sins be as scarlet" let not your heart be without hope. God has wrought out a righteousness for us at infinite cost, and in this covering Christ "is able to keep you from falling, and to present you faultless before the presence of His Father's glory, and that with exceeding joy!" Let every believing soul rejoice! It is this divinely-provided righteousness which constitutes the good news of the Gospel. The very righteousness God's infinite holiness demands His infinite grace has provided.

Now this is the righteousness concerning which Christ spake at His baptism. Our Saviour began His public ministry with an announcement which ought to cause every son of Adam's fallen race to shout with holy exaltation! Hear Him at the Jordan as He replies to the protests of John: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." But this announce-

ment has not been understood and hence, not appreciated. Why? Because of a failure to understand the meaning and application to two very simple words.

First, the little word "us" has been given a wrong application. It has been made to refer to US, and in so doing the "finished work" of Christ by which sinners are made righteous has been repudiated. We make bold to say that our Lord's use of the word "us" in Matt. 3:15 does not mean US at all. Sinners are not only destitute of righteousness in their unregenerate state, but equally incapable of "fulfilling" the righteousness which God requires. Hence, if "all righteousness" is ever to be fulfilled, we believe the Persons of the Godhead, not sinful man, must fulfill it. We believe that the "us" of Matt. 3:15 has reference to God in the tri-unity of His personality, and that its application is the same as in Genesis 1:26 where we read, "And God said, let 'us' make man in *our* image, after *our* likeness, etc."

The context of Matt. 3:15 would sustain this contention. Immediately following our Lord's baptism the Holy Spirit descended as a dove to rest in perfect peace upon the Altogether Lovely One, and then from heaven the Father's voice was heard in words of loving approbation saying, "This is my beloved Son in whom I am well pleased." The Father, the Son and the Holy Ghost all participated in "the fulfillment of all righteousness." "God was in Christ reconciling the world unto Himself, not imputing unto men their trespasses" II Cor. 5:19; and it was "Through the eternal Spirit that Christ offered Himself without spot to God." Heb. 9:14.

The "righteousness" of which Christ was speaking is not a poor, flimsy righteousness of human achieving; it was not a relative righteousness, but absolute; it was not human, but divine. It was a provision of God to meet man's most desperate need! This is the heart of the Gospel of grace.

If you will open your Bible with me to the Book of Romans, you will see this truth unfolded most clearly. The Key-word of this Epistle is the word "righteousness." The first three chapters are designed to show that man is wholly devoid of a righteousness which God can approve. And yet even in the midst of this unparalleled record of moral darkness, piercing like a lone star through the dome of deepest night, there shines one clear, bright beam of hope and

light. In Rom. 1:16-17 the Apostle tells us that he is not ashamed of the Gospel of Christ, and that for two reasons: First, it is declared to be the "power of God unto salvation to every one that believeth." And second, "Therein is a righteousness of God revealed" which is realized by "faith." Then, when the awful description of man in his sin and unrighteousness has been completed, when, judged by the holy standard of the Law "every mouth has been stopped, and all the world has become guilty before God," (3:19-20) we have in the last part of chapter three, verses 21-26, an exposition concerning this righteousness which God has provided. "But now a righteousness of God without the law is manifested, being witnessed by the law and the prophets; even a righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God; Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus."

Then in chapter four, verses 1-8, we are given an illustration in the case of Abraham as to how this divinely-provided righteousness is realized. "Abraham believed God, and it was counted unto him for righteousness!"

Now will you turn to the ninth chapter of Romans and the thirtieth verse, please, and read through the first four verses of chapter ten? In these verses we read that the Gentiles are enjoying this blessing of Divine righteousness, while the Jews are stumbling over this gracious provision of God. This does not mean that all Gentiles are being saved, or that all Jews are rejecting Christ, but rather that during this age most of those who are being saved are from among the Gentiles. Millions of Gentiles are attempting to "fulfill" a righteousness acceptable to God, and refusing to "submit themselves unto the righteousness of God" Rom. 10:3-4.

The eyes of the Jewish Nation are still blinded, and they cannot see the gracious provision God has made for them in Christ to meet their

desperate need, but this condition will not always be. The time is coming when, as a Nation, they shall acknowledge Christ as the One "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord." I Cor. 1:30-31. And at that time "this is the Name by which He shall be called, 'The Lord our righteousness'"! Jeremiah 23:6.

My dear reader, I appeal to you by the Word of God, do not attempt to make yourself presentable to God through any vain effort to "fulfill all righteousness," but rather let me implore you to "submit yourself unto the Lord Jesus Christ" in whom God has provided everything a guilty sinner needs. We believe the pronoun "us" in Matt. 3:15 refers to our Lord Jesus Christ "in whom dwelleth all the fulness of the Godhead bodily, and we are complete in Him" Col. 2:9-10.

Now the second word in our text (Matt. 3:15) which has not been fully appreciated is the adverbial demonstrative "Thus." It is a translation of the Greek word "hotos," and means "in a like manner," "in a similar way," etc. It is a word used to introduce similitudes, and we have many illustrations of its use. It is often translated by the word "so," and points to a correspondence between two things which are similar. In John 3:14 we read, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." In these words our attention is directed to an incident recorded in the Book of Numbers, chapter 21, verses 5-9. That uplifted brazen serpent is interpreted by our Lord Jesus as an early foreshadowing of His own substitutionary death, "lifted up" on the Cross of Calvary.

The word appears again in Matt. 12:40, and indicates that our Lord's burial in the earth for three days and nights was anticipated in Jonah's burial in the belly of the fish for a similar period of time. In the light of these illustrations and many others which might be adduced we feel convinced that our Lord intended us to understand that there were intended features of similarity between His baptism and those blessed events involved in His fulfillment of all righteousness. Let us recall that "Jordan" means "descending." His "descent," however, was not from

the mountains of Lebanon, but from the heights of celestial glory! The waters of Jordan issued into the "Dead Sea," but our Lord's "descent" carried Him within the gates of "death" itself that He might bear the judgment of God against sin for all who believe. In His baptism our Lord went down into that which spoke typically of death; in its dark waters He was buried; and then, in His coming forth we see that which anticipated His glorious resurrection. Our Lord explained His own baptism as a foreshadowing of His death, burial and resurrection, saying, "Thus it becometh us to fulfill all righteousness."

His baptism was a voluntary act which told in advance of His voluntary death. Not in His baptism, but in His death was He "made sin for us who knew no sin, that we might be made the righteousness of God in Him." II Cor. 5:21 Hallelujah, what a Saviour! Our unrighteousness was not winked at or passed over. Christ fulfilled a righteousness for us. Our God can now be just even the act of justifying the ungodly! Rom. 3:26; 4:5.

In His baptism our Lord announced and illustrated the gracious purpose of His incarnation. His sufferings and death were as clearly before Him in that moment as when, in the agony of Gethsemane He cried, "Oh my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt." On more than one occasion did our Lord refer to His sufferings in terms of a "baptism." See Matt. 20:18-22. In Luke 12:50 we hear Him say, "I have a baptism to be baptized with, and how am I straightened until it be accomplished." Our Lord's death was an accomplishment, for in it He fulfilled a righteousness which makes the vilest sinner who believes

not only "presentable," but "holy and unblameable and unreprouvable" in the sight of God! (Col. 1:22).

Let us not therefore depart from the Great Commission of our Blessed Lord, (Matt. 28:19, 20) as some would exhort us to do, assuming that this responsibility is Jewish in character and belonging to some future dispensation in which we have no part. Let us be equally careful to guard against the prevalent danger of attaching sacramental significance to the ordinance through implying that our baptism is a necessary part to the fulfillment of all righteousness. At His baptism our Saviour began His public ministry with an announcement which did not find its completion in time until from the Cross He could shout with the voice of triumph, "It is finished!" Surely we can add nothing to that. Nor let any one vainly suppose that water can wash away sins. A few drops from the Jordan, a baptistry full, nor all the water in the seven seas can remove the slightest trace of sin. But let us thank God, "the Blood of Jesus Christ, God's Son, cleanseth us from all sin!" (I John 1:7).

Baptism and the Lord's Supper are the two divinely instituted memorials of a "finished" redemption. Let us observe them in obedience to the Divine command. But in our zeal for observing Scriptural modes let us be motivated by the desire for the perpetuation of spiritual meanings. The death of God's dear Son, not His baptism, is the focal point of history. Let us not attempt to "follow our Lord in baptism" but, with heart and mind illuminated by the Spirit of God, let us as Blood-washed believers bear witness through this ordinance to our UNION with Christ in His death, His burial, and His life in resurrection, and this entirely for Jesus' sake. Amen.

young people's organization. Then a group of spiritual young people reorganized another C. E. group which operated on the same principles as the former, except that we did not cooperate with the modernistic Christian Endeavor Union, and all our finances were raised by the free-will offering method and not by socials or sales. These were steps in the right direction, but we had not advanced far enough.

About a year ago, after a series of conferences with the Pastor, the president of the C. E. presented a simplified reorganization plan for the approval of the young people of Christian Endeavor. It was adopted unanimously.

Its purpose remained the same. We still purposed to be a soul-winning, spiritual-strengthening, church boosting group of young people.

The first big change was the definite linking of the young people's group with the church proper. Prior to this time, the C. E. Society was operating as a separate little wheel within the larger wheel, the church. Under the new plan, the president of C. E. was replaced by a young people's director to be elected by the church in the annual church meeting. The young people through their representative on the church nominating committee can recommend their choice for young people's director. The young people through their director are directly linked with the church, the same as the Sunday Bible School. The young people's director is a member of the church Advisory Board and the church Mission Board. Thus he is able to serve the best interests of the young people in these positions. It is the director's duty to supervise all activities of the young people's department, appoint necessary committees, advertising, and arrange for the weekly devotional programs that are conducted every Sunday evening at 6:30 o'clock.

The Director appoints a Nominating Committee of three young people who recommend candidates for Secretary and Treasurer. The Secretary and Treasurer are elected directly by the young people in a business meeting that has been announced for two weeks previously.

The organization is constructed loose enough to be very practical yet it is very efficient and business-like. It has no name other than Young People's Department. There is no membership list. Everyone within a reasonable age range who joins the church is considered a member.

THE WORKSHOP

by the Assistant Editor

Young People's Department Under Director

(Editor's Note: The following article was received from Harold J. Seeley, Young People's Director of the First Baptist Church of Johnson City, N. Y. Mr. Seeley describes the system of young people's work followed by that church.)

A Baptist Church may be likened to a wheel. The organization within

the church should serve as spokes in the wheel.

For several years our young people were members of the Christian Endeavor Society. They were active in State and County C. E. activities. Under that elaborate and expensive system the C. E. Society of our church declined until they finally disbanded. For about two years the church was without a

The director may appoint as many assistants to the director as he deems necessary, although it is advisable not to have any inactive job holders or committees. No definite social committee is appointed or elected to supervise social functions. The director may appoint a separate committee for each event.

This is a very simplified form of government for the young people with a large portion of the responsibility centered in the director. The Young People's Director is the connecting link between Church, Pastor and Young People of the church. He is answerable to all for any action he may take.

Since this plan was inaugurated, attendance and interest in the young people's meetings have advanced. Our first annual report under this organization plan proves this beyond any doubt.

The other evening after a most blessed young people's meeting, as the Director was greeting at the door, the departing 118 people who attended, a young man voluntarily voiced his opinion of the meetings. This young man was a former, very active president under the C. E. arrangement. He has been away for several years having only recently returned to our church. His opinion verbatim was this:

"Many things have changed during my absence, but I think the biggest change has been in the young people. The meetings seem to have a much greater purpose and more interest than ever before. The young people seem to be taking a more active part in church too."

That is definite proof that we have advanced.

P. S. Just finished reading the Y. P. Workshop in the October, 1938, Baptist Bulletin. We are not using any quarterlies whatever and have not for some time. Each leader must choose his own subject, material, and develop it. Truly it makes our meetings much more interesting. I heartily agree with the Assistant Editor because of my own experiences in young people's work. The young man or woman that develops his own topic, automatically develops himself too.

(Editor:—We believe that the Johnson City church has a very workable plan of operating their young people's department. It has been our conviction for many years that our young people's departments have been allowed to run too loosely. The elimination of a bulky overhead of young people's officers and the substitution of a church elected

Director in whom full responsibility is placed is a long step in the right direction. A far more sensible plan of young people's activities can thus be provided. This also makes the Young People's Department a more integral part of the church, more responsive to the leadership of the church, and not another organization within an organization.

While we would want to make some minor changes in the above plan if we were using it in our church, we believe that the main principle is excellent.)

Standards for Sunday School Teachers

Just as the average layman believes that there ought to be a high standard for the minister of the gospel, so also the average pastor and the spirit-filled layman believes there ought to be a high standard for the teachers and officers of the Bible School. Laziness, Biblical ignorance and worldliness are too dangerous to be tolerated among the teachers and officers of any Bible School.

Every teacher, by right of her position, becomes the shepherd—pastor—of a portion of the flock. A false shepherd can do tremendous damage to the spiritual program of the church if allowed to go on unhindered. Hold a high standard for your teachers and insist that they meet it; your pupils deserve that protection.

The following are the standards presented Sunday School teachers and officers in the Bible School of Central Baptist Church of Gary:

The following set of standards shall be followed by all teachers and officers in the Central Baptist Bible School, Gary, Indiana:

1. Only those persons may teach or supervise who have acknowledged Jesus Christ as Saviour and Lord, and are members of this church.

2. All workers in this Bible School are expected, by God's grace, to live a consistent Christian life as set forth in Col. 3:1-17; II Cor. 6:17); to refrain from worldly amusements that are detrimental to the cause of Christ; to refrain from gambling, and the use of intoxicating liquors and tobacco in any form.

3. All workers are expected to be in agreement with the ministry and doctrinal position of Central Baptist Church.

4. All teachers and officers are expected to take whatever position is assigned to them, and to teach only

such lessons as are approved by the Bible School superintendent.

5. All workers are expected, with the help of the Lord, to be diligent in the matter of preparation, and faithful in attendance at all sessions of the Bible School; to keep such records as may be required of them; to keep in touch with all members of their classes by personal visitation, telephone or writing, with a view to securing their regular attendance.

6. It shall be the aim of every teacher to pray regularly for the members of their classes, the department and the entire Bible School, and to attend every regular meeting of their department and school, unless hindered by unavoidable circumstances.

7. It shall be expected of all workers that they endeavor to avail themselves of every opportunity that is given to improve their teaching ability and knowledge of the Word, and to attend every regular worship service of the church.

8. It is earnestly desired that God may guide, bless and use all officers and teachers in the work of the Central Baptist Bible School. If at any time any worker cannot meet the above, it is expected that they will voluntarily withdraw all official relation with the School; upon failure to do so, the general superintendent is fully empowered to remove them.

Note: By the term "workers" employed in the above standards, is meant the teachers of classes, and department and general officers of the Bible School. The word "officers" is not meant to include officers of individual organized classes. These are covered by previous rulings of the Bible School.



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NEW

SUBSCRIPTIONS

LAST

MONTH



TO THE REGIONS BEYOND

PERILS, THRILLS AND VICTORIES ON THE RIO NEGRO

CHAPTER V

On the last page of last month's issue, we ran a notice of the illness of Mr. W. A. Ross, the senior missionary on the pioneer Mid-Mission station at Manaos and Iucaby. At that writing it was thought that Mr. Ross was suffering with malaria. A later letter said that another diagnosis by other physicians had indicated that he was suffering with typhoid fever.

Immediately Central Baptist Church of Gary, Indiana, together with hundreds of others, went into a prayer battle, and on Wednesday night, November 2, a cable from Central Church was sent to Mr. Ross, asking him to advise us by cable his health condition, his financial needs, and advising him that we were standing by 100% to meet any emergency. The next morning we received a cable from Brother Ross as follows:

'Health condition better. Leaving for Iucaby tonight. No need but prayer.'

So, once more, we are praising God for His gracious answer to the prayers of His people.

It will be necessary for us now to go back a bit in the history of the development of this mission station in order to lead up to the information which we wish to present in this chapter.

The readers will remember that Mr. and Mrs. Ross were up on the Iucaby, 550 miles up the Rio Negro out of Manaos, Brazil. They will also remember that it was on this mission station that the Rosses were engaged in the erection of buildings for their own home and for schools and dormitory purposes for the boys of that entire region whom they want to bring in to teach the Word of God. In order to do this effectually, they must not only provide a school for them, but they must also keep them there and make a home for them. In order that this might be done they have been engaged in erecting buildings. From a letter received from Mr. Ross in July, we quote the following:

"Our boys are all back in school and making splendid progress. We lost one workman. He answered the call of the priests and went to Sao Gabriel to work for them. But I was

glad that he left for he was not such an expert workman even if he had the will. And he was probably short on will for good hard work. He didn't like it.

"We have now begun work on the dormitory, school and home. A building seventy-five feet by thirty. We have most of the material for the first forty feet, with the exception of the palms for the roof. We also need lumber from Manaos to case doors and windows and for the doors and windows. We wanted tile for the roof, but guess the palms will have to suffice.

"We have now begun another phase of the work here at Iucaby, in that every night we read ten chapters of the Bible for the workmen and any others who care to come. Isn't it remarkable how rapidly one goes in the BOOK if he reads it regularly, even ten chapters at a time?

"The Word, too, will bear fruit. We have had twenty-nine confess Christ since the first of the year. Several others are now under conviction, but will not yield themselves to the Lord. How we praise the Lord that there is a message in the Old Book. I will remember the final word of advice from Dr. Ketcham in the last prayer meeting at Central, when I said good-bye to the group. He said, 'Walk out on the WORD and keep your eyes on HIM and you will never go down.' What a WORD! And what a Saviour of the Word! 'His Name shall be called WONDERFUL!' 'Wherefore He is ABLE also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.' 'Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.'"

It was for the lumber for these dormitories and buildings, that Mr. and Mrs. Ross came down the river to Manaos, and while there Mr. Ross was taken ill with what some of the doctors said was malaria, others said was typhoid, and others said was walking typhoid, but apparently God has answered prayer, and Mr. Ross is now on his way back up to Iucaby, but due to the long siege of illness, his funds have been depleted so that he is unable to go ahead with any

further building just at this time, unless God's people everywhere pray and give.

The following letter from Mr. Ross to Don and Lois Moffat, written October 31, reveals something of the problem that confronts the hearts and minds of these precious soldiers of the cross. Let it be remembered that the cablegram quoted at the beginning of this article, was sent to us by Mr. Ross about four or five days after this letter was sent. The evidence would seem to be that his health had greatly improved within the span of those four days.

"Dear Don and Lois:

"Well here it is time for another air mail, and also time for another boat up the river Negro, and I'm still in Manaos not knowing which way to go. I thought my fever was over, as well as the vomiting, as I have had neither for four days, until I just now poked the thermometer in my mouth and find that it is back again.

"Mrs. Hatch says I have typhoid, ulcers and worms besides other complications. My doctor here says it can't be typhoid, but that it is malaria, and has been treating me for same with but little success.

"We have not heard from Herthel and the Warfields since their arrival in Santa Isabel, so therefore can give you no news of them. I expect Coimbra in any day and he no doubt will have a letter. The telegraph station at Sao Gabriel is out of order, so we can't pass a telegram. I am sort of anxious to hear from up there, and I know they are concerned about this end, too, for I was some sick little boy. However, I only lost twenty pounds. This brings me to what I want to say concerning your coming down here.

"We all are anxiously awaiting your arrival once more in Manaos; B-U-T if I were you, I should be positive that it is the Lord's will to come and leave Lois there. It was a hard old pull for Herthel to get on the steamer and leave Manaos with me here sick, and it was just as hard for me to see her go and leave me when I so badly needed her care, for she is a big help when I am sick. With us there was not another thing in the world that we could do. Someone had to go up river, and we did not think the Warfields could handle

the job, but that does not make the separation any easier. I seemed to be much better and had planned to return this month, but now the fever is back again and it is hard to say what will be the outcome in four days.

"The work on the house is being held up on account of funds, but I am sure our Father knows about it and it is for the best. I had hoped to be able to take up some lumber to case the doors and windows last month, and enough to make a few of the doors and windows, in order that we could be using part of it at once, but it was impossible last month, and so will it be this month. The principal thing is to live and preach the gospel, and build when we can. The dollar has gone up in value a trifle, for I sold it today at twenty per. How we praise old Central for being so good to us in these trying times for us and for them.

"The work in Cachoerinha was good last Friday night. We had twenty-five out and good interest. Our services here at the house have not been so good of late for some reason or other. I do not know where the trouble is.

"Try and keep us well informed as to others coming out, for there are some things we want brought when anyone comes. We would like to see others to help as soon as possible, too, so keep praying

W. A. Ross."

DR. CROZIER WRITES FROM INDIA

Dear Friends of Truth:

Wish you could have been here these past three days; our Worker's Monthly Conference closed this forenoon with a very earnest season of conference and prayer after Mrs. Crozier taught for an hour finishing her advance teaching of the Sunday School lesson for the month, the 6th chapter of Acts. Thangsum, our senior evangelist following an excellent talk by the pastor, said that although we get tired when working all day in a village, let us not think about this, for though we rejoice greatly in the 29 new names for Christ this past two months, we are just starting our great work. The younger Kabui worker has spent much time this past three months in and near the small Kabui village where we had our first Baptismal Service. He said he wanted to go back to them for another month, but was willing to go wherever the workers said.

Pastor Thangneilal and Evangelists Thangsum and Hurongbou re-

ferred to two moderately large Kabui villages and one small one about three miles from here right in the midst of a very large village of Hindu Manipuris and Mohammedan Bengalis where the workers have received 26 names for Christ in the past two months, and where probably our next Baptismal Service will be held. The home of the woman badly gored by a buffalo is between those two Kadu villages. They said THIS seems to be where this new worker ought to be located for a while, and being right on the road to the village where he has been for the past three months, it will be easy for him to run over there for short visits to finish up a bit of work he has started. One of the men that has recently professed Christ in this new center on being asked if they would fix up a place where the worker may sleep said, "Yes, and they will be glad to have him come and stay a while."

Just as on two or three other occasions, so this time also, the workers nearly all reported earnest conversations with Manipuri Hindu inquirers, and one of them told of a leading Manipuri who seemingly was deciding for Christ but did not yet want it made public. What shall the harvest be? THAT depends on YOU, and on US, and on the LORD.

We are told that up in Manipur State many of the educated Manipur men and women are beginning to break away from the old customs and restraints of the Hindu priests. A cleavage seems to have started. What shall the harvest be? Our two evangelists, Lera and Laiya, are located right on the road leading from here up into Manipur and are daily giving tracts and selling Gospels to the Manipuris coming and going along the road. What shall the harvest be? We are depending on you.

A personal letter a few days ago from the man who as Commissioner put before Government the matter of support for our Leper Colony says that since he and the Civil Surgeon put up the matter he has not heard a word about it. This is an urgent matter for prayer, for we have received no money from either Government or from America in the past seven months FOR LEPER WORK and the amount we can take out of the general fund is insufficient for the proper support of the 25 now under treatment, and the 35 refused are still outside of care and teaching. I am up against difficulty I can't understand nor see through, nor can I long continue to carry MUST I dismiss my lepers?

During our absence in the hills our two Medical Helpers and two others built a tiny dispensary, very convenient, with waiting porch at one end and operating room at the other, and a week ago a three-year-old Manipuri girlie was the first patient on the operating table, because her right hand was hadly deformed as a result of a severe burn some months ago. She is now happy in the hope of a reasonably good hand. The cool season is coming on and patients are beginning to clamor for operations. When will that new Doctor come to take charge of this Medical Department?

There is a great work in the villages I could be doing with the evangelists, and the Manipuri New Testament must be revised and reprinted very soon. We are reading proof again today for an edition of 10,000 of the 40-page tract in Manipuri of Bible verses called WAY OF SALVATION. Our former tracts (of which we distributed 27,000) have been reprinted in England and 10,000 sent to us with the word that another 10,000 is ready at our call. We all greatly appreciate this help from the Scripture Gift Mission. We are using also, some of their Bengali tracts. "HIS WORD shall not return unto Him void, but SHALL accomplish." His Word has a living power vitalized by the Holy Spirit.

By His grace yours faithfully,
G. G. Crozier, M.D.

THE BAPTIST BEACON JOINS HANDS WITH THE BAPTIST BULLETIN

We are happy to announce that arrangements have been completed whereby the "Bulletin" will take over the subscription list of the "Baptist Beacon." The subscribers to the "Beacon" will receive the "Bulletin" for the unexpired term of their subscription.

This will enable us to work together to build one great paper under the efficient leadership of Dr. Robert T. Ketcham as editor.

We are sure that our friends will want to renew their subscription to the "Bulletin" at the proper time. You will want the good things that the paper will contain to come into your home.

With best wishes,
Harold Strathearn,
Harvey Morrison,
"Beacon" Editors.

(Note: The Baptist Beacon above mentioned is not the Baptist Beacon published in Texas by Mr. Peak.)

INTERSTATE EVANGELISTIC ASSOCIATION

Edited by DR. HAROLD STRATHEARN and REV. J. IRVING REESE

Tabernacle Baptist Church, Ithaca, New York

By DR. HAROLD STRATHEARN

A LOYAL CAMPAIGN is in progress at Tabernacle Baptist Church, Ithaca, New York, of which the Rev. J. Irving Reese, is pastor, and the blessing of the Lord is upon it in a remarkable way.

The plan calls for five weeks of preparatory work. The campaign opened on October 16th, with an ENLISTMENT SUNDAY, at the services of the day. A roll call was taken of the members present. Fifty per cent of the members living within a radius of twenty miles of Ithaca were present at all the services.

The week preceeding, a series of social events with outside speakers was arranged. On Monday evening a Duck Dinner was served, when the Rev. Willis Hull of West Endicott spoke to the Official Family of the church. On Tuesday afternoon, Mrs. Hildrith Wilcox of Horseheads, N. Y., spoke to the women of the church. Tuesday evening following refreshments, the Rev. Hildrith Wilcox, of Horseheads, N. Y., brought an inspiring message to the Sunday School Workers. Thursday evening, 120 young people met for a social evening, and on Friday, the Rev. Richard R. Augustine, of Corning, N. Y., spoke to a large gathering of the men of the church.

At each of these services the members were invited to sign a pledge to support the services of the church; including prayer meeting, and Sunday School, during the campaign. The campaign will close on December 18th.

The results to date are most gratifying. The prayer meeting has gone from an attendance of 70 to 109, and is increasing each week. The Sunday School, which had never reached 300 is now past the 327 mark. A noticeable increase both in spirit and attendance at the Sunday Services. An unusual thing for these days; the church is filled every Sunday night; extra chairs having to be carried in, and the people are working as they have never worked before.

The campaign calls for personal

work, which is being done by both the men and the women of the church. It is leading to a real revival. This plan is a good one for any church to follow.

The pastor, Rev. J. Irving Reese, has been there nine years. He is beloved by his people, and this is a further proof that a pastor can remain in a church, as a leader, for several years, and accomplish real things for the Lord.

MINISTERIAL EXCHANGE

By DR. HAROLD STRATHEARN

We rejoice over a real victory in the First Baptist Church at Perry, New York. This church is one of the strongest in the Western part of New York state and for several years a modernist has occupied the pulpit. The church recently called one of our very fine young men in the person of the Rev. Clifford Bristow of Cornwall, New York. Mr. Bristow is a graduate of Houghton College and Westminster Theological Seminary. It is a good sign of the times, that there is a hunger for the real things of God in the First Baptist Church at Perry, New York.

The Rev. John Muntz, who resigned the pastorate at Forestville, New York, after eighteen years of faithful service, is getting a good start in his new work at the First Baptist Church, Bayonne, New Jersey.

Rev. A. Melvin Hyers has resigned his pulpit at the First Baptist Church, Sherburne, New York, to accept a call to the First Baptist Church at Forestville, New York.

Rev. Eugene Hoyt resigned at Rose Hill, New York, and accepted a call to Mt. Vision, New York.

Rev. Adam Galt, for the past eight years pastor at Pavilion, New York, has resigned to accept a call to Rose Hill, New York.

Rev. Alfred Dence has resigned the First Baptist Church of Northville, New York, and started his new work at Cincinnatus, New York, November 1st.

Rev. Martin F. Clough, formerly of Doylestown, Pa., is getting a good start in his new work at the First Baptist Church of Flushing, New York.

Dr. Harry Gregg has resigned the

Second Baptist Church at Flushing, New York.

The Rev. Enoch S. Moore of Bloomfield, New Jersey, has accepted a call to the First Baptist Church of Doylestown, Pennsylvania.

Get your friends to subscribe to the "Baptist Bulletin" if they want the news in Baptist Circles.

The Converts of Modernism

By PETER KLEIN, Seattle, Wash.

At the close of special meetings,
As, of course, we all may wish,
We should get a few new converts
Just by stringing up the fish.

Well, one brother he got thirty,
Sure! these meetings did not fail;
But he found that twenty-seven
Did not have both fin and scale.

Like the sheep in yonder meadow,
In appearance they were good;
Four and twenty chewed tobacco
But they did not chew their cud.

Some had never heard of Moses,
Nor how God had sent the quail;
One thought Paul was still in prison,
And had come to offer bail.

One had hoped to cross the Jordan
In an out-board motor boat,
While another said, "I'm working
On a self-propeller float."

All agreed the world needs fixing,
That the church is out of date;
That we need a new translation
So the world approves our slate.

Only three of all these converts,
Seemed to know or even care,
Or had learned of Christ's salvation
And of love to God and prayer.

DON'T

LET

YOUR

SUBSCRIPTION

EXPIRE

MORE CANDID CAMERA SHOTS FROM THE PHILIPPINES

By NORMAN S. McPHERSON
(Vice-president, Association of Baptists for Evangelism in the Orient)

PICTURE NO. 1 Satanic Costumes

A Filipino writes of his observations at the annual fiesta in honor of a patron saint "The worst kind of practice that I have seen was the fiesta of Ibajay, Capiz. It is exclusively under strong Roman Catholic control. When they have their fiesta once a year people gather in the town to display their Satanic works. "No one should attend, or, according to their beliefs, should expect blessings from their patron saint except he wear *Satanic costumes* with his face painted as ugly as could be. I had not seen such a sight before. People gathered before the church door, drinking tuba (intoxicating drink made from juice of coconut tree), dancing in an immoral way and abusing the respect of women. Women were drunk, shouting words not fit to be heard. It was indeed a dirty sight and I seemed to be poisoned as I looked upon them. They wore clothes painted with mud and enjoyed very much their Satanic liberty



NORMAN McPHERSON

"Some were grabbing each other and some were dancing and running after each other around the town like dogs and cats with empty cans tied on their legs and necks. They believe that by these enjoyments they

could receive blessings from their patron saint. Now, when the patron saint was brought around the town in a procession, all of them danced before the image like the wild natives of Africa while the priest who walked behind the image appeared pious and godly and continued to mumble with his lips words whose meaning he did not know."

Do such people need the Gospel, who have been deceived by "wolves in sheep's clothing" who exhibit "a form of godliness but denying the power thereof?"

PICTURE NO. 2

The Virtues of Stolen Holy Water

A highly successful Christian minister of Manila writes as follows: "One day an old woman came to our house and gave us a bottle of water and said: 'I stole this from the church. This is holy water of the priest' You keep this and if you get sick and the children, just take a part of it and apply it on the affected part, then it will be healed."

Oh, that these people might receive the "living water" that made such a difference with the Samaritan woman!

PICTURE NO. 4

Ecclesiastical Racketeering

A Filipino student writes: "A certain image of a saint was so constructed that there was a hollow inside the head. It was filled with a mixture of oil and water. Late in the afternoon when it is too hot, the oil and water began to appear in the face of the image, so the priest showed it again to the people saying that the image of the saint is perspiring because he is praying hard interceding for them. Hence it is necessary for them to give him something in return."

PICTURE NO. 4

"The Stepping of the Saints"

The same writer gives another example of pious racketeering. He writes: "There is one particular town in Iloilo which is called the mecca of fanatics. Every year people from all parts of the province go there to visit Saint Vicente. Especially people who have sickness go there to be healed. Saint Vicente is said to be endowed with the power of healing and has done many miracles in the lives of many.

"Thousands gather there every year, sick and healthy persons alike. It is said that people lie down before the altar and the priest lets the image of Saint Vicente step over their bodies and by so doing they will receive a blessing. In return for the blessing they receive they give money as their offering. Some said there were sick persons who were really healed just by the stepping of the saints. But some said they were disappointed and were even worse than before. There are many follies which the Roman Catholic practices, like nuns and priests going from house to house inciting, terrorizing, and forcing young men and young women to marry. But we find out that back of all this is their desire for money to finance the work of the Roman Catholic Church."

Thank God the eyes of many Filipinos have become "enlightened" so that they "know what is the hope of His calling and what the riches of the glory of His inheritance in the saints." May many more enter into this state of spiritual discernment through God's faithful witnesses "The night cometh when no man can work."

MISSIONARY DIRECTORY

The following independent Baptist Missions are recommended to all Bible-Believing Baptist Churches or individuals who are desirous of placing their mission funds in sound evangelical missionary work

INTERSTATE EVANGELISTIC ASSOCIATION (A Baptist Fellowship)

Rev. Harold Strathearn,
Temple Bldg., Franklin St.,
Rochester, New York.

ASSOCIATION OF BAPTISTS FOR EVANGELISM IN THE ORIENT,

Rev. Harold T. Commons,
1300 Schaff Bldg.,
Philadelphia, Pa.

GENERAL COUNCIL OF CO-OPERATING BAPTIST MISSIONS OF N. A. OR MID-MISSIONS,

Dr. M. E. Hawkins, Pres.,
Mishawaka, Ind.

THE MEXICAN GOSPEL MISSION,
(Independent Baptist)

Rev. and Mrs. Leonardo Mercado,
Directors,
1410 E. Indian School Road,
Phoenix, Arizona.

HAWAIIAN EVANGELICAL CRUSADE, (Independent Baptist)

William A. Matthews, D.D.,
3858 Whittier Blvd.,
Los Angeles, California.

AFRICAN CHRISTIAN MISSION,
(Independent Baptist)

Rev. Joseph McCaba,
19 Church St.,
Paterson, N. J.

FLASHES FROM FOREIGN FIELDS

Mrs. Seymour Describes Feast On White Ants

August 30, 1938.

Dear Friends:—

I wish you could have heard the yelling and then heard the smacking of lips which we heard this evening. It really was funny! The so-called flying ants were coming out of a little hole and natives squatted around it and caught the ants as they came up out of the ground (hundreds of them), pulled off their wings and ate them not even bothering to kill them let alone cook them.

God has continued His blessing in the work here this month. There have not been so many that we know of who have accepted Christ as their Saviour but those who have come have seemed to truly repent and leave all to follow Jesus. One of these women came to me today; she says her husband wants to put her away. They are both now in the new convert's class. I trust that you will pray with us for them. His name is Makakou (monkey in English). I have talked to him too and he seems determined to put her away, partly because he wants his money back and partly because she lied about him and he cannot seem to forgive and forget. They both want to do what is right so they need our prayers.

We are much encouraged with the deacon's reading classes. They are all reading in the Gospel of John. Yesterday Bertha Manuel and I went out to Ngama's class about five miles from here. We listened to and helped them a bit and then we turned to the Epistles of John and you should have seen their faces when they realized that the words were the same no matter where they read in the New Testament. One woman in Toungassara's class has made Dorothy four nice corn baby dolls so we are giving her some of the money toward her Testament. They only cost twenty-five cents but even so, that is pretty hard for some of them to get. Garson wants us to pray with him about his class for they don't seem to be much interested. Some have as high as eighty in their classes but his is not usually more than eight.

On August 10th I received two air mail letters, one from my father

and sisters. Papa said he was feeling much better and he seemed more cheerful than he had for a long time; he had written July 25th. The other letter was from my brother-in-law written July the 26th and said that that morning Papa had had a stroke and he passed away that evening about six o'clock. For Papa it is much better and we know he was ready to go and we shall see him again. However the rest of us feel it keenly and wonder how we can adjust ourselves without him. I am glad that he too, felt that I should come back to the work over here where God has called and I shall miss his faithful prayers and sound advice from time to time.

Miss Houston, Mrs. Camp and her children, Miss Crumb and Mr. Metzler came on the 13th and were with us a week. We enjoyed them a whole lot and they seemed to enjoy doing their shopping too. We took them home and enjoyed seeing the Metzler family and the others at Crampel. Upon our return here we found Miss Bertha Manuel and Mrs. Roy Hamman and her little Donnie. Their truck had had a broken axle at Yaounde and they had to wait indefinitely, so the girls decided to come on inland in another truck and we are very glad to have them. They are helping in the classes too so the natives as well as ourselves enjoy them.

We have been praying that we might be a blessing to the white folks here in Bangui and once before we had white callers at our Sunday afternoon Bible Class, but this last Sunday we had two white men. One spoke English very well as he was in America for several years; the other one spoke neither French nor English but he is learning Sango and wanted to come to the Sango class. They both seemed to enjoy looking up the Bible references and said they wanted to come out whenever they could. They are both Portuguese, the one has a wife and baby in Portugal. Pray that they might not only hear and read the Word but that they might believe on our Lord Jesus Christ.

I received a fine picture of David and Grace last mail and my how they have grown! Their letters were good as usual and much appreciated. So were the other let-

ters, clippings, etc. May God bless you all for your prayers and your interest.

Yours in His love and care,

Linda Seymour.

Eph 3:20.

Priors Having Exciting Times With Floods and Food and The Gospel

Report No 10. August, 1938

Dear Co-workers:

The monsoon is squeezing out its last drops this month, the floods are subsiding and in another month the cool season will be in full sway and remove the last possibility of our lapsing into a hypochondriac condition.

We are afraid that we built up your hopes in our tentative location for a compound, that has run through the letters of the last couple of months, to no avail. You might be interested in joining me and going out to see the area when the river Subansiri is in flood. Up to this time, everything had been in favor of this location. As it would be necessary to stay over night in the Forest Dept.'s hut, we must see that we have the following articles: A supply of boiled water, all bedding and bed, all food necessary for two days, dishes, and cooking utensils. As one boy was going with me, he also had to take his bedding. You might be able to imagine how we looked when all this was loaded on our two cycles with us in the saddles. The first ten miles was easy going for Indian roads with some gravel. Then we came to the flooded Boganadi river. Shoes and socks came off and when the boatman had brought the dugout as far as he could, we waded out and got in, loading the cycles behind us. A few minutes brought us to the other side. Here the floods had washed wide breaches in the road in several places so we walked and carried the cycles over the narrow bamboo bridges, no mean task. Finally we were able to mount again and were put to it to keep upright on the now rough sand road. Ten miles of this brought us to where the road turned off to go into the tea garden. Then five miles of mud to the garden. The last three miles was through a

jungle trail that was badly flooded and in many places the water was running across the road up to our knees. I was surely happy to see the hut in the distance after this struggle. Here in a small bungalow, built fifteen feet off the ground, beds were soon set up, nets hung and a fire going in the cookhouse in back. Curry and rice was soon forth coming and the bed felt, oh so good. Mosa gave me some canned sausage and two eggs for breakfast at six A. M. Then with the caretaker, who had lived there for eight years, we went to look over our much talked of site. Then 'dis aliter visum,' or in the only language I understand, the bubble burst. The last and very high flood had covered the whole area to a depth of three feet and on top of that had started a wash out on the river side that bids fair to wash away acres of land in the next few years. So God has demonstrated to us that this is not the place here He would have us be and we rest content in the knowledge that it is in His hands and that He will reveal to us that spot if we continue to lean on Him and not rush off into a place of our own choosing. However, in view of the fact that we have asked for contributions for a new compound and also that this will be a necessity in the near future, all money designated for that purpose will remain in the building fund until needed for that purpose.

Another outstanding development during the past month was a visit from the new political officer who was recently assigned to the Daffa Hills. We had the pleasure of having him to dinner and during the evening he talked frankly about these mountain people and discussed our position in relation to them. It became plain that by far the weightiest reason for barring us from the hills is that British policy is to provide for a buffer state between Tibet proper and British India. The more savage the inhabitants, and the more inaccessible the region, the more effective it will be for the purpose. There is no doubt that recent events in China have strengthened this attitude and from the human view, it seems that this area is efficiently sealed for some time to come. This means that as soon as the rains are over, the evangelistic trip long planned will take on added meaning in that likely site for our work will become another objective. At present we shall probably follow along the base of the hills on this side of the valley and come back

along the Naga Hills that separate Assam from Burma. That will be just as the Lord leads and if He leads us into Burma we are willing to go wherever He wants us. We do ask that you will all be much in prayer about this matter, that our hearts will be opened up to His leading so that every step of the way will be in His Divine Will.

Happy to report that the sick man with the infected leg, mentioned previously, is coming along famously. The infection has entirely left the leg and now he is only emaciated and weak. He says that he is anxious to get strong so that he can come to church and show his skeptical neighbors that he did not turn Christian just because we were helping him. We do praise God for this answer to prayer. Thanking you all for your splendid support during these trying days, we remain,

Your Brother and Sister in Christ,
Del and Mona Prior

Broken Axles — Broken Chassis and Snake Bites Give Hammans In- teresting Time

Fort Crampel,
Oct. 11, 1938

Fern's last letter left me at Yaounde in the Camerouns and her at Bangui some 800 miles away. Praise God! We are again united and another 200 miles farther into the interior, at Fort Crampel where we have a Mission Station. Our destination, Fort Archambault is still 200 miles north, but since it is rainy season the water on the road between here and there is three and four feet deep in some places so we are obliged to wait until November before we dare attempt the final lap of our long journey. However, there is much work to be done here so while we are waiting we will be more than busy in the Lord's work.

You will remember that August 19th Fern and the baby with Miss Manuel left for Bangui with a French trader leaving me at Yaounde with a broken axle. It was impossible to get an axle the same model as our truck so I got one from a big three ton Chevrolet truck and took it 110 miles to Elat, the nearest available machine shop, and on a lathe turned it down to fit my truck. It was some job. I worked from 6:00 A. M. to 10:30 P. M. but finally got it to fit. Praise the Lord!

The roads were very bad and

about 400 miles from Yaounde I broke the chassis of the car in two places. My nearest garage was at Bangui, a distance of 380 miles, or in the other direction the nearest was 410 miles. I didn't know what to do so asked God for wisdom and He showed me how to repair it temporarily until I got to Bangui and had it welded. One day as I was journeying along at a good speed of nearly 30 M. P. H. I found a tree that had fallen across the road. As I tried to drive around it the truck sank in the mud up to the hub of the wheel and I had to dig out. At another place as I was backing up the left rear wheel dropped into a big hole and the rear axle lay flat on the ground. I was there some time until enough natives came to push me out. As I pulled into a village that night about 8:00 o'clock I was really tired out. There was no rest house there, but I was told that a native evangelist from a Swedish Mission lived near so I decided to spend the night with him. After having set up my camp cot on the mud floor of his small grass hut I stretched out to relax a little. He said, "White man, aren't you going to eat tonight?" When I replied in the negative saying I was too tired to prepare a meal he said, "I will make food for you." I asked, "Do you know how to prepare white man's food?" To which he answered, "Was not I the cook for a white Madame for three years?" He fixed me a very nice meal in a short time and there in that grass-roofed hut I enjoyed Christian fellowship with one of God's children who had been redeemed from HEATHEN DARKNESS. Oh! what the Blessed Gospel can do for these poor benighted people.

After one month of separation and hard traveling over rough African roads I arrived at Bangui and was surely glad to see my dear wife and baby again. At Bangui the chassis was permanently repaired, customs passed, and a few food supplies purchased before coming on to Fort Crampel where we now are and will be until the road to Fort Archambault opens.

Saturday night a native from the "Poste" came saying a man in town had been bitten by a poisonous serpent as he was coming from the woods and was very, very sick. Could we come and help him? Brother Nimmo and I took the truck and went to see him. We found the poor fellow in a very serious condition. We took him several miles to

BARNEY ANTROBUS SAYS

an educated black man who has had medical training and is in charge of the sleeping sickness patients of this district. There we were able to get special serum to give him injections, and in a few hours he was much better. Had we waited until morning the poison would have entered the region of his heart and there would have been no hope. This man comes from a village which has been more or less closed to the Gospel. The chief was more than pleased to see our kindness to one of his men and we are praying that this may be used of God to the Salvation of many in that village.

In all of the many unexpected things that have come to us since we left home we have felt God's sustaining power and the precious presence of our Lord Jesus. We know you are praying for us and are anxious to hear from you Dear Friends at home. Our address is simply Fort Archambault, French Equatorial, Africa. We haven't received mail or money from home since we left Mishawaka June 28th and when it does come it will surely be welcome

Yours for lost souls in Africa,

Roy & Fern Hamman.

Rom 1:16.

Missionary Conference at Gary

Every year the Central Baptist Church of Gary, Indiana, gives over the second week of November to a great missionary program when missionaries from various fields throughout the world present the fields in which they work. While missionary speakers appear in the church throughout the year, special emphasis is given to missions during this conference, and the uplift to the church is tremendous. Since the inauguration of these conferences five years ago, six of our own young people have gone to the mission fields and the offerings for missions have jumped from \$1800 to nearly \$8,000 a year.

On the program this year are such missionary speakers as, Rev. Philip Pent of Brazil; Rev. Gust Pearson of Africa; Rev. Guy McLain and Donald Moffat of Brazil; and Dr. Harold T. Commons of the A. B. E. O.

We recommend to all Fundamental Baptist churches the practice of holding a special week of missions at least once a year when the missionaries themselves, as far as possible, present the work of their respective fields. Blessing is bound to come.

THE CYNIC SEES THEM

What horrible people on the streets! Ugly, misshapen bodies and faces; some fat, some lean. Some looking like cows; some like tigers or lions; some like scrawny long-beaked birds of prey. What faces, what eyes! Mouths that cruelly smirk at one; lustful mouths that would frighten virtue. Others stare with great stupid eyes while some peer at one with eyes furtive and cunning like the sneak thief. There are those who strut and swagger; some who amble along like clumsy bears bumping into everything. What terrible people one sees on the street!

THE LORD JESUS SEES THEM

"And seeing the multitudes He had compassion on them." He saw them as sheep without a shepherd. He excoriated the hypocrite, but for the great mass of broken humanity He had nothing but infinite sympathy. And He must also have had a great aching heart for the poor blinded hypocrites. Standing one day as the weary crowds passed by He broke out in that sweet compassionate invitation cry that has echoed down the ages: "Come unto Me all ye who are weary and heavy laden, and I will give you rest."

No doubt this perfect man and perfect God saw the disfigurements of sin on the faces and forms of humanity, and no doubt it racked His holy sensibilities more deeply than ours can be racked, but He knew that if their souls had rest their faces and forms would take on a new and holy dignity and refinement.

OUR GOOD FRIEND GOES HOME

The news comes that Dr. S. M. Brown, editor of the Word and Way and genial and loving pastor in Kansas City for many years has laid down his weapons of loving warfare and gone to be with the Lord.

For long years we have been friends largely through the medium of his sturdy and valuable paper, though we have had sweet communion together a number of times in his office and at associations.

The Word and Way which he founded, and which became a strong self-supporting journal, was always soundly orthodox in the Baptist faith with never a breath of suspicion floating around concerning its policy and content. His son, Joseph E. Brown, who has been co-editor with

his father for some years, now becomes editor of the paper.

TEN DAYS IN A NUDIST CAMP

This is the title of a flaming yellow poster announcing a moving picture in an Illinois town. On the reeking poster is a large cut of six naked men and five naked women all smiling broadly. Four times the announcement is made that it is for "adults only." It is for Saturday night at midnight. And then the clever movie proprietor asks: "Is nudism immoral or is America ignorant?"

Pastor J. H. Brown of Sidell, Ill., who sends us this poster says: "The world has not profited by the lesson of the days of Noah." Our Lord says plainly that the days of Noah are to return in the last days of this age. "But as the days of Noah were, so shall also the coming of the Son of man be—and they knew not until the flood came and took them all away." Matt. 24:37-39. The flood is rushing down on the world with startling velocity at this moment but the worldling knows it not.

MOTHERHOOD PUT TO SHAME

The moral sensibilities of right thinking people have been shocked, and motherhood has been put to shame, by the movie, "The Birth of a Baby." This summer when the film was completed it was reviewed in four pages of "Life," the weekly picture magazine. Intended by its creators to give bare facts about motherhood and childhood, it attracts not only those few who might be helped by it but also youth and the morbidly curious. God's Word says, "The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness" (Lev 18:7).—Christian Action.

DR. KELLER SEES DOOM

Dr. Adolph Keller, of Switzerland, who was only recently in the U. S. A. on the "preaching mission," has issued an arresting volume entitled, "Five Minutes to Twelve," in which he holds that the world is on the brink of a great cataclysm—political, economic and religious.

Among other things, he says: "We live in a strange and dangerous world; a world so dangerous that Mr. Chamberlain, the British Prime Minister, warned us recently to

(Continued on page 23)

CLEANINGS

by the Assistant Editor

"Just one little letter of the alphabet makes all the difference between us now," said a recently converted young woman to an unsaved neighbor who could not understand the great change that had come over her. "You love the world, and I love the Word."

How much there is in this simple way of putting it! The Word speaks of Christ, so every Christian loves it. The world casts Christ out, yet the worldling loves it.

* * * *

"Fundamental as the Devil— But Headed for Hell"

Dr. David Otis Fuller

"Thou believest there is one God, thou doest well, the demons also believe and tremble." James as much as says here, "You plume and pride yourself on your adherence to a creed, do you, and you think that that is enough to make you a child of God? Well, that is good, as far as it goes, but it does not go very far. You have plenty of company in it, for the demons believe it still more thoroughly than you do; and, what is more, it produces more effect on them than on you. You do nothing in consequence of your belief, they shudder at any rate—a grim result, but one showing that their belief goes deeper than yours." And out comes another monstrosity from your bag of mental follies, "But I don't believe in emotionalism, expressing emotion about my religion." No? you don't? Well let me say this, no one has ever been saved by emotion, but no one has ever been saved without it.

I am quite confident there was emotion, tense and earnest, throbbing and pleading in the voice and whole quivering, suffering body of the dying thief as he turned pitiful eyes, glazing now in death, toward the Saviour and cried, "Lord remember me when thou comest into thy kingdom." That was emotion all right. Not a false emotion but genuine, coming from the depths of a contrite heart.

There was emotion expressed outwardly and fervently by the poor publican as he beat upon his breast and dared not to look toward heaven but cried with sobbing voice, "God be merciful to me a sinner."

There was emotion surging within and expressed without by three

thousand souls as they listened to Peter tell them they had crucified the Lord Jesus Christ, tell them that this "same Jesus, whom ye have crucified, God hath made both Lord and Christ." There was emotion in those thousands of hearts as they "were pricked in their hearts and cried out to Peter and the rest of the apostles, Men and brethren what shall we do?"

There was emotion, tense and deadly earnest in the voice of Paul as he pleaded before Felix and Agrippa, warning them of the horror and hell of unforgiven sin, of judgment sure to come, of the necessity of repentance now, before it was too late. The last thing on earth the apostle Paul would ever have done would be to stand passively in the synagogue or before a large congregation, impassively and coldly set down the cold doctrines about a cold Christ, close with a cold prayer, pronounce a cold benediction, tell a cold audience, "We can't do anything about our salvation; that's up to God" and leave them to themselves.

—Excerpts from sermon preached Sunday evening, October 9th, 1938

* * * *

Wrecker or Builder?

I watched them tearing a building down,

A gang of men in a busy town.

With a ho-heave-ho and a lusty yell

They swung a beam and a building fell

I asked the foreman, "Are these men skilled,

As the men you'd hire if you had to build?"

He gave a laugh and said, "No indeed!

I can easily wreck in a day or two
What builders have taken a year to do."

And I thought to myself as I went my way,

Which of these roles have I tried to play?

Am I a builder who works with care,
Measuring life by the rule and square?

Am I shaping my deeds by a well-made plan,

Patiently doing the best I can?

Or, am I a wrecker who walks the town

Content with the labor of tearing down?

—Chicago-Land Bible News

* * * *

The Preacher's Wife

There is one person in your church
Who knows your preacher's life.

She's wept and smiled and prayed
with him,

And that's your preacher's wife!

She knows one prophet's weakest
point,

And knows his greatest power.

She's heard him speak in trumpet
tone,

In his great triumph hour.

She's heard him groaning in his soul,

When bitter raged the strife,

As hand in hand she knelt with him—

For she's a preacher's wife!

The crowd has seen him in his
strength,

When gleamed his drawn sword,

As underneath God's banner folds
He faced the devil's horde.

But she knows deep within her
heart

That scarce an hour before,

She helped him pray the glory down
Behind the closet door!

You tell your tales of prophets
brave,

Who walk across the world,

And changed the course of history,

By burning words they hurled

And I will tell how back of them

Some woman lived their lives,

Who wept with them and smiled
with them—

They were the preacher's wives!

—Publisher Unknown

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"Not Too Much"

It is said that an American Indian once came to Bishop Whipple, and asked him to give him two one-dollar bills for a two-dollar note. "Why do you want the two bills?" asked the Bishop. The Indian replied, "One dollar for me to give to Jesus, and one for my wife to give." The Bishop asked him if it was all the money he had. He said, "Yes." The Bishop was about to tell him, "It is too much," when an Indian pastor standing nearby whispered, "It might be too much for the white man to give, but not too much for an Indian who has this year heard, for the first time, of the love of Christ."—Christian Beacon.

"The greatest responsibility in this world is the responsibility of knowing Christ, and there is no condemnation so terrible as that which rests upon the man who has had all the privileges and promises and opportunities of Christianity at his disposal, and yet he has turned them to no account."—Mark Guy Pearse.

* * * *

JEWISH JOTTINGS

(Supplied from *The Jewish Evangel*)
Doctors and Dons in Turkey

It is reported from Istanbul that the Turkish Government is prepared to admit 200 Jewish doctors from Austria. An official delegation from Turkey is expected to leave shortly for Vienna to select the candidates, who will have the permission of the German Government to leave the country.

Arab and Jew

The strife in Palestine is becoming more and more serious. Sniping and bombing are a daily cause of death in Tel Aviv and Jerusalem. It is difficult to understand why the Arabs are angry at the presence of the Jew, since they have profited in every way by the skill and industry of the sons of Jacob. It is believed by many that the real cause of the rebellion is Italian propaganda. In fact it would appear to be proved that this is the case for Signor Mussolini has agreed to restrain Italian propaganda against the British in view of the Anglo-Italian pact. Clearly Rome is pushing forward to the control of Palestine and whether she knows it or not, anticipates prophecy which predicts an alliance between the Antichrist King at Jerusalem and the Beast at Rome.

—The Advent Witness

Bombay (JTA)—According to the latest news reaching India from Afghanistan, the economic position of the Jews in Afghanistan has undergone a change for the worse as a result of the growing Nazi influence in the country. The Jews in Afghanistan are not permitted to engage in any business activities. The only occupation open to them is that of shoeblacks. The Jews are forced to live under most degrading conditions and their plight is said to be even worse than that of the Jews in Germany and Austria.—*Jewish Era*.

The Chief Rabbi, Dr. Hertz, stresses a fact which would profoundly move the Church if only she knew it. Jew-hate is a prelude to Christ-hate. The demolition of the beautiful synagogue in Munich, he says (*Times*, June 29, 1938), is fol-

lowed by the destruction of the principal Protestant Church, and the Cathedrals will follow. *Current History* (Jan., 1938) records that in Russia, the supreme persecutor of the Jew in a past generation, an association of Godless Youth has decided on classing Jesus Christ as "Public Enemy No. 1."—*The Dawn*.

The New Crisis in Palestine

Apparently matters are not improving in Palestine. The recent and most serious disturbances in Haifa have necessitated virtual martial law in Palestine. The massing of the frontiers increases the tenseness of the situation; may no incident occur that will provoke a serious conflict. The execution of a Jew by the authorities has aroused inflamed consternation in Jewish orthodox circles. It will require great wisdom, patience, and courage on the part of the British Mandate power to steer a course in this intricate potentially dangerous situation which will avoid an open conflict.

Moreover, this continued friction between Arab and Jew will require a reconsideration of the whole Palestine question, the proposed partition and the future of Zionism. Temporarily it must mean a drastic curtailment in the number of Jewish immigrants to Palestine. It is unfortunate and tragic that this comes at a time when the increasing pressure of anti-Semitism in Europe is making large numbers of Jews homeless with nowhere to go.

We are reminded of Dr. Magnes' urgent plea that the tolerant elements among Arabs and Jews should be permitted to work out a basis and plan of cooperation for solution of the difficulties. It is to be regretted that in all the negotiations of the past few years it has been assumed that co-operation was impossible, with the result that the differences have been further aggravated, making reconciliation between Jew and Arab more remote than ever.

—News Sheet.

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Religious Racketeering

In recent years there have arisen any number of "foreign mission" movements and foreigners claiming to be the special representatives of worthy and urgent needs in various parts of the old world, especially Europe and Russia. It is time that some plain talk and straight thinking be done.

God's people have no right under heaven to take holy tithes and offerings and fritter them away on unworthy causes. The Lord's money is holy and we are trustees who will

most certainly be held accountable for the way we administer such funds. The fact that some one comes along and appeals to our sympathy with a good sob story is absolutely no reason for wasting the Lord's money.

My attention has been called to a certain so-called missionary agency who claims to have great mission work in Central Europe but whose leading officer has apparently been chiefly interested in his own comfort. The "missionaries" in some instances have been but a little more than dummies. This sort of thing is a disgrace to the cause of Christ.

Some of the Europeans have decided that the American people are nothing but easy marks for all kinds of money-raising schemes. Because we have been willing to trust our brethren who CLAIM to have like precious faith with us, some fakirs have taken advantage of our open-heartedness. There is a current opinion in nearly all other countries that Americans are a bunch of dupes and easy to fleece. They are moved by plausible stories and bite at almost any kind of a proposition. The Oriental and European racketeers laugh up their sleeves and chuckle to themselves because they can get away with a lot of good American money and give nothing in return.

I was told recently about a certain purely personal appeal being made for a Russian who was supposed to be in great trouble, but who is possibly already dead and buried, but in a certain midwestern city several thousand dollars were raised for this "glorious cause." Who got this money? How was it spent? How many souls were led to Christ? How many starving were fed? This sort of an appeal can easily run into a personal racket for the prodigal pleasure and selfish profit of leaders.

If God's people want to be moved by such sob appeals, let them know for sure that God's money is not to be wasted on sentimental appeals. We must never be so set in our ways as to be immovable in our emotions, but on the other hand we have something far better than our emotions to guide us. We believe that worthy causes will be blessed of God in real and evident fruitfulness. We also believe that Holy Spirit-led men can discern between causes which are worthy and causes which are unworthy. Not only so, but there ought to be the sanction of the Word of God upon both the MESSAGE and the METHOD of any cause to which we give our dedicated funds, or any other funds.

This is in no sense a reflection on

any worthy work but it is a warning against all appeals which do not meet all the essential conditions.

We here and now promise that from here on people who get into our church with any appeal will have to have a bomb-proof cause to present. These doors are closed to all who do not have the clear evidence to show that they are in the real business of Christ's work in the way which Christ has revealed. And at the same time we are closing up on all causes when the time comes for distributing our foreign mission offering at Christmas. We are going to review every cause and put it to the Bible test. It has caused great distress that some of our Northern Baptist Convention funds have been allegedly used to propagate modernism and communism. There is no difference between giving to the Board who unwisely uses some of the funds and giving to religious racketeers. I am hoping and praying that we can steer clear of both errors in our giving and in our praying — Dr. R. L. Powell in *Temple Tidings*.

* * * *

Does It Work?

While Dr. Conant was with us he suggested the idea of making dates with people for the church services. Some of our people have tried the plan and it has actually worked. There were many new faces in our congregation last Sunday, both morning and evening.

Let us begin to work on this plan not later than Friday of this week. Make it a point to keep at the work of inviting friends until you have a definite committal and promise from some one. It may take a dozen invitations before any one gives you a definite promise but what blessings may be in store for you and the one who comes with you.—*Temple Tidings*, Tacoma, Wash.

* * * *

Failure

In a recent issue of the *Berean News*, edited by Howard Keithley, was published a reprint, in part, of a tract by Rev. Clarence M. Keen, "How to Make a Success of the Christian Life." The following, "How To Make a Failure of the Christian Life," is the balance of that timely tract as printed in the *Berean News*.

FOLLOW THE LINE OF LEAST RESISTANCE Take a "peace at any price" attitude. Be neutral on moral, spiritual and righteous issues. Don't take sides but try to please everybody. Straddle the fence.

ALIENATE YOURSELF FROM CHURCH MEMBERSHIP, the means of grace on the Lord's Day and the mid-week services. Go to church when you "feel" like it and when it is convenient. Don't join; just go around.

INDULGE YOUR CARNAL APPETITES. Take it *easy* on Sunday, it is a rest day. Be lazy, be selfish. Take good care of I, Me, Myself. Use tobacco, girls paint up, you will be called "queer" if you don't.

LOOK AT THE INCONSISTENCIES AND SINS OF OTHERS. Pick flaws, find fault and criticize. Lots of Christians don't *act* like they are Christians, so think about that. Find the wrongs of others and talk about them.

UNITE WITH WORLDLY ORGANIZATIONS. Join some "good" lodge, or perhaps two; be a member of some club or fraternity. They do lots of good, many of them are founded on the Bible, and you don't have to be "narrow" either.

RUN AROUND WITH CARNAL BELIEVERS AND WORLDLINGS. Don't bring religion into your social life. Make intimate friendships with people of "character," regardless of whether they are Christian or not, spiritual or not.

ECLIPSE YOUR SALVATION WITH BUSINESS OR HOME INTERESTS. You have a living to make and a home to keep, therefore, work overtime, at nights or Sundays because it will make you more money. Get dollars. Business first.

* * * *

Van Westenbrugge Retires

The following news item from Grand Rapids, Michigan, came to our desk recently and we desire to pass it on in tribute to this noble soldier of the cross.

"Rev. Isaac VanWestenbrugge, pastor of Second Baptist church since July 1, 1915, Sunday read his resignation to his congregation, to take effect the last Sunday in October.

Mr. VanWestenbrugge, who is nearly 70 years old, declared he had reached a point where he found the duties of a regular pastor were becoming burdensome and felt a

younger man was needed. He still will be available, he said, for supply preaching occasionally.

Mr. VanWestenbrugge, who has been preaching for more than 30 years, was born in The Netherlands. With his parents, Mr. and Mrs. William VanWestenbrugge, he came to Grand Rapids in 1873. As a young man he was proprietor of a local grocery until 1893 and later became engaged in the wholesale produce business.

As a member of Berean Baptist church he felt a call to preach and took up the study of theology evenings, later being ordained a minister in the Baptist denomination. For three years he was pastor of a church at Comstock Park, served two and a half years as pastor of a church at Rockford and for three years was pastor of a church at Marne, all the while retaining his residence in Grand Rapids. He also spent a year in evangelistic work.

For much of this time he remained in the wholesale produce business under his own name, but about 12 years ago retired from that activity.



When he became pastor of Second Baptist church, membership had dwindled to two dozen members. It now has about 220 members, notwithstanding the fact that it mothered the new Woodward Avenue Baptist church, formerly the Clyde Park Hills Mission. The Sunday school has an enrollment of approximately 200.

In Mr. VanWestenbrugge's pastorate the church has sent out a number of missionaries and ministers and has been active in the support of missionary endeavor. Each year he has been prominent among the leaders at the Gull Lake Bible conference and also has taken part in other summer conferences in the state. On Aug. 2 of this year he and Mrs. VanWestenbrugge observed their golden wedding anniversary.

Missions and Evangelism

Of the 125,000,000 persons in the U. S. according to the research division of the National Education Association, 70,000,000 are unchurched. More than half the population of the U. S. is pagan.

Have we exhausted our mission fields in this country? Read these figures, and then ask God what He would have you do.

In Pittsburgh there are 242,631 people unchurched; in Cleveland, 378,013; in St. Louis, 287,228; in New York, 4,119,494; in Seattle, 261,308; in San Francisco, 419,249; in Minneapolis, 283,753; in Los Angeles, 997,203.

The unchurched population of Chicago exceeds the total population of Idaho, Wyoming, Colorado, Arizona, New Mexico and Nevada.

Of the 12,000,000 colored people in the U. S., 7,000,000 are unchurched. 3,000,000 negroes live in the industrial cities of the north and 9,000,000 in the south.

The Literary Digest reports that snake worship is prevalent in the turpentine camps of Georgia and the swamps of Louisiana. Chickens, goats and cows are offered up at rough jungle altars. Tom-toms are beaten and gourd fiddles played, accompanied by a frenzied whirl of dancing feet, followed by the slaying of the sacrificial victim.

The population of the world is estimated at 2,040,000,000. The following table taken from World Dominion, is the most authentic distribution by religious profession available.

Christian Religions:	
Roman Catholics	350,000,000—17%
Orthodox	
Catholics	150,000,000—7%
Protestants	230,000,000—11%
	<hr/>
	730,000,000—35%
Non-Christian Religions:	
Confucianists	350,000,000—17%
Moslems	255,000,000—12%
Hindus	245,000,000—12%
Buddhists	150,000,000—7%
Animists	140,000,000—7%
Shintoists	25,000,000—1%
Jews	17,000,000—8%
Others	128,000,000—6%
	<hr/>
Total	1,310,000,000—64%
	2,040,000,000

We fear a large per centage of those reckoned as "Christians" are still in spiritual darkness.

With 1,310,000,000 of the world's population still groping in heathen darkness, how utterly and woefully weak has been the Christians' attempt at world evangelism.

—The Evangel.

A Fine Beginning—A Glorious Future

The First Regular Baptist Church of Kansas City, Missouri, is located at 2425 Van Brunt Boulevard. It was organized on March 18, 1936, in the home of its present pastor, O. W. Stanbrough, as the result of several independent Bible classes being taught in residences for more than two years. Eleven persons came into the fellowship on the night of the organization. The present membership is seventy-seven, the average Sunday Bible School attendance is about ninety now, the average morning preaching service about seventy and the evening slightly less.

In the history of this church no collection has ever been taken, no plates passed, no subscriptions, no canvass and not any kind of financial appeal has been made. Our sole and whole financial system consists of a table near the door with three offering boxes on it, appropriately lettered with scripture references. In front of each box is a single word, beautifully lettered. The first, from left to right reads, "PASTOR," the second, "MISSIONS," the third, "CHURCH." In front of the three is a beautifully lettered word, "OFFERING." The treasurer and secretary of the Deacon's Council, opens each box at the close of every service and counts the money in each and turns it to the pastor, the Missions treasurer, or the Church treasurer. That is our entire financial system.

We have no financial worries. We have bought the nice building in which we worship, and are paying for it on monthly payments. We paid over three hundred dollars cash to missions during the year 1937, during which period our membership averaged well below fifty. If there is a happier pastor in the world, he simply has a greater capacity for happiness.

O. W. Stanbrough

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Blessings Flow at Waterloo

The Lord has most graciously blessed His work at The Hagerman Baptist Church of Waterloo, Iowa, since its organization Nov. 27, 1937.

On August 30, 1938, the church saw the ordination of one of its members, Winston R. Rogers, brother of the pastor, Rev. Maynard R. Rogers. Winston Rogers is a graduate of The Northwestern Bible & Missionary Training School, Minneapolis, Minnesota, and until a short time after his ordination worked as assistant pastor of The Hagerman Baptist Church.

The ordination service was held at The Hagerman Baptist Church with Rev. P. B. Chenault, pastor of The Walnut St. Baptist Church, Waterloo, Iowa, preaching the sermon. The charge to the candidate was given by his brother, Rev. Maynard R. Rogers, and the right hand of fellowship was extended by Rev. Clarence Sharer of the German Baptist Church at Forest City, Iowa. Prayer was offered by Rev. Harold B. Street, Waterloo. A musical number "My Wonderful Lord" was sung by Mr. Harry Wagner.

The ordination was recommended after an examination of the candidate by a council of representative churches. Rev. V. C. Oltrogge of the First Baptist Church, Waverly, Iowa, was moderator.

On September 9, Rev. Winston R. Rogers and Miss Mary Megchelsen were married at the home of the bride's parents at St. James, Minnesota, and are now working for the Lord as missionaries with the mountain folk around Maysville, Ark.

The prayer of the fold at Hagerman Baptist Church, Waterloo, Iowa, was that at least fifty souls would be saved at the two weeks' evangelistic services recently held there by Earl E. Edwards of Long Beach, California. Most certainly the Lord answered prayer with fifty-six souls being saved, eight reconsecrations, and thirty-nine of the fifty-six souls were won by members of the church. Eighteen persons won their first souls to Christ during these meetings. These figures were not retained nor revealed to merely boast of numbers, but to see just how the Lord answers prayers. Praise God from whom all blessings flow!

Rev. Earl J. Edwards is returning to Waterloo, Nov. 6, to Nov. 13, with the following churches uniting in a one-week series of evangelistic meetings: Union Congregational, Hagerman Baptist, and Walnut St. Baptist Church, the meetings are to be held at The Walnut St. Baptist Church. Rev. Edwards has been in almost every state in the union. He has a unique way of presenting the gospel, which, together with his pleasing personality has won him many friends.

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Hope Pastor and Flock Unite With Second Baptist

Rev. Richard M. Lewis, pastor of Hope Baptist church, Grand Rapids, Mich., has accepted the call to become pastor of Second Baptist

church, to succeed Rev. I VanWestenbrugge Mr. Lewis took over his new work Sunday, Nov. 6

At a meeting of the Hope Baptist congregation Oct 19 the church voted to accept an invitation extended by Second Baptist church to be united with that church. The members of Hope Baptist church believed this step most logical since both churches are of the same Baptist fellowship, working within a few blocks of one another. The amalgamation will take place early in November.

At the Sunday communion service October 30, Mr VanWestenbrugge received into fellowship Rev and Mrs. Lewis

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**Lost—One Secretary—Found—
A Wife**

We well remember a very charming and efficient secretary in the church office at Walnut Street church in Waterloo, Iowa, when the G. A. R. B. C. held their annual conference there last spring. It was only as we were reading the pages of a recent issue of "The Gospel Hour Broadcaster" that we learned that pastor Chenault had lost his very efficient secretary, while a young man from the church, Mr Carl Christensen, had gained a wife. Miss Mildred Mason came to Waterloo soon after pastor and Mrs. Chenault assumed their duties at Walnut Street Baptist Church. Miss Mason was brought to Waterloo by the Chenaults from Spring Valley, Illinois, and has served as church clerk and secretary to the pastor for the past three years.

The Board of Trustees have employed in Mrs. Christensen's place, Miss Grace Heidt, a former student of Wheaton College and a very efficient children's worker.

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Illinois Y. P Meeting

The Regular Baptist Young People of the Mississippi Valley fellowship will be holding a rally in the Berean Baptist Church of Bunker Hill on Tuesday, November 15th. Rev Harry E. Ketcham, together with the Assistant Editor will be the speakers for the occasion.

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Northern Indiana Y. P. Meeting

The annual Thanksgiving rally for the Regular Baptist young people of northern Indiana will be held this year in the First Baptist Church of Elkhart, of which church David Gillespie is the pastor. These are great times of inspiration for our young people. For several years past there have been state wide rallies on this

date. This year, however, three or four simultaneous rallies will be held throughout the state; this is being done in order to reach more young people in all sections.

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The First Regular Baptist Church of Kansas City, Mo., had the pleasure of having with them in their prayer meeting on Wednesday night, October 26, the father and mother of Delbert Hall, who, together with his dear wife, are on the Mid-Missions field with Paul Metzler and the others at Fort Archambault, French Equatorial Africa. The occasion that brought them was a family gathering in Kansas City, which brought them into the home of their neice, Mrs J. E. Turk, who is a member of the Kansas City church.

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The Wrath of Man—to Praise Him

Open-air meetings are always an adventure, in prayer, in faith, in tact, in boldness, and generalmanship. During our summer open-air meetings we had some definite manifestations of Divine Power. At one

such gathering the large crowd that drew in bespoke an interesting session. However, Satan seemed determined to break up our meeting. A woman in the audience who had imbibed too freely tried to stir up the boys to raise a disturbance. Failing in this, she turned to the men, but her efforts were futile, and so she herself began to screech and holler, working her way through the crowd, until she stood in front of the speaker. Vehemently she belabored us with words, until it looked as though our meeting would break up in confusion. Turning from her to the left, we found a large group had closed in on us, ready to discuss Christ. Another worker turned to the right and found another audience, another one to the west, and another south. In a couple of minutes our open-air meeting turned into four and the indignation of the crowd at our heckler turned to sympathy toward our message. Only God can convert defeats into victories.—Rev. Fred Kendall.

BARNEY ANTROBUS SAYS

(Continued from page 18)

watch our very words lest their echoes, as in the Swiss Alps awaken an avalanche which might plunge down the mountain . . . upon the towns beneath!" "We are groping our way in an unknown catacomb . . . we are hitting our heads against unseen walls . . . We are confronted with barriers which seem invincible." He is so startled by the onrush of universal evil that has all but deluged the modern world that he repeatedly asserts it must be the work of *demons*. Here is a sample quotation, "A new and sinister personalism is becoming a characteristic feature of our public and private life and corroborates again the vision described in the Bible of a demonic world surrounding us . . . Things happen which could hardly have been planned by men; they bear the mark of a sinister and demonic intelligence of satanic cunning . . . Demons are conquering the territory formerly occupied by reason, intellect and morality." He admits "the reality and efficacy of dark and evil powers which we have to face in our present appalling situation." The Word of God teaches that very fact: the revival of demonism and the increasing interference of Satan in the affairs of men, as the world approaches the end of this age and enters the Great Tribulation—the time when Satan will be

on earth, having great wrath, knowing that his time is short—Christian Action

REMOTE CONTROL

When we read of a ship at sea or in the air, or a farm tractor in the field or an automobile on the highway being perfectly directed by remote control we are a bit "juberous" about it being true.

Well, it may or may not be as true as it is reported in the newspapers, but we know of an ecclesiastical system where remote control works perfectly. Man-made systems of "religion" are so cleverly built and so ingeniously promoted that millions of church members and thousands of preachers move and act automatically while one man or a few men far away press a button.

A FIELD FOR GENIUS

Creators of ecclesiastical positions to be filled by useless parasites are geniuses in their line. We hand them the palm. There seems no end to their inventiveness nor the field in which they operate. The gullible church members who pay all the bills keep digging down for more shekels to pay this army of smiling "officials."

It is interesting and illuminating a few years ago to observe a convention official being given a "much

deserved promotion" from a \$4,000 job. When all was set for the "promotion" some one else beat his time and there was no job. But what of it? The geniuses to the rescue! A new job was created in a New York office at a lordly salary, all expenses paid, and added dignity to boot! The loyal brothers and sisters who swear by and support all things as they are seem to like to pay the bills

SATAN'S ANGELS

II Cor. 11:12-15

They were present in Paul's day. They are multiplying now with great rapidity since modern communication speeds up their opportunities.

Many of them keep in the headlines and thus keep big money rolling their way. They multiply "signs" and "wonders." Some of them rave and fulminate against all who do not fall into their train. Others wheedle and whine and simper and smile for a weak-minded following.

Some boldly announce that they are Christ come back. One in Indianapolis just recently sets up his claim. A black man in New York says he is God and claims 20,000,000 followers, black and white, educated and uneducated. He owns property galore and money rolls in.

Down south they play with rattle snakes in the name of Christ and up north a crazy messiah and his crazy wife, murder their hired girl to substantiate their ability to cast out demons.

STATE AID FOR RELIGIOUS SCHOOLS

There has always been a clamor for state aid for religious schools, but just now there are a number of sinister agencies seeking to bring this un-American situation about. In view of this subtle propaganda it is heartening to read part of an editorial by the Roman Catholic editor of the Pittsburgh Catholic of March 17, 1938. We quote:

"There are weighty reasons why Catholics should not seek the State contributions for the education furnished by their schools. These reasons have been repeatedly set forth by leaders of the church in this country. They have dictated the position taken by Catholics thus far, and their importance is strongly confirmed by recent developments. When State funds are accepted, some measure of State interference and control must also be accepted. State money for Catholic schools means close dealings with public officials; it means political connections; it means dictation regarding the man-

ner in which the schools are to be conducted.

Textbooks which are purchased with State funds must be books approved by the State, or rather, by the administrative officials of the moment. Even the incidental services, such as transportation of pupils, library and laboratory services, care of health, and similar items, in which there is now considerable cooperation with the Catholic schools by public authorities, carry a measure of interference and control which cannot be disregarded. Under favorable conditions, assistance from the public treasury is a handicap and a difficulty; under unfavorable circumstances, it can become a catastrophe.

The entire history of the church, emphasized by recent events, shows that public funds come at too dear a price. Mexico had state aid, and so had Spain, and Germany, and Italy, and France. And it proved a weakening, demoralizing connection. Better the sacrifice and the limitations which independence requires, than the unsound edifice built on the deceptive, treacherous basis of state aid."

BROKE AND BROKEN

Writes a dear minister of Jesus Christ: "He surely brought me low, I became broke and broken. He still chastens me in love; but Jesus means more to me than ever." Writes David the sweet singer of Israel: "I was brought low, and He helped me. A broken and a contrite heart, O God, thou wilt not despise." God's will is always good will. What true believer wants anything but His will? Thomas Baird wrote:

"Dispose my will to will thy will,
And then to will is well;
The willing will who wills God's will,
Within God's will shall dwell"

HOLDING A JOB

A Baptist girl in Crawfordsville, Indiana, had a job which she held three days. Her employer asked her if she smoked. She did not. He asked her if she drank. She did not. Then he told her he could not use her any longer. The girl told her experience with a smile.

LET ANOTHER PRAISE THEE

The superintendent of schools in an Indiana city said one day: "Whenever a question of right and wrong in morals comes up in the high school those Baptist boys and girls are always on their toes, and always on the right side."

NORTH AND SOUTH

Comparative preaching between northern and southern Baptist preachers is something interesting. We have heard it discussed that southerners have more fire and more ecclesiastical regularity, but the northerners have more deep down theology and heart-getting application. Therefore it is good for them to exchange pulpits frequently—good for both preachers and churches. We have heard southern preachers say they greatly admired the northern men and we have heard the northern men say the same of their southern brothers.

COWS AND GOVERNMENT

In Prophecy Monthly Dorothy Thompson is quoted as asking a friend what the differences were between Communism and Facism and some other present day governmental "isms."

If you have two cows the Communist says you have no right to them at all. Your cows belong to the state, so turn them over to the state and you will get a proper percentage of income from all the cows of the state.

The Facist says he will protect your cows from the dreaded Communist. You may keep your cows, but you must feed them and keep them in good flesh and health, but all the milk belongs to the state.

The New Deal says you must shoot one cow and keep the other but pour the milk down the sink.

While all these fumbling experiments are going on in the world those looking for the Lord are praying for His soon return to establish His government and peace and His justice and righteousness henceforth even forever according to Isa 9:7.

EVANGELISM DOWN THIS WAY

Harry O Hybarger had recently held a successful revival in a Protestant Methodist church in Indiana and has other urgent calls from the same denomination.

Carlyle Scott had held two happy revivals since last report; one at Waveland and the other at Scircleville, Ind. When this goes to press he will be at the East Side Baptist Church, Crawfordsville, and from there will come directly to the First Baptist Church. R. O. Yeager and wife have been engaged since last report at Lodi, Ind., Hoopston, Ill., and Saint Bernice, Ind., and are soon to go to Stillwater, Okla., and then to Marion, Ind.