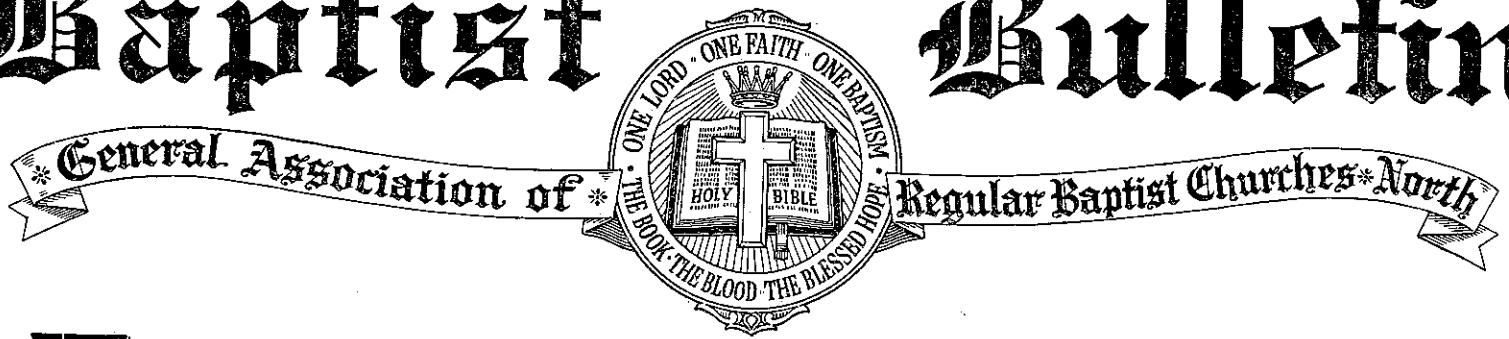


The Baptist Bulletin



GOD'S PROVISION FOR VICTORY

By REV. R. T. KETCHAM

CHAPTER VI.

In the previous installments dealing with our exposition of Ephesians 6:11 to 18, we have first of all shown the need of perfect victory for daily living in the Christian realm. We then attempted to show that God had given us ample and adequate provision for this daily victory in the person of the Lord Jesus Christ. These provisions are beautifully set forth in the section of scripture which we have been expounding in these various installments.

We have found that the Girdle of Truth was none other than the Lord Jesus Christ Himself, according to John 14:6. We have found that the Breastplate of Righteousness was none other than the Lord Jesus Christ Himself according to I Corinthians 1:30. We have found that the Shoes of Peace were nothing other than the Lord Jesus Christ Himself according to Ephesians 2:14. In last month's installment we found that the Shield of Faith was also the Lord Jesus Christ Himself according to Hebrews 12:2, Galatians 2:20 and Genesis 15:1.

In the last installment we discussed the fact of the Lord Jesus Christ as our Shield against all the fiery darts of the wicked one. In this installment we wish to discuss with our readers the *Shield* itself, to see whether or not it can do for us what we need to have done and what it professes to be able to do, namely, quench *all* the fiery darts of the wicked one.

Perfect Victory Possible

Must we, as Christians, go about looking like the devil's pincushion with his fiery darts sticking in us from every direction because of the inability of the Shield to protect us from *all* of them? Must we know the limited joy of having only a *few* of the fiery darts which sin and Satan shoot at us quenched and broken, but for the most part have to endure the agony of defeat? We believe that God offers to every believer who wants it, perfect victory, and that His provision for that perfect victory is in none other than the Lord Jesus Christ Himself who becomes our Shield of Faith.

Not Sinless Sanctification

Let it be clearly understood in our discussion of the Lord Jesus Christ as our Shield of Faith,

that we are not in any sense setting forth and declaring the doctrine of sinless sanctification. By sinless sanctification, we mean the theory which is presented in some quarters that a believer may, after some kind of an experience at an altar, attain such a state of sanctified perfection that the old nature is eradicated, utterly removed so that there is no longer any possibility of sin. Through twenty-nine years of Christian experience, we have observed that those who make this profession have yet to demonstrate that it works. Sinless sanctification does not work. The thing that we shall try to present in this exposition, thank God, does work.

We are prepared to restate what we said in our last installment, that God has given provision to every child of His for perfect victory over all *known* sin. God has done something for us in the person of the Lord Jesus Christ so that we do not have to sin any more unless we want to, and the only reason that any Christian sins is because he wants to sin. If Christians really, honestly and truly, do not want to sin, there is a place of victory for them in the Lord Jesus Christ. Let it be remembered that we are speaking of known and conscious sin.

A Perfect Shield Needed

May we turn our attention now, to an exposition of the Shield. First of all, let us raise a question. Would any believer who reads these lines be satisfied to have a shield which is wide open at certain spots for the entrance of the fiery darts of the wicked one? Certainly not. The only kind of a shield which would satisfy any believer is a shield which goes all the way around, and covers every part and particle of the spiritual being, so that no matter from what angle Satan may let his fiery darts fly, they always strike the armour and break and fall to the ground helpless.

Now, we should like to raise another question in connection with our study. Is Jesus Christ this kind of a Shield? Is there any spot anywhere in the Lord Jesus Christ through which there is any possibility of a shaft of sin entering and reaching us who are inside the armour? Is there any possibility of a flaw or a weak spot anywhere in the precious Saviour

who offers Himself to us as a perfect Shield? If we are resting in Him by faith, can we rest there in the utmost peace and confidence that sin shall not have dominion over us because sin cannot reach us through Him. Is the Scripture true when it says *all* the fiery darts of the wicked one break and fall helpless as they come in contact with our armour? Or is there a possibility that one of them or a few of them may find entrance? All of these questions we shall attempt to answer as we now analyze the shield itself.

Could Jesus Sin?

The observant reader and the careful Bible student will have already discovered that the answer to the above questions involves the whole question of whether or not the Lord Jesus Christ *could* have sinned. We are all agreed that He *did not* sin, but the question is *could* He have sinned? Let us state our position most emphatically right at this point, and then seek to amplify it by scriptural proof.

We do not believe that the Lord Jesus Christ *could* possibly have sinned. If there was the possibility of sin in the Lord Jesus Christ, then there is the possibility of one of the fiery darts of the devil finding that spot and penetrating it to the everlasting harm of the child of God.

If He Could He Still Can

Now that our statement has been made, we shall seek to bring forward the sustaining arguments. First, if the Lord Jesus Christ could have sinned when He was here upon the earth, He can *now*. At the Father's right hand in the glory, the Lord Jesus Christ is possessed of the same nature with which He was possessed at the time of His nativity, and if He could sin in it then, He can still do so. Let it be remembered that nothing has happened to the *nature* of the Lord Jesus Christ to change it. Many, many things have happened to His body, but nothing has happened to His nature. It is true His body was crucified, buried, risen, transfigured, and glorified, but He has not become something other than He was when He was here, namely the Man Christ Jesus. We repeat that if He could have sinned in the nature which He had when He was here, He can still sin in it though it has gone to heaven. This means then, that the future eternities will always hang upon the thread of a possibility. Does someone immediately arise and say, "Yes, but there is no *probability*." We grant you that there is no probability, but if there is a possibility then

who is there that can issue a *guarantee* against a probability? If there has been any change in the nature of the Lord Jesus Christ, then the very fact of that change must have been produced by a necessity arising from a flaw in His original nature, else why change the nature? Let it be remembered that God's requirement was "a Lamb without spot and without blemish." The fact that the Lord Jesus Christ did not commit sin, is admitted by all, but it seems to us that there must of necessity be another admission that He not only *did not*, but that He *could not*, and if He could, if there was a remote possibility of His committing sin, that possibility in itself constitutes a blemish, a spot, a flaw. If the Lord Jesus Christ is possessed today in heaven, of a different nature than that which He possessed here upon earth, then the door is opened immediately to the position taken by the Modernist, two of whom I now quote.

The Modernist View

In "The Baptist" issue of December 31, 1932, on page 1102, in his exposition of the Sunday School lesson for January 8, 1933, the editor, Dr. U. M. McGuire, says: "Naturally, after Jesus' conversion He faced His life work seriously. Certain problems were to be settled and choices made between and goods and the Good. What was He going to be and do? The question covered a field of large and obvious options of various values He could not dabble with them. He must weigh and choose in the light of His experience. A spiritual dynamo within Him drove Him to such a crisis. Some of His problems He settled with and for God, without human intrusion. But what of Satan? Shall we think of him in terms of theology, as the gadfly of God sent to sting and torment men? Or in terms of psychology as the shadow demon created by human imagination like the 'shadow children' of Louisa M. Alcott, or Puck of 'Midsummer Nights Dream' haunting all human life with leadings to error, failure and ruin?"

Here is the statement of the editor of the official organ of the Northern Baptist Convention, or at least it was the official organ at that time. It has since gone out of existence. Dr. McGuire says that the Lord Jesus Christ was a converted man, and that after His conversion, He began to take things seriously.

In the Sunday School quarterly called the "Adult Leader" published by the American Baptist Publication Society in their treatment of the les-

son for August 28, 1938, we find the following statement: "There are two types of conversions. The first is the dramatic or spectacular marked by a sudden change and exemplified by Paul, Augustine, Bunyan, and numerous converts of rescue missions in our own day. The other type is more gradual and represents evolution rather than revolution. Samuel, Jesus, Timothy and many a fine Christian in our modern life show this type."

Here again is the straight out statement that the Lord Jesus Christ had a change in His nature somewhere during His earthly career. Let us not back away from the proposition, beloved; if the Lord Jesus Christ *could* have sinned when He was here on earth and He cannot now sin in heaven, then there must have been some kind of a change or a conversion in His nature, and these Modernists are absolutely right. Personally, we cannot take that position for a moment.

Let us look at a second reason why He could not sin. There is one word which sums up our condemnation before a Holy God. That word is *sin*. But that word stands at the head of a pyramid which is reached from three different directions. Let us break that word "sin" down into three pieces and see how we stand in the presence of God.

Threefold Sin Requires a Threefold Saviour

First of all we stand condemned before a Holy God by reason of the *sins which we have committed*, or in other words the deeds done in the body.

In the second place, we stand condemned before a Holy God by reason of the *righteousness which we have failed to commit*. Putting it in the old-fashioned phrase, we are condemned before God by reason of our sins of commission and also by reason of our sins of omission. The scriptures reveal that men are to be judged not only for the deeds done in the body, but they are to be judged for the things that they did not do in the body. The man in Thessalonians is to be accursed when the Lord comes because he loved not the Lord Jesus Christ. The man who built his house, had it wrecked and ruined by the storm because he built it not upon the rock. The man who finds himself confined behind the eternal prison bars of hell, is there because he believed not on the name of the only begotten Son of God.

Therefore, we stand condemned

on two counts—our sins of commission and our sins of omission, but let it never be forgotten that we stand condemned on a third point, namely, what we *are* in ourselves. In Isaiah the first chapter, we are told that God has looked upon us and declared that the whole head is sick, the whole heart is faint, and there is nothing in us but wounds and bruises and putrifying sores. In the New Testament, the Lord Jesus Christ announces that from within out of the heart of man proceeds thoughts, murders, fornications, lies lasciviousness, etc. Everywhere in the gospels and everywhere in the epistles it is distinctly declared that we have a sinful nature; not only what we *do* is sinful, and what we *do not do* is sinful, but what we *are* is sinful. Before there can be any admittance into the presence of an utterly and absolutely Holy God, all three of these counts must be settled.

Now the Lord Jesus Christ never sinned by the commission of a sinful act. He, therefore, is qualified to stand as my spotless Lamb and meet the penalty due me for my sins of commission. Had He one single act of sin of His own, He could not have atoned for the many acts of mine; but since He was absolutely free from the commission of any sin, He could therefore present Himself as a sacrifice acceptable unto God in my stead.

Again the Lord Jesus Christ presents Himself as my Lamb of sacrifice for my sins of omission. The Lord Jesus Christ never failed to do a righteousness which needed to be done. He could say at the end of His route, "I do only those things which please my Father." Not only did He not do anything to *displease* His Father, but everything that He knew would *please* His Father, He did. Therefore, He could stand as my unspotted and unblemished Lamb to atone for my poor life of miserable failure. Thus, the Lord Jesus Christ stands as my complete and adequate atonement for sins of commission and my sins of omission.

At this point in my exposition, we might in an accommodated sense say, I am now two-thirds saved. Now, unless something can be done about that other third, I am still in a fearful plight.

Just as it required one who had never sinned to stand in my stead before God, and atone for my sins; just as it required one who had never failed to stand in the presence of God and atone for my failures; so

beloved, it requires one who could not sin to stand in the presence of God and atone for *what I am in myself*. If I am condemned because of my acts, my omissions and my nature, and anyone proposes to atone for me, and to answer all of the claims of God's just holiness against me, then he must not only clear away the debt I owe on my acts and my omissions, but he must also clear away the debt on my nature. Now, if the Lord Jesus Christ *could* have sinned, then the only difference between Christ and myself is, I *could* and *did*; He *could* and *did not*. And though He might be acceptable on the first two counts, He certainly never could have been an acceptable sacrifice for me on that third count, namely, the sin of my very nature.

Humanity as Holy as His Deity

Third. We would now advance another reason why we believe that the Lord Jesus Christ could not have sinned. We are constantly confronted with the argument that the Lord Jesus Christ could not have sinned in His *deity*, but that He could have sinned in His *humanity*. The moment one makes that admission, his whole case falls into utter collapse, as we shall see in a moment.

Will my reader take with me the position that God cannot sin? Of course you will. Will my reader take another position with me, namely that God cannot look with any degree of allowance whatever upon sin,—and that He can positively make no provision for the acceptance of that which has any taint of sin in it? Of course you will. Well, dear reader, the moment you admit these two propositions, you have admitted the impossibility of Jesus Christ to sin, even in His humanity. We must remember that it was the humanity of Jesus that was offered as a sacrifice to God for humans. It was a sacrifice offered for complete and full atonement for all the sins of humans. Now since God cannot sin, and since He cannot accept anything with a taint of sin in it, lest He should become less than God, then the humanity of Jesus which was offered to this Holy God as a sacrifice for my sins, must be as holy as God is. *The humanity of Jesus must be as holy as the deity of Jesus*, otherwise we have put God in a position of accepting something less holy than Himself. The moment God does that, He would cease to be God. The scriptures declare, "Be ye holy for I am holy." This is the requirement that God demands of every believer.

(Continued on page 7)

FACTS FOR BAPTISTS TO FACE

Another Baptist Writer Says Jesus Was Converted

Those who have read our book entitled, "Facts for Baptists to Face," which was published two years ago, (the supply of which is now exhausted) will remember our reference to the statement of Dr. U. M. McGuire, who was at that time editor of "The Baptist." "The Baptist" was the official organ of the Northern Baptist Convention, but has since been sold and merged with the "Christian Century" one of the outstanding Modernistic periodicals of our day.

In the issue of December 31, 1932, on page 1102, in his exposition of the Sunday School lesson for January 8, 1933, Dr. McGuire, the editor, says: "Naturally, after Jesus' conversion He faced His life work seriously. Certain problems were to be settled and choices made between the goods and the Good. What was He going to be and do? The question covered a field of large and obvious options of various values. He could not dabble with them. He must weigh and choose in the light of His experience. A spiritual dynamo within Him drove Him to such a crisis. Some of His problems He settled with and for God without human intrusion. But what of Satan? Shall we think of him in terms of theology, as the gadfly of God, sent to sting and torment men? Or in terms of psychology as the shadow demon created by human imagination like the "shadow children" of Louisa M. Alcott, or Puck of "Midsummer Nights Dream" haunting all human life with leadings to error, failure and ruin?"

In this statement, this Baptist editor comes straight out with the statement that Jesus Christ was a converted man, and that after His conversion, He began to take things seriously. He has Him sitting out in the wilderness deciding whether He is going to be this or that. Of course, the fact that the Bible declares that from before the foundations of the world, this blessed Person knew what He was going to be and to do, seems to have little significance for Dr. McGuire.

Since publishing "Facts for Baptists to Face" many of its critics have tried to discount it by saying that it is "old stuff" and that while it may have been true at the time, it no longer represents facts as they now

are in the Northern Baptist Convention. In the light of this criticism, the following observation is interesting.

In the Sunday School quarterly called the "Adult Leader" published by the American Baptist Publication Society, in their treatment of the lesson for August 28, 1938, we find the following statement. "There are two types of conversions. The first is the dramatic or spectacular, marked by a sudden change and exemplified by Paul, Augustine, Bunyan, and numerous converts of rescue missions in our own day. The other type is more gradual and represents evolution rather than revolution. Samuel, Jesus, Timothy and many a fine Christian in our modern life show this type."

Here again, fresh from the presses of our Baptist Publication Society, comes this blasphemous statement that the Lord Jesus Christ was a converted man; and if further blasphemy could be added to that suggestion, it is to be found in the statement that Jesus Christ is a product of evolution.

It is unnecessary for us here to go into all the implications and theological discussions raised by the blasphemy of this Sunday School editor. We simply call the attention of our Baptist public to the fact that there seems to have been little progress toward betterment of conditions since 1933.

FREE LITERATURE

Rev. Orville Yeager, of Crawfordsville, Indiana, some time ago printed a fourteen page pamphlet under the title, "Am I Ordained?" It is a recital of the history and experience of his ordination under the State Convention of Indiana, and the attitude of that Convention to Mr. Yeager's ordination after he withdrew fellowship from it. The pamphlet is tremendously important because it deals with two or three of the most vital issues which now confront Baptists everywhere. The question of the independence of the local church is brought into full focus in this article, and is tremendously important for every pastor especially, and our laymen ought also to read it.

As long as they last, any number of copies will be sent free of charge to anyone writing in for them—providing sufficient postage is sent to cover the mailing cost. Send all orders to Baptist Bulletin, 527 Jefferson Street, Gary, Indiana.

WELCOME TO THE FELLOWSHIP

On Wednesday, November 16, the First Baptist Church of Atlantic City, New Jersey, unanimously adopted a resolution to unite themselves in the fellowship of the General Association of Regular Baptist Churches. The First Church, Atlantic City, New Jersey, is one of our finest churches on the East coast, and is doing a real piece of work for the Lord Jesus Christ in that godless city, the playground of the world. Rev. Coulson Shepherd is the pastor of this fine church, and under his leadership things are being accomplished for the glory of the Lord. We welcome this church into the fellowship of the General Association of Regular Baptist Churches, and we know that the fellowship will be like to that above.

The General Association also welcomes to its fellowship the Berean Baptist Church of Compton, California. At a specially called business meeting of the church, its members went on record as being in accord with the constitution and confession of faith of the General Association of Regular Baptist Churches, and was unanimous in desiring to be included in the fellowship of the Association. The pastor of this church is Rev. Theodore Koopmans. This is one of the smaller churches on the West Coast, but nevertheless a church which is doing a fine piece of work in witnessing for the fundamentals of the faith, the salvation of souls, and the spreading of the gospel to the ends of the earth.

MISSIONARY ORDAINED

Brother Barnett Home on Furlough From China; Ordained in Grand Rapids

A council composed of 31 messengers from 12 Baptist Churches convened on Tuesday, Nov 1, 1938, in the Wealthy Street Baptist Church, Grand Rapids, Michigan, to examine Brother Victor D. Barnett for ordination to the Gospel ministry.

His Conversion

The candidate stated that he had been raised in the Church of England, in which church he was quite active until young manhood. While in Egypt working in the British Air Service, it was impossible for him to attend the worship of an Anglican church. This occasioned the realiza-

tion of a deep and real dissatisfaction which developed into conviction of sin. It was in Egypt first, that a Christian worker spoke to him about his personal responsibility in the light of Calvary. Through her help he found and accepted the Christ of the Scriptures in 1921.

Call to the Ministry

Study of the scriptures with the help of an Independent Baptist missionary led the candidate to be baptized. Further reading of the scriptures brought the conviction that he must enter the Lord's service. But, when he applied to the Air Ministry for release, it was not granted. Thereupon he prepared himself for service by intense study and effective witness. God laid China upon his heart, and he longed to go. But no door opened, until trouble arose and the Air Ministry sent him to Hong Kong. By the time he had arrived the trouble vanished, yet he was allowed to remain until his release came some months later. While at Hong Kong, the candidate helped George T. B. Davis in evangelistic meetings, taught a Bible class, over this became pastor and studied Cantonese for two years. For the past seven years he and Mrs. Barnett have been reaching an unevangelized section of China for Christ.

Views of Christian Doctrine

The candidate expressed his views of and was thoroughly questioned on the Scriptures, the True God, the Holy Spirit, Satan, Creation, the Fall of Man, the Deity of Christ, the Atonement for sin, Grace, Regeneration, Salvation, Justification, Repentance and Faith, the Church, the Ordinances, the Perseverance of the Saints, Eschatology, and Civil Government.

After the examination was closed the candidate retired, when it was voted that the Council declare itself satisfied.

The Ordination service was conducted the same evening.

Song Service—Rev. John B. West.
Invocation—Missionary Dudley Sherwood of India.

Scripture Reading—Rev. R. E. Moss

Charge to the Candidate—Rev. C. E. Garvin.

Charge to the Church—Rev. Wm. Headley.

Ordination Prayer—Rev. Richard F. Barram.

Ordination Sermon—Rev. David Otis Fuller, D.D.

Benediction—Rev. Victor Barnett.
Respectfully submitted,

Richard F. Barram, Clerk.

**ANOTHER NEW REGULAR
BAPTIST CHURCH
Organized**

A special called meeting of the Indiana Association of Missionary Baptist Churches on Friday, December 2, 1938, was held in the Bible Mission Church of Evansville, Indiana, for the purpose of examining the credentials, and the minutes of the Bible Mission Church of Evansville, Indiana, for admission into the association.

Rev. Ford Porter of Princeton was elected to act as moderator. Rev. Paul J. Hall was then elected to act as clerk.

The moderator then made recognition of the messengers from the different churches belonging to the Association. The following were recognized: Rev. David Gillespie, First Baptist Church, Elkhart, Ind.; Rev. Kenneth Dodson, First Baptist Church, Mishawaka, Ind.; Rev. Morningstar, Millcreek, Ind.; Rev. Vertis Anderson, Central Baptist Church, Gary, Ind.; Rev. Paul J. Hall, Calvary Baptist Church, Boonville, Ind.; Rev. Harry Ketcham, Calvary Baptist Church, Boonville, Ind.; Rev. Ford Porter, First Baptist Church, Princeton, Ind.

The next in order was the reading of the organization minutes and resolutions of the church by the clerk. Following the reading of these the pastor of the Bible Mission Church, Brother M. J. McGhee was asked to make a statement regarding the need for the establishing of this church, the reason for it, regarding their stand as for the truth as revealed in the Scriptures, and if they have been subjected to any outside opposition to it. The moderator then gave a brief and concise statement, for the sake of the members of the church who were there, as to the real aim, purpose and plan of the Association. Brother Gillespie then made a few suggestions to the pastor, Brother McGhee as well as the members, regarding the formulating of a constitution for the church, regarding the holding of business meetings, and regarding the inviting of the outside pastors who are in sympathy with this work to come in to speak at some of the services. Following this the other messengers as stated above were given opportunity to express themselves as to this work as well as assure this church of their prayers.

Rev. H. E. Ketcham then made the motion that this council go on record as being sufficiently satisfied

with the statement of truth and the minutes of organization, and that this church be recognized as a Missionary Baptist Church, and that the clerk be informed to have published in the Baptist Bulletin this action that has been taken.

It was seconded by Rev. Gillespie and carried by unanimous vote.

Rev. Gillespie then gave a brief message after which he closed the meeting with prayer.

Paul J. Hall, Clerk

**A SQUARE LOOK AT
OURSELVES**

By **UNCLE WILLIAM**

For nearly eighty years I have had a very busy life. But two years ago, the Lord saw fit to lay His afflicting hand upon me, and, I can truly say that it is well for me that I was sick. I cannot understand all the blessings that I derived from this sickness; but I know all things work together for good to them that love God. This experience caused me to take time to think more seriously than ever about my life from childhood, and I have tried to look myself square in the face.

Often times when I do this I hide my head in shame and am so provoked with myself. At such times the devil seems to show me my picture, at a certain time in life, and says: "See how ugly you were then!" And when I feel so disgusted with myself, he brings another picture that looks even worse than the first, and says: "See how terrible you looked at this time!" Thus he continues to do until I am about worn out. The only way I can get real peace is to acknowledge that he has taken true pictures, but notwithstanding this fact, the blood of Jesus Christ, whom he so much hates, has cleansed me from all sin. That this great shepherd has washed all my sins away in His atoning blood, and, that if he would take a true picture of me now, I would appear in it to be as white as snow.

This precious Saviour knows all the shortcomings of the redeemed; and, simply because we believe and trust Him, He has made full and complete provision for our eternal salvation in heaven. I wonder if every Christian has such experiences—so gloomy at times and at other times so happy. Oh! let us live and die fighting the world, the flesh and the devil.

DON'T EXPIRE—

**THE
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—for—

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Editorial Office

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ANOTHER CHURCH WITH- DRAWS FELLOWSHIP FROM CONVENTIONS

At a regularly called business meeting of the Ambrose Baptist Church, of Fayette, Ohio, Nov. 27, 1938, a resolution was unanimously adopted that the church should withdraw its fellowship from the Northern Baptist Convention and all associated organizations, and that copies of this resolution be sent to each of these bodies. At the same time they declared themselves to be in fellowship with all true believers. The reason given for withdrawal was the modernism within the Convention.

The church will observe its 100th anniversary May 26th, 1941. For several years it has not contributed financially to the mission program of the Convention, but has given to faith missions. Though a small church it contributed \$325.98 to missions last year, the larger proportion of this amount going through the Mid-Missions Board. Miss Eunice Stowell who is now studying in Paris, France, in preparation for service in French Equatorial Africa under Mid-Missions, is a member of this church. Another one of our young people, Mrs. Robert Fletcher, and her husband are in school preparing for the mission field. The church is wholly in sympathy with the work and aims of the G. A. R. B. although not as yet connected with it.

FORTY JEWS RESPONDED

*Pastor Carvin of Racine,
Wisconsin, Sets Example
For All*

The other day I read a statement by Rabbi Wise which reads, "For eighteen hundred years, certainly most of that time, Jews have not been given an opportunity to know what Christianity is, least of all to understand who Jesus was and what the Christ means. The very ignorance of the Jew, touching Jesus, condemns not the Jew but Christendom."

I began to think of some method whereby we might get Christ before them. Perhaps this persecution going on in Germany might be the means of getting them to a service so I thought of Jeremiah 30:7, "Alas, for that day is great, so that none is

like it; it is the time of Jacob's trouble." "Why," I said to myself, "perhaps this is the beginning of Jacob's trouble." I knew the Jew was thinking Palestine was going to settle his persecutions but I knew from the Bible it was not, so I sent out personal invitations to many Jews, inviting them to the service telling them I had prepared a special message for them and I wanted them to come. I wanted to tell them what the Bible says about these persecutions.

Then I saw in the paper their Rabbi was speaking on Zionism, so I went to their synagogue on Friday night. I arrived one-half hour before the service and had a nice talk with some Jews. They asked me who I was and I told them and I told them how I was interested in them and that I had come to pray with them concerning these persecutions. How happy they were to have me. They gathered around me after the service and told me they were coming to hear me on Sunday morning. Well, we put an advertisement in the paper on Saturday night, reading, "A message to the Jews of Racine" Sunday morning, 10:45. Jews invited to the "Church friendly to the Jews."

Well, well, Sunday morning there were about 40 of them present and one was walking around the church outside all during the service. But there were 40 inside. We saw to it that each one had a Bible and I gave some Bible readings for over one hour. It was getting late. I said, "I see that clock says dinner time and I must let you go." One man cried out, "Go on." I said, "How many want me to go on?" They all lifted their hands. I went on and on and it got so late we spoiled our dinner.

I told them these persecutions were but the introduction to the tribulation period when Israel would be almost crushed. I read about this tribulation period from the Talmud and Midrash. I told them unless the day was shortened "There should be no flesh saved." At the end of the tribulation period their Messiah would come. Then I read from Zechariah the 14th chapter about Messiah coming during this calamity. Yes, yes, I told them they were rightly looking for the Messiah but this Messiah was none other than the one who died on Calvary. Then I read and showed them from their own Scriptures about their deliverer. I read Zechariah 12:10, which reads, "And I will pour upon the house of David the spirit of grace and of supplication and they shall

look upon me whom they have pierced and they shall mourn for him as one mourneth for his only son. I read Zechariah 13:6 which reads, "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

Yes, I told them you are right. Messiah is coming at the end of the tribulation to save you, but remember it is a Messiah with WOUND PRINTS which He received at Calvary. I closed by reminding them that God's special blessing would be upon them for obedience and God's special curse would be upon them for evil. What great sin did Israel commit to warrant all these persecutions and exile for almost 2,000 years? I asked them and I told them and they went home. No, not one spoke a word of resentment but many thanked me for my message.

I write this for I feel we are in the end of time when the blindness of Israel is being removed and they want to know about Christ. This would not have happened 25 years ago. I want the Churches to take heart and do something for the Jew.

GRADUATES OF BIBLE SEMINARY ORDAINED TO MINISTRY

At the call of the First Baptist Church of Maine, New York, fifty-six messengers from twenty-one churches sat in Council on Thursday, November 17th, to consider the propriety of setting aside in ordination for the Gospel ministry

*George Gordon Houser, and
Stanley H. Gregory.*

The candidates presented unusually clear and convincing accounts of their conversion and call to the ministry. They each read their doctrinal statements after which they were jointly examined on their view of Christian doctrine. Among other things, they declared their firm belief in the autonomy of the local church, repudiating all interference from the outside ecclesiastical authorities.

The Council was unanimous and enthusiastic in their approval of the candidates.

At 7:30 P. M. the Ordination sermon was delivered by Rev. A. A. Wright, D.D.; the charge to the candidates was given by Emery H. Bancroft, Dean of the Baptist Bible Seminary; the charge to the Church was given by Rev. Arthur Williams of Park Avenue Baptist Church of Binghamton, N. Y.; the ordination

prayer by Rev. Fletcher Saunders; and the Right Hand of Fellowship by Rev. Marcus Ross. The service was dismissed by Rev. Gordon Houser.

Other pastors present besides those already named were: Rev. Earle G. Griffith, D.D., Johnson City, N. Y.; Rev. Francis Smith, Triangle, N. Y.; Rev. Franklin Holden, Conklin, N. Y.; Rev. Joseph Harrison, Hallstead, Pa.; Rev. T. P. Gates, West Windsor, N. Y.; Rev. Douglas Burt, Newark Valley, N. Y.; Rev. Joel Wade, Marathon, N. Y.; Rev. Robert Lacey, Vestal Center, N. Y.; Rev. Willis Hull, West Endicott, N. Y.; Rev. Earle Whitney, Johnson City, N. Y.; Pastor Lauren Kintner, Blodgett Mills, N. Y.; Pastor Robert Hayden, Brooktondale, N. Y., and Rev. M. E. Hawkins, Mishawaka, Indiana.

Both of the candidates are graduates of the Baptist Bible Seminary at Johnson City, New York.

ONLY ONE WAY

By WM LEON BROWN

"Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." "I am the way, the truth, and the life; no man cometh unto the Father, but by me."

The truth declared in these passages is viewed by Modernists as being very narrow, and, we grant that it is; but we do not apologize, because Jesus, Himself, says: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." True Christianity, then, is a narrow way and sin and unbelief is a broad way, but they lead to destruction. So, with the best things in life. In a sense they are very narrow and unyielding.

"Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Daniel, some would say, was exceedingly narrow; but none can dispute that he was highly rewarded when he became chief over all the presidents and princes and ascended to the highest position of honor and trust next to the king himself. Joseph left his garment in the hand of his master's wife and fled. How very narrow Joseph was! as the vile might view it, but such narrowness was a means of his promotion to the highest position in all the world. So, the greatest masters, in every walk of life, have attained their distinc-

tion by taking the narrow path which led up to their pre-eminence.

We will suppose a person to be at death's door. Many physicians, not skilled in his unusual malady, suggest various remedies; but before any of these have been applied, a veteran physician arrives who is familiar with the patient's disease and who has successfully treated it in many cases. This physician, after taking in the situation, declares that there is but one remedy, and that this remedy never fails. He presents conclusive evidence in proof of his statement. His remedy is applied and the patient recovers. Now, would the attitude of this physician be called intolerant? Who would say that he should have consented to the giving of the remedies of the unskilled physicians—remedies which he had *known to prove fatal in every case where used?* Again, would the patient's sincerity, or the sincerity of these unskilled physicians in the healing qualities of their medicine, prolonged the dying man's life, or restored him to health? *Oh! no. There was but one remedy for him.*

So, Jesus says to every sinner: "I am the door: by me if any man enter in, he shall be saved." "Except a man be born again, he cannot see the kingdom of God." "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." So, the way to heaven is very narrow, and Christ is the only door through which we can enter into the Celestial City.

But, there are those who teach that there are other doors and many ways. They say, there is the door of good works and moral lives. Every man who is sincere in his belief and lives up to his religion, will in the end find a door that will let him right into heaven. They say that it is an intolerant creed that teaches otherwise. But, Christ, Himself, is the author of this creed. He opened the only way for us. "Who his own self bore our sins in his own body on the tree by whose stripes ye are healed."

Every person who is saved, is saved by grace, through faith—not of works lest any man should boast. Oh! no, there will be no bragging in heaven about the big things we did on earth to merit a place in that land of pure delight. Our salvation is entirely dependent upon Christ's atonement for us and our acceptance of Him as our Redeemer. Good works and a moral life are only the

fruits that a Christian brings forth. Salvation can neither be earned nor purchased. It is a gift. *Even God's gift of eternal life.* Faith is the acceptance of what God is offering us without money and without price. Salvation is the result of God's work for us and not the result of our work for God or for ourselves. Every true Christian of course works, but he does not work to be saved. The great and impelling power in all our work, is the fact THAT WE ARE SAVED, and that our sins are washed away in the atoning blood of Christ.

GOD'S PROVISION FOR VICTORY

(Continued from page 3)

Every believer must be as holy as God is holy. Now certainly you realize that you cannot meet that standard of holiness in yourself, but blessed be God forever, He has made ample provision for that in the person of His Son, the man Christ Jesus who is as holy as Himself. But had there been the possibility of sin in the man Christ Jesus, then He would have been less holy than God, and therefore disqualified to stand as my acceptable sacrifice.

We must remember that the scriptures of I John 3:5, declare that there was no sin in Him. And He Himself declared, "The prince of this world cometh and findeth nothing in me." That is to say, Satan could not find one single, solitary flaw anywhere in the nature of Jesus Christ upon which to hang the tiniest point of one of his arrows.

The Perfect Bridge

Fourth. Let me present an argument by way of an illustration. I go down to the ticket office and ask the ticket agent to sell me transportation to a certain point. He asks me over which road I would like to travel. I ask him how many roads there are to this particular point, and he declares that they have two. I ask him if there is any difference in the price, and the reply is in the negative. I then ask him what the difference really is between the two routes. He then informs me that both of the roads cross a certain ravine; that one of the bridges over this ravine *can* collapse, but never has; the bridge on the other road over the same ravine *cannot possibly collapse*. He tells me that the second bridge was constructed scientifically to prevent any possibility of a collapse; that after the bridge was con-

structed, the company hooked together twenty-five mogul locomotives, took them down the track about two miles, set up a full head of steam, opened the throttles full speed, and thundered over this bridge. The delicate instruments attached to the bridge registered not a single tremor. These twenty-five huge iron monsters were then driven back over the bridge at full speed and when in the middle of the bridge, the brakes were applied suddenly to the whole twenty-five, and they came to a sudden grinding, tearing stop, the whole bridge having to bear the terrific strain of such a procedure. But again the delicate instruments registered not a single tremor. Thus the bridge was not only scientifically planned, and scientifically erected, but it was publicly demonstrated that the plans were proper plans and that the scientific erection of the bridge was all that it claimed to be and that the bridge could not collapse. "Now," says the station master, "which road do you want to travel over?" Well, certainly if I have much sense left I will buy a ticket over the road with the bridge that cannot collapse. If I would be that careful with this body of mine, how much more careful should I be with this never-dying soul of mine? No, beloved reader, I am bound for heaven today not on a bridge that *can* collapse but never has, but my hope of reaching the other side and abiding there through all eternity rests in the fact that I am traveling over a Bridge that *cannot possibly go down*.

Why Then Was Jesus Tempted?

Now we recognize that all through this article thus far, the reader has been constantly asking, "Well what is the author going to do with the temptation of Jesus? If the Lord Jesus Christ could not sin, wherein then is the point of the temptation? Indeed, was there any temptation if He could not sin?"

We shall in a moment be dealing with the question of whether sin entered into the temptation of Jesus Christ or not, but at the moment let us state our emphatic conviction that Jesus Christ was not tempted to sin in the sense in which we commonly use that term. We humans who can sin think of temptation as something that is placed before us to which there is a response from within, and a necessary struggle against. If there is no response to it from within, and no consequent struggle, be it ever so mild, there is therefore no temptation. We believe that the Biblical

term temptation means a testing. We would not take the position that it means a testing in every case, but we do believe that in the case of the Lord Jesus Christ, it means a testing and a testing only. The Lord Jesus Christ knew that He could not sin; God the Father knew that He could not sin; therefore, why test Him? Well, referring back to our illustration of the railroad bridge, let me say reverently, He was tested for the benefit of the riding public. The riding public would certainly not be reclining in their seats comfortably and at perfect ease if, when the test was made with those twenty-five mogul engines, they had seen that bridge waver and weave and tremble, even though it did not go down. They would always know that there was a *possibility* of its going down, and it might go down with them on board. But after witnessing that test and seeing with their eyes that there was not the slightest reaction in that bridge to all the weight that was placed upon it and to all the strain and stress to which it was subjected, thereafter, forever they would ride over that bridge reclining at ease in the seats of the Pullman.

Thus it is with our gracious and glorious Saviour. He was tempted or tested in the wilderness. First of all may I say reverently, that He was planned by the great divine Scientist of the universe. And then may I say again reverently that He was made according to those plans and specifications, "born of a woman, made under the law," and now that He is here in His glorious completion, God puts the Bridge out yonder in the wilderness, and turns loose upon Him all the pressure that Satan could possibly bring to bear upon Him—not to see whether or not the Bridge *might* collapse, but to demonstrate to the gazing world, heaven, earth and hell, that here was a Bridge that could span the chasm from earth to glory in whom there was *no possibility* of collapse.

The record of that glorious test of this glorious Bridge has been left to us in the pages of the inspired Book, and today every soul that trembles with the fear of sin may come to the brink, step out upon that glorious Bridge and know with absolute and eternal certainty, that it will never tremble beneath him. The believer may often tremble, but the Bridge never does.

He Now Lives In Us

But after all, this does not really answer the point of our question and our attempted exposition; namely,

that in this glorious person of the Lord Jesus Christ, God has provided victory for us over the question of sin in our life. For what has a Saviour two thousand years ago in the wilderness got to do with us today? What possible point of advantage can there be for me in the fact that two thousand years ago the Lord Jesus Christ demonstrated in the wilderness that He could not sin? When I am faced with an immediate temptation to sin, is there any connection between that remote temptation or testing of the Lord Jesus Christ, and my immediate temptation or testing? Thank God there is.

Two thousand years ago, the Lord Jesus Christ was out in a wilderness when it was demonstrated that He could not sin, but where is He now? I am told by the Apostle Paul in the Colossian epistle, that the Lord Jesus Christ is "in me the hope of glory." I am told again that Christ is being "formed in me." Therefore, this Christ who is absolutely invulnerable to sin is no longer out yonder in a wilderness two thousand years removed from me, but *here, now, this very moment, He is living and abiding in this body of mine*. He is right here closer to me than I am to myself; closer to me than the approach of any possible sin. Therefore, I have at my instant disposal all there is of this glorious Shield of Faith, the Lord Jesus Christ who could not sin.

When sin, therefore, approaches me and I see it coming, my safety lies not in attempting to shield myself with my strong will power, good resolutions, religious feelings, etc.; but my safety from sin lies in admitting that I cannot do anything but sin, and that if I tackle the job, I certainly will yield to the temptation. But I know that I have dwelling within me by the power of the Holy Spirit, One who cannot sin; therefore when sin approaches, I say by faith, "Lord Jesus, you demonstrated in the wilderness two thousand years ago that sin could not make a dent upon you; that you could not sin; will you please demonstrate that same thing *in me now*?" Thus, I sink down into the very heart of my Shield, and the fiery dart of the enemy strikes upon Him, breaks and falls helpless to the ground, and again God has proved to me that Jesus Christ is His provision for my victory over sin.

Hebrews 4:15

There remains one further question in the minds of our readers,

which we must tarry long enough to answer I am confident that most of you have been saying over and over in your mind, "Well, what is the author going to do with Hebrews 4:15, which declares that Jesus Christ was tempted 'in all points like as we are yet without sin'?" The general interpretation of this passage is that the Lord Jesus Christ was tempted in all points like we are, but that He did not sin, or that He did not yield to the temptation. Now, beloved, at the risk of seeming to be even a bit blasphemous, we shall attempt to deal with this passage in the only logical fashion in which it can be dealt with *if* the temptation here referred to is the temptation to sin. We would, first of all, call the readers' attention to the fact that the expression "Yet without sin" reads in the literal, "apart from sin." That is to say, whatever the temptations were which Jesus underwent will be found to be within the realm of human experience, but not in the realm of *sin*.

What then is this human experience which we undergo, which the Lord Jesus Christ Himself underwent, which is wholly outside the realm or the question of sin and the guilt of sin? Perhaps we can best interpret this verse by the use of an illustration.

We have been coming through, for the past several years, an experience called a depression. During the peak years of that depression, here in the city of Gary, many, many, Christian men lost their little homes after they were partly paid for. The individuals or the corporations which held the mortgage on their little homes foreclosed, when they could no longer meet their payments. Again and again we saw the spectacle in this city of a man and his family being set out on the curb in the dead of winter, with all his earthly belongings piled up around him. Some friend would come along and say, "Well, if you can find a place to move, we will try and get hold of a little ton truck somewhere and transport your goods for you." This Christian man would then start out and find an empty flat somewhere into which the landlord would let him move on the condition that there would be very little heat, no light, and hardly the bare necessities of living without freezing to death, but if he wanted to take the rooms such as they were, and as they were, he was welcome to move his little family in. Upon his arrival in his new place of residence, after

the kiddies were all tucked in bed, this Christian father would kneel down and pour out his broken heart to his heavenly High Priest, telling Him in broken-hearted sobs the story of his disappointment, how he had lost his home, how depression had robbed him of all of his hopes. Then I can hear his High Priest, the Lord Jesus Christ, say something like this to him: "I understand, my child, I too was tempted, tested, underwent this same experience that you are now undergoing. There was a time when I had a home with my Father. The streets were gold, the palaces were made of ivory, my attendants were the holy angels, but the depression of sin hit one of the provinces in my Father's universe, and in order to overcome it, I had to be set out upon the cold curbstone of the earth, with nowhere to lay my head. The foxes that I had made had holes in which to live, the birds that I had made had nests in which to rest, but I who was rich had to become poor because sin had sold me out. I left my home; I went out on the curbstone of a cold and heartless world; I too know what it means, my child, to go through this very thing that you are now passing through. I have been touched with this same experience, and having been touched with it, I am an High Priest who is touched with the feeling of your infirmity. I understand, my child, I have gone through it all, and having gone through it all, I am able now to succor you."

Over yonder is a child of God who has just been betrayed by a life-long friend, one to whom he had unburdened his soul again and again. And now he has discovered that this trusted friend has knifed him in the back by betrayal. Now, in the broken hearted anguish of his soul, he cries out to his heavenly High Priest and tells him something of the sorrow of his heart. Then I hear the Lord Jesus Christ say something like this to him: "I understand, my child, I too was touched with what you are now passing through. I too had a very dear friend, one who walked with me for three and a half years, one whom I fed, whom I blessed, one who watched me work miracles; but one who, under the shadow of the olive trees of Gethsemane, planted the traitor's kiss upon my cheek. I know what it is to have one of my dearest friends thrust his knife into my back, and knowing it, having been tested and touched in this same experience in like manner as you are now going

through it, I am now able as your High Priest to succor you when you are likewise tempted."

Thus, we see, dear reader, that the temptation of Hebrews 4:15 has nothing to do with sin. He was tempted in all points like as we are except on the question of sin.

But let us assume for a moment, (and will the reader please remember that we are only assuming) that the temptations here referred to do have to do with the question of sin, but that Jesus did not respond to them. If this is the correct interpretation of the verse, then logically and inevitably we are faced with this proposition that He was tempted in *all*—A-L-L spells all—and that He was tempted in all points *like* —L-I-K-E we are. Now, assuming that this refers to sin, then it seems to us the only logical interpretation of the text would have to run something after this fashion. On a Sunday evening when I gave an invitation after an evangelistic sermon, a man arises from his seat and walks down the aisle, extends his hand in public confession that he has taken the Lord Jesus Christ as his Saviour. This man has been a thief. Nearly all his life long he has been troubled with long fingers. A few weeks or a few days after his conversion in my church, someone carelessly leaves some money lying around loose in his presence. The old itch gets into his fingers, and in a moment of unguarded weakness, he reaches out and takes the money. Then when remorse overtakes him, he goes to his closet, falls on his face before his heavenly High Priest, who is touched with the feeling of his infirmities, and sobs out his confession of failure, and his sorrow for sin. The Lord Jesus Christ, his High Priest, says something to him after this fashion. "I understand perfectly, my child, for I too was tempted in all points like as you are. I too went through this very same temptation. Of course, I did not yield, I did not sin, but I remember how when travelling through the narrow streets of Jerusalem, I had to hold on to myself to keep my hands from dipping into the little moneychangers' vessels along the pathway. And I remember the day that I healed blind Bartimeus; it was a temptation to me that day to refrain from taking the few coins that somebody had dropped in the beggar's box. Yes, my son, I am touched with the feeling of your infirmities, for I was tempted in this very same point as you have been tempted, but I did not yield."

The next Sunday night, another man arises in response to my invitation, confesses Christ, and he has been a profane man all his life long. The next day or so out at the mill, he gets his fingers pinched, or something happens suddenly which draws from his lips the old, accustomed oath. With grief and repentance of Peter, he goes out and weeps bitterly and cries out to his heavenly High Priest, the sorrow of his heart over his failure. The Lord Jesus Christ speaks to him something after this fashion. "I understand, my child, just what you are going through, for I too was tempted in all points like as you are. I too was tempted to curse. I remember how again and again I had to bite my lip to keep from swearing at those tormentors of mine who constantly dogged my tracks, but I did not. I did not yield. I was tempted, however."

Surely, the reader does not want me to carry this blasphemous suggestion any further, and yet we honestly feel that this is the only fair and logical interpretation of Hebrews 4:15 if the temptation there referred to is the temptation which we undergo; namely, the various types and forms of *sinning* that confront us every day. Even a moment's consideration of such a proposition, causes our blood to chill in our veins and drives us with hurrying feet from even the vicinity of such an interpretation.

What then is the interpretation? We believe it to be that which we have stated earlier in this article; namely, that it is our blessed High Priest coming under the burden of, and the weight of the various experiences of human life, which, while

they may be classed as the results or effects of sin, cannot be called sin in themselves. Broken hearts, destroyed hopes, poverty, misunderstandings, cruel treatment at the hands of others, and many other such experiences are the portion of every child of God, but they may not be due to his own personal sin. They are more apt to be the effects of sin common to all.

In other words, wherever the damaging effects of sin are found in the believer's life, there we will find our blessed High Priest having experienced something of that same effect, but we will never find Him undergoing the experience of sin itself, and neither will we find Him tempted to do so.

Back of every broken heart, back of every blighted home, back of every troubled life, there lies the great sin principle. Had there been no sin, there would have been no broken hearts, broken homes, and blasted lives. But since there is such a train of effects of sin, our lovely Lord, while utterly incapable of sinning or being tempted to sin, nevertheless is capable of feeling our infirmities which are the results of sin, and feeling them so keenly that He Himself has suffered everyone of them, and knows exactly what the heart of His child is going through when he passes through the deep waters.

This is the Saviour whom God has set forth not only to be our Saviour, but our High Priest, who is touched with the feeling of our infirmities. He who brings to us comfort when we mourn, can do so because He has mourned like we do.

Praise God for the Shield of Faith!

Wilmington
First Baptist Church
Rev. Earl J. Edwards
832 McDonald Ave
Mrs Thelma Whelchel, clerk

COLORADO

Montrose
Calvary Baptist Church
N. 3d and Cascade St.
Rev. C. O. Dotson
R. 4, Box 14

ILLINOIS

Alton
Jameson Baptist Church
Rev. D. Walter Davis
1130 Vernie St.
Mrs Leora Gustine, clerk

Bunker Hill
Berean Baptist Church
Rev. B. G. Ham
Lester L. Turner, clerk

Chicago
Belden Ave Baptist Church
Belden Ave. & Halsted St.
Rev. Howard C. Fulton
2709 Coyle Ave.
Harry G. Hagan, clerk

Chicago
Beverly Grace Baptist Church
88th & Hermitage
Rev. C. E. Davis
8620 Hermitage Ave

Chicago
First Roseland Baptist Church
113th & Edbrooke Ave
Rev. H. N. Palmer

Chicago
Riis Park Baptist Church
6340 W. Diversey Ave.
Rev. James P. Cross

Decatur
Riverside Baptist Church
1164 Cleveland Ave.
Rev. E. C. Shute
941 E. Cantrell St.
Mr. P. Herring, clerk

Elmhurst
Central Baptist Church
124 W. Park Ave
Roy Anderson

Fairbury
Fairbury Baptist Church
Rev. W. A. Wood

Harvey
First Baptist Church
154th & Lexington Ave
Rev. Wm. Harvey Taylor
14532 Green St.

Churches In The General Association Of Regular Baptist Churches

CALIFORNIA

Altadena
Altadena Baptist Church
North El Molino and Calaveras

Compton
Berean Baptist Church
Rev Theo Koopmans

Hemet
First Baptist Church
Kimbal Ave & Harvard St.
Rev. Henry G. Poole
123 So. Ramona St
Miss Agnes Hoskin, clerk
Lynwood

First Baptist Church
Rev. Reid MacCullough
11720 Monrovia St
Mrs. Chas. L. Davis, clerk
3323 Lynwood Road

Los Angeles
The Fundamental Baptist Church
Dr. William A. Matthews
3942 Whittier Blvd

San Diego
Brooklyn Heights Baptist Church
Rev. G. Rector Dye, D D
1355 Fern St.

La Salle
First Baptist Church
Rev. John J. Lanting
608 Third St.

Plainfield
First Baptist Church
Rev. Garrett Graham

Roxana
First Baptist Church
Tydeman and Central Ave.
Rev. Denzel L. Osburn
148 E. 5th St.
Mrs. Ruth Schwarm, clerk

Western Springs
Emmanuel Baptist Church
Grand Ave.
Rev. F. L. Prestidge
4224 Grand Ave.
Miss Louise M. Harwood, clerk

INDIANA

Beech Grove
First Baptist Church
Alton St.
Rev. Verdie Allen
217 N. State St.
Indianapolis, Indiana

Booneville
Calvary Baptist Church
Rev. Paul Hall

Crawfordsville
First Baptist Church
Rev. Barney Antrobus
315 E. College St.
Iva Reynolds, clerk

Elkhart
First Baptist Church
Rev. David E. Gillespie
309 Lexington Ave

Gary
Central Baptist Church
527 Jefferson St.
Rev. R. T. Ketcham, pastor
Rev. R. F. Hamilton, ass't pastor

Gary
Brunswick Baptist Church
4th & Durbin St.
Rev. Joseph M. Stowell
337 Porter

Hobart
First Baptist Church
Rev. Harold Cole
820 Garfield St.

Indianapolis
Grace Baptist Church
Rev. H. B. McClanahan
1157 Spruce St.
Miss Shirley Applegate, clerk

Mentone
First Baptist Church
Rev. Horace J. Barnaby

Michigan City
Poplar St. Baptist Church
Rev. Carl W. Brown
435 Holiday St.

Princeton
First Baptist Church
Rev. Ford Porter
417 E. Pinkney St.

IOWA

Eldora
First Baptist Church
Washington & 14th Ave.
Rev. Gus H. Dahlberg
1319 Fourteenth St.
Mildred Pixler, clerk

Forest City
First American Baptist Church
Rev. C. E. Sharer

Grundy Center
First Baptist Church
Rev. David Alexander
Mrs. Gerrit Hoksbergen, clerk

Monroe
First Baptist Church
Rev. J. M. Carlson

Muscatine
Lincoln Blvd. Baptist Church
Lincoln Blvd. & Jackson St.
Rev. L. F. Church
1474 Washington St.

New Hartford
First Baptist Church
Rev. John W. Ricketts

Waterloo
Walnut Street Baptist Church
Park Ave. & Walnut St.
Rev. P. B. Chenault
319 Cutler St.
Miss Mildred Mason, clerk

Waterloo
Hagerman Baptist Church
Rev. Maynard Rodgers
1125 Wallgate Ave.
Miss Eileen Bartholomew, clerk

Waterloo
Burton Avenue Baptist Church
Cor. Burton Ave. & Riehl St.
Rev. Robert J. Wells

MASSACHUSETTS

Lynn
Fundamental Baptist Church
110 Chestnut St.
Rev. Clayton H. Gray

Merrimac
First Baptist Church
Church St.
Rev. Otis B. Read
42 Church St.
Miss Helen E. Crofut, clerk

MICHIGAN

Cedar Springs
First Baptist Church
Main St.
Rev. Griffith C. Rice
Mrs. Albert Dykstra, clerk

Calumet
First Baptist Church
Mrs. R. W. Cramer, clerk

Dollar Bay
Bethany Baptist Church
Alice Engman, clerk

East Grand Rapids
Lake Drive Baptist Church
Rev. Gerard Knol
704 Lovett Ave.

Grand Rapids
Berean Baptist Church
1570 Coit Ave., N. E.
Rev. Howard Keithley
1601 Coit Ave., N. E.
James Alta, clerk

Grand Rapids
Calvary Baptist Church
Cor. Martin & Burton St., S. E.
Rev. Wm. Headley
2020 Martin Ave., S. E.
Mrs. Glenn Empson

Grand Rapids
Second Baptist Church
Cor. Gold Ave. & California St.
Rev. Richard M. Lewis
1563 Hamilton Ave., N. W.

Grand Rapids
Wealthy St. Baptist Temple
Cor. Wealthy St. & Eastern Ave.
Rev. David Otis Fuller, D. D.
1318 Sigsbee St., S. E.
W. W. Osborne, clerk

Hancock
Calvary Baptist Church
Michigan at Elm St.
Mrs. Edna H. Matson, clerk
87 Elm St.

Hazel Park
Tabernacle Baptist Church
Stephenson Hy. & John R.
Rev. Harvey F. Morrison
519 E. Harry St.
Edmond D. Keith, ass't pastor
30 Hanata St.
Mrs. Louis Vassar

Holland
First Orthodox Baptist Church
Rev. Vander Weide
382 River Ave.

Howard City
First Baptist Church

Ionia
Baptist Church
Mrs Bessie Jackson, clerk
Rev Kenneth Romig

Kent City
First Baptist Church
Rev J. G. Dandignac
Lawson P. Brown, clerk

Lapeer
First Baptist Church
Rev. Peter Clasper

Lowell
First Baptist Church
Rev Robert Gentz

Marne
Berlin Baptist Church
Rev. Peter Vander Wall
441 Union St., S. E.
Grand Rapids, Michigan
Pearle I Lillibridge, clerk

Middleville
First Baptist Church
Rev. Sheldon B Quincer

Ottawa County
North Chester Baptist Church
R. F. D. Kent City, Michigan
Gertrude McCune, clerk

Reed City
First Baptist Church
Rev Lloyd D. Welton

Williamston
First Baptist Church
Rev. Harold T. Reese

MINNESOTA

Austin
First Baptist Church
Rev. Leo Sandgren
204 S. Main St.
Miss Violet Beatty, clerk

Bemidji
First Baptist Church
Cor. Beltrami & 8th
Rev. Albin E. Berglund
114 Eighth St.
Miss Della Martin, clerk
1315 Bixby

Brownsdale
First Baptist Church
Rev. Roy H. Boldt
C. O. Nelson, clerk

Kasson
Kasson Baptist Church
Rev. P. R. Halvorsen

MISSOURI

Kansas City
First Regular Baptist Church
2425 Van Brunt Blvd.
Rev. O. W. Stanbrough
Mrs Maxey Settle, clerk

NEW JERSEY

North Plainfield
Hydewood Park Baptist Church
Manning & Norwood Ave.
Rev. Ralph W. Carr
157 Westervelt Ave
Frank Stewart, clerk
256 E. Front St.

NEW YORK

Binghamton
Grace Baptist Church
Burton and Howard Aves.
Rev. Fred R. Hawley
7 Burton Ave.
Mrs. Nelson Christian, clerk

Binghamton
Park Ave. Baptist Church
Cor. Vestal and Rush Ave.
Rev. Arthur F. Williams
34 Rush Ave

Buffalo
First Baptist Church
Rev. H. G. Hamilton, D.D.
370 Colnu Ave

Cornwall
Cornwall Baptist Church
Rev. F. D. Banta
Georgina C. Cowton, clerk

Italy Hill
First Baptist Church

Ithaca
Tabernacle Baptist Church
E. Lincoln at Utica St.
Rev. J. Irving Reese
622 Utica St.
Millard H. Norton, clerk

Johnson City
First Baptist Church
Rev. Earle Griffith, D.D.
47 Baldwin St.

Killawog
Killawog Baptist Church
Rev Eugene Kintner
Whitney Point, N. Y.
Mrs. Howard Davenport, clerk
Box 95

Marathon
First Baptist Church
Joel Wade

Norwich
Calvary Baptist Church
Rev. M. Klinoff
20 E. Main St.

Newark Valley
First Baptist Church
Rev. Douglas Burt
Mrs. Frank Williams, clerk

Otego
Otego Baptist Church
Rev. Carey Moser
Mrs. R. E. Redington, clerk

Prattsburg Village
Baptist Church

Tottenville, S. I.
South Baptist Church
Main St.
Rev. James M. Grier
8 Cartaret St.
W. S. Moncada, clerk

Venice Center
Venice Baptist Church
Rev. F. T. Perry
Mrs. Howard Wilson, clerk

Waterville
First Baptist Church
Rev. Howard J. Davenport

Wyoming
First Baptist Church
Rev. John D. Tyler
Glenn Hermann, clerk

OHIO

Elyria
First Baptist Church
Rev. R. W. Neighbour
232 East Ave.
Harold Wilson, clerk

Findlay
First Baptist Church
119 E. Lima St.
Rev. Wm. H. Schweinfurth
505 E. Lima St.
Mrs. Perry Higley, clerk

Kipton
Camden Center Baptist Church
Rev. Wesley Dissette

LaGrange
LaGrange Baptist Church
Rev. Henry Cruver

Portsmouth
Temple Baptist Church
Rev. H. O. Van Gilder
2110 Grandview Ave

Toledo
Emmanuel Baptist Church
Rev. Frank L. Smith
1261 Oakwood Ave.

George S Heaston, clerk
1261 Oakwood Ave

PENNSYLVANIA

Corry
First Baptist Church
Rev. Ernest Hook
407 E. South St.

Erie
Bethel Baptist Church
E. 26th St. at Wayne St.
Rev. S. Franklin Logsdon
2618 Wayne St.
Bernice C. Johnson, clerk

Hallstead
First Baptist Church
Pine St.
Rev. Joseph B. Harrison
Mrs. Bessie N. Gathany, clerk

Lock Haven
First Baptist Church
Rev. Howard Young
Mr Curtin Wetzel, clerk

Spartansburg
First Baptist Church
Rev. J. Allen Waugaman

WISCONSIN

Merton
Merton Baptist Church
Rev. Roy W. Harrington
Ernest Tempers, clerk

Hartland, Wisconsin

Verona
Memorial Baptist Church
Main St.
Rev. T. J. Gibson
Box 665
Mrs Jos. W. Bryan, clerk
R. 2
Madison, Wisconsin

HAWAII

Honolulu
Calvary Baptist Church
Rev. E. M. Shipman
Mrs. I. L. Patton, clerk

CALIFORNIA

Los Angeles
Green Meadows Independent Baptist Church
East 108 St. & McKinley Ave.
Rev. James E. Doty
338 E. 111 St.

NEW JERSEY

Atlantic City
First Baptist Church
Pacific St.
Rev. Coulson Shepherd
17 S. Marion Ave.

WEST VIRGINIA

Charleston
Randolph St. Baptist Church
Rev R. T. Nordlund

and the missionaries upon it. They also correspond with missionaries, pray for them and try to aid them in every way possible.

Every third Thursday afternoon of the month the entire Union meets for one of their public programs. One-half hour before the public program begins, each of the groups meet in separate rooms for a time of prayer. The program that follows is filled with power and blessing as well as facts and figures. Each unit wants their field to be well presented and their program to be the best. The group leaders and their helpers check on their own members to see that they are all present for every meeting of the Union.

Each group is also striving to build up an exhibit of pictures and trophies from their respective fields. When the church holds her annual missionary conference, all the exhibits will be brought together in one room for a grand display of our missionary interests.

We never before have seen quite such a high tide of fine missionary enthusiasm among the women of the church as we are seeing now, and our women always have been keenly missionary minded. That this idea can produce blessing among the women of other churches, we are fully confident. At the close of the year these groups will doubtless be realigned so that all the women shall become familiar with all the missionary interest of the church. Groups can be added as the missionary interest expands. The offerings taken may be used for gifts directly to needy missionaries, for further promotional work, or otherwise as the Union desires. We heartily recommend this plan to other societies.

(Editor's Note: Write us about the successful plans you are using in the various departments of your church work. We would like to have it for this department of the paper.)

ORDINATION

David G. Canine, young pastor of the East Side Baptist Church, Crawfordsville, Ind., was ordained Nov. 9, 1938, at his home church at Waveland. Brother Canine is a graduate of Wabash College and a young man with deep earnestness and spirituality. His work at the East Side church is growing with great power. Six ministers and four churches united in the ordination council. Fundamental Baptists can trust this young man of spotless record.

THE WORKSHOP

by the Assistant Editor

WOMEN'S MISSIONARY PROGRAM PROSPERING

New Plan Brings Splendid Results

This past summer, there was born in the heart and mind of one of our fine Christian women a new plan for the promotion of missionary interest among the women of the church, through the medium of the Women's Missionary Union. The plan was presented and enthusiastically accepted and put into full swing by the time that the fall work got under way October first. The first three months of operation has produced more than double the interest, giving and attendance of former months.

Here's what the Women's Missionary Union in Central Baptist Church of Gary has been doing.

After the regular officers of the union were elected, five group leaders were appointed to represent each of the various fields in which our missionary interest lay. They were: the Orient (A. B. E. O. work in the Philippines), Africa (Mid-Missions), South America (Mid-Missions), Home Missions (Mercado & G. A. R. B. C., Interstate, etc.), and Jewish (mostly local). The entire active membership of the Union was then divided amongst these various units. The units were then urged to build up their groups by enlisting the less active women of the church. The groups grew rapidly.

Each unit arranges two programs for the Union during the year, emphasizing their particular field. Home meetings are held once a month by each of the groups when particular study and research is engaged in so that the women become thoroughly familiar with their field

TO THE REGIONS BEYOND

PERILS, THRILLS AND VICTORIES ON THE RIO NEGRO

CHAPTER VI

Mrs. Ross Writes of Stress and Strain of the Work —Also of the Blessing

Manaos Brazil,
Caixa 103,
Oct 7, 1938.

Mr. and Mrs. Eugene Mills,
4009 Grand Boulevard,
East Chicago, Indiana.

Dear ones in Christ:

"That which we have seen and heard, declare we unto you, that you also may have fellowship with us, and truly our fellowship is with the Father and with His Son, Jesus Christ."

We received your welcome letter while we were in Manaos, but as always with so many things to care for I didn't get it answered. We always leave most of our correspondence, when we are going to travel, because it is very little we can do on the boat, and when writing letters we are not wasting time.

We came down river the 5th of last month to care for some business which we felt the others could not care for. The first we knew Don and Lois had returned home, was at Isobel, when our launch arrived there to meet the boat. We surely were surprised and truly our hearts went out to Don and Lois. I have tried so many times to put myself in the same place and I know their hearts are torn, but we know the step of the righteous are ordered by the Lord and everything he has for us is good. We know Satan is working over time and he does not want the precious light to penetrate these darkened hearts, but praise be unto our God, our Lord and Saviour is victor.

Two days before we reached Manaos, my honey came down with malaria. Oh, how I dread it and why shouldn't I? He had it a week then it let up but Arlie just couldn't stand to be up and about much. The first week we sent a blood test home and we received a telegram back, stating Arlie had typhoid. The doctors were not able to make the anal-

ysis but are sending the bug home to Dr. Harris. If he had typhoid, it was a very mild case, but the day we were to leave Manaos, we received an air mail, which upset us quite a bit. I knew Arlie was in a very weak run-down condition, when we left Lucaby and his nerves are in a terrible state. This letter said he not only had malaria and typhoid, but ulcers also. His vitality was in a dangerous stage, so the outcome was, I left my dear one in Manaos and brought the Warfields with me back to Lucaby. If Arlie should get clear down, I shall have to return; but, oh, how we are praying our Father will undertake. I am glad I have that everlasting arm to lean upon.

I love the Warfields. They appear to be so humble and that is the kind of workers we need on the mission field. Missionaries are thrown together so much closer than pastors, so we need a double portion of God's grace. I need more than that and I do beg you to remember this in prayer, that daily our lives may radiate Christ. So many cannot read the word and will not but they do read our lives.

While in Manaos, a new work was opened up in one of the neglected parts of the city. The first night three professed to accept Christ as their Saviour. One of them was the man of the home where we are holding the meetings.

We want you to pray for this man. He is a Barbadian and has been living with a Barbadian woman. He said the night he was saved, "She will have to marry me or I shall have to leave her." Last week she consented to marry him but she will not yield her life to the Lord. I talked with her twice, but you could see her hardened heart, yet the tears would just roll. I am sure Fern with the work of the H. S. will be able to lead her out into the light.

The first week we were in Manaos, our old laundress came and asked us if we would call on a sick man. As you know we like to do that. When we arrived at the home, we found the man in the last stages of T. B. We both knew he didn't have many days in this world and he was

not ready to meet God. As Arlie talked to him about a living, loving Saviour, I prayed his mind and heart would be open to the truth of God's Word and God heard my prayer, also the cry of a sinner. That afternoon he found a very precious Saviour. A week later Maggie went back to see him. His mother said she had asked her son if he didn't want the priest. This was his answer, "No mother, I belong to Jesus now and when he wants me, I am ready to go." A week later he went to be with his precious Saviour. Pray through this sorrow, his mother, father and sister will also come to know this same loving Saviour.

The Warfields and Trimbles had such a nice program the Sunday before we left. The Bible school demonstrated to the Barbadians some of the work they have been having in Bible School. Two of the older girls told the story of Lazarus and also the Leper, at the end bringing in the application. It was all very good and I know God honors His Word.

There are three of the older ones in the Bible school who are not saved. Maria, just a new Christian, is surely a precious jewel. She and her sister, Angela, are from the interior. They are in Manaos going to school. Never has the gospel been given out in their little village. Do pray for Maria, as she goes home for the holidays in two months. Angela is not saved but how we are crying out to our God for her, that these two sisters may stand together, telling to others their love for Jesus.

Because I have not written about our dear ones at Lucaby, is no sign I have forgotten. If I begin with them, I wouldn't get anything else written.

We left Jenesio in charge of things. We realize he is just a new babe in Christ but I believe this time of responsibility will be good for him. We left him in the care of our Heavenly Father and I am sure He is able to keep and to hold him true, in whom we put our confidence.

When we reach Lucaby, Jenesio will go on up the river for his wife and kiddies. He has been away from

them now since June and is rather anxious to see them.

I had a girl who was coming up to help with the work, but the day before we sailed she came and said she couldn't go because her older sister forbid her to.

We are taking up Jack, a fellow who worked several years for Mr. Morris in Para. He can cook almost anything. So I guess his lot will be cooking. I don't like to pay so much for a cook, as we like to put every cent into the work we can, but I guess my body cannot stand any more cooking.

Horacio, our boy, is a dear and he appreciates his position and he lets everyone know he is our boy. It really is very cute.

Our little John accepted Jesus as his Saviour the last prayer meeting at Iucaby. It surely thrilled our hearts and filled our eyes with tears. I guess I am just one silly goose about John, but he is such a darling. John reads quite well now. John Chapters 1-2-3.

Bermiro still weeps when he misses a word in spelling or doesn't have his reading lesson as good as he thinks he should. Would any of our children at home do that? They are all dears and I think our God has given us a real blessing in these children. We don't have any of our own, but He is giving us a number of little red boys to raise for Him.

We are so glad you have learned we love letters. They are a real tonic to us. Then we always like the news from Central Brunswick keeps us well informed, but you write more than anyone else besides Hazel.

If I have left something out, you want to know about the work here, just write.

Yours and His,

Herthel Ross.

Isa 43:2 has been very precious to me these days.

MRS. TRIMBLE WRITES OF BLESSING AND TESTING AT MANAOS

Caixa 103

Manaos, North Brazil, S. A.,
December 6, 1938.

Dear Don and Lois:

"My soul, wait thou only upon God: for my expectation is from Him."

We received your always looked-for letter about two weeks ago and now we are looking for another from you. We have been remembering you in prayer daily. All the folks

always are sending you their greetings, and praying for you too.

Our afternoon service has been keeping up around 24 except when it rains, and our Sunday School has been good too. Mr. Redman has done a good bit of calling on some of his old Brazilian friends and inviting the children to Sunday School. Sunday before last he came in with six new little kiddies, and this Sunday he came in with eleven including the six of the Sunday before. We pay their carfare which came to eight milreis this last Sunday. It mounts up because they have to pay two carfares for each one each way.

Did I tell you about Dona Riqueta in my last letter and of her salvation? If I didn't let me know as I would like you to know how the Lord so marvelously worked. We have our regular two services on Sunday and Monday, Tuesday, down in the hollow, Wednesday, prayer, Friday, out in Cachorinha so we are kept busy. Don, we can just imagine how your heart is longing to be back in the work, but we are very sure the Lord is using you in a mighty way, so until He definitely shows you that you are to leave, don't begin to be anxious. We believe Lois needs you. We know that she is very brave in wanting you to come back, but God's grace is sufficient for all things. Each day I am asking God to give her sufficient strength to bear it for Him.

We pray that you will remember the special need for buildings here in prayer too. How we have longed to go ahead, but have not because of finances. Pray too, about Dynes getting into the country. There is talk of putting all foreigners out so that everything will be Brazilian. We must pray, pray, pray.

Beatrice has left me and is working across the street for Mr. Greenfield. She has to work so much harder and never gets through on Sunday until about four in the afternoon, and quite late nights during the week. She can't get to Sunday School, but I am praying that she will get here on Wednesday evenings.

Well, I must close as Garnet has to take this right away.

Love to Lois,

Fern.

BULLETIN!

Although not able to sit up Mrs. Lois Ketcham Moffat is some improved. Keep Praying!

INTO ALL THE WORLD

Babies Eaten by Dogs Described by
Mr. Street

By HAROLD B. STREET

"And they brought unto Him little children that He should touch them: and when Jesus saw it, He said unto them, Suffer the little children to come unto me; for of such is the kingdom of God. And He took them in His arms, and blessed them."—Mark 10:13-16.

"Leng' it," commanded the father, as the mother bent over the dead body of the twenty months old son in a last loving caress. So the grief-stricken mother took the little form and tossed it behind the out-buildings, and, in a few minutes, vicious, hungry dogs of the street were tearing it limb from limb and gulping its flesh.

"As I move among the people of northern Manchuria," writes Missionary Charles A. Leonard, Sr., "one of the most distressing and repulsive sights is to see these little naked human forms lying in the fields, or sometimes in the streets, and, more often than not, being fought over by dogs and devoured. I have seen dogs running through the streets with the partly-eaten forms of children dangling from their mouths and dragging on the ground, yet people gave no notice of it. The children sometimes only laugh when they see these things. Parents frequently smile when they state that they have thrown to the dogs a certain number of children.

"Dogs are supposed to personify evil spirits, and, of course, they are constantly living in their fear, lest one be offended and a curse be the result. The belief among these people is that unless the body of the dead child is devoured by dogs, no more children will be born into the family. It is an old religious custom brought here from China, where for many years the people have given themselves to the worship of idols and evil spirits. I have frequently reasoned with the non-Christians who have come to Manchuria and continue this awful practice, reminding them that since they have now moved to a new land, they should give up such terrible, undesirable customs. They agree with me that it is wrong, but state that since every one else does it, they will be ridiculed if they discontinue the practice.

"We have Christian friends whose heathen parents punish them because they secretly buried their

own little son who had died. The grandparents were sure there would be no more children because the body of the child had been buried. But the next year another son was born, and has now grown to manhood. The grandparents later became Christians largely because they realized that they were wrong in their heathen belief regarding this matter. Last year we were in the home of a Manchurian family him a slave, held in the grips of fear,

where the heathen mother and neighbors refused to allow the Christian father to bury the body of his little son, they insisting that they 'leng' it. The father finally won out. The mother is glad now that their first-born was buried, for she has since also become a Christian, and so have several of the neighbors. They, too, now have another little son."

What a hideous monster is that enemy of man's soul, as he makes

and the bondage of superstition, and removes every trace of decency and humanity! Education might shame it, legislation might outlaw it, but only Christ can lift from such a pit and put an end to it. "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." (II Cor. 5:17). "But how shall they hear without a preacher, and how shall they preach except they be sent?" (Rom. 10:14, 15).

FLASHES FROM FOREIGN FIELDS

MONEYSMITHS TELL OF CRISIS IN FRANCE

41 rue de Louvain
Becon-Courbevoie
Seine, France,
November 7, 1938

Dear Friends in the homeland:

Do you realize that we have been in France over two months? We are so happy to be two months nearer Africa. Since our last letter to you, we have had some very dark hours. You all read about the crisis in the papers, but perhaps you would like to know what we were doing during those critical hours. Well, we were doing nothing. We could do nothing but pray and trust God. For a while it seemed so hopeless. One dark rainy morning when all hope for living seemed gone, and I was alone in my room feeling very discouraged, the words of this song came to me: "God is still on the throne, He never forsaketh His own, His promises are sure, He will not forsake you, God is still on the throne." What more could we ask? We had a God greater than Hitler or any of them and He was interested in us and would care for us. From then on I had perfect peace.

Even the darkest day of all when Hitler had said at 2:00 o'clock he would march into Czech if they did not get out, we went to school as usual. Everyone was rushing with suitcases, women with children and their toys in their hands, soldiers with guns and helmets were waiting to get on the train. All the lights of the city were covered with something blue so that from airplanes not a light could be seen in Paris. On the doorpost of all apartments there was a sign which told how many could be kept in the basement in case of air raids. It surely looked bad, but God gave us real peace in

our hearts and we know it was because many of you were praying. We thank each one of you who did. We were so happy when peace was settled upon that we could scarcely contain ourselves. We were even happy that we could stay in Paris for we realized what it would mean to go on without French. We are praying we may be able to stay until spring as we had planned and ask that you pray with us for this.

If we had any pride when we came here, it should be gone now. We feel so silly carrying our primers to school every day. The other day on the subway we were studying our lessons and some small boys saw the books we were studying and they began to snicker among themselves. Imagine how we felt!

If our pride wasn't gone with that, it should be when we go to market with our big market bag. People buy very little from the stores, but buy most of their supplies from the big markets they have about three days a week. So we, like the rest, take our market bag and off to market we go. They don't deliver milk either, so we must take our little milk pail and get it ourselves. No, they don't bottle it for you either. Some go with pitchers, etc., to get their milk. We did see a milk wagon with bottles of milk on it but you go out to the wagon and the milkman empties the milk into a container you bring out for that purpose.

Out here in the suburb there aren't many sidewalks so everyone walks in the street. You would laugh if you could see us, coming from our missionary service on Sunday evening, walking down the middle of the street as if we didn't know any better.

French is coming slow but sure. Keep praying that we may have

ready minds and willing hearts. We pray God's best for each of you.

Yours for lost Africans,
Virgil & Esther Moneysmith

DR. CROZIER WRITES OF SIGHT RESTORED BOTH PHYSICALLY AND SPIRITUALLY

Dear Friends:

I wish I could impart to you a clear conception of the joy we have had this past month. God moved somebody in Michigan to send before the close of September, \$400, and that just about evenly cleared off the bills for medicine I had purchased to restock the dispensary after the fire and also to pay for the bicycles received last night to take the place of the three that were burned. I think I have mentioned that we are about two miles from the Post Office and from three markets where our servant gets food supplies. Evangelists like to go two and two for village and bazaar preaching; with the bicycles they can now again get the Gospel to more distant villages. Today I have ordered Rs100 worth of instruments to take the place of many that were ruined, for the operating season is on again and cataract patients are waiting. When our daughter, aged five, separated from me by half the world, had whooping cough, said to her mother, "I wish Daddy would start today and get here today!" she expressed exactly my feeling about that new Doctor that is supposed to come NEXT year to help me! Some other doctors, nurses and others seem to be thinking of coming to India. Please continue to pray for them and for us.

Three little girls went home hap-

py last week with their parents. A three-year-old daughter of Hindus Manipuris had been badly burned. In healing, her hand was drawn far back towards her wrist and she had to use it as a sort of stub-foot. We operated and later sent the family home in the prospect of having a useful hand.

Then a widow brought her 12-year-old daughter, almost completely blind, with the eye-lashes scraping on the balls. After the operations on all four lids we took her in the car to the village half a mile from here where her mother had secured accommodation and had gone on ahead for several of us were going that way soon. As she was led into the car she was afraid, and as it started she was frightened and said to me, "Sit close to me, I'm afraid." I held her hand and said, "Don't be afraid, see, there are three other little girls close to you," and I moved her hand to feel them. Then I led her from the car to the house and her mother and friend received her. The day came when the bandages were left off. She examined them as the first real use of her eyes again. Then she came up to my office and sidled up to me as I was working at my desk, and reaching up felt of my hair, and said almost under her breath, "White." She could see! and no more pain. She could see the one she had trusted to cut all four eyelids. Just then suddenly she saw Mrs. Crozier for the first time and was terrified, but a little talk quieted her some. Then Mrs. Crozier went and brought back one of her little girl charming dolls. Instantly my little girl reached out her hands saying, "Give it to me!" She clasped the baby to her mother heart and said, "Oh, let me have it! I'm going to have it!" and so saying she ran off out doors banteringly to the brow of the hill near my office door. But she came back and in exchange for the doll Mrs. Crozier gave her a booklet of bright pictures of the life of Christ pasted onto bright colored cloth. She at once brought it to me and showed me the pictures. I told her of one or two and she went off happy with her mother.

And before those happy people left, another family of Hindu Manipuris came bringing a five-year-old who had cut off the tip of her right index finger except a little skin at one side. I stuck up one of my fingers and said to her, "Look, when I was little like you I cut off the end of that finger in just that way, and

my mother fixed it on all right, and yours will be all right too." She stuck up her finger to be fixed, and in due time they all went away happy. It is not hard for SUCH people to remember something of the message of God's love. Please pray for them too till they come into the Family of God through the redeeming love and death of Jesus. This week-end our workers gather for prayer and report, and then we all go together to a Kabui village near for a series of meetings over the week-end. That is one of the villages that promised to beat our workers if they should come again; so they went again and got 29 names for Christ instead of a beating! What shall the harvest be? Pray for these struggling people, and for us.

Yours in His love,

—G. G. Crozier, M.D.

PRIORS TAKE 'JOY-RIDE' (?) IN FAR OFF INDIA

September, 1938.

Dear Friends:

A ten day Bible class was held here on the compound. We were very happy to consent to the request by the missionary in charge of this field, to teach twice a day during the period. So I taught doctrine for twenty class periods. Those who attended were, for the most part, pastors and workers, although many laymen from the nearby villages came and went. The average attendance was around fifty. We met from eight to eleven in the morning, two to four in the afternoon and from six to eight at night. That was seven hours a day and I never saw anyone show lack of interest. That was not due to our oratory but just that they are intensely interested in anything pertaining to God's Word. Apart from the joy we had in serving, the fellowship enjoyed with the American Baptist missionaries will be treasured for many a day.

Just before the end of the month the class ended and I left on a tour that lasted two weeks. Therefore this letter is late but we wanted you to hear about the tour so waited until I had returned before writing. It should be recorded right here that we have been taken to task concerning these letters by some missionary friends. It seems that we should not write and tell all the ups and downs that are experienced, but that we should wait until a problem is settled and then tell about it. If this plan was followed, it would defeat the purpose of these letters, which

is to enlist praying Christians into an active interest in this portion of God's program so that a mighty petition will be forever at God's throne, to the end that His Will WILL be done. After all, we are all in the same family, aren't we? So this is only a family council that shares common burdens that we take to our Father in faith. So dear brothers and sisters, we are going to continue to talk over the day by day problems that arise and together we will go and lay them at the feet of our Father, confessing our complete helplessness and ask that our desires may always give way to His Blessed Will. There may have been those who thought we were flighty and unstable concerning the matter of the compound mentioned in the other letters. We just told you about it as it was revealed to us and the final knowledge that the site was unsuitable was a great disappointment at first but now we know that it is His Will so we rest content. So always keep in mind as you read these letters that it is just as if you were here with us and that we are talking it all over together. On our part we pledge to you that there will never be exaggeration of facts and that you will simply receive the good and the bad, the blessing with the hardship, that He will be lifted up so that all men will be drawn unto Him.

The tour mentioned above was for the purpose of investigating the Abor country to the northeast of us and also that I might meet the officials in charge. As that area is not under civil government, but strictly administered by a Political Officer, who is responsible directly to the Governor of Assam, it was necessary to gain their permission before entering that tract. As we were to take a bus from N. L. to the river, we sent word for the bus to come after us. We don't go to the station but they drive right up to the door and wait for you. I say we, because Brother Anderson, conducting the Bible class was going part way with me. One cannot just pack a suitcase and go. You must take your own bed, bedding, mosquito net, food, water, sufficient to last two weeks. So the two of us had almost a bus load of luggage. Mosa went with me to cook, look after the baggage, etc. As the only comfortable seat was the one beside the driver, we changed off during the two hours necessary to cover the thirty miles. Every time we stopped for a passenger, there was a long argument concerning the

fare and it was usually decided by the strongest pair of lungs. Usually the other passengers would pile out and join in and this would keep up until Anderson or I got out and insisted they start moving again. Finally we came to the river and the big boat was waiting. These are paddle wheel steamers and in this case there was a large wheel in the rear. So we went on board and were established in good clean cabins on the fore part of the second (and top) deck. The ropes were cast off and we started down the Subansiri River. Contrary to what might be expected, travel on these tropical rivers is a very monotonous affair. Jungle, jungle, broken occasionally by a small thatched village. By seven in the evening we were at the junction of the Subansiri and the Brahmaputra rivers. Here Brother Anderson took a down steamer and I settled down, for we were to tie up here all night. Stakes were driven into the ground and the boat secured. In the morning my boat came along and transferring baggage, we were off up the Brahmaputra. The river was quite high and still in flood. So, in order to get to Jorhat, my first stop, it was necessary to make another transfer to a smaller boat to get where the buses could meet us. Then another bus into Jorhat and refuge for the night with my friend, Rev. C. E. Hunter. So, after two days, a night, two buses and three steamers, I had traveled the forty miles between N. L. and Jorhat!

The next A. M. another bus picked us up and we were off to the railway junction. Three different trains took me to the bank of the Brahmaputra again, across from Sadiya, or rather near the river and another bus completed the process. Here we piled into a dugout, sixty feet long and about five feet wide. There must have been twenty of us in the boat, with all the baggage, on which we sat. I wish that I might describe the view to you. It was just at sunset. Here at Sadiya the mountains leading into Tibet and China and the mountains going into Burma, meet to form the apex of a huge triangle. Sadiya is situated right up in the tip of the angle thus created. As the sun sank behind the peaks on the Tibetan side, the rays traveled up the Burma mountains until just the tips of the highest peaks were gilded. Then night came with a jolt and by the time we had landed it was pitch dark. Coolies were soon routed out

to carry the baggage and then we were off on foot to the inspection bungalow. These bungalows are scattered all over India, and, although primarily for the governmental officials, they are open and free to missionaries. So I was soon established in a good room, furnished with a bed, tables, dresser and chairs. The caretaker brought in hot water and after a bath I went to bed before eight o'clock.

I was invited to dinner by Major Morris and his wife, whom we had met when they were on tour of Lakhimpur district. They sent their car after me and you can imagine my consternation to find them DRESSED for dinner. You can't beat these English for sticking to conventions, even way up here in the wilderness. I was traveling light but fortunately had a pair of white ducks. That was a long way from evening wear, however, but they were charming hosts and a good time was had by all. Had my first drink of ice water in several months. The ice cream we had for desert was almost as rare as the doodlebug as far as I was concerned.

In a previous letter mention was made of the Abor young man who had written begging for a missionary for his people. He was in Sadiya; so on finding that the Political Officer was away on tour for four days, I decided to take Tamik (Abor) and go down the river, looking over the center suggested by him for the base station. This was at Laimakuri, the former site of a lumber mill, and as their bungalow was still standing, this would be also an asset. So we made a contract for a dugout and in the morning started out. This dugout was twenty-five feet long and three feet wide at the center. A low awning was made of palm thatch and bamboo but it was so low that I had to lie on the bottom of the boat. Our first stop was at Murkong Selek, the present site of the mill. This was a five hour trip. Mr. Needham, manager of the mill, invited me to dinner that night. Just took the first bite of soup when my temperature shot up, nausea came on and then a blessed unconsciousness that lasted until the next morning. In spite of sun glasses, the terrific glare from the river and sand banks had given me sun stroke. A day in bed made things right again and on Monday A. M. we started down the river again to Laimakuri. Another half day brought us there. The mal (baggage) was taken to the vacant bungalow and we set up for the night. A

visit was made to a nearby village (Miri) where the people were very receptive and were anxious for us to come back and give them the gospel, or as they put it, more of the words that God had spoken. The bungalow is a huge affair with three large bedrooms, a living room, dining room (the last two with fireplaces), pantry and store room. It is built up very high on posts and the cook house is at the rear. It has been vacant now for some time but could be put in living condition very easily. There are 5,000 Abors living on the plains nearby and as many more Miris along the river. Added to that, many thousands more come down into the plains during the cold season from the mountains. It is new territory as far as missions are concerned; for up to now, all work of this nature has been prohibited.

On returning to Sadiya, the Political Officer was friendly but non-committal as our application would have to be approved by the Governor of Assam. So that application is now on its way as well as a letter to the lumber mill, asking about renting their bungalow. So we have done all that can humanly be done and now we leave it to the Lord. It may take some time for an answer to get through the red tape, so pray, oh pray that His will will be accomplished in this vital matter. Our space is gone but another letter will be due in a week so will add more information at that time.

Till then, God bless you all,
Delos and Mona Prior.

DO NOT ARGUE

"The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient." II Tim 2:24. Dr. S. L. Brengel said he was in an all-night prayer meeting once and it was full of power and praise and prayer, but the only thing he remembered after it was over was the statement of an old soldier of the cross who said: "If you want to retain a clean, peaceful heart and mind, don't argue."

Brethren who are right in the head and in the heart can sit down and discuss anything soberly and righteously, but they can argue without heat. During the years as we have labored and preached and discussed and sorry to relate, sometimes argued, we have found that many people's hearts are right when their heads are all wrong. Wrong mental attitudes often cause heated arguments that unsettle peace and destroy joy—Antrobus.

INTERSTATE EVANGELISTIC ASSOCIATION

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

LAYMAN BRINGS BLESSING

Mr R G Le Tourneau, President of R. G. Le Tourneau, Inc., of Peoria, Illinois, is giving considerable time to the Interstate Evangelistic Association, Inc. Dr. Harold Strathearn has been arranging the meetings for him, and he recently spoke in the First Baptist Church of Pontiac, Mich. At the close of the morning service, about fifty people stood to their feet and promised to tithe their income. At the two great meetings in the afternoon and evening, in the tabernacle, several accepted the Lord Jesus as their personal Saviour.

On December 4th, Mr Le Tourneau spoke in the First Baptist Church, Pleasantville, N. J., the First Baptist Church of Atlantic City, N. J., the First Baptist Church of Ocean City, N. J., and the Chelsea Avenue Baptist Church, Atlantic City, N. J.

Monday night, December 5th, he brought a message to a great gathering of Christian Workers in Newark, N. J., when 900 sat down at the banquet tables and that was a service long to be remembered.

On December 11th, Mr. Le Tourneau and Dr. Strathearn spent the day in Little Rock, Arkansas. Again Mr. Le Tourneau had a busy day, speaking twice over the radio and at three great mass meetings. At the evening service twenty people accepted the Lord as their Personal Saviour.

Mr. Le Tourneau can truly be called America's Number ONE Christian Layman. If any man is giving his all to the Lord Jesus it is Mr. Le Tourneau. He takes time from his business to travel the length and breadth of the United States to give his Testimony of how God has blessed him in his manufacturing business in which he is a partner with God. Week-end cocktail parties and golf courses hold no attraction for Mr. Le Tourneau. After a busy week at the plant, he can be found every Saturday leaving by train or airplane to travel hundreds of miles to tell the simple story of Jesus and His love, and all at his own expense.

He lives a humble life in a modest

home, and he has not permitted his wealth to spoil him or any member of his family.

His favorite text is Psalms 40:2, 3 "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

Let the readers of the Baptist Bulletin pray for Brother Le Tourneau as he continues to spend and be spent for the Lord.

NEWS ITEMS BY DR. HAROLD STRATHEARN

Rev. F. Dean Banta, for the past five years pastor of Calvary Baptist Church, Trumansburg, New York, has accepted a call to the First Baptist Church of Cornwall, New York. Mr. Banta is a graduate of Houghton College and the Los Angeles Bible Institute.

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A unique ministry is being carried on by the Rev. Coulsen Shepherd, pastor of the First Baptist Church of Atlantic City, N. J., in the form of a Jewish Broadcast every Sunday morning, over their local station, which has aroused the interest of the Jewish people for miles around. He recently received a letter written entirely in Yiddish and a Jewish believer in Atlantic City translated it for him. Brother Shepherd commences his broadcast by reading the latest current events relating to Jewish problems, and this opens the door to present the story of the Messiah.

* * * *

The Grace Baptist Church of Buffalo, New York, of which the Rev. Kenneth R. Kinney is pastor, is advancing for the Lord. At their Annual Meeting held on Tuesday night, December 6th, there was cause for rejoicing as every department of the church showed a healthy growth. Back eight years ago, this church was mothered by the Interstate Evangelistic Association for several months.

Thirty-eight new members were received during the past year, making a total of 65 received during

Brother Kinney's pastorate thus far. Brother Kinney is one of our most promising young men; a student with a keen mind; a vigorous preacher, and a hard worker. He is accomplishing things for the Lord.

* * * *

ORDINATION

Homer Wetherbee, pastor of the Baptist Church of Troupsburg, N. Y., was ordained in his home Church, Tabernacle Baptist Church, Ithaca, N. Y., November 21st. The pastor of the church, the Rev. J. Irving Reese preached the sermon.

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REVIVALS

The church at Venice, N. Y., has recently experienced a refreshing under the ministry of Evangelist Gilbert Howe of Belmont, N. Y. The meeting lasted for three weeks and while there were but three who professed conversion, the Christians were greatly blessed. Rev. F. T. Perry is the pastor.

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Merle Fuller, youthful evangelist, assisted by two other young men: Peter Bisset, pianist, and Eldon Waltz, song director, held a successful three week meeting in the Lock, N. Y., Church during November. The building was crowded for most of the services and fourteen accepted Christ as Saviour. Rev. R. L. Sherman is pastor.

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The Brooktondale, N. Y., Church held a two weeks' series of services; Rev. Chas. Ohman, pastor at Montrose, Penn., preached the first week and Dr. M. E. Hawkins, president of Mid-Missions, the second week. Dr. Hawkins showed pictures of the mission work in Africa each evening except Friday when Evert Ousterhout, Missionary home on furlough from Panama, showed slides of his work which is carried on under Mid-Missions. Seven professed faith in Christ as Saviour during the two weeks. The pastor of the Church is the Rev. Robert Hayden, graduate of the Baptist Bible Seminary, Johnson City, N. Y.

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A union baptism service was held in the Tabernacle Baptist Church, Ithaca, N. Y., Sunday evening, December 11th. The Rev. Robert Hayden baptized 14 converts from the

Brooktondale Church and Pastor Reese baptized three.

* * * *

A prominent Baptist Church in western New York is rejoicing because of the new interest that has been aroused by the preaching of the Gospel. For nine years Modernism has occupied the pulpit and the preacher's pet theories and liberal views almost killed the church. Recently a pastor was recommended to this church by the Interstate Evangelistic Association who is on fire for God. He has occupied the pulpit but six weeks and the whole town is talking about the new Baptist preacher and the Gospel that he is preaching. AMEN! and PRAISE THE LORD! May other Baptist churches that are dying because of Modernism try the experiment of a

Sound Gospel Preacher.

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The Faith and Life Conference in the State of New Jersey, under the auspices of the Interstate Evangelistic Association, Inc., continues its faithful ministry of going from church to church each month and just recently held a most successful conference in Atlantic City, the pleasure city of the world.

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Rev. John Muntz, for 17 years pastor of the First Baptist Church of Forestville, N. Y., and now pastor of the First Baptist Church of Bayonne, N. J., is being used of the Lord to interest the people of the church in spiritual things. A real foundation is being laid and we anticipate a new day for the Bayonne Church, under his ministry.

through the goggles of his headdress.

It was a gospel tract! Coming to him so strangely and unexpectedly it so impressed him that he said, "I can't hold out against God's mercy in Christ any longer, since it pursues me thus." And there in the ocean depths he became a repentant man, accepted Christ and was assured that his sins were forgiven. "Saved at the bottom of the sea" is his testimony. Is it not wonderful that God can use even an oyster as His messenger?

Perhaps God is forced to use oysters when men fail. Let's get busy for God.—From "Christian Victory."

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HOW TO PREACH SO AS TO CONVERT NOBODY!

1. Let your supreme motive be to secure your own popularity
2. Aim at pleasing rather than at converting your hearers.
3. Aim at securing for yourself the reputation of being a great orator.
4. Let your style be flowery, ornate, and quite above the comprehension of the common people
5. Be sparing of thought lest your sermons contain enough truth to convert a soul.
6. Make the impression that if God is as good as you are He will send nobody to the Lake of Fire.
7. Preach the love of God, but ignore the holiness of His love
8. Avoid pressing the doctrine of the total moral depravity of man, lest you should offend the moralist.
9. Flatter the rich so as to repel the poor and you will convert none of either class.
10. Be time-serving or you will endanger your salary.
11. Make little or no impression on your hearers so you can repeat your sermons often without its being noticed
12. If your text contains any alarming thought, pass lightly over it and by no means dwell on it or enforce it
13. Avoid all heat and earnestness in your delivery, lest you make the impression that you really believe what you say.

Extracts from a longer tract.
By Charles G. Finney.

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CHARACTER BEFORE CASH

Miss Flossie Smock who won the U. S. A. health contest in 1935, it is reported, was offered \$10,000 by the tobacco interests if she would allow her picture to be displayed with a

GLEANINGS

by the Assistant Editor

THE GREATEST OF ALL

My greatest loss, to lose my soul.
My greatest gain, Christ as my Saviour.

My greatest object, to glorify God.
My greatest prize, a crown of glory

My greatest work, to win souls for Christ.

My greatest joy, the joy of God's salvation.

My greatest inheritance, heaven and its glories.

My greatest neglect, the neglect of so great salvation.

My greatest crime, to reject Christ the only Saviour.

My greatest privilege, power to become a child of God

My greatest bargain, to lose all things to win Christ.

My greatest profit, godliness in this life and that to come.

My greatest peace, the peace that passeth understanding.

My greatest knowledge, to know God and Jesus Christ whom He hath sent.—Unknown.

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SWINDLED

I have a feeling that the modern girl is being swindled. She is trading modesty for recklessness; chastity for sophistication; freedom for danger; womanliness for daring; and charm for cosmetics.

Perhaps I am a Puritan. But America owes more to the Puritans

than to all the white lights, cabarets, and jazz bands in the world.

I suppose I am a bit old-fashioned, but I am wondering what would have happened if Abraham Lincoln's mother had had an ambition to be a flapper, or if Theodore Roosevelt had started out to be a shiek. Boys will be boys, but they will also be men—Religious Telescope.

* * * *

STRANGE COMPARISON

It tickles me to see an old sinner come in and pull out an old lame and dwarfed member of the church, lay him down and measure by him, and say, "Look here, boys, I am as long, as broad, and as good as this member of the church." Why don't you go and pick out one of those grand old Christians? Because you would look like a rat terrier lying by an elephant—From Sam P Jones

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SAVED AT THE BOTTOM OF THE SEA

A professional diver said he had in his house what would probably strike a visitor as a very strange chimney ornament—the shell of an oyster holding a piece of printed paper. The possessor of this ornament was diving on the coast when he observed at the bottom of the sea this oyster on a rock with a piece of paper in its mouth, which he detached and commenced to read

cigarette in her hand. She refused the offer.—The Evangel.

ENGLAND

In 1906 the number of Sunday School scholars in England and Wales was 6,455,719; in 1936 the number was 3,788,257. When the century opened the Anglican clergymen numbered 21,000; in 1936 they numbered 12,880.

The annual income of the Church Missionary Society is nearly \$500,000 less than it was ten years ago.

"Sixty years ago there were but 1,900 priests in England," states Dawn, whereas today there are 5,400. A century ago there were 200,000 Roman Catholics in England and Scotland; today there are 2,000,000."—The Evangel.

FIRST ANNIVERSARY

The Hagerman Baptist Church of Waterloo, Iowa, observed its first anniversary November 25, 1938. The service was opened by the singing of "Praise God from Whom All Blessings Flow." A prayer of thanksgiving was offered by Mr. Alfred Baum, one of God's faithful servants who carried on a great deal of the work of the church when it first began as a mission work in the neighborhood. Among the guests were many members of the Walnut St. Baptist Church, the mother church and members of the Burton Ave. Baptist Church, a sister church. Musical numbers from both of these churches were enjoyed. The roll call of the church membership was called, and the minutes of the first business meeting were read. The following review of the work during this past year was given by the pastor, Rev. Maynard R. Rogers: Just one year ago Thanksgiving Day this little church organized with an initial membership of about thirty. At present the total membership is 115 members, for which we give God all the glory. The average attendance of the Bible School during this past year is 145 with the highest attendance being 196.

At the front of the church was placed a large white birthday cake with the words "Hagerman Baptist Church, 1st Anniversary." A large white candle was placed in front of the cake. The message of the evening was given by Rev. Wm. Kuhnle, assistant pastor of the Walnut St. Baptist Church. The service closed with the singing of the hymn, "Only Believe." The benediction was pronounced by the pastor.

The November meeting of the New England Regular Baptist Fel-

lowship was held with the Immanuel Baptist Church, Cambridge, Wednesday afternoon, the 16th. There was a good attendance of pastors and laymen present from Maine, New Hampshire and Massachusetts. Two new churches have affiliated with the Fellowship.

REVIVAL IS ON

A few weeks ago the pastor's board of deacons discovered that there was a decline in the spiritual life of our church. The board met until well after midnight one night to discuss the problems in the church and for special prayer. As a result the following Sunday the pastor announced a week of prayer, a great many of the officials and members of the church gathered every night in the basement of the church where after a brief presentation of some Scripture portion men and women poured out their hearts to God in confession and in prayer for revival. This was followed by a week of meetings by Rev. Harold B. Street at which time he talked on "The Believer-Priest in the Tabernacle," all of these messages laid great emphasis upon the need of consecration. Hearts were searched, saints were built up, and souls are being saved right along. On Sunday night, October 23, it was our joy to see fifteen in the inquiry room, three young people definitely accepted the Lord Jesus Christ as Saviour. Twelve of our finest young people who have been drifting from the church and from the Bible and from the Lord Jesus Christ came back and rededicated their lives to Him.

We believe that God is as willing and as ready to revive an individual or a church or a whole nation today as in the days of Israel. The condition is laid down in II Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—P. B. Chenault, from The Gospel Hour Broadcaster.

ONE FROM THE SCRAP BOOK

An extract from the "Free Methodist" dated August 17, 1934. Carl L. Howland of Chicago, Ill., editor. Mr. Howland quotes from the "Missionary Review."

"A large group of students in a certain well known state university were asked annually their opinion on the following questions. The percentages below are from the Freshmen and Senior years only.

	Fr.	Sr.
Belief in a personal God	84%	60%
Belief in evolution	15	72
Belief in the inspiration of the Bible	75	35
Belief in the miracles of the Bible	88	46
Belief in answer to prayer	85	65
Use tobacco	40	80
Opposed to women smoking	54	17
Opposed to gambling	62	26
Believe petting to be an evil	73	70
Believe dancing to be harmful	50	8
Opposed to Sunday movies, etc.	77	60
Attend church regularly	70	27
Believe in pacificism	11	58
Believe that all church members should be Christians	83	35

From all appearances the college professor and some of his pernicious text books are not such good company for our Christian young people."

OUTLINES OF MESSAGES RECENTLY GIVEN ON THE GOSPEL HOUR

Subject: Seven Marks of Regeneration

1. Every one that doeth righteousness is born of God. I John 2:29.
2. Whosoever is born of God doth not commit sin. I John 3:9.
3. Every one that loveth is born of God and knoweth God. I John 4:7.
4. Whosoever believeth that Jesus is the Christ is born of God. I John 5:1.
5. Whosoever is born of God overcometh the world. I John 5:4.
6. He that is begotten of God keepeth himself, and that Wicked One toucheth him not. I John 5:18.
7. Blessed be God, the Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. I Pet. 1:3.

Jesus said unto him: Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. John 3:3. Amen

Subject: Seven Precious Things.

1. None can by any means redeem his brother nor give to God a ransom for him; for the redemption of their soul is precious. Psalms 49:7, 8.
2. Forasmuch as ye know that ye

were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot. I Pet. 1:18, 19

- 3 Precious faith with us through the righteousness of God and of our Saviour Jesus Christ. II Pet. 1:1
- 4 Whereby are given unto us exceeding great and precious promises. II Peter 1:4.
- 5 How precious also are Thy thoughts unto me, O God! how great is the sum of them. Psalms 139:17.
- 6 Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation. Isaiah 28:16.
- 7 Precious in the sight of the Lord is the death of His saints. Psalms 116:15.

Unto you therefore which believe He is precious. Amen. I Peter 2:7.

Tune in each morning to the Family Altar Broadcast.

Week days—6:30 to 7:00

Sundays—7:30 to 8:00

Stations WMT, KMA and KRNT.

Waterloo, Iowa.

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FIRE RUINS DALLAS CHURCH

It was with considerable sadness in our hearts that we read the news of destruction of the Fundamentalist Baptist Tabernacle of Dallas, Texas, on Tuesday afternoon, November 29th. Under the leadership of the Lord, pastor John R. Rice has built up a remarkable work in Dallas. The church was completed only recently and no insurance was carried on the building. The loss is estimated between \$15,000 and \$20,000. But God is able, and we believe that, under the leadership of the Lord, an even greater work shall be built upon the ruins of the old. It is of much less importance to lose a building than it is to lose souls because there is no fire in the pulpit. I would much rather have a great host of united born again people and no building than I would a spacious building and no people. These people under courageous leadership will soon have another building in which to carry on their work. May God's favor be abundantly upon them.

* * * *

SEVEN YEARS AT BELDEN AVENUE CHURCH

Dr. Howard C. Fulton celebrated his seventh anniversary as pastor of the Belden Avenue Baptist

Church, Chicago, Sunday morning, December 4, 1938

He began his pastorate at Belden on the first Sunday of December, 1931, coming from First Baptist Church, Buffalo, N. Y., where he had served for five years. Previous to the Buffalo pastorate Dr. Fulton was pastor of the Berean Baptist Church in Grand Rapids, Mich., for nine years.

The records show that 737 new members have been added to the rolls of Belden Ave church during the past seven years, 375 of them by baptism. 1938 has been the most blessed of all, with 151 additions, 88 of them by baptism.

This is the fiftieth year of Belden's history and the Sunday School has attained new records of 850 in enrollment, with a new high attendance of 803, and a new high average attendance of 565 per Sunday over the year.

During these seven lean and trying years Belden has paid \$21,000.00 on the mortgaged indebtedness of the Sunday School building, \$21,000.00 for missions, and some \$115,000.00 for all purposes.

Twelve members of the Belden Ave. Baptist Church are carrying the Gospel to the ends of the earth.

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"PRAY US OVER THE TOP"

The following card was received early in December from Evangelist Orville Yeager: "This is to ask special prayer for us 3rd week of meeting at Shepardville, Indiana. Catholic town. Mining element strong. Many foreigners. Godless men sick with conviction. The devil's mad. We've been told to leave town or else—!! Great victory in preaching with many tears. Much prayer. House full every night. 3 saved already. All adults 50 others under conviction. Many reconsecrations. Pray us over the top."

A book full of news was given to us on this small card. What a thrilling story is concisely told here. We are reminded of Peter's prayer on that never-to-be-forgotten occasion in Peter's life when, leaving the ship to walk on the water to Jesus, he began to sink and cried out, "Lord, save me." If he had prayed as long as some folk pray—without saying anything—he would have been a thousand feet under the water and completely done for before he had reached the "amen."

RENEW NOW!

BARNEY ANTROBUS SAYS

PIONEERING

The axle broke on the motor truck 181 miles from a garage or machine shop. Another axle from a larger truck was secured and ground down after making this 181 miles twice. Then the chassis cracks in two places while 380 miles from a repair shop. The missionary prays for help. A thought comes how he may patch it up and so he struggles on the 380 miles to the garage and has it welded. So Roy Hamman carries on joyfully in Africa for his Lord and Saviour. Back home we must hold the ropes while he goes down into the depth. And so of the 109 missionaries of Mid-Missions

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DEDICATION

One of the deacons built a new home. After it was completed and the furniture and rugs were all in place he invited the pastor and wife to come out one evening for a simple dedication service. The Scriptures were read, and prayer was made that that home might be protected from disaster, that it might be a home of holy influences, that it might be open in Christ's name to Christian generosity. It has been thus blessed.

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COLLEGE LOSES SUPPORT

A few weeks ago the General Association of Kentucky Baptists withdrew by unanimous vote from the support of their state college, Georgetown. For four years the General Association has been agitated over the College having as its president a man with Campbellite baptism—an unbaptized man as the Kentucky Baptists term it.

The college was founded over 100 years ago to combat the heresy of baptismal salvation as propounded by Alexander Campbell. The Baptists of Kentucky claim they have during the last one hundred years put a million dollars into the institution to maintain the historic Baptist faith, and one strong tenet of that faith was salvation by faith and not in any way by baptism. Now they find the trustees and faculty ride over their head and place a man at the top who was immersed in order to be saved and by the authority of a church that teaches salvation through water. They refuse to longer tolerate it. By their action they

impounded \$50,000 of college funds that the churches had raised for the college.

Nothing could be healthier for Northern Baptists than for a long list of state conventions to vote to withdraw all support, moral and financial, from various Baptist state colleges that have long since departed from the historic Baptist faith. The brave and consistent action of the mighty hosts of Kentucky Baptists should inspire courage in the hearts of timid convention fundamentalists all over the North.

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THEY DIDN'T PREACH

We recently heard two nationally known men fill a prominent pulpit. The first was a great radio character and occupies the largest place in a great city pulpit. He was intriguing, and ably maintained his well known prestige, but he didn't preach. He gave forth nothing but an address of Emersonian latitudinarianism. His audience was well dressed, comfortable, recently bathed, smug and self-conceited. They went home the same way.

The other gentleman was exceedingly entertaining. We mentally enjoyed it to the limit. He was a master psychologist and knew it. His speech was on a little lower plane than that of the other, but it suited the audience to the letter. It was the same smug group of well-bathed and perfumed gentlemen and ladies. Neither man preached. We are reasonably sure that not one soul went home determined to yield all to the cross of Christ and live henceforth for Him. Such panegyrics on "religion" never convict of sin.

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THE ANANIAS CLUB

The opposition to the work of the infant churches in the beginning of the centuries was first from without, fierce and bitter. Then Satan attacked from within by a rather, we may think, unusual method for that holy time.

A man and his wife wanted to show off and compete with Barnabas as big givers; Ananias and Saphira. If they were big givers they were also big liars. Attendants at the church meeting carried them out dead.

They always die suddenly or otherwise who seek to make a show of their work for the Lord. But in spite of this awful warning men and women still may be found in a waiting list to join the Ananias club. They cannot be happy in giving unless it is known, and they must make a personal display of their liberality.

And so they drop dead and are carried out.

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DENOMINATIONAL COLLEGE OR PAGAN UNIVERSITY

A college president said that when he finished high school his father had to choose whether he would send him to a nearby denominational college or to a university noted for its skepticism. The father chose the university. The boy, now president of a famous college, says: "I am profoundly thankful that between the covered liberalism of the one and the frank paganism of the other, my father chose the latter."

A pagan state university, where there is no reason for quibbling, provides a much more wholesome atmosphere for young men than a denominational college where Christian phrases and terms are used with un-Christian meanings. Give your sons a sure knowledge of a personal Saviour and as widely as possible a first hand knowledge of the Bible, and trust them to fight their intellectual and spiritual battles with the guidance of the Holy Spirit. Provide for them the best possible human guidance, a truly Christian college, if possible, but above all avoid the pious fraudulence of the supposedly Christian "liberal" school.

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"BECAUSE THEY FEARED THE JEWS"

In John 9:20-23 is the account of the parents who refused to testify that their son was healed by the Lord Jesus Christ, for fear they would be cast out of the synagogue. This must be a most uncomfortable feeling.

There are literally hundreds of preachers and scores of churches that feel down in their hearts that the G. A. R. B. C. fellowship is Baptist and Scriptural but they are in mortal dread of the "Jews."

We have never been able to turn bitter towards these brethren. For ourself we have imbibed something of the spirit of the immortal six hundred soldiers at the battle of Balaclava, October 25, 1845: "There's not to reason why, There's but to do and die."

And turning to a lighter vein we are heartened none the less by the doggerel of John Hay, secretary of state under Abraham Lincoln in his poem, "The Prairie Bell." The Prairie Bell was a Mississippi steamer, wood burner, racing with another boat when one of her boilers gave way. Jim Bludso, pilot, turned her head to shore and saved his pas-

sengers while his charred body had to be fished from the bottom of the river. Hay makes Jim say: "I'll hold her nozzel agin the bank till the last galoot's ashore."

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HOLD YOUR BREATH

A sober and apparently serious editorial in the Watchman-Examiner of November 17th, discusses somewhat the "controversy waged between fundamentalists and modernists for nearly twenty years," and says, "we are in the last stages of the struggle. Historic Christianity is steadily winning on all parts of the field of conflict. Those who would detract from the glory of Christ Jesus have no appreciable following."

And the editor must know and we know that ninety per cent of the seminaries are more and more detracting from the glory of Christ by casting dirt on the deity of Christ, the virgin birth, a supernatural Bible that records miracles. And he knows and we know that ninety-five per cent of the colleges teach evolution and cast daily aspersions on the Bible in the class room.

Or is it possible that he has been out of school so long that he remembers only the loyalty of his alma mater forty or fifty years ago. Or is it possible that he refuses to read the facts as they appear daily in the newspapers and magazines.

It is true that real scholarship is being crowned with victory upon victory in defense of the Bible and its accuracy, but these victories have not registered in the majority of the seminaries and colleges. Those who would detract from the glory of Jesus Christ do now have a most enthusiastic and destructive following if our information is correct.

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THE LAST DITCH

Robert Leo Odom who has traveled in Europe and has first hand information says: "Undoubtedly America is where the last stand for freedom will be fought." He says further: "The fathers of our country were not mere theorists and political tinkers who were attempting to invent a means whereby their names might be perpetuated. They were statesmen of profound and sane convictions."

We are glad to say we believe all this. We have said many times that it is our profound conviction that the Anglo-Saxon race will make the last stand for human liberty and righteousness, and by Anglo-Saxon we mean English-speaking peoples.

Their language is one of the three

in which all treaties are pledged, and theirs is the most common in all the world. Their morality is unquestionably the highest in the world. They have produced the world's largest volume of great literature. Men are freer and happier where English is spoken than anywhere on the top of the earth. And we are not a believer in British Israelism either. We are just stating facts which indicate a manifest destiny. And we commend the reading of Ezekiel, chapters thirty-eight and thirty-nine.

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CLUMSY VIRTUE

The frankness of Fundamentalism is an offense to many who want to believe they are sound in faith, but want to court favor with groups whose doctrinal status is questionable. The suavity of modernism is sweet music to their ears. We really appreciate their untenable position and wish for them steadier nerves.

The clumsy virtue of being clearly understood has a great appeal to us, and we have no trouble understanding the average out-spoken Fundamentalist. His language keeps the air free of fog and smokescreens. Nothing is clearer to our mind than the clever modernist assiduously sets himself to the task of obliterating lines of demarcation by the use of clever words and phrases. Give us the crude virtue of transparent honesty even if it comes in inelegant phrases.

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HARD SWALLOWING

Many fine pastors and laymen are continually compelled to swallow their dislike of denominational regimentation and perpetual winking at modernism, but they keep bravely on trying to be loyal to what they believe is the only true brotherhood. Now and then the glottis and epiglottis refuse longer to function with some brother or some church and the dose regurgitates, and up comes the whole program of the Federal Council of Churches, the Religious Education Association, the apostate seminaries and the pagan colleges.

The relief is instant. Preacher after preacher has testified: "I never preached with such freedom in my life. I have never felt so happy in my work as now that I am no longer compelled to daily compromise with my conscience." Of church after church there has been this testimony: "The church glows with new warmth. Fellowship is sweeter. There is a new impetus in

missions, and the fires of evangelism burn all the time. Prayer is free and spontaneous." There is no more hard swallowing for either church or pastor.

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THE BAPTIST STOMACH

It would be enough to turn the collective Baptist stomach if the average Baptist could know all that he and his money and his moral influence are called upon to endorse and support. This statement is true with regard to all the leading denominations. But they do not know. The denominational press will never come out into the open and frankly tell what is being fostered within the councils of the "authorities."

A leading layman of another denomination was amazed the other day when we told him what was back of his leaders. How could it be? He took cold print home with him to read telling exactly what was in the text books taught in his denominational seminary. He says he sits and reads it over and over with a sinking heart. He is like a man coming suddenly on the body of his dead mother. He gazes at it speechless.

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CRUELTY

Prov 12:10

An educated young minister told us the other day that he was put out of the parsonage with no place to go when his baby was seriously ill and running a fever of 104. The district superintendent summarily evicted him. The only reason was that he had published the rottenness

taught in their denominational seminary.

An educated pastor told us a year or two ago that a deacon entered the parsonage when he was absent and bitterly abused the absentee in the presence of his sick wife with language too bitter to print.

We do not know how many times these true incidents may be multiplied. These are both examples of strutting church officials using their office to tyrannize over helpless pastors guilty of no wrong, moral or otherwise.

LAY NOT UP TREASURES ON EARTH

A young and successful evangelist told us recently that he preached three weeks in a mission church and received \$14.03 for his work. His gas bill was exactly \$14.00. One cent a week for good sound gospel preaching ought to keep any man humble.

We know of another young evangelist, and successful too, who preached nine weeks in two revivals, traveled two thousand miles on the train and reached home at the end of the series with \$42.00, not quite five dollars a week for his labor. During these nine weeks he organized a Baptist church.

We know of another seven weeks' revival where the expenses were \$18 more than the income. In these meetings by these young evangelists many were saved and reclaimed and baptized. The people keep the evangelists poor and the Lord keeps them humble.

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.