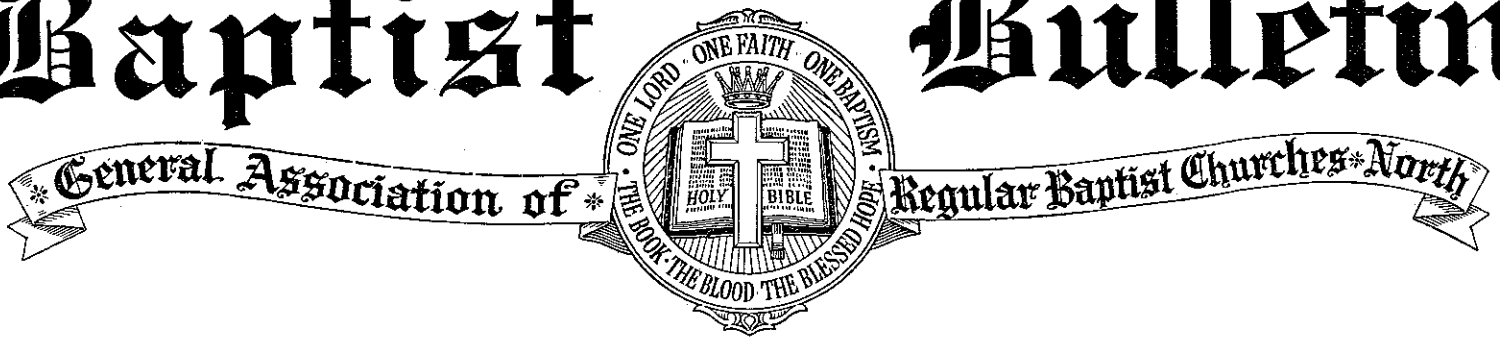


The Baptist Bulletin



THE HOPE OF THE CHURCH

By J. IRVING REESE

There seems to be a variety of opinions as to what is the hope of the Church. Let me first define the word "church" as we shall use it in this discussion. By "church" we shall mean that company of true believers in God through Jesus Christ and His finished work on Calvary's cross. The word means literally in the Greek, "called out ones," and that is also the Scriptural meaning. No denominational group or special religious sect, but that body of people, called by different earthly names, who having been truly born from above have thus become one in Christ.

The question of our discussion is, What is the hope of this company of people known as the "church"? Surely there must be some objective toward which the Church is looking, but what is it? As I have said there is a variety of answers given to that question, we shall try to arrive at the Bible answer.

Let us see FIRST what is NOT the hope of the Church.

Some folks seem to think that the hope of the Church is that its members may be saved. No doubt a great many church members do need to be saved, for being a member of a church, you know, does not necessarily make you a Christian. But salvation is not the hope of the Church, for all who are members of the true Church that select company I mentioned at the beginning, are already saved. In fact it is by means of salvation that we become members of the Church—we are born into it by the New Birth. Members of THE Church do not hope to be saved, they are saved now. The salvation spoken of in the Bible is in the present tense. We frequently hear people closing their prayers thus, "and finally save us," while they testify that they "hope to be saved at last." Such statements on the part of professing Christians betray a sad ignorance of Scripture. God has made the plan of salvation very plain in His Word so that none need to err in this matter. "But," some one will ask, "Doesn't it say somewhere that we are saved by hope?" It most certainly does. You will find it in Romans 8:24 where Paul writes, "We are saved by hope: but hope that is seen is not hope: for what a man seeth why doth he yet hope for?" What he is saying is that we

WERE saved by hope, but now we have salvation and so no longer hope for it. I might greatly desire a precious gem and, seeing a prospect of obtaining it, hope most earnestly for it, but once the stone has become mine I no longer hope for it—I have it. So with salvation, writes Paul, the sinner came to Christ hoping for salvation, he found that hope realized, he now has salvation and so no longer hopes for it. What a tragedy it would be for the soul and what a travesty upon God's love and mercy, if one could go on through this life living the best he knew how, praying, testifying, striving, and then at last came up to the judgment bar of God and discovered that he had not quite made it, but had missed heaven by a bare good deed or two. No, thank God! we are not saved by our works, nor is it a matter of the future to be "hoped for." Now and here by simple faith in the Lord Jesus Christ and His finished work of sin-bearing do we have salvation.

We could multiply Scripture almost indefinitely on this point, but I shall give but a few. The whole First Epistle of John was written to give us assurance of present salvation. In the fifth chapter of that Epistle and thirteenth verse we read, "These things have I written unto you that believe on the name of the Son of God; THAT YE MAY KNOW THAT YE HAVE ETERNAL LIFE:" Not that we may hope to have eternal life sometime in the future but that we may know that we have it NOW. Again the words of the Lord, John 5:24, "Verily, verily," or truly, truly, "I say unto you, he that heareth my words and believeth on Him that sent Me, HATH EVERLASTING LIFE, and shall not come into condemnation; but IS PASSED FROM DEATH UNTO LIFE."

So, you see, salvation being a present possession of the Church cannot be her hope.

But what is that hope? "Ah," some one else volunteers, "I know, it is the conversion of the whole world to Christianity. We hope to have everybody everywhere accept the principles of Jesus and put them into practice." Well, I am afraid that I shall have to disagree with you again. I'll have to say to you as the Lord

(Continued on page 8)

THIRD ANNUAL CONFERENCE of the INDIANA ASSOCIATION of MISSIONARY BAPTIST CHURCHES

Fraught with the abundant blessing of God and manifesting old-time Holy Ghost, out-pouring of joy and gladness in abundant blessing, the Third Annual Conference and Associational Meeting of the Indiana Association of Missionary Baptist Churches came to a close Thursday evening, September 28, after three glorious days of Christ-centered fellowship in the Thirty-first Street Baptist Church of Indianapolis, Indiana, of which Rev. Robert D. McCarthy is the Pastor.

Beginning with the evening session on Tuesday, September 26, President David E. Gillespie of Elkhart, Indiana, in brief and pointed remarks delineated the tasks of Baptists as "to make known Christ and to make disciples." In his stirring message, Dr. H. O. VanGilder, guest speaker and pastor of the Temple Baptist Church of Portsmouth, Ohio, preached on the "Imminence of the Lord's return and the challenge to Bible-believing Baptists to evangelize the ends of the earth; 'to buy up the opportunity;' and to redeem the time" as this age draws on to its final consummation. The entire conference was one which was characterized by the magnifying of the sovereign Lord Jesus Christ, the head of the church and by the consciousness of the imminence of the rapture of the saints, the challenge of the unreached, untouched, unevangelized millions of earth, and the blessed fellowship which is to be found for Bible-believing Baptists, who "counting all but loss for Christ," have separated themselves unto Him and His Gospel at the cost of trial and turmoil, persecution and rejection.

The program fairly scintillated with searching, deep, and stirring messages from God's Word and concerning the great cause of missionary advances. From the prayer hour on Wednesday morning, led by Pastor Carlson of Beechgrove, Indiana and on through the second day of the meetings, the entire tone was on a spiritual plane rarely to be seen; so much so that many messengers from churches who had attended previous conferences said that none which they had ever known had excelled this gathering in spiritual vitality and power from the first Biblical exposition of Wednesday when Rev. Barnabas E. Antrobus, interim pastor of Central Church at Gary, bringing a message on Noah

and his outstanding testimony as an example to us in these latter days and clear on through to the final message of Dr. A. J. Bowen, deacon in the Sixth Avenue Baptist Church of Brooklyn, New York. As the evening session closed at the ten o'clock hour, the day was filled with the fragrance of Christ and with the consciousness of the responsibility of called-out Baptists to leave the world and live separated lives of testimony and victory, by the help of the Holy Ghost, for the Saviour.

The Wednesday morning message of President Commons of the Association of Baptists for World Evangelism, was the best the writer has ever heard. By the help of the Lord, Dr. Commons' message fairly sparkled in interest and with spiritual power as he pictured, from the simple inception of the Association on a summer cottage porch in Maine in 1927, the growth of the Association to its present wide-flung battle line, now being so stalwartly held by faithful missionaries in the Philippines, New Guinea, Ceylon, and in South America. Someone said as the testimonies were given, that had the conference closed after Wednesday morning, nothing more would have been needed to have enabled them to be blessed and re-echo this blessing to their own people.

Wednesday afternoon opened with group meetings under the leadership of Mrs. McCarthy for the women, and Brother David E. Gillespie for the men, and as the groups came jointly together for the remainder of the afternoon period, Dr. Ray Edman, head of the Department of Political Science and Economics at Wheaton College, brought a deeply spiritual and incisive message concerning the Christian and his individual responsibility to government and to God in a changing world order. This type of message has rarely been heard on Baptist platforms and being wholly synchronous with Baptist separation of church and state, and emphasizing Baptist freedom and responsibility—"render unto Caesar the things that are Caesar's and unto God, the things that are God's." Many messengers expressed a desire to have the same put into print that it may be studied word by word for the spiritual profit of Baptist churches over America.

However, the outstanding speaker of the conference came upon the

scene at the close of the Wednesday afternoon service. Dr. Sara Janson is a leading woman physician of the city of Chicago, who spoke on the text, "God hath not given us the spirit of fear, but of power and of love and of a sound mind." The audience of assembled pastors and messengers was electrified. Many of them said that nothing had ever been heard in Baptist conferences like it as far back as they could remember. Deeply spiritual but particularly practical, loyal to God's Word and, yet smiting down to the very core of daily living in Christian practice and consistency, Dr. Janson's message emphasized not only the observance of sanctified Christian ethics, but the practical revelation of the Lord Jesus in daily walk; and of manifesting in a specific manner a life well-pleasing unto Him.

A word about Dr. Janson is not amiss. Over seventy years old, tall, straight-forward, erect, and unusually gifted in both personality and public address, the good doctor, who for more than twenty years had been the examiner of the women's foreign board under the Northern Baptist Convention, also the missionaries whom that board sent to the field, had to sever connections officially with such a modernistically controlled set-up for conscience sake. Biting in sarcasm, tender and faithful in the denunciation of evil, with a lilting and sanctified humor, which colored with radiant sunshine the searching sword of her penetrating remarks, Dr. Janson endeared herself and her Saviour to the Baptists of Indiana as few speakers could ever do. Pastor after pastor suggested that she come to his church were she able to leave her medical practice in Chicago long enough to do so, and missionaries suggested her appearance on missionary conference programs to point out clearly the necessity of practical Christianity in response to the Great Commission. The evening session found Dr. Janson speaking again in an equally as stirring a message, using as her text, "In all thy ways acknowledge Him, and He shall direct thy paths." Dr. Bowen of Brooklyn followed with wise and sage counsel concerning the requirements to be observed by churches for the putting forth of their young people into missionary service.

The last day of the conference on

Thursday, September 28, brought Pastor Hybarger of Lebanon, Indiana. A missionary symposium was conducted by Dr. Commons and Dr. Bowen. A thrilling and heart-moving message from Amazonia was brought by missionary William Ross, and an abundantly blessed testimony service as a feast for the saints was enjoyed in the morning session. In the afternoon after the business, our Dr. Bowen of Brooklyn brought a most weighty and searching message concerning the importance of missionary statesmanship to be exercised by Baptist pastors as well as by those who have committed to them missionary administration on missionary boards. It was the type of message seldom heard—one which brought responsibility home to the local pastors in support of the great work of worldwide missions and emphasized the giving over to God of the best which we possess that He might guide us in further practice and procedure in the home, and of the work to the same degree in which the missionary yields himself to God and is directed and guided of the Holy Spirit in the foreign field.

The conference closed with Dr. Commons of the Association of Bap-

tists, and H. O. VanGilder of Portsmouth, Ohio, stirring the hearts of believers with the challenge of the ends of the earth and the assurance of the Scripture concerning the imminent return of Christ. Dr. VanGilder's message was particularly blessed of God. Outlining great sections of the book of The Revelation with the lucidity and accuracy in exposition of the master preacher that he is, all that he presented on the opening evening concerning the teaching of the rapture from every prophetic book in the Old Testament and from every writer in the New was gathered up to form a background for his opening up of the great and glorious triumph of our sovereign Christ, who shall be manifested with His saints at the revelation. The "comes" of the book of The Revelation were his punctuation marks in high-lighting the recital of the great Scriptural drama of the end time, and as he led us on from climax to climax, the missionary challenge, which had been so effectively presented by Dr. Commons was strengthened in the minds of believers as our sole duty to obey to the last command of Christ, e're the commission of the age.

The conference closed with the

solemn singing in joyful notes of praise to God in "Blest Be the Tie That Binds" and "God be With You 'Til We Meet Again," believers wondering whether the rapture of the church would make the next meeting of the Association one which would be held in heaven, and determined to make known Christ and make disciples until His call should be heard of "come up hither."

The officers for the Association elected for the ensuing year are as follows:

President, David E. Gillespie of Elkhart.

Vice-presidents, South—Paul Hall of Booneville; Central—Robert McCarthy of Indianapolis; North—Carl Brown of Michigan City.

Secretary-Treasurer — Gordon Wray of St. Bernice.

Director Young People's Work—Harry Hybarger of Lebanon.

Women's Missionary Chairman—Mrs. Austin Elmore of Crawfordsville.

The Association voted to encourage its officers in an aggressive campaign to establish new, fundamental, independent Baptist churches in the various municipalities throughout the state during the coming year.

BAPTIST BIBLE SEMINARY OPENS EIGHTH YEAR WITH LARGEST ENROLLMENT

The week end of Sunday, September 17th, 142 students arrived at the corner of Main and Baldwin Streets, to train for Christian service.

Seventy-two of these were Freshmen, forty-six were Juniors, and twenty-four were Seniors.

Sometimes the upper classmen think they are seeing double, but they are mistaken because there are two sets of twins in the Freshman Class: Misses Edith and Eleanor Tubbs, and Carl and Kenneth Elgena. The sisters are from Athens, New York, and the brothers are from Thompson, Pennsylvania.

There are ten states represented in the student body: eighty from New York, thirty-two from Pennsylvania, twelve from Indiana, two from Kansas, three from Minnesota, two from Illinois, two from Ohio, two from Michigan, two from New Jersey, and one from Connecticut.

Fellowship Supper

Tuesday evening, September 19th, the faculty, students and numerous friends of the Seminary gathered together in the dining room of the First Baptist Church for the Annual Fellowship Supper, which was served at cost by the ladies of the church.

Dr. Earle G. Griffith presided. It was a time of special blessing when each student was given an opportunity to give his testimony. Music was furnished by several students and members of the alumni, who were present. Especially welcome to the Seminary is Robert Sutton who brought two selections on the piano. He was formerly identified with the Lancaster Evangelistic Party. The Seminary Trio, Miss Elaine Sweet '39, Miss Inez Hills '40, and Miss Lula Smith '40, brought a number of their own composition, which told of their ex-

periences on an itinerary to Kansas this past summer with J. Newland Pfaff '41.

Classes Begun

The complete schedule of the Seminary went into effect Wednesday morning at 8:30 o'clock. During the first week many new Bible lessons and truths were received by the students. We do indeed praise God for the consecrated men and women whom He has led to become members of the faculty. They are: Dr. Earle G. Griffith, Dr. Emery H. Bancroft, Miss Mabel Thomson, Miss Hazel Vibbard, Miss Elizabeth Fletcher. Besides these are numerous pastors and laymen in the vicinity who help in the curriculum of the Seminary.

It was the privilege of the Seminary to have as its first guest speaker, Dr. Peter W. Philpott of Toronto, Canada.

—David V. Stowell, Reporter.

Don't Expire! Renew NOW!

THE PLACE OF SURRENDER IN A LIFE OF VICTORY

Sermon by Dr. R. T. Ketcham

(Delivered in Walnut Street Baptists Church, Waterloo, Iowa, Sunday morning, September 24th.)

Scripture Reading: I Kings 18, Leviticus 1:1-15, I Corinthians 6:19-20, Ephesians 4:30, I Thessalonians 5:19, Romans 12:1

Text: Acts 1:8, "Ye shall receive power after that the Holy Ghost is come upon you"

Victory is the desire of every human heart. We see the desire for victory with the boys desperately engaged in their first game of marbles on the first day of spring; we see it consummated in the struggle of nations accompanied by the roar of cannons. Nobody likes defeat.

If a person is a Christian, he will have an inbred distaste for defeat and a real, genuine, longing desire for victory. Why then do we fail? Why do the ruins of our failure strew our pathway? We arise in the morning with a firm and holy resolve that today will be marked by victory over habit, temper, tendency to gossip, ulterior motives, misrepresentation, or even profanity, and before the noon hour is reached failure has left its ugly mark upon the fair, white page with which we started out in the morning. We stagger to our bedside at night, throw ourselves weeping into the arms of Christ and tell Him how sorry and disappointed we are and how disgusted and discouraged we are with ourselves. We arise the next morning with a new and holier resolve than ever and yet the same old defeat characterizes the day. Brethren, this ought not to be so and need not to be so. The promise of Acts 1:8 stretches out over this entire church dispensation with this glorious promise of power—power for victorious Christian living.

Among many reasons, we believe there are two outstanding ones which account for the fact that the average Christian life is one of defeat rather than victory. The first reason we should like to discuss with you is:

WE GRIEVE AND QUENCH THE HOLY SPIRIT

We do this by ignoring His presence. The outstanding testimony of scripture is that the Holy Spirit is now blessedly, really abiding in the body of every saved individual. He is already indwelling us. In spite of this fact however, Christians are

constantly beseeching the heavens asking God to "send the Holy Spirit," to "pour out the Holy Spirit upon us," "Lord, give us more of the Holy Spirit." Just as long as the enemy can keep us praying along this line and in this direction, he can keep us out of the place of victory. The Holy Spirit is already indwelling every believer and yet the believer ignoring His presence there implores God to send the Holy Spirit. Certainly this is grieving to the Holy Spirit and certainly it quenches the Holy Spirit. He can do nothing in us and for us until we recognize His presence there. We will move a long way in the direction of victory if we will stop asking God to do something and begin to live in the enjoyment of what He has already done.

Let us attempt an illustration. The furniture at the parsonage is in a state of total depravity. There is not a chair in the house with more than three legs. The kitchen stove has to be propped up with bricks. The over-stuffed furniture has lost all its stuffing; the beds sway like a swing in the breeze. The curtains are torn into shreds, one or two dilapidated old pictures hang on the walls at a 45 degree angle.

A wealthy friend of mine knowing of the situation advises me that he is going to come to see me and will bring with him one hundred thousand dollars to redecorate and refurnish my home. In due time he arrives. I meet him at the door and invite him into the little reception room and give him a seat just inside the door. I pass him a hundred times during the day going from one room to the other. I go to the kitchen to work away at the kitchen range which has fallen off its leg of bricks and as I do so I say to Mrs. Ketcham, "Why doesn't our friend come and give us a new stove?" At night as I lay down on the bed it goes into total collapse. As we try to get the old bed together again we continue to complain about the delay of the friend who was to come and provide us with new beds.

The next morning I walk right by my friend and drop a letter in the mail box pleading with him to come. The next day I telegraph, and the next day I telephone. How grieving such persistence must be to my friend and how disastrous to me. What I need to do is to recognize

the fact that he has already arrived and stop wasting my time pleading with him to come. Until I recognize his presence and yield the house to him he can do nothing.

Instead of crying out to God at the end of a day of defeat, imploring Him to send the Holy Spirit and to give us more of the Holy Spirit, etc., why not let's try *beginning* the day, each morning with a song of thanksgiving and praise upon our lips that God has already given us the Holy Spirit to dwell with us and to be our mighty helper during the day ahead of us. *Instead of ending the day with an agonized wail*, "Oh Lord, send the Holy Spirit," let us begin the day saying, "Thank you Lord, thank you, thank you, that you have sent the Holy Spirit to dwell in this body of mine to make this body of mine your temple during the day, to make this body of mine your dwelling place. Help me to be conscious all day of the fact that wherever I go there goes the temple of the Holy Ghost." No one who is constantly thanking God for making his body the dwelling place of the Holy Ghost will be easily led off into a tangent of temper, lascivious living, ulterior motives, gossip, worldliness, or profanity.

The second reason for failure marking the Christian life, which I wish to discuss with you today, is, **THE FAILURE OF THE INDIVIDUAL CHRISTIAN TO YIELD HIMSELF UTTERLY TO THE HOLY SPIRIT WHO DWELLS WITHIN.** Many of us have yielded *our talents* but few of us have yielded *ourselves*. Most of us have missed the point of emphasis in Acts 1:8, "Ye shall receive power after that the Holy Ghost has come upon you"

Will you take your pencil now and underscore that little word of three letters "you" for there is the point of emphasis in this text. The preacher cries out to God in his study on Sunday morning asking for God's blessing and power to rest upon his sermon. The soloist asks God to bless her solo. The choir asks God to bless the *anthem*. The deacons ask God to bless their *activity* as deacons. The trustees ask God to bless their *activity* as trustees. The ushers ask God to bless their *activity* as ushers. The Sunday School teachers ask God to pour out His blessing upon their *activities*

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as Sunday School teachers and so on throughout the entire church life. But my beloved ones, let me impress upon you with all the emphasis of my soul that this is *not* the point of emphasis in the text. It is not that "Ye shall receive power after that the Holy Ghost has come upon your sermon; it is not Ye shall receive power after that the Holy Ghost has come upon your solo or your teaching or your ushering, or your deaconing, or your activity as a trustee, or whatever place you may be occupying in the life of your church. The promise of power is that "Ye shall receive it after that the Holy Ghost has come upon YOU."

Many of us have brought our talents to the Lord and yielded them utterly to Him. We do not use our preaching abilities for political oratory and making stump speeches; we have brought that gift to Him. We do not use our business ability in the great centers of the business world, we have brought it to the Lord and have given it to Him as members of boards working for the building up of the cause of the Lord Jesus Christ. Yes, we have done all this but we have failed to bring Him *ourselves*. In other words we have not presented the whole burnt offering, as described in Leviticus I and as demonstrated in I Kings 18.

Elijah built the altar and thus typically recognized Calvary. Elijah laid the wood upon the altar and thus typically brought his sin to Calvary. Elijah dug a ditch or a trench around the altar and thus typically removed from his life the things which hindered the inflow of blessing. Elijah poured on the water and thus typically filled his life with the Word of God, but there was no fire.

No fire until he put the whole burnt offering on the altar—then the fire fell.

Beloved it is not enough for us to recognize Calvary as the great altar of atonement for sins. It is not enough for us to bring our sin there and see it washed away in Immanuel's blood and consumed by the holiness of God. It is not enough for us to cleanse our life from worldliness and to stop this and to stop that and stop the other and clean our lives out so that the Word of God can come in. It is not enough for us to fill our hearts and lives with the Word of God so far as the knowledge of it is concerned. *We can do all this and still be defeated Christians*. We will continue to be defeated Christians until we have lifted ourselves upon the altar of the whole burnt offering for God. In other words, if we want God's power upon our sermons and our solos, and upon our anthems, and our other activities around this church then we must live from Monday through Saturday night in such a fashion of yieldness to God that the power of God can be upon us through the week. If this is so we will not need to batter the heavens and ask God's blessing upon our sermons. If God's blessing is upon the preacher, His blessing will be upon the solo. If God's blessing is upon the soloist, His blessing will be upon the solo. If God's blessing is upon the choir, His blessing will be upon the anthem and so on throughout the whole church family. May the Lord grant us enabling grace this morning, by an act of our will to present our bodies as a living sacrifice unto Him which is our reasonable service, *not our talents but ourselves is what He is waiting for today.*

HOBART, INDIANA, ENJOYS TIME OF REVIVAL

The First Baptist Church of Hobart, Indiana, Rev. Harold Cole, pastor, has just recently closed a three weeks' evangelistic campaign with Rev. Harry E. Ketcham as the evangelist. In spite of the intensely hot weather during the first week, the attendance grew steadily, souls were saved, and many of the church members were gloriously revived. Pastor Cole reports that the full results of the meetings will be continuously realized in coming days because the meeting was a real revival, many of the members confessing and forsaking sin.

ORDINATION

MR. MYLAND AMUNDSON
 On September 29th, the First Baptist Church of Hobart, Indiana, on the advice of an ordaining council, ordained to the gospel ministry, Brother Myland Amundson. Mr. Amundson expects to work in the home mission field of the southern mountains.

* * * * *
MR. JOHN LINENDOLL
 On September 22nd, at the call of the Harmony Baptist Church, Panama, New York, nine churches responded with five pastors and fifteen delegates and after examination advised the church to proceed with the ordination of Brother John Linendoll. The ordination service was held in the evening of the same day.

THE EDITOR HAS JUST HAD A BENEDICTION

While sitting here in the study of the Walnut Street Baptist Church this morning, a few moments ago I heard a voice in the outer office asking the secretary if Dr. Ketcham was in. The secretary came into my study and asked me if I could see the visitor for a few moments. I looked at my desk piled high with correspondence and with material which I was trying to whip into shape for this issue of the Baptist Bulletin; remembered that my assistant pastor and I would have to be on the road within the next hour for an appointment at Cedar Falls, Iowa. Conscious of the fact that we must be back in Waterloo by mid-afternoon to rest before a Fishermen's Club meeting at 6:00 o'clock and a public service at 7:30; viewing all this before me I frowned and said to her, "Tell him I'll see him for a few moments." She went out and ushered into my study a man past eighty years of age. He remained in my study for eight or nine minutes and left just a moment ago.

I am sitting here now feeling somehow as though I had a visit from heaven. My visitor was the Rev. E. D. Hull, a retired Methodist Episcopal minister. He has preached the gospel for fifty-six years, forty-four of that in the active service of the Methodist Episcopal Church. He built the Grace Methodist Church of Waterloo, Iowa, one of the finest church structures in the city and was pastor of it for seven years. When he retired from the active ministry he was district superintendent of a district in Nebraska with eighty-six churches and sixty-five pastors under his jurisdiction.

This morning he drew his chair up along side of mine, laid his hand upon my knee, looked into my face and said, "Son, the great city churches of Waterloo are dead and God has given it to Walnut Baptist Church to be the outstanding leader of spiritual things in this wicked city. You and your church are the only prominent voices left calling people back to God, back to the Bible, back to the old gospel of the new-birth, back to the blood of Calvary, back to the hope of heaven, and to the fear of an endless hell."

Tears were in his eyes and his voice trembled as he continued, "It is a fearful responsibility for any church and for any preacher and I have come to your study this morning to tell you that every day and every night in this city there will

be one old man who knows God, on his knees asking that the Lord Jesus Christ may powerfully manifest Himself to you and through you to the blessing of this city and to the salvation of hundreds and thousands of its needy souls."

He then bowed his head and began to pour out his heart to the God of all Grace for this preacher and this church. It will be many a day before the impression of that prayer rubs off. Yes, the editor has had a visitor and a benediction straight from heaven this morning and we now go back to our desk with our shoulders a bit straighter, our eye a bit clearer and our heart a whole lot lighter.

CALIFORNIA BAPTIST YOUNG PEOPLE HOLD SUCCESSFUL CON- FERENCE

News comes to us from the west coast of a grand and glorious summer conference conducted by the Independent Baptist Young People of Southern California at the Pacific Palisades Summer Camp Grounds. One hundred and fifteen were enrolled on the camp grounds besides scores of others who came in to attend the services. Twelve young people accepted Jesus Christ as their Saviour and sixty gave themselves to God in utter abandonment to Him for all of His perfect will in their lives.

The speakers for the conference were: Rev. H. G. Poole of the Baptist Church at Hemet, California; Rev. V. C. Kelford of Waterloo, Iowa; Rev. Carl Sweazy of the Calvary Baptist Tabernacle, Los Angeles; Rev. T. Koopmans of the Berean Baptist Church at Compton, California; Rev. Riser of Norfolk, California; Rev. Paul Watanaba, pastor of the Independent Japanese Baptist Church, Los Angeles and others. Plans were made for a larger conference to be held again next summer and it looks as though the work amongst the Independent Baptist Young People on the Pacific Coast in the California region is at last really under way.

THE COST OF SOCIAL GOSPEL

The social gospel has done away with the evangelical gospel.

The social gospel has cast away the mourner's bench.

The social gospel has emptied the prayer meetings.

The social gospel has done away with revivals.

The social gospel has turned our churches into social clubs, playhouses, gymnasiums, supper rooms, and filled them with worldliness.

The social gospel has robbed the preachers of all soul-saving passion.

The social gospel has turned the pulpit into a forum.

The social gospel has killed out the prophet and installed the promoter.

Let any reasonable, sound thinking Protestant preacher look around him today and see our country as it is—morally, socially, spiritually—not to mention the political and economic aspects—and let him view the state of the churches and then ask himself a square open question: What have we gained by our social gospel? Think again what we have lost.

1. We have lost Prohibition—our social order was too rotten to preserve it.

2. We have lost the Sabbath.

3. We have lost sound doctrine.

4. We have lost our congregations.

5. We have lost the annual revival.

6. We have lost the young people.

7. We have lost spiritual fire and passion.

No, brother, this is not pessimism—no. No! It is only a statement of actual fact and disagreeable truth. Let us get back to God and to the old gospel for our country's sake!—
Rev. G. W. Ridout

A CORRECT CONCEPTION OF CHRIST

By the Late Rev. H. V. Andrews

Some one has stated that a defective conception of Christ is almost as dangerous as a false conception of Him. This statement reveals in some measure the importance of rightly knowing the glorious Son of God, than whom there is no greater. He is the most marvelous Person that has graced the pages of history; that has come within the range of human thinking. He is the only God-man, the only true Incarnation. Great men have risen and vanished, but He remaineth. Christianity without Christ would be but one religion among many; a system of ethics void of life. The many efforts to reduce Him to the human level have failed; all attempts to lift men to His level have likewise failed. The wide difference between the divine and the human, must remain till the resurrection, when this mortal shall put on immortality, and redeemed men shall become as He is

He is the effulgence, the outshining of the glory of the Father, having all power in heaven and on earth, a name that is above every name, and the day comes when every knee shall bow to Him in worship, and every tongue shall confess His royal right to universal rule.

A right conception of Him is important, because of His excellent majesty as Creator and Controller of the universe; for by Him all things were made, and through Him all things consist. The importance of this is further seen in the fact that all men, without exception, must stand before Him in judgment; for all judgment has been committed unto Him.

Without a right conception of Him there cannot be a correct attitude toward Him. Our present and future welfare depend upon this. Our faith in Him, our love for Him, our worship of Him and the service we render to Him, are governed largely, if not wholly, by our understanding of Him. A weak faith, a tepid love, a scanty devotion, a slowness in yielding to Him, are due to a faulty or limited conception of Him. Errors in doctrine can be traced usually to the same cause. Nothing is more important to a Christian man than a correct and well developed knowledge of the glorious Son of God, who became man to redeem men.

The question may arise, "Is this advanced knowledge of Christ possible to ordinary men?" Peter and John were ordinary men, until by their intimate knowledge of Christ they became great before God and men. Many persons of ordinary intelligence have become extraordinary, because of their knowledge of Him who is omniscient, with whom all things are possible, and who has declared, "All things are possible to him that believeth." God, the Father, whom no man can see, who inhabits eternity, who dwells in light unapproachable, is a mystery, and rightly so; for the finite cannot comprehend Infinity. Infinity of duration, the eternal past and the eternal future, bewilders the human mind, as does infinity of space; how much more does infinity of person? But Jesus is God in human form, One whom we can know, whose words and the record of whose deeds have been preserved for us; One whose presence we can sense and who speaks to us thus, "I am with you always." He is a Person whom we can love and trust. He is the good Shepherd whose sheep know His voice and follow Him. "Acquaint now thyself with Him

and be at peace."

This possibility of knowing Him implies the possibility of a correct and also of a false conception of Him; the first resulting in a growing likeness to Him; the latter fraught with grave dangers, the danger of hearing Him say, "I never knew you," the danger of lost faith, lost hope, and lost opportunity for serving Him now, and of eternal reward. If this correct conception of Christ is truly desired, we may be assured that it is within the reach of ordinary intelligence, when aided by the Spirit of God, whose work it is to reveal Christ to all who seek Him. Divinely inspired men have given us a revelation of the person, the words and works of the Son of God, as He lived among men, seeking to save and dying to redeem them.

With the possibility of this knowledge fully assured, there should be no delay, no sparing of effort in acquiring it; for no form of knowledge is of equal importance. "The fear of the Lord is the beginning of knowledge." The true fear of the Lord results in knowing Him, His holiness, justice, goodness, love and truth. This is where knowledge begins, and where it shall continue throughout eternity. The fuller the knowledge the deeper the reverence, and the greater the faith.

The source of the knowledge of the Lord is His Word. Nature reveals much of His omnipotence and His omniscience; for He is the Creator and Preserver of all things. His words reveal not only His greatness but also His goodness, what He is; they also reveal His purpose for man, which purpose was formed before man was made. His Word reveals that part of His purpose which He has already performed—man's redemption, and that which remains—the transforming of redeemed men into His glorious likeness, following the resurrection. It reveals His power to save men from sin, its guilt, its penalty and its power in everyday life. It reveals His will for man in his relation to Himself and to his fellowmen; in fact it reveals all that a man needs to know concerning the life that is and the life that is to come.

There are no books in the Bible that more fully reveal Jesus Christ than the Gospel of John and the Epistle to the Hebrews. The expressed purpose of the writer of the fourth Gospel is to reveal Christ as the omniscient, compassionate Son of God, that men might believe on Him as such and thereby find eternal life. In this Gospel, Jesus is revealed as the Source, the Giver, the

divine, the One by whom grace and truth came to men, and who opened a way for men into the presence of Sustainer and the Restorer of life God. In the Epistle to the Hebrews, He is revealed as the One who transcends all that pertains to the God-given law, God's provision for His people Israel, till He should come whom the law foreshadowed, and in whom all the law has been fulfilled. He is the great unchangeable High Priest over the house of God, eternal in the heavens. He it is who rent the veil that held men back from approaching God, and now bids us to come boldly to the throne of grace that we may obtain mercy—the canceling of all guilt—and grace to help in time of need. He it is who after a little while shall come, and shall no longer delay. Elsewhere we are informed that when He comes He shall resurrect the sleeping saints, and transform them, together with the living believers, into His glorious likeness, clothing them with immortality. He shall transform the earth also, long cursed because of man's sin, into a peaceful, thornless Eden, wherein shall enter nothing to mar its perfect righteousness and peace.

Study these and all the sacred Books which reveal Him; seek the deep seated reason for all that He said and did; collect the facts concerning Him and ponder over them. Study His contacts with groups and individuals; study Him. Careful and continued search shall be rewarded by a knowledge of the greatest Personage in the universe, a knowledge with which there is unfolding of which shall call forth nothing to compare, the continuous expressions of joyful praise throughout the life that now is, and throughout the life to come.

GROVE AVENUE CELEBRATES SEVENTY-FIFTH ANNIVERSARY

September 17 to 24 marked a week of services in the Grove Avenue Baptist Church, Racine, Wisconsin, celebrating the seventy-fifth anniversary of the organization. The pastor, Rev. Walter Carvin, together with his committee prepared an interesting program which was carried out throughout the week. Many old-timers were back and several visiting pastors and Bible teachers were on the program.

This church is doing one of the finest pieces of work for one of the smaller churches that the editor knows anything about. During the

fall and winter season the church conducts a monthly Bible conference three or four days when outside and nationally known Bible teachers are brought in for the ministry of the Word. The church is usually crowded and the testimony of Grove Avenue is known, respected, and felt throughout the entire city of Racine. Congratulations to this fine church and its very much alive pastor.

THE HOPE OF THE CHURCH

(Continued from page 1)

did to some in His day, "Thou dost err, not knowing the Scriptures," for the Scriptures consistently teach the opposite.

It may be a surprise to some of you to hear me say that the Bible nowhere teaches us to expect the acceptance of the principles of Christ by the whole world in this age, much less the true conversion of the world. Instead we are given some dark pictures of the spiritual condition, to say nothing of the moral and governmental, that shall prevail in the closing days of this age. I might, moreover, say in passing that there is every evidence that these prophesied conditions are to be seen in the world in this very day in which we live. The present unsettled conditions are no surprise to the intelligent student of the Word of God, for such a one is taught by that Word to expect them. Not a converted world but a perverted world, apostate and corrupt, is the Bible's pictures for the last days. Turn with me to Matthew 24:37-39, the Lord Jesus is the speaker, hear Him, "But as the days of Noe were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." It does not need a very careful student to discover the terrible corruption and departure from God that existed before the flood, Christ declares that the same conditions shall prevail at the time of His second coming.

What the direct statements of Scripture teach in this respect the experience of the early preachers of the Gospel bears testimony to. In Paul's letter to the Romans he gives a little report of his work in a certain section, Romans 15:18, 19, "For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and

deed, through mighty signs and wonders, by the power of the Spirit of God;" now note, "So that now from Jerusalem, and round about Illyricum, I have fully preached the Gospel." Yet a study of the record of Paul's ministry in this section will reveal there was still much opposition to the Gospel despite the fact that the greatest of Christian preachers "fully preached the Gospel" there. This has always been true, we have yet to find the state, city, or village that has been entirely converted to Christianity. Some communities have been established with the express purpose of living out in community life the principles laid down by the Lord Jesus but they have been, without exception, conspicuous failures. Not until human nature as a whole has been changed by a power outside of itself will these principles be found to be practical. They were given for an entirely different age than ours—the Kingdom Age. But that is a study by itself and we cannot take it up here.

"But," someone else may ask, "Isn't the leaven working, and isn't it going finally to leaven the whole lump?" It surely is, but I suspect from your question that you do not know the Bible use of the leaven type. The use of leaven as a type of righteousness has been hard ridden by those who look for a converted world in this age. But in the Bible leaven is NEVER a type of righteousness but ALWAYS of sin, evil and unbelief. We cannot go into an extended exposition of this, but if you will take your concordance and look up the places where leaven is used in the Bible you may ascertain the truth for yourself. We shall look at but one illustration of the Bible use.

Turn, if you have your Bibles, to First Corinthians the fifth chapter. In this chapter Paul is dealing with a terrible sin that had entered the Corinthian church, after pointing out the error of the church in its attitude toward this sin, he writes, verses 6-8, "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our pass-over is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Here you readily will see leaven is used as a type of the flagrant sin which was tolerated in that church. If you search through the Bible as I have suggested you will

find the same use of it throughout.

The misinterpretation of the leaven type has come about largely through a wrong understanding of the parable of our Lord in Matthew 13:33, where the woman put the leaven in the meal until the whole was leavened. Leaven there is not the Gospel, however, but false doctrine which is placed in the meal of truth until the whole becomes corrupted by the false. A study of Church history as it is written in Acts and the second and third chapters of Revelation will reveal the working of the leaven of false doctrine which in our day has all but leavened the entire body.

Perhaps I have said enough on this point for our present discussion, I merely remark further that if the conversion of the world in this age were the hope of the Church it would be a most discouraging one for heathen are being born faster than they are being converted to Christianity. Yet this false hope has led to the perversion of millions of dollars and untold numbers of lives. This wealth has been spent for reform and educational work in a vain endeavor to create a heaven upon this sin-cursed, old earth. It can't be done, my brother. You cannot legislate, nor educate, the unregenerate heart to obey God and do the right. You may make all the laws you can and initiate all the reforms you wish, but you will not bring in the reign of righteousness in that manner. You cannot have the Kingdom of heaven on earth without the King, and He has not yet come back to receive the Kingdom.

"The air is full of party strife,
And ever loud and long,
Each faction has some new device,
To remedy the wrong
From age to age men vainly try
Earths golden age to bring
But tell me why there's nothing said
Of bringing back the King?"

And this brings us to the positive side of our question: What IS the hope of the Church?

I answer on the authority of Scripture, it is the return of the Lord Jesus Christ from glory to receive His waiting bride—the Church—unto Himself.

Read with me please I John 3:2, 3, "Beloved now are we the sons of God," that's this present salvation I was talking about a bit ago, "And it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him; for we shall see Him as He is. And every man that hath THIS HOPE in him purifieth himself even as He is

pure" Here we have it clearly stated that "our hope" is to see Him, the Lord Jesus, and be like Him.

Turn again to Titus 2:13 and read, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (I suppose some of you grow weary with this constant use of Bible quotations, you would like to have us theorize, perhaps. But we do not propose to proclaim our theories, nor to tickle the ears of our hearers, but to present to you the Word of God, which after all is the only reliable authority on these matters. So we bring you the Word.)

Before the Lord left His disciples and returned to heaven He promised them, John 14:3, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." And when the proud Caiphas put Him under oath, saying, "In the name of the ever-living God, I now put you on your oath. Tell us whither you are the Christ, the Son of God." Jesus replied, "I am He. But I tell you that, later on, you will see THE SON OF MAN SITTING AT THE RIGHT HAND of Omnipotence, AND COMING ON THE CLOUDS OF THE SKY" (Matthew 26:63, 64, Weymouth's translation.)

The true Church is longing for that return, it is her supreme desire and she cries with John the Revelator, "Even so come, Lord Jesus!" She is not idle while she waits and watches, but her very hope causes her to want others to be saved and come to know Him whom she so dearly loves. None are so evangelistic and aggressive in seeking to reach others with the Gospel as the ones who entertain this hope. Practically all of the great evangelists of the Church have been encouraged by the thought of His return.

Perhaps the classical passage dealing with this hope of the Church is found in Paul's writings, I Thessalonians 4:14-18, (A man who came into my study to argue once, said that he did not take much stock in Paul's writings. Well I do, believing them to be as much inspired of God as any other part of the Bible, every word of which is God-breathed,) this is Paul's statement, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from

heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Oh, what a hope that is! No wonder we read of it in Hebrews 6:19 as "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" And I tell you, my friends, we need an anchor in these days in which we are living. If your anchor has been fastened to any of the perishing things of this old world you have found that you had a poor anchorage these last years. That is not the Rock, that's sand you are anchored to! It will not hold in the stress and storm; better anchor to the Rock of ages. Lay hold on eternal life, come into saving relationship with the eternal God and then joyfully wait for His Son from heaven. For He is coming back to earth again. This is the Hope of the Church and it is also the only hope for this poor, sin-ridden, war-weary, old world. When He comes He will bring the solution for all the problems that today perplex men, for they are all answered in Him. May He hasten His coming.

THE ANSWER

The General Association of Regular Baptist Churches has just come from the press with one of the finest pieces of informative literature which has yet been produced. The booklet is entitled, "The Answer" and is designated to answer the question, "What Are Non-Convention Baptists Doing?" It consists of fifty-six pages of printed matter setting forth a threefold answer. First as to what Non-Convention Baptists are doing to provide fellowship for Baptist churches. This section of the book describes fully the General Association; sets forth its constitution and articles of faith, and gives full information as to how churches may enter the fellowship.

The second answer describes what Non-Convention Baptists are doing in their relation to the sovereign rights of local Independent Baptist churches. It deals with the whole question of Baptist individualism and the need of fellowship among independent churches.

The last section of the book describes what Non-Convention Baptists are doing for missions and gives full information concerning several

Independent Baptist mission agencies which the Association believes are worthy of the support of every Baptist who still believes the Book.

The book is bound in a beautiful maroon colored imitation leather, bristol board cover. The paging of the book is made up of a yellow and green paper and the printing is done with maroon colored ink. There are three very beautiful art plates used in the book all of which were drawn for us by Mrs. David E. Gillespie of Elkhart, Indiana. The printing of the book was made possible by the gifts of two individuals. One-third of it came from a deacon in a Convention Baptist church in Indiana and two-thirds of it came as a gift from Mr. R. G. LeTourneau. The book is for free distribution especially among pastors and laymen in churches that are not now in fellowship with the Association but are looking for some sane, sound, Biblical, Baptistic fellowship where they can find enjoyment in things of like precious faith.

Our readers can assist us in the careful and wise distribution of this book by sending us the names of pastors, laymen, and laywomen in such churches and also in churches where already there is a rather loose connection with the Convention. While the printing bill is taken care of by the two gifts mentioned above, yet we would appreciate gifts to help defray the heavy expenses of mailing and handling these books and also to build up a reserve for the printing of another issue should that be necessary.

PAGANISM, OUR CHILDREN, AND THE CHURCH

(Editor's Note: This article from the pen of Dr. Powell of Temple Baptist Church, Tacoma, Wash., has a needed note of warning in it.)

Naked truth compels us to admit that pagan forces more and more are possessing and influencing American life. The future of our nation rests with the oncoming generation. The Scriptures affirm what History has confirmed, that "righteousness exalteth a nation."

Many factors enter into this situation of the increase of modern paganism. There are certain indisputable causes, among them home religion, which once generally characterized this nation, but now is something rare. Church attendance has declined to an alarming situation. The acknowledged seculariza-

tion of modern education and the materialistic philosophies of life taught in many institutions of higher learning have resulted in loose attitudes toward morals, marriage, and divorce, aided and abetted by the nation's most powerful agency for the molding of its life, namely the movies.

Confirmed reports state that of the thirty-four million pupils of our public schools, less than seventeen million attend Sunday School; of the fifty-three million children and youth in the United States under twenty-five years of age nearly thirty-seven million receive no religious instruction whatever. The courts report that the largest age group of criminals brought before them is the nineteen-year-old group; ninety-eight per cent of these criminals come from the unchurched homes of the nation.

In the light of these facts, no argument is required to prove that the moral and social problem of the nation is in the hands of the Church. The key to the problem of the unchurched masses is the boy and girl of our homes. They can be reached. They are only waiting our interest and effort. The average Church is more occupied with the adult than with the boys and girls. It should give us concern that Sunday School gains are reported to be chiefly among adults, while there is a marked decline in the attendance of boys and girls. This ought not to be

A PECULIAR PEOPLE

By O W. Stanbrough

(Editor's Note: This article by Brother Stanbrough may not meet with the approval of all our readers, but the Editor feels that there is something to be said for his argument.)

It has been truly said that Baptists are a peculiar people, and that is just the kind of people that God chose for His own. (Deut. 14:2; Titus 2:14). But in what particular does the peculiarity of Baptists consist? According to Webster, "That which is peculiar, as an exclusive property or prerogative." If Baptists are a peculiar people they must possess some "exclusive property or prerogative" which is not common to any other religious body. If Baptists do not possess such exclusive property they cannot truly be a peculiar people. If Baptists do have such peculiarity in what does it consist?

The fundamental peculiarity of

Regular Baptists is their love for the Bible in its original and literal purity as the only authority over the conscience of any man, or church or assembly of men. No such thing as a Baptist Convention ever existed until the year 1792, when the first Baptist convention was formed at Kettering, England. During the first seventeen centuries Baptist churches were free from the irregularities of overhead control of the local churches. The motto of Regular Baptists might be stated as, "We take every utterance of the Bible as full and final authority" without having to be interpreted by any man, or group, or school; and this cannot be said of any other religious body. Therefore, it is the primary peculiarity of Regular Baptists.

Another peculiarity of Regular Baptists is their exaltation of the Holy Spirit as the only authorized overlord of any Bible-believing church. This makes the local church, as led by the Holy Spirit through the Word of God, absolutely sovereign in all its activities, its teachings and its practices. This makes it impossible for a Regular Baptist church to "join" or become a part of any organization, for the very moment that a church joins any organization, that moment it loses its sovereign authority, and ceases to be a New Testament church according to the plain teachings of the Bible; (II Cor. 6: 14-18; James 4:4, etc.), because all such organizations are extra-biblical, and therefore "of the World."

Regular Baptists do believe and practice the fellowship of churches in the spread of the gospel according to Second Corinthians, chapters eight and nine, but it must be a fellowship without membership. That is, each church must be perfectly free to cooperate in its own way without dictation from any other source, or not to cooperate at all. There must not be any sort of attempted control of any local church from any source without itself. So we see that Regular Baptists are a peculiar people in that they do possess certain properties that are not common to any other religious body, for in these respects Regular Baptist churches do differ from all other churches, or assemblies.

Therefore, we make the claim that Regular Baptist churches alone, take literally all the teachings to the churches which are found in the Bible, and that they do not take to themselves any teachings not clearly set forth in God's letters to His churches in the Bible. We find only twenty-two books in the Bible to contain church teachings. Each of

these twenty-two books is written by an apostle, with the possible exception of one, which was written, if not by an apostle, then by the pupil of an apostle. Each one of these twenty-two books is addressed to a church, a group of churches, a group of saints or to an individual who is identified with such a group. Each one of these twenty-two books contains teachings for the churches; and no other book in the Bible is addressed to any church in any sense, neither does any other book contain any teachings as given to any church. Therefore, Regular Baptist churches lay claim to being "Bible-believing, and Bible-loving" Baptists.

This writer is convinced that every error in church teachings is rooted outside the twenty-two "Epistles" or letters to the churches. He also believes that it is impossible for men to disagree on what the Bible says, for it says the same words to every one who reads it, but that all divisions of opinion must arise about what the Bible means. If all agree that it means just what it says, the same to every man who reads it, how can there be divisions?

Since Baptists claim to have all the Truth without any mixture of error, what can Baptists hope to gain by having fellowship with interdenominational movements? It is a fact that Baptists are the broadest minded people religiously that can be found. It is a weakness of Baptists that they will have fellowship in most any religious work that is true to the plan of salvation, and will give their Lord's money to support interdenominational schools and missions, if only they be convinced that such school or mission is sound in its presentation of the gospel of salvation. But the fact remains that an interdenominational school cannot teach the Epistles to the churches literally, for that is labeled "Baptist Teachings." We Regular Baptists believe that no person can study and obey literally the church teachings as given in God's letters to his churches without becoming a Baptist. Evidently the interdenominational schools believe the same since they usually label all Baptist teaching. Likewise, an interdenominational mission, even though it be true on the plan of salvation, and gets groups of individuals saved, it can never give them a New Testament church with which to affiliate and grow in the grace and knowledge of the Lord Jesus. This process produces a large number of saved people who have no definite convictions as regards church teach-

ings, and are easily led away into all forms of errors, because they have not been grounded in the Truth. This is one of the causes for the continuous multiplicity of so-called "Fundamental" groups which try to keep away from Baptist churches believing that they are "denominational," and therefore to be avoided. Baptists should be aware of this tendency to oppose themselves by fellowshipping the errors of interdenominationalism, being blinded to their destructive tendencies by the mere fact of orthodoxy in the one matter of salvation. Beware of anything which in any way discredits the true church, for she is the Bride and wife of the Lamb; and whatever is in any degree opposed to the Bride of Christ is to that degree anti-Christian (I John 4:1-6).

Is there not enough demand for all our Lord's money to support the Baptist schools and missions which the Lord has given us? Do we not constantly face widening circles of missionary and educational endeavor within the ranks of our own Regular Baptist workers? Why, then, should a Baptist feel free to give his Lord's money to support a school or a mission which is in error in one part of its work, just because it is fundamental in another part of its work? Would it not be more loyal to our Lord if we restricted our giving to strictly Baptist schools and missions, which we know to be orthodox not only in the matter of salvation, but also in the matters of church teachings and life training? Our Lord commanded, "Teaching them to observe *all* things, whatsoever I have commanded you" with as much authority as he commanded "Make disciples of *all* nations, baptizing them into the name of the Father, the Son and the Holy Ghost." So then, if Baptists give the Lord's money to support schools and missions which emphasize one part of the commission to the neglect of the other, they are in that respect giving their Lord's money to support movements that are in part anti-Christian.

This writer has a suggestion to pass on to other Regular Baptist pastors and churches. When a friend calls or writes asking if you will make a place for, or bring before your church, a representative of some interdenominational group or institution, ask him this question, "When our missionary comes from Africa, (or whatever field it happens to be), will you give him a hearing also?" See what answer you get. We tried that on an interde-

nominational school. Last year we gave them an audience and they took away a nice sum of our Lord's money to support their school, which is orthodox in salvation. This year when the representative called he was asked, "Will your school permit one of our missionaries to speak before your student body and receive support for our Baptist work?" The answer was that the school could not permit that because it is interdenominational. We then felt no hesitancy in replying that neither could we support a work which is non-Baptist.

CALM AMID THE TEMPEST

By The Late
Wm. Leon Brown

We are living in perilous times: such, in many ways, as the world has never seen before.

In Luke 21:25, 26, Jesus foretells that there would "Be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

Was there ever a time when the nations were in greater "distress" than they are in now? Much of the world at the present time is like two men approaching each other with outstretched arms, in an effort to make peace and be friendly, while in their other hand, partly concealed under their coats, is a loaded revolver and ready for instant use, in case a reconciliation cannot be effected. So, each nation, with little hope of peace, and afraid of the others, is rushing with all its might in the preparation of great armaments for self-defense, and for the awful conflicts which it is feared are so soon to come. Was there ever a time when "men's hearts were failing them for fear, and for looking after those things which are coming on the earth" *as is the case now*? Even worldly men, who do not know anything about these times having been prophesied in the Scriptures, acknowledge their fears about war and the terrible catastrophies soon to come upon us.

I once heard Dr. A. C. Dixon relate an experience which he had when pastor of Spurgeon's church in London, during the time of the world war. A certain place in this great church was considered the

safest shelter from German bombs when shot from their airplanes in that immediate section of the city. Such an attack was made one evening when the devout members of this congregation were assembled in their usual prayer meeting service. All of a sudden a frantic mob rushed in until the room was crowded. For a moment Dr. Dixon wondered what could be done to quell the people. He thought of the 46th Psalm, he turned to it and read these words—"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

The reading of this Scripture brought an immediate calm. Every one was silent. Great interest prevailed and a wonderful blessing came to all. So, whatever comes, it is for every Christian to have a perfect trust in God.

DESTINY

There is a time we know not when,
A place we know not where,
That seals the destiny of men
For glory or despair.

There is a line by us unseen,
That crosses every path,
A hidden boundary between
God's patience and His wrath.

To cross that line, it is to die,
To die as if by stealth;
It does not dull the beaming eye,
Or pale the glow of health.

The conscience may be still at ease,
The spirit light and gay;
That which is pleasing, still may
please,
And fears be thrust away.

But on the forehead God has set,
Indelibly a mark,
Unseen by man, for man as yet
Is blind and in the dark.

But angels know the fatal sign,
And tremble at the sight,
And devils trace the lurid line
With desperate delight.

And yet the doomed man's path be-
low,
Like Eden may have bloomed,
He does not, will not, feel or know
Or think that he is doomed.

He thinks, he feels that all is well,
And every fear is calmed;
He lives, he dies, he wakes in hell,
Not only doomed, but damned.

—Selected.

FLASHES FROM FOREIGN FIELDS

ASSOCIATION OF BAPTISTS CHANGE NAME AND EXPAND

Our friends will rejoice with us in the latest development and growth in the work of the Association of Baptists for Evangelism in the Orient whereby, instead of retrenchment and retreat which is evidenced in so many places, the Lord has prospered and blessed us with the addition of a large new field in the heart of the Upper Amazon River Valley in the midst of many unreached and primitive Indian tribes, and with the prospect of the present financial needs of this new work being reasonably assured.

In a hitherto unexpected way, but with many evidences of His guiding hand, we have taken this forward step involving a change in the name of the Association, simplifying it somewhat, making it broader and more general, and at the same time more Scriptural, for "the field is the world" All the legal steps have been fully completed, the Charter has been changed, and from this time on our name will be "THE ASSOCIATION OF BAPTISTS FOR WORLD EVANGELISM, INCORPORATED"

This new field is distinctly a pioneer work. It lies in the extreme north-eastern section of Peru, bordering Colombia and Brazil, and lies fully 2500 miles up the Amazon which has its headwaters in southern Peru fully a thousand miles beyond our field. Entrance must be made by means of the Amazon River, and it is virtually a five weeks' boat trip up river from Para at the mouth. There is air mail service over the mountains from Lima to Iquitos, 120 miles from our station. We are 1000 miles farther up river than Manaos

While it is a pioneer work, it is not an experimental work. The station at Pevas, Peru, which is the headquarters of this field, is now seven years old and is in the hands of seasoned workers, Rev and Mrs. Wm. G. Scherer who have spent 15 years in South America, first in Brazil with the Inland South American Missionary Union, and for the last eight years as independent pioneer missionaries among the Indians in northeastern Peru.

The story of the establishment of

this work is told by Mr. Scherer in another article in this issue. Subsequent issues will unfold more of the details of this work. Pray for this further step of expansion and for the work on this new field—From "The Message"

MISS DOWDING WRITES OF BLESSING IN JEWISH WORK IN ST. LOUIS

Dear Friends in Christ:

It has been some time since you have heard from me, but it has been a busy summer and I have had little time for letter writing. I'll try to begin at the beginning and tell you something of what I have been doing.

I attended the Mid-Missions conference at Lock Haven, Pa., May 12-14, and went from there to the annual meeting of the G. A. R. B. C. at Paterson, N. J. I don't need to tell those of you who attended either, or both, of those meetings what a great time of spiritual feasting it was, and to you who were not there I can only say I wish you could have been.

While I was in New York I attended the World's Fair and went to see the model of Solomon's Temple that a Jewish man has spent twenty years in building. While I was in the Jewish Palestine building I asked a Jewess about the rebuilding of the Temple on the site where the Mosque of Omar now stands, and in a few minutes we were discussing the old temple worship and the place the blood sacrifices had in the Judaism of the Old Testament. She asked why I believe that Jesus is the Messiah, and I was giving her the scriptures to prove that He is, when the man in charge of the building came over and told me it was against the rules of the fair grounds for any one to hold religious lectures or give out tracts on the fair grounds. I told the man that I was not giving out tracts, neither was I lecturing—I was just holding a conversation, and the lady said, "I asked her some questions and she is explaining some things to me, if these other Jews listen she can't help that." There was a group of perhaps twenty, most of them Jews had gathered to listen to what I was saying. The man apologized for interrupting and I finished the explanation. I praise God for such an

opportunity. When I left, the lady told me she was glad for the talk, as it was the most reasonable explanation of the Bible she had ever heard.

I left St. Louis July third for a two months' itinerary. I had one engagement in Missouri and the rest of the time I was in Iowa, Minnesota and Michigan. It was a time of real blessing as I was privileged to acquaint churches with the work of The Baptist Hebrew Mission in St. Louis, Mo., and to fellowship with others of like precious faith. I also had some wonderful opportunities to give the gospel message to unsaved people, both Jews and Gentiles. I traveled more than three thousand miles by train, bus and automobile. Some of the most profitable contacts I had were with the train men. I spent from nine o'clock until after midnight, one night, explaining the way of salvation through faith in the blood of the Lord Jesus Christ, to the conductor and brakeman on the train. They were church members but knew nothing of being born again. I rode all kinds of trains from deluxe streamlined models to the caboose of a freight. It was wonderful to me how the Lord went before and arranged everything, there were some places I couldn't reach by train or bus and there was always some one ready to take me so I could fill my engagement. I caught a new vision of the care God takes in the smallest things that affect His children.

Since we secured a mission building we have a new linoleum on the floor, and the W. M. U. of the Roxana Baptist Church, Roxana, Ill., made and put up drapes at the window, we have to have drapes so that people passing by can't see who is in the mission, as Jews are afraid for other Jews to see them in a mission. We also have two sectional book cases and a piano. We still need chairs, tables, lamps, books and Bibles for the reading room, and chairs, tables, desk, song books, and material for hand work for the children's class room. Will you pray with me that these needs may be met, by the time we are ready to open the mission, which will be between the first and the middle of October. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." II Thess. 3:1.

Mary Dowding

DR. CROZIER CALLS FOR PRAYER FOR MANIPURIS

Dear Prayer Partners:

There is one special word I wish to lay on your hearts—religious liberty for the Manipuris in Manipur State, and special divine protection for Sanaton, who has gone back to Manipur to evangelize.

According to Government laws of India, religious liberty is not permitted in Native States without the approval of State authority, but in British India the order of Queen Victoria stands—absolute liberty. In Manipur, Christian work has been permitted among the hill tribes, but not among the Manipuris in the central plain. There are numerous Christians NOW in the hills of the State.

Just now seems to be a time of crisis in Manipur. For a long time some of the Manipuris have wanted to become Christians. I am told that just now some of the Tangkhul villages are being taken into the Hindu community. A large number of Manipuris out here on the plains of Cachar seem to be turning to Christ. Two years ago, we were told that the Maharajah of Manipur was around in these villages rallying the people to stand against the mission work we had just started. A few weeks ago, we were told that in an address near here the Maharajah stated that if Sanaton and people in Manipur State, Imphal, the capital, etc., wanted to become Christians, he could not oppose it.

In earlier letters I have told of the conversion of Sanaton, a Manipuri who used to be a messenger for the Maharajah. Recently, he told us that everywhere he went while in prayer, he constantly heard a voice saying to him, "Go back to Manipur." He finally said to us, "I MUST GO." Nearly three weeks ago he went, knowing that temptations, persecutions, misunderstanding awaited him, and probably imprisonment, and quite possibly murder. With absolute consecration and devotion, he went. As he was starting, he requested us to pray "hard" for him and for the opening of the door of salvation for the Manipuris, and to have someone each night praying intensely, and at midnight come back to his house singing. His request is being followed.

At Kangpokpi, in Manipur State twenty-eight miles from Imphal, the capital, Sanaton stopped three days with the Christians on the Mission Compound. His mother and elder brother came out and met him there

and implored him to return to them. He implored them to return to Christ, and said he could not go to them till they accepted Christ.

Then he went to Imphal and after three days with the Manipuri Christian Porom Singh, he and Porom Singh wrote us how he had been unhindered in preaching on the streets and in the market where he sold Gospels and distributed a forty-two-page tract in Manipuri on Way of Salvation. Our Leper Colony Overseer was on vacation just then in Imphal and went with Sanaton to call on the Political Agent, and on some of his former friends in the offices. When he asked his friends if they denounced him for the step he had taken, they said, "No, but be sure to walk as a true Christian." A letter from there yesterday tells of his preaching even in the grounds of the Palace, and to a friend there, Sanaton is said to have stated, "THE DOOR IS OPEN!!" Though it is said a notice had been issued that if he preached to the Hindus he would be arrested, yet for two weeks he had met no great difficulty. It is his home and he is not in Mission employ. Christians up there handed him Rs 5-8-0 and someone in the market handed him Rs 1-8-0. So thus far the Lord has made it possible for him to pay the cost of his food in the home of Porom Singh, who himself is being reawakened by this supreme devotion and faith.

Porom Singh and Sanaton have ordered 1,000 of those tracts and fifty Gospels. Many people come to their house, and some of Sanaton's young friends are said to be actively turning to Christ already. A great ingathering seems likely very soon if you at home, and we here, and the Christians up in the hills of Manipur are faithful to the God who hears prayer. He has given us a GREAT commission; let us be faithful. Porom Singh sent out request for prayer and fasting in the Christian community up there, and we here observed it one Sunday. GOD CAN, but MEN CAN'T. Let it be known for a witness that GOD has done that work, not man.

With our thanks for your faithful love,

Sincerely yours and His,
G. G. Crozier.

THE SHAW'S MEET OLD MAN CUSTOMS!

Bria, Oubangui-Chari,
French Equatorial Africa.

Dear Friends in the Homeland:

Just now, after a nice refreshing

rain, I feel in the mood to write you about some of our latest experiences. I wonder if I mentioned before, that our baggage had not yet arrived? We have managed to get along though, these three months with a few articles of clothing that we had with us. The reason for the delay in our baggage was because the customs office at Bangui, was holding it for the duty, which they thought to be due. However, we paid our customs at the frontier in the amount of \$57.00, which we thought should be sufficient. Even after seeing our receipts, the office at Bangui wouldn't release it to us, stating that because our receipt was not itemized, that we hadn't paid on everything. Not wanting to pay more storage on our goods, and hoping to get it released, we made a special trip to Bangui, of 400 miles. They still wouldn't release it, and made out a new declaration, presenting a bill of \$74.00 this time. Since we didn't want to be ordered out of the Colony, and didn't want to leave our baggage there in storage, there was nothing to do but to pay the bill. The day after Mr. Shaw's arrival in Bangui, the mail arrived from home, and we were able to get the Bria mail, which had our money from the Board from you faithful friends. Without that, we could not have met the bill, so we came home praising God that He had supplied and undertaken for us. The money this time was much more than we had expected, having had many extra gifts, teaching us again that Phil 4:19 is always true. Of course, we cannot understand why this injustice, and we are writing to the Governor of the Colony for an explanation, but whatever happens as a result, we know that we can still trust God to do all things well!

While Mr. Shaw made the trip to Bangui, I went 300 miles with him, and stopped off at Ft. Sibut, where Richard and Georgia are in school. They were so happy to see us again, and I was able to spend three days with them, visiting the school, etc. There are 12 children, and it was a joy to have them instructed in the Word of God as well as in secular things. Richard had been sick with the malaria for two days, but was all well again, but Georgia came down with it, while I was there, and I had to come away with her in bed. They are looking forward to the first two weeks in July when they can come to Bria for a vacation.

The language is finding utterance at last, though feebly. I have started, this month, to have the women's

reading class and do enjoy it very much I can manage to speak the necessary things, but when they talk to me, it passes me, for they have such a soft way of mumbling! They are learning to read the New Testament. While some don't know the right side of the book from the wrong, there are others who read quite well. Pray that they will hide this Word in their hearts. They have so many temptations. The chapel services on Sunday mornings are well attended, around 200, and in the afternoon, in a newly-built chapel across the river, around 150.

Your missionaries,

Harvey and Vera Shaw.

GRACE BENNETT USED OF GOD IN VENEZUELA

Dear Prayer Helpers:

It has been a long time since I wrote you about our hurried trip to Tumeremo, for the purpose of helping to free a Roman Catholic Priest from the confines of Rome. It seems however, that all of our efforts, including expense, have been to no avail. As you will remember in my last letter I told you that we had hopes of being able to rescue him with the Gospel Bus that very week. He had written to his friend, the unconverted nurse of Upata, telling her to have us meet him near Tumeremo, with the bus, on May 3rd. We did not feel led to expose the Gospel Bus to so much danger, therefore our Christian chauffeur took his business car and went to El Callao, there to await orders. While there, a letter was received from the priest in which he told of his change in plans, that as yet it was impossible for him to break with Rome, that he intended to visit his mother in Spain, and that later he will return to Venezuela and then identify himself with the Gospel. It has all been a strange thing to us, we cannot but feel that he, although awakened to the fallacies of Romanism, does not have the courage of his convictions to come clean. Not knowing the Lord Jesus Christ as his personal Saviour, he does not know how to lean upon Him nor to trust Him for protection. Several weeks ago he passed through Upata on his way to the coast, presumed. We have since heard that he did not go to Spain at all, but that he is still carrying on as priest in one of the distant villages from Upata. Whether or not his change in plans has come because of fear of Rome, or because of lack of trust on his part, we know not, however we realize that all we can do for him now is PRAY. No

doubt there are many in the ranks of Romanism in like position, they are not satisfied with Rome, but they are so bound by her strongholds that they fear to break with her.

And this week we are experiencing another proof that we are in the last days. Antichrists and false prophets are being multiplied. Saturday a most disreputable looking character came to Upata. At once he was hailed as the Prophet Elias. People thronged to the plaza to see him and to hear him. He spoke a few words, admonishing folk to serve God! Ere long he was taken in a truck with a load of other people to an out-of-the-way place on the outskirts of Upata. He has been there ever since; multitudes of people flocking there to see him and to be baptized by him. Here is a new mode of baptism for modernists who really want to be modern. He baptizes WITH NO WATER. Waves his hand over the candidate and mumbles something. Every one in the town is talking about the prophet. He prophesied that a rare comet was to pass over Upata last night at ten o'clock, but instead of a comet, a telegram was received at the police station from Ciudad Bolivar to apprehend him. A number of police and other citizens went out and took him prisoner this morning. He, it seems, is an ex-convict, having served some twelve years in prison because of killing his mother. He really looks demented, but the people are ready to believe that he is the Christ. "If any man shall say unto you, Lo, here is Christ, or there; believe it not."

Just two weeks ago we had our first Christian funeral. The sister who died had only known the Lord a few months. We had called on her just the day before, but little did we realize that she was so soon to be called into the presence of her Lord. Early in the morning I was advised that she had died. Two of the Christians were with her at the time of her death. She was the only Christian in her family. I went to the home immediately, realizing that I would have to arrange for the burial. Several of the brethren went to the cemetery and arranged for the digging of the grave, others made arrangements with a carpenter to make a casket. I stayed at the house with the sorrowing daughter, availing myself of every opportunity to witness for my Lord. A little after noon the casket was ready, so our faithful deacon Cosme carried it on his shoulder to the home, and together we placed the corpse in the

casket and then crudely nailed it shut. One of my boys had to go to my house to get a hammer with which to finish the job. We then had a short service. I read the Word of God, prayer was offered for those who remained, and then we evangelists began our march to the cemetery. The brethren carried the casket hoisted up on their shoulders all the way from the home to the cemetery, where we stood by until we saw it lowered into the grave, there to await that glad shout at the coming of our Lord in the air to receive His own. I was just about worn to a frazzle at the close of that day. Service of this kind is not in my line, that is, if a missionary is allowed to have a line. You will no doubt remember I never did have a hankering to conduct funerals. Back there in the old days, I was successful in turning the job over to one of the numerous Niles pastors, when my pastor was out of town, and the loved ones asked me to take his place in conducting the funeral of the husband, but here in Upata, there were no extra pastors hanging around, therefore I had to go through with it. I ought not to complain, only one funeral in over six years... but here is hoping that there will be no more, unless that grand group of men who have been called to Venezuela get here pronto.

No doubt you do know that we are expecting one missionary party soon! We had a telegram from Puerto Cabello, Venezuela, that they passed through the Port on the 7th. They expect to land in Ciudad Bolivar the 16th, and then on to Upata where we are planning a missionary reunion. Miss Dolores Finley is already here on vacation; Miss Ruth Hege expects to leave El Callao on the 16th for Upata, and the others will get here just as soon after the 16th as they are able to get through customs and over these roads. We are looking forward to a grand time of fellowship, and all of us, missionaries and orphans, are looking forward to unpacking the nice things, games, etc., that the dear friends back home so graciously sent us. I shall be writing you more about it next month, D. V. Just think of it, eight American missionaries in Upata all at once! Already the brethren of this congregation and the good sisters too, are beginning to look around for a fatted calf with which to celebrate. We are so happy to know that God is answering prayer and that He is sending help to us! Keep on praying!

Yours in His joyous service,

Grace B. Bennett.

BARNEY ANTROBUS SAYS

"NOBODY WANTS ME"

We think we have heard this plaint, and we have no inclination to ridicule it. It is a real hurt to those who express it. But it is a mistake; yes, it is more. It just is not true. Satan has twisted your thinking and made you believe a lie. Jesus wants you. He can use you. He knows exactly where you fit. Find His place and it is yours. Do not try to fit into the place of some one else. It will not work. To find His place just find Him. Sink out of self into Him. Fret not thyself. Rest in Him. Walk awhile with Him with only the thought of His association. Forget a place or a work or a position. Enjoy yourself with Him a long time. Then some sweet day you will find yourself fitted into His perfect will to stay. Jesus wants you.

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SIPPING OR DRINKING?

Said a dear saint of the Lord: "I once was sipping; now I am drinking. I had no idea there could be such a life on earth. He just gives me everything as I look up for it." Can there be, may there be such a life for every child of the Father? Yes, and abundantly so. It is to learn yieldedness, quietness, believing implicitly that He loves us and that His will toward us is all good will all the time and can never be anything else.

* * * *

PREPARE ME

Some one prayed years ago: "O Lord, prepare me for what thou art preparing for me." A fiery trial may be just ahead. Prepare me for it, Lord, that it may become a beacon light on the way to heaven." A great responsibility may soon become mine. Prepare me, Lord, for this that I may not fail under it, but meet thine expectations. "Thou, O God, hast prepared thy goodness for the poor." Ps. 68:10 "Thou preparest a table before me." Prepare me to eat it thankfully and intelligently. David pleads: "So foolish was I, and ignorant."

* * * *

HOW NEAR IS CALVARY?

Luther once said: "I feel as if Christ Jesus died yesterday." And so we should live with His passion fresh in our minds. A man in Indiana said to a retired doctor whom he knew had once been warm for the Lord: "Doctor, is the Lord more precious to you as you grow older?" The doctor replied, hesitatingly: "The world has a great effect on one's Christian life, you know." His

friend replied, "Yes, but as I read it the Christian should have a great effect upon the world." And it will be just so if the Christian keeps Calvary fresh in his mind.

* * * *

FAITH OR ENTHUSIASM

Enthusiasm is not faith though often taken for it. Faith never leaves one flat but enthusiasm often does. Faith engenders a holy enthusiasm but it is other worldly. Much really hard work is done in the precious name of Jesus that is not of genuine faith, but of fleshly enthusiasm. The minimum of good and the maximum of disappointment follow. The cause of the Master drags, the ministers mourn and weep, and sometimes give way to despair. Faith never brought it on. Young men thinking of the ministry should be warned against making the tragic mistake of supposing enthusiasm is faith.

* * * *

THE GREEKS

Our blessed Lord came to this earth "in the fulness of time" according to Gal. 4:4, and "in these last times" according to First Peter 1:20. These phrases mean more, perhaps, than prophetic accuracy as related to Israel's state. We believe God had his eye on the Greek's contribution to intellect and on their beautiful and intriguing language.

By and through this most expressive tongue, the precious New Testament was to be sent out to the Western world and thence to the uttermost parts of the earth.

It is profoundly impressive that we read of "certain Greeks that came up to worship at the feast—saying, Sir, we would see Jesus." And we read also that a "great multitude of Greeks believed." Acts 14:1. Again in Acts 17:4 there were "devout Greeks a great multitude." And in Acts 17:12 the Holy Spirit tells us of "honorable women which were Greeks—not a few."

Then we would not forget Paul's majestic utterance in Rom. 1:14 where he acknowledges his debt to the whole world in the gospel, and pays a high compliment to the Greeks by an oratorical comparison—evidently the Romans belonged with the Barbarians!

References to Rome and Romans occur 20 times in the New Testament and eight of these refer to the city of Rome. But there are 26 references to the Greeks as a people and to their language. There is no special mention of devout Romans as such. A mighty meaning

must lie behind all this.

* * * *

CHRISTIANITY ONLY

"Adherence to the doctrine of evolution is entirely inconsistent with belief in the fundamental doctrines of Christianity, and New Testament teaching as regards human sin, redemption and the future life, which alone have power to explain and remedy the past, inspire the present, and dissipate the deep shadows that otherwise surround the termination of human life"—Journal of Transactions of the Victoria Institute, Vol. 67, p. 39.

* * * *

DEBUNKED

Dr. John Harvey Furbay, Ph.D., says: "Infant baptism was practiced by pagan people long before the time of Christ, historians say. In northern Europe in ancient times a child was presented to its father after birth. If the father did not want to keep the child it was exposed to the weather and died. If he decided to keep the baby he poured water on it, and it was nothing less than a crime to expose the child after that, for the water meant life—that the child would be allowed to live. Infant baptism, a pagan rite, was transformed into a Christian rite by the early church and called 'Christian.'" "

* * * *

MISPLACED BUT FIT

Robert Quillen is a versatile and discerning writer in a newspaper syndicate. He quotes: "Now are we the sons of God, and it doth not yet appear what we shall be." His application of this passage is out of its connection but perhaps not irreverent. Mr. Quillen says under the above quotation from First John three: "We fail because we give up, or lose interest, or because the prize doesn't seem worth the effort, or because we are lazy, or afraid, or without steadfast purpose, or plain onery; we are never licked; we simply quit. When you find a man who can do no more, there's a monument over him." In the bright lexicon of a living faith there is no such word as fail. "Be ye steadfast, always abounding in the work of the Lord."

* * * *

NEVER PROVED

Dr. Furbay quotes Capt. Bernard Acworth, British Scientist in his recent book, "The Tragedy of Evolution" as saying that there is no positive proof that man ever had any ancestors other than human beings. And Dr. Furbay speaks of the wide

acceptance of the theory of evolution though it has never been proved as a matter needing a debunking. If ever any bunk needed a debunking it is that evolution bunk. Ten and twelve year old boys are coming home to their mothers saying that their school teachers are still teaching that man came from an ape, while outstanding scientists themselves say it has never been proved!

* * * * *

ON THE SPOT

England is on the spot; France is on the spot; Hitler and Germany are on the spot. Russia and Italy hold the whip hand. Watch Russia swallow up all the little states on her border and take the overlordship of Germany in an alliance that will give Magog her exact place in prophecy. Watch Italy as she absorbs the Mediterranean basin and takes over the Palestine mandate. Watch for the white horse rider of Revelation six, the false peacemaker.

* * * * *

THE COVENANT BREAKER

We may not know when the covenant confirmer enters into the contract with the unsuspecting Jews as recorded in Daniel 9:27, but we will know when he breaks it. And we know that after he breaks it his beastly slaughter of the Jews will last exactly three and one half years. At the end of this persecution this human beast is taken alive and cast into a lake of fire. If we know when he breaks the covenant, and if we know when his persecutions come to an end, we know also what terrible and momentous events will take place at that time.

* * * * *

THE WISE SHALL UNDERSTAND

Dan. 12:10 "Many shall be purified, and made white, and tried. But the wicked shall do wickedly. And

none of the wicked shall understand. But the wise shall understand." Daniel tells us that he knew about the coming captivity of Israel and the desolations of Jerusalem by the book of Jeremiah. Our beloved brother Paul tells us in I Thess. that we are the children of light and the children of the day and that the coming of the Lord is not to come on us as a thief in the night, unless perchance we fall asleep. Pity those who cannot know. More pity to those who may know but care not to know.

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SOMETHING IN NATURE

A feature writer recently asks: "Is it something in human nature which turns millions of men to killing each other when they ought to be exchanging goods and building homes and rearing and educating children—is it something in human nature that causes war?"

We answer yes, it is exactly that. That something in human nature is the depraved human heart, deceitful and desperately wicked, and past knowing in its deceitful depth, according to Jeremiah.

The feature writer has hopes that some psychologist or psychiatrist will find the germ some day and eradicate it. To this interesting gentleman we can say on the authority of the Bible, that nothing but the blood of Jesus can atone for human sin, nothing but the indwelling Christ can change the human heart.

* * * * *

ROME

Rome, the fourth kingdom that Daniel saw was a beast so terrible that he could not describe it. In its historical relation to Israel it still lives; it has lived through the ages since it first became ruler of the world. In fact, Rome rules the world.

yet. It ramifies every fiber of politics, society and religion. It is the parallel miracle of history along with the Jews.

In the closing lines of his history, Robinson says: "Where men seek to solve the problems of existence by an intellectual effort to understand more fully the mysteries of their own selves or of the world around them, there, consciously or unconsciously, they are following the wake of the Greek pioneers of thought. On the other hand, where men prefer the independence of the individual be kept in strict subordination to the claims of the state or the church, there breathes the spirit of Rome."

The present rolling wave of totalitarianism sweeping the world is therefore Roman in origin and spirit. The final heading up of the world church will be Roman. The final confederation of world states will be Roman and under a Roman.

A whimsical Methodist preacher once said in our presence: "Well, you know, we must give some recognition to the old mother church." We replied: "Wait a minute; she is your mother and grandmother, too, ecclesiastically, but she is no kin of mine."

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FUNDAMENTAL BAPTIST YOUNG PEOPLE ORGANIZE

A meeting of young people from six or seven Baptist churches in the Gary, Ind., district has been called to meet with the Brunswick Baptist Church the last Saturday evening in October. A special speaker will be secured from Chicago for the occasion. The new organization starts out with the name of The Great Lakes Fundamental B. Y. P. U. Regular monthly meetings are planned.

GLEANINGS

Edited by R. F. HAMILTON

- "WANTED"
1. **FATHERS LIKE ABRAHAM**
"He will command his children and household after him, and they shall keep the way of the Lord." Genesis 18:19.
 2. **MOTHERS LIKE HANNAH**
"As long as he (her son) liveth, he shall be lent to the Lord." I Samuel 1:28.
 3. **BOYS LIKE JESUS.**
He returned with His parents to Nazareth, "and was subject unto them." Luke 2:51.

4. **GIRLS LIKE THE LITTLE MAID.**
Who told her mistress that God could heal Naaman's leprosy. II Kings 5:1-3.
5. **BROTHERS LIKE NEHEMIAH AND HANANI.**
Who served God together. Nehemiah 7:2.
6. **SISTERS LIKE MARY AND MARTHA.**
Who received Jesus into their home and into their lives. Luke 10:38.

7. **MEN IN HIGH PLACES LIKE DANIEL.**
In whom no fault can be found. Daniel 6:5.
8. **PREACHERS LIKE PAUL.**
Who "in weakness, and in fear, and in much trembling" present the truth in the power of the Spirit. I Cor 2:1-5.
9. **SERVANTS OF GOD LIKE BARNABAS.**
"He was a good man, and full of the Holy Ghost and faith." Acts 11:24.

10. **LOVERS OF THE BIBLE LIKE THE BEREANS**

"They received the word with all readiness of mind, and searched the scriptures daily." Acts 17:11.

—Church Calendar, Grace Baptist Church, Omaha, Neb.

THE TYRSTING PLACE OF PRAYER

Have a trysting place for praying
Where alone with God you meet,
In His presence burdens leave you
As you cast them at His feet.

Morning comes and soon the ev'ning
Let your prayers surround each day,
That in all your purpose
God may lead you all the way.

When great sorrows cross your pathway,
Unto Him lay bare your soul,
He will help you find yourself,
friend,
Lead you to your truest goal

Meet Him then, yes, meet Him daily,
In the souls most secret place;
There you'll find His sacred presence,
There you'll see Him face to face
—Burton Ave Church Calendar.

VILLISCA, IOWA

O W. Stanbrough of Kansas City spent the last week of September and the first week of October in special meetings with Pastor Wm. B. Stanley in Villisca.

WATERLOO, IOWA

The Burton Ave Baptist Church of Waterloo launched its second annual "Community For Christ Campaign" beginning September 10th. The meetings continued for five weeks. Dr. Paul W. Rood did the preaching September 10th to the 30th; Rev. Jesse M. Hendley, Pastor of the Colonial Heights Baptist Church of East Point, Georgia, did the preaching from October 1st through the 15th. George Edstrom of Rochester, Minn., was the song leader for the campaign. The meetings were held in a large tent at Burton Ave. and Dawson Street. Thus far we have not learned the results enjoyed by this campaign; we pray that it may have been large

ONE CHILD'S SERVICE

"Less than half a century ago, a Sunday School Superintendent in Jacksonville, Ill., asked each one to bring a new scholar to the school the next Sunday. Little Mary Paxton went home and asked her father

to come to Sunday School. He was nearly forty years old, and so ignorant that he could not read. He was rough in appearance, and rude in speech. He hated the church and despised Sunday Schools and all religion, but he loved his little Mary, and when she took him by the hand he did not resist. He went to Sunday School and was led to Christ. He then learned to read for Christ's sake, and he finally came to be a Sunday School evangelist. He founded fifteen hundred Sunday Schools into which 70,000 children were gathered, and out of which sprang 100 churches. When little Mary was leading her father to Sunday School, she was leading a train of thousands up the shining way that leads to God.

—Sunday School Times.

GARY, INDIANA

Joseph M. Stowell, for the past four years pastor of the Brunswick Baptist Church of Gary, resigned the Gary pastorate to take up his new duties at the Tabernacle Baptist Church of Ithaca, New York, the church of which J. Irving Reese was the pastor. We hope and pray for him a glorious ministry in his new field. Brother Joe had a very successful ministry in the Gary church. A fine basement section of a new church building has been completed under his ministry, costing approximately \$16,000. It seems as though all the Baptist preachers decided to leave Gary at about the same time, three Regular Baptist pastors having accepted calls to other fields within the last three months or so: Hamilton, Ketcham, and now Stowell.

MY CHURCH

Before I was born MY CHURCH gave to my parents ideals of life and love that made my home a place of strength and beauty.

MY CHURCH enriched my childhood with the romance and religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths MY CHURCH taught become radiant, insistent and inescapable.

In the stress and storm of adolescence MY CHURCH heard the surge of my soul and she guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakenings of love, MY CHURCH taught me to chasten and spiritualize my affections.

When my heart was seamed with sorrow, and I thought the sun could never shine again, MY CHURCH drew me to the Friend of all the Weary and whispered to me the hope of another morning, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, MY CHURCH has believed in me and wooingly she has called me back to live within the heights of myself. Now come the children dearer to me than life itself and MY CHURCH is helping me to train them for all joyous and clean and Christly living.

MY CHURCH calls me to her heart. She asks my service and my loyalty. She has a right to ask it! I will help her to do for others what she has done for me. In this place in which I live, I will help her keep aflame and aloft the torch of a living Christ.

—William Henry Boddy, D.D.
Copied from "Temple Tidings"

GRAND RAPIDS, MICH.

The Grand Rapids Association of Regular Baptists met at the Wealthy Street Baptist Temple, Wednesday and Thursday, September 27th and 28th. Rev. Harvey F. Morrison, pastor of the Tabernacle Baptist Church of Hazel Park, Mich., was the principal speaker both evenings.

BAPTIST'S BROADCASTS

Do you listen in on the various broadcasts by Independent Baptist pastors? Coulson Shepherd of Atlantic City, N. J., broadcasts every Sunday morning over station WPG from 9:45 to 10; the messages are especially for Jews.

Dr. R. T. Ketcham may be heard Sunday afternoons from 4 to 4:30 over station WMT, Waterloo, Iowa.

We would be glad to hear from other Independent Baptist pastors who are conducting regular broadcasts. Give us as much information about your programs as you can.

CHARACTER

There is a vast difference between reputation and character. Reputation, like a glove, may be lost; but character, like the hand, is still in possession. Character is what you have left when you have been stripped of everything else you can lose.

BOOZE

Friends of prohibition in pre-repeal days often made the statement, "Booze and gasoline do not mix." The "New Deal" has revealed that prohibitionists were wrong, and as

chemists they are utter failures; booze and gasoline are actually being mixed these days. Almost invariably the Monday morning newspaper tells about the laws which govern their relations; you'll find a casualty list there that looks like a World War bulletin. Which reminds me of a story. An Indian, picked up following an accident, was asked how it happened. He answered, "Drive out big car. Buy gas. Buy whiskey. Fill up on both. Step on gas. Trees and fence fly up heap fast. See big bridge coming down the road. Turn out to let it pass. Bang! Here I am!"

* * * *

GOSSIP

Scandal mongers of either sex are monstrosities, freaks. They have as many eyes as a ton of potatoes and as many ears as a cornfield. Their tongues are like reeds, shaken by every wind; they keep them buzzing as long as there is a breath to move them; their tirades fizzle out for want of oxygen only, and they are never effectually hushed until smothered by a coffin lid. And my, what sharp teeth they have! They gnaw on bones of scandal like a starved dog. They are gutter-snipes trying to be larks; they are old hens and ragged roosters scratching for worms in the dirt; they are human buzzards, scavengers; they are garbage can inspectors; they are supervisors of sewers and street gutters they are—I despair! Definitions are futile, similes are ineffectual! Help yourself, go ahead ad infinitum!

—D. F. Nygren in
"Revival Dynamite."

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I KNOW SOMETHING GOOD ABOUT YOU

Wouldn't this old world be better
If the folks we meet would say—
"I know something good about you!"
And treat us just that way?

Wouldn't it be fine and dandy
If each handclasp, fond and true,
Carried with it this assurance—
"I know something good about you!"

Wouldn't life be lots more happy
If the good that's in us all
Were the only thing about us
That folks bothered to recall?

Wouldn't life be lots more happy
If we praised the good we see?
For there's such a lot of goodness
In the worst of you and me!

Wouldn't it be nice to practice
That fine way of thinking, too?
You know something good about me,
I know something good about you?

"THE NIGHT COMETH"

When our Lord used the above words, He was speaking of the urgency of His own ministry in the world and preparing the hearts of His followers to receive the fruits of a great miracle. He said, "I must work the works of Him that sent Me, while it is day: the night cometh when no man can work." Now as truly as these words applied to the earthly ministry of our Lord in that day, they seem applicable to our own situation today.

This is no time for the hopeless. We are now apparently headed into the world's darkest night of history. The dark ages will all sweep into a brief period of our own day, if the present trend of things is not interrupted by the glorious appearing of our Lord in glory. There has come upon the hearts and minds of the political leaders of the world a moral and spiritual black-out. They are desperately driving our civilization into the night of murder, rape, robbery, destruction and devastation. Hell is breaking away from its bounds. One is reminded of the picture in the 9th chapter of the Revelation, when a star falls from Heaven with the key to the bottomless pit, and is made to open Hell's door from which come hordes of locust-scorpions to bring a stinging curse upon the whole race of mankind for a period of months. But one is also reminded of the almost countless promises of God for His very own. While the earth is to be mantled in darkness, as was Egypt in one of the curses that fell there, the children of light are not to be in hopeless confusion.

We have reminded our own hearts again and again that God is the moral governor of this whole universe. Man will ultimately have to acknowledge that Divine government. But many are all upset and are asking what shall be the lot of the believers who are now here in this sad hour of the world? There are two fundamental revelations given in God's Word for such a time as this time: (1) We are told by the Lord Jesus Christ to WATCH for His return. "Ye are all children of light, and the children of day: we are not of the night, nor of darkness." (2) We are not to sleep. We are to be sober and to exercise faith, love and hope, "For God hath not appointed us unto wrath." In this very connection, let us remind ourselves that there is much to be done in the last hours of the Gospel opportunity. Whether or not the Lord tarries, is really none of our business, except within Scriptural lim-

its, but to obey our Lord's specific commands is constantly urged upon us regardless of the time of the night. "Blessed is that servant, whom the Lord when He cometh shall find so doing. Verily I say unto you, that He shall make him ruler over all his goods. But if that evil servant shall say in his heart, My Lord delayeth His coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for Him, and in an hour when he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." (Matt 24:46-51)

Every child of God should feel that if these eventful hours are to be the prelude to the Great Unveiling, we have but a short time to snatch a few more brands from the burning; while on the other hand, watching for the coming of the Lord does not mean that we are to spend our valuable time trying to figure out dates and hours. We are to rest in the sure hope of His coming, knowing the day and hour is wholly in the Father's hands, and to exercise great zeal to know and do our blessed Lord's will in the passing of the time. Then to sum it all up, let us say that the true believer is the only person on earth who may have enough poise left to go on diligently about his business in the face of the gathering storm. We are looking for the only One Who can still the storm, and His Name is "This same Jesus which is taken up from you into heaven," because He "shall so come in like manner as ye have seen Him go into heaven." Now is the time to live gloriously, faith is never fully exercised when there is no challenge for our hearts. Now is the time to live lives of purity; we are looking for the great Bridegroom. Now is the time to live triumphantly; we are sure of our Captain's victory. Now is the time to live sacrificially. We know now that "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."—Dr. R. L. Powell in "Temple Tidings."

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A DEADLY SORT OF "FATIGUE POISON"

By Tom M. Olson

In a copyright article entitled: "Listen, World!" Elsie Robinson says some striking things about indecision, which are well worth repeating. Here is a portion of her column:

"It's hard for you to make up your mind, isn't it?"

"Doesn't matter whether it's choosing a new scarf or renting a new house or liking a new person—you're torn by indecision. First you see one side of the case . . . then the other . . . then back you go to your first choice . . . See-saw . . . on it goes . . . 'till you feel 'all worn out' "

"You're speaking more truly than you know, for indecision actually DOES wear you out; drains and wastes an incredible amount of your essential strength. Worse yet, it keeps many a life permanently sidetracked, for lack of a definite, go-ahead signal.

"INDECISION, HOWEVER, does more than merely impede action—it definitely poisons us because it sets up a peculiar deadly sort of 'fatigue poison' "

"You've never heard of fatigue poison? Neither had most of our Master Minds until recent years. Yet it has crippled and killed more unfortunates than all the plagues put together.

"You don't acquire 'fatigue poisoning' by simply growing tired. Plain weariness is a healthy process. But when that weariness bores deeper than our muscles . . . when it invades the nerves and clutters the mind . . . then it sets up an actual toxic condition. And the weariness of indecision does exactly that.

"Indecision—bruising, burrowing—becomes, in time, a mental abscess filled with the pus of fear. Decision CLEARS your mind—indecision CLOGS it. Decision does away with your doubts and conflicts, sets your thoughts in order. Indecision throws your thoughts into disorder . . . complicates your conflicts . . . establishes a secret, increasing source of fright and irritation which infects your every act.

"You're not just a pestered person if you're bothered by chronic indecision; you're a SICK person—

literally ill from accumulated waste and weariness which you cannot shake.

"But how can I cure indecision?" you ask!"

Her answer is a very definite one: "Action—that's the cure for indecision. Act."

The most important matter which could possibly confront anyone is: "What shall I do then with Jesus which is called Christ?" (Matt. 27: 22.) Have you acted in the matter?

Beware of that "peculiarly deadly sort of fatigue poison," which springs from indecision! Make your decision here and now. Say: "I will receive Him and become a child of God. (John 1:12.) I will confess Jesus as my Lord and Saviour—I will worship and serve Him. I will wait and watch for His return!"

He is the One who came from glory and went to Calvary and accomplished the great work of redemption! He was buried and rose from among the dead and ascended on high! He is the Chief among myriads, the altogether lovely One!

—From "NOW"

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CHURCH ORGANIZATIONS

"When we speak of our fall work, almost without exception there arises a suggestion of organizations, officers, committees, meetings, appointments, classes, etc., etc., but that idea is not the chief or important matter. Organization is important in the same way that machinery is important in the operation of an industrial plant, but machinery without intelligent direction to worthy ends may serve only for destruction or defeat. Again machinery without power to operate is idle waste of material. A mighty locomotive engine may stand idle while train loads of valuable freight may perish, unless there is a head of steam going all the time. The ma-

chinery is *necessary* and *important* but we must keep in mind the right relationship to be sustained in all these things. Men may organize to the very highest degree. Perfection may be attained in filling up a human organization but without the "Breath of God" it has no life or power to carry out the high purpose involved in the Divine commissions.

"Not only is there an absolute necessity for the Divine Spirit upon and within our organizations, but there is likewise the necessity for special understanding and direction as to what are the important things to be done by these organizations and human agencies who fill places in the same. Many of our human organizations serve no larger purpose than an excuse for not doing the Lord's work. Some organizations must meet on their scheduled hour or day regardless of what else ought to be done at that time. Some people have great zeal for meetings but they never have time to visit lost souls for pressing the claims of Christ upon them. Meetings have no place in the Divine program unless they are used in order to further some phase of the Great Commission. But let no one suppose that we are not favorable to organization. It is better to do anything in an orderly way than in a slipshod fashion. It is better by far to work with others to the edification of the whole church than to seek exclusive and selfish so-called spiritual gratification. God's Spirit makes organization a useful instrument for our good and His glory, and at the same time elevates the whole life of the body together."

The above two paragraphs were taken from the middle of an article written by Pastor R. L. Powell to his people in the "Temple Tidings," Temple Baptist Church, Tacoma, Wash. We thought they were well worth reprinting—Editor

WAR AFFECTS AFRICAN MISSIONARIES

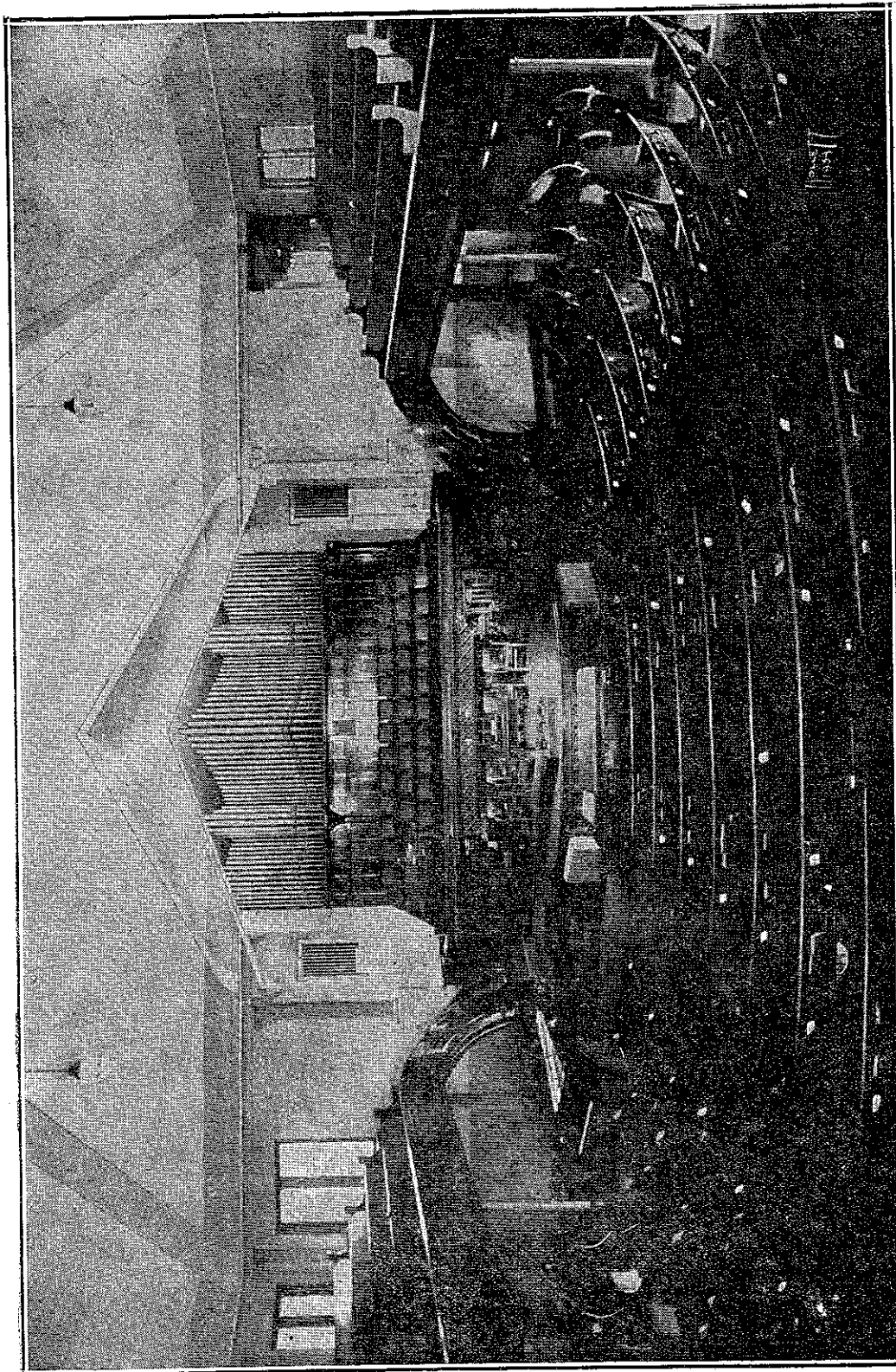
Under date of September 24th, Brother Paul Metzler, field director of the French Equatorial Mission Field of Mid-Missions, writes concerning the situation among the missionaries since the declaration of war. Space does not permit the publishing of the entire letter but we give a few excerpts from it.

"I am glad to tell you that we are all very well. Do not think we are

having trouble and that we are in great danger for that is not so. Some have had to give up their cars but so have the French traders and private individuals. I have the assurance from the highest government officials that we have nothing to fear here especially if Italy retains her neutrality. We have food cards and they allow us to buy more than we need anyhow. I have telegraphed

the Governor General of the French Colonies, placing the mission at the services of his excellency in case of war. I have received a very lovely telegram from him in reply. In case of war we would be asked only to help in caring for the sick and wounded.

Yours in His blessed service,
Paul Metzler"



A partial view of the beautiful auditorium of the Walnut Street Baptist Church, Waterloo, Iowa. The normal seating capacity of this church is 1,226 by actual count. Space for additional chairs increases the capacity to 1,600.