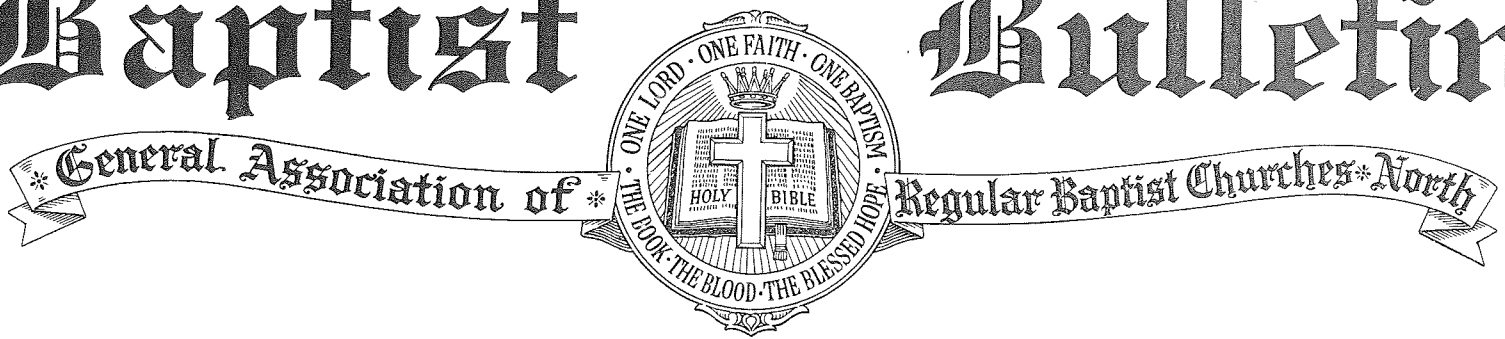


The Baptist Bulletin



PONTIAC, MICHIGAN MAY 12-15

The Ninth Annual Convention of the General Association of Regular Baptist Churches will hold its sessions in the First Baptist Church of Pontiac, Michigan, Monday night through Thursday night, May 12-15.

Dr. H. H. Savage is the pastor of this great church and he and his people are doing everything in their power to royally entertain the messengers and visitors at this Convention. Entertainment for each night's lodging and breakfast will be provided by the church. The noon and evening meals can be secured at nearby restaurants. We would suggest that churches begin at once to get their delegates together and advise the entertaining church of how many they may expect. Address all correspondence to Rev. H. H. Savage, D. D., First Baptist Church, Pontiac, Michigan.

Dr. Savage and his church have put up a valiant fight in the Michigan State Convention and have gone far beyond the limits of patience in their endeavor to find some avenue through which they could consistently cooperate with the Convention and yet be true to their Baptist convictions. This has finally proven futile, however, and the church has given up any further attempts in that direction. This is also true of a large number of other churches in Michigan, and we believe that the Conference of the Association held in Pontiac this year will be of infinite blessing to these churches.

Churches Attention

We would call the attention of the churches of the Association to the fact that they are to send in list of nominees for the Council and also to designate two of their number to act on the elections committee. Full and complete information concerning these items, however, will be coming to the churches through the mails from Dr. David Otis Fuller, the secretary of the Association.

The Program

We had hoped to be able to run the entire program in detail in this issue but acceptances from one or two men have not yet been received and, therefore, the detailed program will be run in the May issue, which will reach the subscribers at an earlier date than usual.

The annual meetings of the Association have been growing in numbers, power, and blessings every year. Each year many hundreds go back from these conferences to their homes and churches scattered across the continent feeling in their hearts that there never could be a better meeting than the one just closed, but yet, each year we come back to discover that there are still greater spiritual heights ahead of us. We unhesitatingly predict that the Pontiac Conference is going to be the greatest yet.

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

By G. H. MOULDS

Chapter III—The Controversy Over Faith and Practice

(Continued from last month)

What Is A Baptist?

During this century, particularly since 1920, the people known as Baptists have struggled mightily with the problem of defining themselves. On the one hand there has been a group saying that while Baptists have always upheld the right of every man to believe what he pleases, they also have always held that no man can be a Baptist and still believe what he pleases. He may continue to follow his own private interpretation of Scripture, but he is not entitled to the name Baptist; for that term refers to something distinctive—and that distinctive thing about Baptists is their body of belief, of which the necessity of baptism by immersion is only a part. From time to time Baptists have stated these beliefs in "confessions of faith". If these declarations, though at times representing many thousands of Baptists, were not always made official tests for membership and continued fellowship in the church, it is only because Baptists found no need of such a test in a day when agreement within their ranks on the number and the nature of the cardinal doctrines was practically unanimous. Soul-liberty, or freedom of the individual from all external human coercion in his relations with God, is but one of these doctrines. Baptists have ever been determined to hold that doctrine in proper relation to and balance with their other doctrines—about the atonement, the resurrection, etc. Baptists have never been willing to exalt the one doctrine of soul-liberty to the point of license, and consequent destruction of all their other doctrines. Thus, while fathers of the Baptist faith championed the right of non-Baptists to think and say what they chose, they maintained with equal emphasis that Baptists who openly manifested heresy should, in all honesty, leave their local Baptist church and abjure the name Baptist.

Moving nearer to contemporary affairs, the group that has thus interpreted Baptist history has also affirmed that the Northern Baptist Convention was formed primarily to foster united effort in preaching the

gospel to men. But how can it remain united, they have reasoned, if there is no common agreement as to what constitutes the gospel, or even as to whether there is any need of preaching the gospel? If the Convention is to be kept intact, the apostasy must be checked immediately.

To all the above a new and rising party has made answer that overcoming differences to unite in serving humanity is the very genius of Christianity. Regardless of how true Baptists have been in the past to their principle of soul-liberty, the logical development and faithful application of it calls for a policy within the denomination of "agreed to differ but resolved to love". Every effort should be made to keep the unity of the spirit in the bonds of peace and charity. Baptists have always emphasized "the experience of the grace of God in human hearts," and have realized that the experience, as well as its interpretation, varies with the individual. These Baptists who through study and experience have been emancipated "from the bondage of the letter to the freedom of the spirit", who distinguish between "the values perpetuated in the Christian religion and the formulas and practices in which they have been expressed," are perfectly sincere and should be encouraged in their endeavor to enrich the denominational life and service by securing among men a wider acceptance and application of ideals of righteousness. Free men united to serve other men: these are Baptists, and any attempt to pour them all into one doctrinal mold is pure folly and a waste of time that should be devoted to solving humanity's problems. Fundamentalists, moderates, Modernists: let them all be welcome in the Northern Baptist Convention if they come to cooperate.

As indicated in the previous chapter, the schools bore the brunt of the Fundamentalists' first drive. But the Fundamentalist leaders were not long in grasping the possibilities of a much larger scope for their undertaking, that of testing the faith of the very Convention itself. Admittedly, that would be a daring thing to do; and Fundamentalists, as they

contemplated such action, must have wondered if their courage would be equal to the attempt. In the fifteen years of Northern Convention history no one had yet ventured to suggest on the floor of the Convention that some interpretation of the Baptist faith should be made official. So when W. B. Riley read the New Hampshire Confession before the Indianapolis Convention (1922) and moved its adoption, Fundamentalism was making its boldest and most characteristic stand. But before disclosing the fate of that motion, something of the background from which it emerged should be indicated.

In March, 1903, there appeared from the presses of the American Baptist Publication Society a little handbook bearing the title, *The Baptist Church Manual: Containing the Declaration of Faith, Covenant, Rules of Order, and Brief Forms of Church Letters*. It was a reprint of a compilation made by Rev. J. Newton Brown fifty years before. Over the doctrinal views embodied in this *Declaration of Faith*, the great Northern Baptist Convention was to find itself involved in a conflict of several years' duration. Over this issue three rather well-defined groups, each mighty in influence, were to manifest themselves: (1) the Modernists or liberals, who in varying degree questioned or rejected the material of the *Declaration*; (2) the moderates or "middle-of-the-roads", who while not objecting to such a declaration and its promulgation, were nevertheless opposed to any struggle over it and any seeming attempt to use it as a test of belief; (3) the Fundamentalists or conservatives, who thought they detected a departure on the part of many Baptists from the faith represented by the *Declaration* and who not only wanted to use it or a similar confession of faith as a test of belief, but who also hoped to win Baptists in general back to a positive declaration for the faith "upon which the denomination had been founded".

The controversy was some time in coming to a head. As far back as 1904 Dr. A. H. Strong, staunchly orthodox President of Rochester Seminary, had called attention to the

new theories about the atonement that for some time had been creeping in among Baptists. From time to time during these first two decades of the century certain other conservatives gave expression to their discontent. At the Denver Convention of 1919 these conservatives, in circulars distributed and addresses delivered, gave warning to the Baptist world that they were arming for a battle for "the old faith".

It will be remembered that the "Call" for the Buffalo Pre-Convention Conference included these words: "We believe that there rests upon us as Baptists an immediate and urgent duty to restate, reaffirm and re-emphasize the fundamentals of our New Testament faith." Just how far the Fundamentalists meant to go in such a program was the all-important question. Dr. Massee himself stated at Buffalo that since orthodoxy could not be defined, the Fundamentalists were not proposing that a "formal creed" be written. Other Baptists, however, felt that the conservatives were bent on shackling the denomination with a Baptist counterpart of the Westminster Confession. This fear was well expressed by Professor E. D. Burton of Chicago Divinity School:

"A considerable part of our denomination, though probably in fact only a small minority, expects the early bodily return of Christ, while a still larger part, probably a majority, believes in the infallible Bible, the blood atonement, and the deity of Christ in the metaphysical sense.

"Indeed there are some among us who, holding these or similar views, regard the maintenance of them as so important to the life of the church that they desire the Northern Baptist Convention to adopt a creed and to remand into the position of dissenters and heretics all who do not assent to it. To some, especially to those who recall the past history of the denomination, this demand itself seems a most serious heresy and its acceptance the most radical and reactionary step that the denomination could take."

Since the Fundamentalists regarded the schools as the authors and publishers of the New Theology, their efforts at Buffalo were largely concentrated on committing the Convention to a program of cleansing its educational institutions of all here-

tical teaching. But after the buffalo meeting, in an "Open Letter to Northern Baptists" appearing in *The Baptist* of July 24, 1920, Dr. Massee made the point that the denominational unity could only be preserved by asking those "unwilling to subscribe" to "the fundamentals" to "depart in peace". And why? Because, said Dr. Massee and the Fundamentalists, "This [the Baptist denomination] is our home, and this is our name, and these [the fundamentals] are priceless treasures of faith."

In a year's time Dr. Massee had so far departed from his stand publicly taken at Buffalo as to announce to the Fundamentalists assembled at Des Moines for their second Pre-Convention Conference that: "If the time is not now, it must soon come when by formal action we [Northern Baptists] shall determine a basis of fellowship in faith and in service for our Baptist churches." And so, what is known as the "Des Moines Confession of Faith", an abridgment of the old New Hampshire and Philadelphia Confessions, was presented to the Fundamentalists and adopted, on June 21, 1921. Drawing a distinction between a creed "to which allegiance is demanded" and a standard of faith "about which Baptists could rally", the drafters of this Conference held that in view of "doubt, unbelief and irreligion", the time had come "for Baptists publicly to reaffirm their faith in the great fundamentals". This Confession, however, was not brought up on the floor of the Convention, contrary to expectations. It may have been that the sponsors of the Confession, realizing its newness, considered it better that the churches be given sufficient time to familiarize themselves with this doctrinal platform before the Convention was asked to adopt it.

Late in 1921, representative Fundamentalists and Modernists met in New York to discuss proposals for reconciling the two factions. Upon this conference's failure to reach any agreement which could be made the basis of a treaty of peace, the Fundamentalists' Executive Committee opened fire again with a barrage of letters to Northern Baptists. Widely distributed was a missive urging the churches to adopt as their own the Des Moines Confession of Faith. If that suggestion were generally followed, the Fundamentalists could argue that the Northern Baptist Convention should follow suit if it were to continue to be representative of its constituent churches.

Equally busy were the Modernist

strategists. A month before the Indianapolis Convention (1922) assembled, there appeared in the columns of *The Watchman-Examiner* a communication from forty-two outstanding Baptists from some eleven states. Most of them were liberals, and in the list were such notables as William Lyon Phelps and Harry Emerson Fosdick. Their plea was to the effect that the Convention had no power to pass upon questions of doctrine, not even in an advisory capacity; and assumption of that power would amount to putting pressure on the churches to conform to a centralized propaganda, which procedure would mean the subversion of the fundamental principle of Baptist polity, namely, the autonomy of the local church. Then, on June 10, 1922, in the last issue to appear before the Convention, *The Baptist* published a sermon that Dr. Fosdick had delivered in the First Presbyterian Church of New York City on May 21. His subject was "Shall the Fundamentalists Win?" Having discovered on his recent trip abroad that "divisive Fundamentalism" was raising its head even in China, Dr. Fosdick expressed genuine alarm over the situation in which the Church found itself. After making a spirited defense of the New Theology, he eloquently stated in these few words the liberals' criticism of Fundamentalism:

"And now, in the presence of colossal problems, which must be solved in Christ's name and for Christ's sake, the Fundamentalists propose to drive out from the Christian churches all the consecrated souls who do not agree with their theory of inspiration. What immeasurable folly!"

The Fundamentalists were in no mood to be charged with folly. It was even more provoking to realize that this "slandering caricature" was circulated with the help of their contributions to the Unified Budget. And yet in a way they were glad. For though the sermon was an appeal for tolerance, from its title it could be interpreted as a challenge to battle—and that was precisely what the Fundamentalists wanted. They were tired of liberals who equivocated or kept silence when asked their views. Equally irritating were those genial Modernists who were always greeting their opponents with a ready smile and a warm hand-clasp.

The Fundamentalists' Indianapolis

Pre-Convention Conference was better attended than ever. Since its sessions were open to Baptists of all shades of belief, a good share of the five thousand delegates to the regular Convention were on hand for every session of the Conference, if only to listen and discover what the Fundamentalists were plotting. On the evening of June 13, 1922, the Fundamentalist program was broached in a series of resolutions passed by the Conference. One plank in this platform called for the election by the Convention of a "committee on declaration of faith", said committee to make its report after two years of study in cooperation with the Canadian and Southern Baptist Conventions. At ten o'clock that same night the liberals assembled in a room of the Lincoln Hotel to decide what to do with this and other of the conservatives' proposals. Some two hundred liberals gathered in response to a call sent through the mail by Dr. Franklin W. Sweet of Cleveland. Desiring a leadership similar to the Fundamentalists' Executive Committee, these Modernists chose for the duration of the Convention a "steering committee" composed of Dr. Cornelius Woelfkin of New York City, Rev. Charles W. Gilkey of Chicago, Dr. J. M. Stiffler of Evanston, Dr. C. Wallace Petty of Pittsburgh, Dr. C. N. Arbuckle of Newton Centre (Massachusetts) and William McKercher, Sioux City (Iowa) layman. Never before had Modernists gathered in such large numbers for common action in the formulation of their policy. That such a meeting was found necessary reveals with what apprehension they were coming to regard the Fundamentalist assault.

The next morning, June 14, the Convention met in the Cadle Tabernacle for its opening session. Its huge letters on a banner at the front of the auditorium and challenging every delegate as he took his seat, was the motto, "AGREED TO DIFFER, BUT RESOLVED TO LOVE". This was the theme of Mrs. Montgomery's presidential address, in which she drew her hearers' attention to the momentousness of the action they would take: "Our children's children will look back to this hour and judge us by what we do." Mentioning the possibility of the selection of a committee to prepare a confession of faith, she emphatically declared that such a committee should never be allowed to report back to the Convention.

But the "Committee" was never

created. Instead, the Northern Baptist Convention was forced to a "show-down" over the "creedal" issue much sooner than Mrs. Montgomery expected. On the night of June 15 some three hundred Fundamentalists met in the Palm Room of the Claypool Hotel to iron out some differences of opinion that had arisen. For several months their Executive Committee had been silent on the matter of adopting a confession at Indianapolis. The Committee had decided not to press the Des Moines Confession, but instead to work for the creation of a commission to collaborate with Canadian and Southern Baptists in the formulation of a joint statement of faith. As has already been indicated, this proposal was incorporated in one of the resolutions adopted by the Pre-Convention Conference. But some Fundamentalist leaders were not so minded, and at the Claypool conference they were able to overcome the Executive Committee's objections. It was decided to present a confession to the Convention. But what confession? It was felt that the Des Moines Confession could not command the respect that was paid to the historic New Hampshire Confession because of its ninety years of general use among the churches. As Joshua Gravett of Denver read the old Confession through, fervent "Amens" and sobs of joy signified that it could still command the loyalties of men.

The next morning the word went about among Fundamentalists that the New Hampshire Confession would come up that day. There was hardly time for adequate preparation for the debate and the vote; but the decision had been made. That afternoon W. B. Riley presented the Confession and moved its adoption "as the recommendation of the Convention to all such local Baptist churches within our bounds as feel the need of a clear and competent confession and stand ready to announce their faith both to the believing and unbelieving world." A great wave of enthusiasm swept over the Convention as men jumped to their feet to applaud.

It should be remembered that though the majority of Baptists were conservative, the liberals were more facile with the pen and untiring in its use. Fundamentalists were appalled by this great mass of liberal literature. They charged that it misrepresented Baptists, that it tended to foster the impression that Northern Baptists were followers of the New Theology. And if the Conven-

tion refrained from voicing its views, how could any one know positively what Baptists really did believe? To hearten many wavering Baptists by demonstrating that the majority of their coreligionists were still loyal to the "old faith", the Fundamentalists thought it necessary that the Convention go on record as accepting the old "standard" Confession of Faith.

But the Modernists were not outmaneuvered. Dr. Woelfkin had already gained the floor with a substitute motion: "The Northern Baptist Convention affirms that the New Testament is the all-sufficient ground of our faith and practice, and we need no other statement." These words were greeted with an equal amount of applause, and the battle was on. For three hours the Fundamentalists' warriors, Riley, Massee, Boynton and their associates, exchanged verbal blows with the Modernists' champions, Woelfkin, Jones, Beaven and their aids. For Fundamentalism it was a losing struggle; the Modernists' strategy was perfect. It would not have done for them simply to urge that the New Hampshire Confession be voted down. That would have put the Modernists in a bad light; would, in fact, have made it appear that they had no faith at all, which indeed was far from the truth. It would be far better if they could propose a declaration of faith of their own, but one broad enough to include Baptists of almost every shape and size of belief. The Woelfkin motion was a godsend to liberals and moderates. Here was a rallying ground for the forces of peace and progressivism. Baptists had from the very beginning claimed to be New Testament Christians. Here was a pronouncement with the old-time ring to it, one that John Bunyan and Roger Williams would have shouted a hearty "Amen" to. If the Convention should now declare for the New Testament, Northern Baptists would be as fundamental as ever. And who would dare stand to say "No" to the New Testament? Thus reasoned the liberals and a large part of the moderates.

It was growing late. Mrs. Montgomery prayed that "we may accept the decision of this body as the decision of the great Head of the Church Himself." The vote was called for; it was practically two to one for the substitute motion, 1264 to 637. President E. Y. Mullins of Southern Baptist Seminary offered prayer—his words should have been preserved; and the delegates passed out into the thickening dusk, with

mingled feelings of joy and sorrow. The Modernists had won. Not that the Convention had accepted modernistic beliefs about the Bible, but that the Modernists' doctrine of soul-liberty had been vindicated.

It was not only in the matter of a confession of faith that the Fundamentalists suffered defeat at Indianapolis; their program in respect to other issues was also rejected. By the close of the Convention, therefore, they must have been a rather dejected lot. But the ever-present conciliatory spirit of the Modernists rose to the occasion. On Saturday, June 17, the Modernists' "steering committee" gave a dinner in honor of certain of the Fundamentalist leaders. Ironically enough, it took place in the very room of the Claypool Hotel in which for several nights this steering committee had prepared the strategy that was to overwhelm its opponents. Dr. Woelfkin reported that "there were more good stories told in that brief time by these brethren of opposite theological views than I have ever heard before in so short a time." The next day Dr. A. W. Beaven of Rochester (New York), in preaching the convention sermon earnestly entreated that gloating over a factional victory and sorrowing over a factional defeat give place to unity.

Gradually there came a full realization of what had really been done at Indianapolis. First of all, it was discovered that there was a good deal of disagreement as to what the New Testament actually taught. Secondly, Dr. Woelfkin had not said "rule of faith and practice," which was the customary and historic way of stating it, but "ground of faith and practice". The ground, of course, was that of which things grew; and one piece of ground could produce a wide assortment of plants, no two of which would be conformable to any one standard. To certain of the Fundamentalists this appeared to be nothing more or less than the Unitarian philosophy.

(EDITOR'S NOTE: We shall never forget the heavy heart with which we came away from the sessions of the Indianapolis Convention. We were one of those numbered in the Palm Room of the Claypool Hotel when it was decided to present the New Hampshire Confession of Faith the next day. Dr. Joshua Gravit, of Colorado, was asked to read the old New Hampshire Confession to us. We shall never forget that night. We question if there was a dry eye anywhere among the three

hundred men present. As Dr. Gravit read, in our presence, these soul-stirring sentences which portrayed the faith of our Baptist fathers and which were also the full expression of the faith and hope of every man in that room, it seemed as though the glory of the Lord came down upon us. We had been in few meetings in our life where the presence of God was more deeply manifest. The next afternoon, when Dr. Riley had finished reading this same document in the presence of thousands of delegates and visitors, our heart was shocked beyond measure to hear Mr. James Colgate, an official of the Northern Baptist Convention, arise and ask for the floor and upon being granted the privilege of speaking, said, "So that's the New Hampshire Confession of Faith, is it? I thought Dr. Riley was reading off the back of a Western Union telegraph blank. We unhesitatingly assert that any man who could thus "wisecrack" at such a serious matter and such a crucial moment, could have little conception of the content of the New Hampshire Confession of Faith.

We would like to call attention to the fact, just at this point, that in 1925 at the Washington, D. C. Convention, we saw this same Mr. James Colgate and Dr. J. C. Massee standing together to be counted when the vote was taken on the issue of whether immersion of all the members should be required of Baptist churches sending delegates to the Northern Convention. It was because Fundamentalist leaders, such as Dr. Massee, were constantly finding it possible to stand and vote with outright Modernists on certain Fundamentalist issues that led many of us to the conclusion that there was no hope of cleaning up the Convention from within.

That Dr. Woelfkin and his associates were not sincere in the presentation of the famous Substitute Measure at the Indianapolis Convention was proved by the fact that within less than three months after that Convention, Dr. Woelfkin from his own New York pulpit declared that there was no reason why Christian Scientists, Russellites, Baptists, etc. should not be brought together in one communion in one church. This declaration was abundant evidence that Dr. Woelfkin knew that what he meant by "New Testament" was a million miles removed from what real Baptists, through the centuries, meant by the same term.)

In The Watchman-Examiner of April 12, 1923, there appeared a call (Continued on page 8)

THE BAPTIST BULLETIN

—for—

BIBLE-BELIEVING BAPTISTS

Published monthly at
110-118 E. Oak St., Butler, Indiana

by

GENERAL ASSOCIATION OF REGULAR
BAPTIST CHURCHES

(NORTH)

(Independent and Fundamental)

SUBSCRIPTION RATES:

Anywhere in U. S. \$1.00 per year
Canada and Foreign \$1.25 per year

Editor ... ROBERT T. KETCHAM, D.D.
Assistant Editor R. F. HAMILTON

Editorial Office

Walnut St. Baptist Church, Waterloo, Iowa

COUNCIL OF FOURTEEN

J. Irving Reese, Chm., Elyria, O.
Rev. William Headley Gary, Ind.
Barney Antrobus Princeton, Ind.
David Otis Fuller ... Grand Rapids, Mich.
David E. Gillespie Elkhart, Ind.
E. G. Griffith Johnson City, N. Y.
R. F. Hamilton Pana, Ill.
Robert T. Ketcham Waterloo, Ia.
Rev. S. Franklin Logsdon Erie, Pa.
R. W. Neighbour .. New York City, N. Y.
Ford Porter Indianapolis, Ind.
Leo Sandgren Austin, Minn.
E. C. Shute Ponca City, Okla.
H. O. Van Gilder Portsmouth, Ohio

Entered as second-class matter July 26, 1938, at the post office at Butler, Indiana, under the Act of March 3, 1879.

COMMITTEES

MISSION COMMITTEE

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

PROGRAM COMMITTEE

Rev. William Headley, Chairman
Central Baptist Church
Gary, Ind.

PUBLICATION COMMITTEE

Rev. R. T. Ketcham, Chairman
Walnut St. Baptist Church
Waterloo, Iowa

SECRETARY

Rev. David Otis Fuller
1318 Sigsbee St., S. E.
Grand Rapids, Michigan

TREASURER

Rev. R. F. Hamilton
208 S. Maple St.
Pana, Ill.

PASTORAL THEOLOGY

By DR. EARLE GRIFFITH

Chapter 4—A Pastor's "Must" List

A Traveler is likely to have what he terms a "Must" list. It does not cover all he hopes to see and hear but it forms the irreducible minimum. Prior to setting out with a friend some years ago for a rapid tour of the New England states we agreed upon certain historic and scenic places of appeal in such centers as Providence, Boston, Salem, Portland and the White Mountains territory. We saw much in addition to the major attractions but we were careful to omit none of them.

The following paragraphs fall leagues short of what a preacher-pastor will want to do and be but they hint at a part of the indispensables.

A Pastor Must Be Sure Of His Relationship To Christ.

Observe how Paul links his divine calling with his divine standing and relationship. He mentions that he is appointed a preacher and an apostle and a teacher of the Gentiles when addressing a pastor. Then follows his oft repeated claim: "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." There may be intellectual orthodoxy in preaching accompanied by a high degree of ethical decorum in life as well as persistence in religious activity, without a definite personal experience of the saving grace of Christ. But there cannot be joy in one's ministry or confidence of God's blessing under such circumstances. All preachers should be able to stand with John, the forerunner of Christ, in saying, "And of His fulness have all we received and grace for grace."

A Pastor Must Be God-Sent

"There was a man sent from God whose name was John." It is trite but none the less true that any branch of Christian service is not an occupation or a profession but a calling. It was this settled sense of the divine summons in his soul that made food, clothing and an unattractive preaching station inconsiderable factors to John the Baptist.

It will always be easy for the devil to derail that man who has received his commitment from other than Christ. It will likewise be difficult to dissuade that one who is able to join Moses and say, "I Am hath sent

me," or Paul, in his credentials for respect among Galatian Christians, "But when it pleased God who separated me from my mother's womb and called me by His grace to reveal His Son in me that I might preach Him among the heathen." There may come dark moments in the experience of any pastor when the only remaining force that binds him to his work will be the unshakeable conviction that he is Christ's appointee for the work he is doing. His word must ring in our souls, "I have chosen you."

A Pastor Must "Act From Honest Motives Purely"

There is a commercial slogan running "Save the surface and you save all." That will do for a mercantile appeal but it can never be a worthy standard for Christians. Christianity is known for its insistence upon a right motivating impulse. Christ insisted upon pressing beyond the overt act to thought or desire. To him a look may be a violation of the seventh commandment and an attitude of hate labeled murder.

The pastor of all men will need to scrutinize his motives. Is he seeking to please men or God? Is he honoring Christ or elevating self? Does he love statistics or souls? Does he really care whether a billion heathen, pagan, unevangelized people receive the Gospel in this generation or does he want a missionary report that looks well? Does he want a new building as a memorial or as a Gospel workshop? Does he prepare thoroughly for his Sunday ministry in order to bless the hungry and the helpless or to enjoy the music of favorable comment? A pastor must weigh his purpose with the light of God's truth shining in upon his soul.

A Pastor Must Be Free From Personal Coarseness

1. Coarseness of appearance. One is not aping ritualists nor putting a breach between himself and the masses when he gives some regard to his attire. The writer recalls having gone once with a company of Christians to a distant church where we were met by the host-pastor who was less fitted for public presentation of himself than the local street sweeper. Our faith should not be in appearances and our faith should

not be reproached by our appearances.

2. Coarseness of speech. It is recorded of the Great Pastor "Never man spake like this man". A minister in conversation and in public discourse may be pointed, frank and daring without ever being rude or crude. We have known men who thought to exhibit the glories of Heaven in a verbal burlap. A pastor simply must learn how to be human, idiomatic, earnest and persuasive without borrowing his language from the Bowery.

3. Coarseness of habits.

"Sow a thought and reap an act;
Sow an act and reap a habit;
Sow a habit and reap a character;
Sow a character and reap a destiny".

We have heard of men who enjoyed a goodly measure of success in the Gospel ministry who tenaciously held to some practice not befitting the least of Christians. We are not convinced that their effectiveness was to any degree a result of these irregular matters of decorum. It is within the compass of God's power to turn evil to good account. No earnest Christian will presume upon that however. We make bold to say that in this day when the use of tobacco in some form is all but fastening itself upon the whole of the human race that pastors and all other Christian workers should spurn it as a thing intolerable to any ambassador of the King of Kings. The life of a pastor should be marked by spiritual splendor.

A Pastor Must Be Amiable

There returns to memory an experience of several years ago. Your contributor had heard much and read much about a certain Christian leader. He made special adjustment of his plans in order to be present to hear this leader. He later approached him for an interview concerning an important matter. It is the naked truth to say that he has no recollection of ever having been treated with less courtesy by an unconverted business or professional man. A traffic patrolman on Independence Day could easily manifest much more grace. Orthodoxy should never have to bear the load of harsh-

ness, coldness or unfriendliness in one of its proclaimers. No one should find it difficult to think of his pastor as being his friend, for friendliness should be written upon his face.

A Pastor Must Be Indefatigable

Galatians 6:9

We were in a dedicatory service one evening when it fell to a young pastor to present to his own congregation a man many years his senior as a guest preacher. His introduction ran about thus: "During the days that lie ahead for me, when I come to a road that leads far up a steep hill or to a river that is deep and broad or to a sacrifice that seems unusually great or to a job that seems not to have been made for shoulders so small as mine it will be enough just to remember my years of association with this man. He never flinched in the face of any requirement or labor when convinced that God was in it."

The one charge that was never leveled at Jesus Christ was laziness. "Be not weary in well doing for in due season ye shall reap if ye faint not." A pastor should so spend and be spent that no honest layman will ever say to him, "I earn my living by the sweat of my brow." "And Gideon came to Jordan and passed over, he and the three hundred men that were with him, faint yet persuading them." Judges 8:4.

A Pastor Must Be An Appreciator

Appreciation is a divine lubricant. It will go farther to keep the machinery of a Gospel church running smoothly than any other one thing. It is much easier to be a critic than an appraiser. A pastor can learn to evaluate the good things his people do, say and give without being a servile flatterer. Paul is a specimen saint on this point. Romans 16 which is likely to be overlooked because of some unwieldy names is just a personal essay on Pauline gratitude. Paul could not close his imperishable treatise on the depravity of man, justification through Christ, dedication to Him without a word of appreciation to his fellow soldiers in Rome. Let every pastor read and ponder II Timothy 1:16 where the great heart of a great servant goes out in loving remembrance toward a Christian friend.

A Pastor Must Have Christo-Centric Loyalties

Family ties, friends, religious affiliations, recreational and diversionary interests must all be made second in the thinking and planning of

a true Shepherd. It has become the standard to blame Peter for first saying, "I will lay down my life for Thy sake" and then after a matter of hours cringing before the penetrating gaze and piercing words of a maid. Would it not be better to remember that Peter finally did exactly the thing that he affirmed he was prepared to do, he laid down his life for his Lord. Despite all his missteps, frailties and rashness the focus of his heart was upon Jesus Christ. He coined the words, "Lord to whom shall we go, Thou hast the words of eternal life." He was and so were all the members of the Apostolate, — Christo-Centric. This is a day when a thousand voices, many of them worthy, will clamor for our first allegiance. Our Heavenly Father's word to us is this: "This is My Beloved Son, hear ye Him." Let us journey to the place of need seeing "no man save Jesus only." No worthy interest in this world will ever suffer from our having rendered supreme heart devotion to Jesus Christ.

Message To Israel

By Coulson Shepherd

"Does God Have a Son?"

Social conditions in Europe have fallen to the lowest depths since the Dark Ages. An inventory of misery shows more suffering in Europe than the world has ever known before. Without exception the Jews of Europe have been pushed down to the lowest rungs of the social and economic ladder.

The Jewish population in German-occupied Poland has been reduced to the verge of sheer starvation. The ghettos of Warsaw and Lodz are virtual prisons of misery and death.

As I glance at the headlines of the past week or two, I see nothing but increase of sorrows, and a horror that these pogroms are spreading to even more countries.

"Roumania's 175,000 Jews caught helplessly in middle of violent battle between Royalists and Iron Guardists."

"Jewish districts in Budapest a horrible sight."

"Indescribable terror reigns in Poland."

"Jews in Vichy ousted from posts as municipal secretaries and barred from service in Air Force."

If Jesus, the Christ, were to go to Germany today, no human power could save Him from spiritual agony, bodily torment and a brutal death,

for He is a Jew. His tenderness, the warmth of His love for every living thing, His passion for truth and goodness, His selflessness, every quality for which mankind has revered Him for 2000 years—they would count as nothing in Nazi eyes. A cursed Jew, my Saviour, would be, and to those demon-possessed Nazis, He would be a Creature without a passport, forced to lurk in hedge-rows, beaten back from every frontier, tortured by words and blows and finally flogged to death.

Yes, it is a dark picture, but there is a gleam of light shining through the blackout, and a ray of hope even in the midst of despair. I will tell you about that light and hope before I leave the air this morning.

"Who hath ascended up into heaven, or descended?

Who hath gathered the wind in His fists?

Who hath bound the waters in a garment?

Who hath established all the ends of the earth?

What is His name, and what is His Son's name, if thou canst tell?"

I wonder if you know where I got these six questions? I found them in your Scriptures, in the writings of your King Solomon. These questions are asked in the 4th verse of the 30th chapter of Proverbs.

Any Jewish or Christian child knows the answer to the first five questions. God ascended up into heaven and also descended. God hath gathered the wind in His fists. He alone controls the wind. God hath bound the waters in a garment. He it is, who keeps them within certain bounds. God established all the ends of the earth. Yes, God, the God of Abraham, Isaac and Jacob is His name. But how about that last question—

"What is His Son's Name?"

Many Jewish people are able with me to answer these five questions, but when it comes to the question about "His Son's name", you draw up your shoulders, lift the palms of your hands and act your answer, which is "I don't know". Or you might be thinking "How can God have a Son? Has He a wife?"

No matter how we reason or think, the fact remains that the writer of this Proverb, by inspiration, is asking, "What is God's Son's name?" This is in the Jewish Scriptures, and the question is asked that we might consider it and endeavor to find the answer.

I trust the reading of this question from your Jewish Scriptures will provoke you to study your Bible and ask your God to show you the answer. Your very destiny depends on your knowing the answer to the question,

"What is His Son's name?"

Where you will spend eternity depends upon your knowledge of God, and His Son.

God's Son is the only light there is for you today. He said,

"I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life."—John 8:12.

God's Son is the only hope there is for you today. King David said of Him:

"Thou art my Hope."—Psalm 71:5.

He is your only Door of Hope!

Too often men, scholars, Rabbis and ministers, study the Scriptures here and there for the purpose of learning a purer Hebrew, or to get poetical inspiration, but where are the men who study the Word of God to find out the plan of God for Salvation and the way out of the dark?

If you will study your Scriptures, you will learn that your sins have separated you from your God, and that there is nothing—not a thing in your religion that will prevent you from being eternally separated from God, which is hell! You will learn that your son cannot pray you into a state of bliss after your death. You will learn that Elijah cannot help you—no, not your son, nor Elijah, but only God's Son. You will also learn, too, that your God has a Son, and that He is your Light and Hope and sure Rock of Salvation; you will learn what His name is.

"What is His Son's name?"

I am now turning to the 2nd Psalm. Listen as I read—

"Why do the heathen (the Gentiles) rage, and the people imagine a vain thing?

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed—"

"Anointed" is the same as Messiah and here Messiah is co-ordinated with God. He is just as exalted as the Lord God. So he who is against

the Messiah is against God, and likewise he who is against God is against the Messiah, for God is the Messiah and Messiah is God. From Jeremiah 23:5-7 we learn that Messiah is called by the holy name, "Jehovah"!

Your Talmud mentions this, for in the book Baba Batha, we read,

"Three there are who are called by the name of Jehovah . . . the Messiah, for it is written and this is the name whereby He shall be called: Jehovah our Righteousness."—Page 25 A.

Now back to the 2nd Psalm. In the 6th verse, God calls the Messiah, "My King", because when He comes again He will not rule as man, but as God. In this Psalm, first you hear what the enemies of the Messiah had to say and then what God said to those enemies, and now in verse 7, the prophet declares what the Messiah Himself says:

"I will declare the decree."
(The law, what law?):

The Lord hath said unto Me,
Thou art My Son, this day have
I begotten Thee."

So, it is plain then that Messiah is God's Son. Messiah is also called God's Son in II Samuel, chapter 7. There we read,

"I will be His Father and He
shall be My Son."

This is the One of whom your Prophet Isaiah spoke:

"For unto us a Child is born,
unto us a Son is given."—Isaiah
9:6.

You will remember that when those three Godly Jews, Shadrach, Meshach and Abednego were cast into that fiery furnace in Babylon, King Nebuchadnezzar looked into the furnace and said,

"Lo, I see four men loose,
walking in the midst of the fire,
and they have no hurt; and the
form of the fourth is like unto
the Son of God."—Daniel 3:25.

So, your Scriptures teach plainly that God has a Son and the Son is the promised Messiah. The New Testament equivalent to "Anointed" or "Messiah" is Christ.

"What is His Son's name?"—
Proverbs 30:4.

"Thou shalt call His name

Jesus, for He shall save His people from their sins."—Matthew 1:21.

"For God so loved the world, that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life.

For God sent not His Son into the world to condemn mankind but that through Him mankind might be saved.

He that believeth on Him is not condemned: but He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:16-18.

THE CONFLICT BETWEEN THE MODERNISTS AND THE FUNDAMENTALISTS

(Continued from page 5)

of the promoters of what was entitled "The Baptist Bible Union of America" to a general conference from May 11-15, at Kansas City, Missouri. The "Executive Committee" signing this Call (R. E. Neighbour, O. W. Van Osdel, William L. Pettingill, W. B. Riley and J. Frank Norris) maintained: "It is everywhere conceded that the matter of sound doctrine is now of such moment that to further delay its discussion and propagation would be not only perilous but deadly." But it was not made clear why, in view of the already existing Conference on Fundamentals, these men had found it necessary to found a new fellowship.

However, in the following week's issue *The Watchman-Examiner* devoted a full page to outlining six differences between the two groups: (1) the Union included both Southern and Northern Baptists; the Fundamentals Conference worked solely in the Northern Convention; (2) the Union was an organization with members; the Fundamentals Conference had no membership roll; (3) the Union withheld support from non-sympathetic schools and missionary organizations; the Fundamentals Conference proposed to save the missionary organizations and the schools by purging them; (4) the Union regarded pre-millennialism as essential; the Fundamentals Conference included pre-millennialists and post-millennialists; (5) the Union set up an exclusive fellowship; the Fundamentals Conference was attempting to preserve denominational unity by "pleading with our

denominational societies and schools to shake off this demon from the pit which is seeking to destroy them"; (6) the Union was ready, if necessary, to organize new schools and missionary societies; the Fundamentals Conference was not willing to concede that Modernism had any right to Fundamentalists' investments. But none of the above was to be "construed into an attack on the Baptist Bible Union".

Though during those early days relations between these two groups remained pleasant enough on the surface, the breach between them became more apparent to the discerning mind as time went on. Such a rift did not augur well for Fundamentalism's future as a cleansing agent within the Convention. But the Unionists felt that the time had come to reform Fundamentalism's line of battle from vaguely defined and inconstantly devoted masses to a compact, well-organized "Gideon" army of absolutely orthodox agitators who would be ready to take drastic steps towards reaching their goals. The Unionists also believed that an united front of American Fundamental Baptists, which would be inclusive of the strongly conservative Southern Baptists, would bolster up the seemingly ineffective Northern conservatives. The Indianapolis defeat came at a time when Fundamentalists were becoming increasingly resentful of the fact that the schools had failed to release the "false teachers". In this situation the Unionists determined to wage war on Modernism without aiding or abetting it by the contribution of a single cent to modernistic institutions or societies. Yet they continued to hold membership in their respective Conventions.

One of the first acts of the Union was the adoption of a Confession of Faith, being a revision of the New Hampshire Confession. In order that there might be no uncertainty as to what the Bible Union stood for, this Confession, unlike others, enumerated the "false" views of doctrine as well as the true.

Busy with organization and promotion, the Bible Unionists were not much in evidence at the Atlantic City Convention held late in May, 1923. John Roach Staton was there long enough to make a dramatic attack on W. H. P. Faunce, but was then called away by serious illness in his family. To clear up the difficulty about the interpretation of the New Testament, the Fundamentals Conference suggested to the Resolutions Committee of the Convention

that the New Testament taught "among other things" some twelve points of doctrine, which amounted to a rather explicit confession of faith. "However, the Fundamentalists' Executive Committee, after viewing the progress of the Convention and observing that they could command no more votes than at Indianapolis, decided to allow their "confession of faith" to die in the Resolutions Committee without protest, especially since the Modernists had evinced a willingness to make concessions if the Fundamentalists would only bury the creedal issue.

In July, 1923, the Baptist World Alliance met at Stockholm. In keeping with the spirit of the times, the creedal issue entered into its deliberations. Conservative European and Southern Baptists were well represented, and constituted an influence strong enough to secure as part of the Alliance's "Message to the Baptist Brotherhood" something of a statement of Baptist belief.

Here was a precedent that the Modernists of the Northern Convention could not well overlook. It was a decidedly more definitive pronouncement than the Indianapolis endorsement of the New Testament. If the Convention were but to approve this "Message", the cooperating Fundamentalists were sure that the Unionists could be reconciled. Therefore, they wrote "to the Northern Baptist Convention", on March 8, 1924:

"We are firmly convinced that the Convention should appoint a commission to propose a statement of belief, somewhat after the character of the statement adopted at Stockholm by the Baptist World Alliance. Such a statement would clarify our thinking, settle some of our agitation, and enable us intelligently to promote our holy faith."

This move was strongly reenforced when President C. S. Shank in his address to the Milwaukee Convention (1924) recommended that the *Message* be made in some way the official position of the Northern Convention.

It might be expected that the Bible Union leaders would have been glad to vote for this Stockholm "Confession", which contained nothing contradictory to their faith, and which, in fact, mentioned a number of the "fundamentals". But since the *message* did not contain *all* the "fundamentals", to vote for it would be to betray the Union's distinctive position. If the Convention were to ac-

cept this Confession, so thought the Unionists, the world would look upon Northern Baptists as having officially acknowledged the abandonment of certain of the old doctrines. No, Baptist must take all the fundamentals. The fundamentals stood or fell together; man's salvation depended upon the truth of them all. They were a body of doctrine that could not survive amputation. So argued the Unionists.

On May 28, at Milwaukee, Judge F. W. Freeman, Fundamentalist leader from Denver, moved:

"That this Convention accept and issue without addition or subtraction, as a message to its constituency and to the world, the message issued by the Baptist World Alliance at Stockholm in July, 1923, and that in accepting this message the Convention provide that it shall never be made a test of faith or service."

Dr. B. F. Fellman, Oregon Bible Unionist, countered with a substitute statement which was practically identical with the Bible Union's Confession. When the vote was called, this "Milwaukee Declaration" was smitten down by a thunderous volley of "No's" and the *Message* was enthusiastically endorsed. It is a document too lengthy to be reproduced here, except to note what it contains by way of a declaration of faith:

"Baptists, with all evangelical Christians, rejoice in the common basic beliefs: the incarnation of the Son of God, his vicarious atonement, and resurrection from the dead, his present reign, and his coming Kingdom, with its eternal awards to the righteous and unrighteous."

The presentation of the Milwaukee Declaration marked the end of all concerned and direct efforts to test the faith of Northern Baptists. Though the majority of Baptists were conservative in their theology, most of them, either governed by a desire for "peace" at any price, or by a genuine regard for the traditional "Baptist principle" of religious liberty, were quite out of sympathy with the Fundamentalists' attempts to induce them to subscribe to a definitive confession of faith.

Yet if the Fundamentalists failed to attain all their ends, certainly they accomplished something. The Modernists' immediate objectives during this struggle were largely preventive and hence negative; but that they had to offer concessions must be

admitted. Never before 1924 had Northern Baptists adopted anything bordering on a conclusive confession. The *Message* was not all the Fundamentalists wanted, but it was a move in their direction.

Robert A. Ashworth, in closing his article in *The Journal of Religion* (November, 1924) on "The Fundamentalist Movement Among Baptists" offered this prophecy:

"The fact that the Stockholm

'Message' was adopted with practical unanimity would seem to promise the subsidence of controversy over creed and a degree of harmony in the future in which the denomination as a whole, liberal and conservative together, upon the only possible platform of religious liberty and freedom of inquiry and interpretation, may concentrate its attention and energies upon

the great practical enterprises for which it is responsible and for the promotion of which the Northern Baptist Convention was established."

But even as he wrote the forces of Fundamentalism and Modernism were girding their loins for another trial of strength which was to remove Dr. Ashworth's Baptist Utopia to the yet more distant future.

GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

"I saw a human life ablaze with God,
I felt a power divine
As through an empty vessel of frail
clay
I saw God's glory shine.

"Then woke I from a dream, and
cried aloud:
'My Father, give to me
The blessing of a life consumed by
God
That I may live for Thee."

And it rained, and rained, and rained, and kept on raining in the time of Noah. Well methinks it is almost as bad here in Brazil for if we have one day a week when it hasn't rained we consider ourselves very fortunate. This morning very early the sky just sort of opened up and the water poured out; as a consequence everything is damp, including my thoughts. However, like Polly Anna, we can find something good in the rainy season for it allows us more time for study and correspondence. The roads become so muddy that we find ourselves staying at home more.

Since American people are known for their ability in rushing from place to place it may prove interesting for some of you to take a little trip with us this afternoon. This is Tuesday and in the evening there will be an evangelistic service in the house of one of our Barbadian Christians. An evangelistic service with all saved people present is rather a disheartening task for a minister of the gospel, but we have found from experience that the people will not come out unless they are urged to come. And so if you will tuck a number of gospel tracts and portions of the Scripture under your arm or in your purse, pick up your umbrella (for we never go anywhere without an umbrella) and pause for a few

moments to ask God's blessing upon our work, we'll go for a little trip through the hills and valleys, through districts skirting the jungle, and also through more densely populated sections inviting people to the service. You don't know any Portuguese and we know just enough to make ourselves understood. On the way we will plan out just what we are going to say, sort of like a cookie salesman, you know. The

wife and four children, the two younger ones are down with fever. There is no antagonism or discourtesy when we announce our mission, but there is, often times, an excuse. This time it is because the children have fever, so with a word or two of sympathy we move on to the next house.

At this house there isn't any gate and so we walk boldly up to the door and without difficulty discern



Some of the houses mentioned in this article.

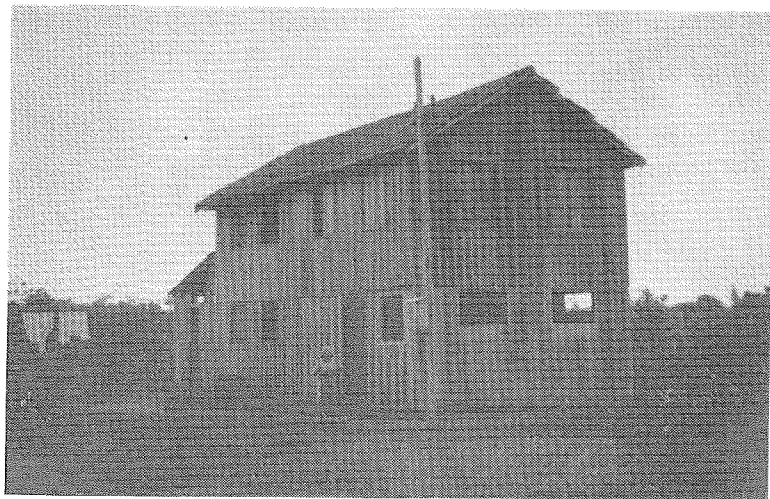
closer we get to the first section we mean to visit the more our courage melts away, we remember how faltering is our Portuguese, but almost at the same moment we remember that "when He putteth forth His own sheep He goeth before them". So we take courage. The first path leads through brush and tall trees to a small clearing, which when we have reached it, reveals a row of small mud houses with roofs of palm leaves. At the door you clap your hands sharply and suddenly the faces of man, woman, and two small children appear at the window. The first house is home to a man and

the contents of the home. The floor is mud, and practically the only articles in the front room are a chair and hammock. A toothless, haggard, old woman responds to our clapping, and later a small waif of a girl. However, the news and invitation are well received and a promise to attend the service is given. Unlike many Brazilian promises this one is kept, and again we thank God and take courage.

For months we have been wanting you to meet "our lady of the soup kettle". The lady of the soup kettle! Yes, the lady of the soup kettle. Here in Brazil, we don't have hot-

dog stands or pop stands but we have one or two things that play as important a part in the lives of the Brazilians as hotdog stands do in the lives of some Americans. Our lady of the soup kettle waits until the heat of the afternoon has almost passed, about the time when the children come out to play on the

where we can look up and find—our lady of the soup kettle. You smile inwardly at this strange looking specimen of humanity. She is scarcely four and a half feet tall, almost that wide, with a shock of kinky black hair cropped close to her head, but with a face as jolly and roly poly as some of our pic-



The Redman Home where we hold the Tuesday night meeting.

streets and the ladies stand in their windows, Spanish style, calling out to passers-by or visiting with the next door neighbor. She takes her place on a bench behind a large black, iron kettle and presides over it in queenly style. The concoction she sells *could* be delicious if we had the courage to taste it, but it would really take courage since it is a mixture of starch, tapioca, green leaf, and fruit juice. However, since the rains have begun you will not find our lady at the soup kettle for she has been stricken with a severe attack of rheumatism and has been unable to walk for six weeks. During the time you have been listening to her story we have been walking along a grassy road, and now it is time to walk through the brush to a ramshackle dwelling whose whole first floor consists of four poles at the corner of the house with no side walls. The second floor has been constructed a trifle better for the roof and side walls are made of palm leaves. As we approach the house three or four dogs rush out at us but are soon called off by two negro women who are busy sewing on the ground floor. We enter into a conversation with them, inviting them to the service, offering tracts, and are preparing to leave when a voice from above calls out, "Who's there?" One of the ladies volunteers the information that a lady is sick with rheumatism upstairs and so we walk over to the open side of the house

tures of Santa Claus. She tells us all about her troubles, accepts a gospel of John, and invites us to come back soon. Somehow there is a feeling of pity and of longing in our hearts as we leave her; pity because we know she is chained and fettered by sin, longing because we covet her soul for the Lord Jesus Christ.

After another short walk we come to a rather large, well built house, where we are received rather coolly by a Brazilian man. He is not interested and lets us understand it from the beginning. However, the wife listens and although we do not hold much hope of her coming because of the Catholic images on the walls of the home, she comes and listens at the entrance to the meeting place that night. But the high point of our visit comes when but a few steps away from the house, we hear the patter of bare feet on the path and a girl looking much like Topsy in "Uncle Tom's Cabin" runs breathlessly up to us and in subdued tones tells us she would so much like to come tonight but the master of the house will not let her. She tells us that she has heard before something of Christ and she wants to know more. She accepts with great eagerness the literature we have to offer and promises some day when she can get away from the house to pay us a visit at the mission. As we bid her goodbye, it is with praise in our hearts for at least one person is seeking the Savior.

From one little house to another we go stopping only long enough to get acquainted, and extend an invitation. In one house the lady is so blind she has to be guided to the door. At another one a mother shows us two little children who have been badly burned from upsetting hot coffee. In still another home we find four or five small children all suffering from worms so severe that their little tummies are distended to twice normal size. On a little farther and we find a couple who are both unable to walk, and to make matters worse neither can read or write. We leave a few words of testimony and on to the next house. Most of the men are home now and sitting lazily in front of their houses. In one house there are several hammocks and so many dogs that the stench fairly drives us away. The hour is growing late and we must return if dinner is to be eaten before the service in the evening. But the last call brings us to the end of a little path on the side of a hill where a woman, in a white muslin dress without sleeves, is slinging an axe with the strength and energy of a man. We clap our hands and at first she pretends that she does not see us but our persistency wins at last and she drops her axe and comes over to the fence. The first thing you would notice about her appearance is a long string of charms made up of saints and animal fur. Contrary to the usual reply upon being invited to the meeting she declines quite emphatically. When asked why, she says, "I cannot". At last we ask, "Is it because you are Catholic?" The answer is yes, and so we seek to show her that both Catholics and protestants need to know what the Scriptures contain. Her eyes twinkle, she listens courteously but her answer is always the same. She cannot read, she cannot write, and she has been told not to have anything to do with the religion of the "Crentes" or believers. Such is the sad state of so many we contact in this land. But we leave her with a testimony, a smile, and a promise to pray for her, and we take our way over the hills to the mission house, praying as we walk along that some fruit will come from the afternoon's work and the benches may be well-filled in the service that evening.

We trust from this visit with us you have at least a vague idea of the problems, privileges, and joys that are ours as we seek to "hold forth the Word of Life" in this needy place.

MERCADOS MEETING WITH GREAT BLESSING

Dear Prayer helpers and
co-workers:

How swiftly the time goes by as we look back over the work of this year just passed. Our last letter went to you in the first days of December. Since then the glorious Holiday Season has again become history and the wonderful blessings of God we had during this season still linger in our memories as high points in last year's efforts.

It was our privilege on Christmas night to again have our tabernacle packed to the doors with quite a few people who were not able to get in and had to go home disappointed. Among them I shall never forget an ex-atheist who was converted over a year ago and who has since been witnessing for Christ on a street-corner while selling newspapers. This man, who is quite old, took off his hat and I could see him try his best like Zaccheus to look on from outside the door but could not because of the people. Meeting him the next day he was all smiles and seemed so happy because he said, "Even if I didn't get in, many others did to both see and hear the Gospel story." We distributed some 450 bags of candy and small gifts to the children and adults that night and we also had 175 at our Yaqui Indian village where through the courtesy of our Grand Rapids friends of the Calvary Baptist Church we were able to give out 40 bags beautifully packed which they had sent us. There were many hearts made happy during these days and the Lord softened the hearts of many more since.

We had, during the last two months of last year made a special effort at making a general canvass of our Yaqui Indian Village through Mrs. Mercado and Miss Lynes with one of the mission boys helping while used clothing was distributed among them. They are certainly a very needy people materially and of course, spiritually. Working in co-operation with the S. W. director of Indian affairs we are endeavoring to catch the ear of Washington in an effort to give these poor Indians citizenship status as so many of them were born here and should be treated as citizens but they are not. We trust our dear friends will pray that God will help us not only to make them citizens of this country, a secondary consideration, but that we may be enabled to bring them to a

citizenship status in Heaven.

The Pentecostal Music Leader

Jaime was a young man with a desire to go places in the world and he left his native Philippine Island home and came to the United States some ten years ago to make his fortune. Being musically inclined he soon found himself playing for orchestras in dance halls, etc., and found himself going in the road to a Christless eternity without hope and without God. While in this condition he came in contact with some folk whom he thought were very religious who told him they would like to have him play his violin for their church. Wanting to be of service, without question he played for them and he liked their company enough to join their church and was soon leading an orchestra that was playing hymns and he learned to love the hymns although he could hardly stand the noise and the commotion that occurred during the services of his Pentecostal brethren. "I also took part in some of the noisy and so-called spiritual ecstasies, not because I believed in it but because I was the leader of the orchestra and I felt I must in order to continue in my position which I had learned to love. I also gave liberally of my income as a tither but when after having tithed my income and being asked point blank to tithe the proceeds of the sale of my lot I began to wonder and I soon discovered to my amazement that I had missed the mark and spiritually I was dead. I had not studied the scriptures for all of my time was spent in preparing the music for the services and I would also go out and bring in other musicians who like myself were ungodly men and who like to ease their conscience by playing in church and thus I had a large orchestra which attracted much attention but my soul was dissatisfied and I began to wonder why. I left the church without any trouble and began visiting all the other missions I could. In each mission I went to they told me if you don't like it here with us you could visit the other missions but don't go to Mercado's mission for they are rebels and independent and you don't want to go there. So I took their advice and visited everywhere else and finally not finding peace, I came here and the very first day the Lord spoke to my heart and I knew I had to study my Bible." It just so happened that day this young man came we were singing "Take it wherever you go" and all the people were raising their Bibles. It was a sight this young

Filipino had never seen. He had been with us but a few meetings when he was wonderfully saved. Jaime confessed to us that he wasn't the only one among these deluded people who go through the motions of Pentecostalism without any heart knowledge for the Lord Jesus Christ. He will now of course, help with his violin to the glory of God but he will not use it at all for the worldly amusements.

The Parsonage

Our brother Librado Romero and his family of six children and his wife have had to put up with three little rooms for over a year. This has been a problem which we prayed our Lord would solve for a long time and we are happy to report to you dear friends the enlargement of three more small rooms which will give our brother at least a breathing space are being completed. While we are still hoping we may remodel our office and print shop as soon as the parsonage job is finished, this is still a subject for prayer and we beseech you to help us pray to that end.

Baptismal Service

We had a wonderful baptismal service last Sunday and although it was only Jaime, the young fellow we mentioned and another man whose story I shall endeavor to tell you in our next letter our tabernacle was full and people standing as we buried these two with Christ in baptism. We had some visitors from the nearby town of Tempe and a couple from Miami, nearly 100 miles away. We want you to share our joy as we see the Word of God spreading away beyond the borders of our city and welcome these people to the house of prayer as one of them said, "We are starving spiritually and we like to come over and get a meal once in a while."

New Bible Class

A new Bible class in our Sunday School has been organized among the young married couples. It seemed as though Satan did not want this new class to begin at all and thwarted us several times in trying to start it but we kept on trying and finally two weeks ago it was organized definitely and last Sunday they had their first Sunday morning session with Mrs. Mercado as teacher and were very happy in the prospects for the future. The young married people who compose the class are very zealous for the Lord and we believe God is going to use them in

a mighty way this year. There are about twelve couples who are definitely interested in the Lord's work and they have prospects of about twenty more. We trust our friends will remember this Berean class in their prayers that God may use them mightily.

The work of the Bible classes in the outstations continues to be blessed of God and in the new Camp field where Mr. and Mrs. Byars are working a number of conversions have taken place. Three others of our outstations have these Bible classes and they need your prayers that God may use His Word in the hearts of these children who certainly need the truth of the Gospel.

WITNESS FAITHFULLY GIVEN TO JEWS IN ST. LOUIS

1030 Hamilton Ave.
St. Louis, Mo.
March 5, 1941.

Dear Christian Friends:

"If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified." I Pet. 4:14. We missionaries to the Jews certainly have the right to claim these promises, for we are often reproached for the name of Christ, and He is evil spoken of by them. We are happy, and the Spirit of God is the only one who could enable us to keep on going to these people, with love and compassion for them in their blindness to that which God has for those who put their trust in the Lord Jesus Christ.

Carl and I made calls on Market Street last week, it was snowing so hard there were no customers in the stores, so it was a good time to visit the Jewish managers. I don't think I have ever heard, "I'm not interested, I don't want it", as often in so short a time. The last call we made was in a pawn shop; some time ago Mildred and I went in the same shop and the man took me by the arm and was going to help me out but he started asking questions before we reached the door, so we had the opportunity to give him the gospel message. This time he would not listen at all, he told us what he thinks of us for coming into his store to tell him about our religion and asked how we would like it if he came to us to tell us about his religion. We told him that is exactly

what God expected of the Jews and they have failed to do it. He became excited and said please not to talk to him, he didn't want to discuss it at all. Thank God they are not all like that; we had a long talk with a woman in a Variety store. She took the literature we gave her and said she would read it. We asked her if she is interested in the things of God. She said she is an orthodox Jew and believes in one God. In the course of our conversation she said there is one question that puzzles her: Why do the Gentiles hate the Jews so much? We didn't answer her question at once, but I told her that I, also have a question that I would like to know the answer to: Why do the Jews hate, so bitterly, a Jew who becomes a Christian? Her answer was, "The Jews don't want the Jewish race to die out, and when a Jew marries a Gentile their children are not Jews." I explained to her that who a Jew marries has nothing to do with their being a Christian, it is accepting the Lord Jesus Christ that makes Jew or Gentile a Christian. She said she doesn't know why they should hate one of their people who accepts Christ, but she remembers when she was a child, hearing her mother and other Jewish women talk about a Jewess who became a Christian, and had a mission to the Jews here in St. Louis, how they hated her and if it hadn't been for the law they would have stoned her to death. Her father went to the mission meetings and her mother was so angry she would have whipped him like a child if she could. She said she believes that Jesus Christ, she used that name for Him, was not just a man, if he had been somebody would have overthrown Him long ago, and besides God would have stopped the worship of Him as God by so many millions of people, God would have taken the thought of Him from their minds. She said, "Personally, I believe what you say about Jesus." Pray for her salvation.

Mildred and I called on Celia Rubin, the Christian Jewish woman, who is in Seventh Day Adventism. We praise God for the way He has shown her from the Word that some of their teachings are not true, in fact about all their teaching she does believe is keeping the Sabbath. Her reasoning is, that is one of the ten commandments since we keep the other nine, why not the tenth. We have shown her the Scriptures that Christ is the end of the law for those who believe, and that the early church met on the first day of the

week but she hasn't seen the truth as yet. Pray for her. She is a real Christian and wants to please God in all things.

We thank each church and individual for their prayers and gifts for us, that we may give our time to proclaiming the Lord Jesus Christ as the only way of salvation to both Jews and Gentiles.

Yours in His Service,
Mary Dowding.

NEWS FROM THE NEW ENGLAND FELLOWSHIP

By REV. D. W. MOFFAT

The New England Regular Baptist Fellowship had another one of their inspirational gatherings in the Storrs Ave. Baptist Church, Braintree, Massachusetts, D. W. Moffatt, Pastor, on Saturday, February 22, 2:30 P. M. to 9:30 P. M.

A large company of young people, also older ones, came from far and near.

Hubert Swetnam was at the piano. Hubert is one of the greatest piano players of Sacred Music in the state. He is a student at Gordon College, and has a wonderful testimony among the young people.

After a devotional season, Brother Frank G. Hageman, the radio preacher from Quincy, Massachusetts, took the service. All present will long remember his message from Luke 15:22, "Bring forth the best robe and put it on him, put a ring on his hand, and shoes on his feet." He pictured the robe of righteousness furnished by our Father in heaven, the ring as the Holy Spirit encircling us and shoes for service for Him. Praise the Lord for such a manifestation of His presence—a real pentecostal season. The audience just sat and wept under the power of His presence in our midst. Brother Clayton Gray of Lynn, Massachusetts, followed with a glorious message on the security of the saints. He was also under the power of the Holy Spirit. Testimonies followed, and what testimonies. Friends came to hear Brother Hageman, but stayed until after the evening. They could not pull away.

The ladies of the church furnished a lunch and we had wonderful fellowship. By the way, the church building has no kitchen or dining room. Our fire is on the altar.

Rev. William M. Strong, of the Sudan Mission, took the evening service. He showed pictures of his work in the Sudan. The building was filled to capacity.

FLASHES FROM FOREIGN FIELDS

GOD HAS WROUGHT THE IMPOSSIBLE IN AFRICA

Dear Friends at Home:

Well the time is up again to let you folks hear from us, as it is some time since you received our last letter. Letter-writing these days is not very encouraging since it is so uncertain as to when our letters reach you. If our letters to you are as far apart as yours to us we feel sorry for you. We receive very little mail. Undoubtedly it is being held up somewhere. We shall keep on writing however, hoping that at least some of our letters will reach you, even though it may take a long time. Some time ago we were delighted to hear of two Belgian boats that were scheduled to make regular trips between Matadi, West Africa, and New York. Three of our missionary couples were due for furlough and were able to go on the first boat. They paid only \$250 each on the boat. Five others who also were due for furlough tried to arrange passage for the second sailing, but when they were almost down at the coast they were informed that the scheduled trips had been discontinued. They had to stay at Brazzaville about 6 weeks and then proceed to South Africa to get a boat from Cape Town to New York. Things are changing so much these days that a person cannot help but rejoice that there is at least one FOUNDATION that remains firm. We are glad that we don't need to plan for any furlough yet for a long time. When that time comes, should our Lord tarry, we hope things will have returned to normal.

Yes whether we believe it or not Christmas will soon be here again. It doesn't seem possible. Time is flying by like a swift current. It would be nice if a person could run home just for the Christmas holidays but since that is an impossibility we shall be so content to be where we are. This will be a sad Christmas for untold millions of people. Our hearts go out so often to those poor and suffering over in Europe where so many lack shelter against the cold of the winter, lack of food, loss of loved ones, and no knowledge of HIM who came to take away our sins and bring peace to our souls, only a dark future to look

forward to. How things would change if they knew HIM whom to know is life eternal.

We here at Crampel have every cause for praising HIM for having kept us and blessed us with all spiritual blessings in heavenly places in Christ.

Due to the unrest at home we have been able to spend more time on itinerary work this year than we ever did before and it has been a great blessing to our own hearts as well as to the natives. A good number have been converted and joined the village baptismal classes and the work goes forward about as well as can be expected. The power of the witchdoctors is being broken gradually and some have confessed defeat and been converted. We have also organized five native churches during the year so we now have six in all. To HIM alone be all the glory. The church here at Crampel has also taken on three more evangelists during the year, beside one that was loaned to the Jeannettes at Morouba to help in their good work. Next spring should the Lord tarry there will be three more to send out that will have completed their two-year Bible course. We are so grateful to God for this as there are so many fields that stand open waiting for the Gospel of peace. The Spirit of the Lord is working in the hearts of our people and it gladdens our hearts to see it.

We were up to Kabo (80 miles north of here) some time ago to examine some twenty-four converts that confessed Christ about two years ago. Kabo has been an exceedingly hard field ever since we sent an evangelist there about five years ago. But things are different now, praise God. The majority of the people there belong to the Ngama tribe. They are big and husky, and soaked in heathenism, witchcraft and idolatry, and as a result they were very independent and hard to reach. The evangelist asked us on several occasions to remove him from there as he felt it was useless to remain any longer. The converts referred to above were from a little Mandjia village and there was always a friction between those two tribes. We encouraged him to stay on as we were praying and hoping that a change would come soon.

About a year ago they almost drove him from there. They killed

his dog and threatened to fight him if he wouldn't leave. One day he sent word for us to come as he could not stand it any longer so we went up there. After supper we called the big chief who seemed to be the leader of the opposition. When he came he was quite drunk and so were his body-guards. When I asked him what the trouble was he replied that ever since the evangelist, Boymandjia, had come to their village with the Word of God, there had been no babies born. They must, he said, have their medicine or else the village would die out. Since the Word of God, which the evangelist had brought, spoke against such things they felt that the only way out would be for him to leave. I told them that he was there by official consent and that they really were not the ones to determine as to whether or not he should leave. Then the bodyguards began quarreling with the evangelist, so we had to tell him to leave or they might have started fighting. There was a one-eyed medicine man who was behind all this trouble. The evangelist had preached some against the evil of witchcraft and medicine, etc., and that had caused him to lose a good deal of his popularity and that was where the trouble started.

When we came there this time we arranged for meetings in these two Ngama villages two evenings in succession. It wasn't hard to see that the Lord had prepared their hearts for the testimony and the reception we had was surprising to say the least. They were so grateful for our coming and when I asked them if they wanted us to come again the next night they all answered "Eh, ani ye da" (yes we want you to). Since then many Gospels of John have been sold among them and not so long ago we were told that on one Sunday morning over 200 Ngama people were at the service in the chapel. Several have also confessed Christ. And the chief mentioned above has asked for some one to come to his village daily and teach his people how to read the Word of God.

You friends at home who have been praying and sacrificing so much for this work will rejoice to hear this we are sure so we thought we would tell you about it. Keep on praying and our faithful God will answer our every prayer.

"Peace be to the brethren, and love combined with faith, from God our Father and the Lord Jesus Christ. May Grace be with all who love our Lord Jesus Christ with perfect sincerity". Eph. 6:23, 24. (Weymouth).

Fort Crampel,
Oubangui-Chari,
French Eq. Africa.
N. G. Pearson.

FLORENCE SUTTER AND INEZ MILLS ON WAY TO BRAZIL

S. S. Telamon,
15 hrs. out of N. Y.
Feb. 12, 1941.

"Faithful is He that called you Who will also do it". I Thess. 5:24.

Dear friends in the U. S.:

Truly Florence and I have had ample opportunity to prove this verse in the past week. Due to a physical condition in years gone by, Flossie discovered that there must be further medical tests made, which meant a great many anxious hours and added expense. Also the consul informed me that the visa which I obtained last fall had run out in January so I must produce a whole new set of papers for a new one. Of course it was not possible to do this in so short a time. I told him my circumstances, and while I talked with the Lord, the consul and his assistant talked together and decided to let my papers go through again providing I made out a new application, secured three more passport pictures and paid another four dollars. This was all very easily and quickly done.

The Booth Line which has rented this Dutch boat, allows only 20 cubic feet for baggage, however, when I asked what the excess charges would be, the man said: "Did they say that you had excess?" My answer was "yes" and he replied "You have no excess", "We could make plenty of money on you, but why do it? We have lots of room, and you only do this once". I didn't tell him that we expect to return in three years, anyway we are hoping that our baggage will not be so heavy the next time.

The S. S. Telamon left New York about 7:30 P. M. last night (Feb. 11). The water was very still and the moon was shining beautifully. This A. M., after a somewhat rolling night we awoke to find the sunlight streaming into our room, and the

water no rougher than I have seen it at times on the Great Lakes.

Captain told us that we could not possibly get SEA SICK on such a calm sea, NEVERTHELESS, call it what you will, Flossie fed the fishes their first meal this A. M. All the ship's officers are Dutch, but the Captain speaks very good English. We are the only two women aboard. There seems to be one other passenger. We eat with the Captain and the meals are wonderful.

The ship is due in Newport News, Va. around 10 P. M. tonight. We expect to be staying in a hotel there at the expense of the Booth Line; and if the coal for which we are to stop, is all on, we shall leave Virginia tomorrow night. The Captain says we are lucky to have such nice weather but we know that it isn't luck, for our wonderful Lord is answering prayer. It was hard to leave those who are so dear to us behind; but, as one of the nurses in the N. Y. hospital said to us "The ties are not broken but stretched". Captain tells us that he has not been home for a year due to the war, and that we will have black-outs aboard when we get in the vicinity of the West Indies because a German ship might be near. One of the officers has been aboard four different ships between the United States and England that have gone down and the Captain told him he hoped it wasn't a custom.

In face of all this we are two of the happiest people on earth I'm sure because of the peace He is giving us in the center of His will. Will those of you who are our prayer helpers remember us in our testimony before these men? They are very kind and gracious but not Christians. How glad I am that Mid-Missions made me wait until Flossie was able to come too, she is a real companion. We want to thank ALL who remembered us with notes, cards, and gifts, and especially those of our prayer-helpers. DON'T FORGET TO WRITE TO US when it is at all possible. You can never know, unless the Lord calls you to go far away, just what it means to hear personally from those friends who are left behind.

"The Lord hath done great things for us where of we are glad."

Sincerely in Him,
Inez Mills.

PONTIAC
MAY 12-15

KOHLERS TAKING OVER NEW FIELD IN PHIL- IPPINES

Bethel Mission
Malaybalay, Bukidnon
January 20, 1941

Dear Dr. Ketcham:

"For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." (Titus 2:11-14). This passage of Scripture is appropriate as we look forward to this new year. We praise God for all the blessings He has given to us in the past and rejoice in the knowledge that "Jesus Never Fails".

Our second Christmas in Bukidnon was a very happy one. Great quantities of heavenly blessing were evident in all of the programs. The first program was held on the evening of the 15th. The church was decorated with pine, banana stalks and coconut branches. Just at the last minute we put up some big poinsettia which grow profusely here. The choir of about 50 voices sat on the platform because the program was in the form of a cantata. It was a nice night so that the church was filled. There were at least 400 in the church some even coming from Casisang and Kalasungay. It was the old, old story of Jesus and His birth but, my, what new thrills and joy it ever brings. On the following Sunday morning we had a program by and for the Jewels. Lou Anne had a recitation to say. She knew it perfectly. When her name was called she went up on the platform with the help of Jene de Vries. She stood there about three minutes twiddling her fingers but said nothing. However, the people, all except her Mom and Dad, seemed to enjoy this message without words. At the end of the service all (about 300) were given bags of candy.

We also had the privilege of attending several of the barrio programs. We all enjoyed the service at Casisang which was held on Christmas Eve. On Christmas morning we went to Laguitas. You no

doubt remember in my last letter that I mentioned the worker of this church died. If you could have attended their Christmas program you would have seen how wonderfully the Lord has answered prayer. The church had to be enlarged to hold all the people. I believe that over 200 were there. The growth and spirit in that church has been a blessing to watch. After lunch in Laguitas we went to Bugcaon for their program. As we drove up to the church we saw four banana stalks placed in front of it. On each one was a big bunch of bananas. This was a good idea for when bananas are harvested the whole stalk is cut down. These bananas were ready to harvest so they merely used them temporarily for decoration. There was another typical decoration used in Bugcaon. They had a big star hanging above the platform. These stars are about three feet wide and made of bamboo and covered with tissue paper. They are used much as the holly wreath is used in the States. A good number were present here and all seemed to enjoy the program.

The meeting we had on New Year's Eve was similar to the one we had last year. The deacons had charge of the meeting which was held in the dormitory. The first part of the program was a contest among three groups—Sumpong, Casisang, and Kalasungay. Each group had to sing a song, give some Scripture, have a special number, and a resolution. They entered into this with enthusiasm. After this it was time for the service. I brought a brief message before the midnight hour and during the passing of the old year and the entrance of the new one we were at prayer. Rev. de Vries then brought the first message of the new year.

The Lord willing we will be moving to Talakag the first part of February. Our new mailing address will be:

Talakag, Bukidnon
Philippines

The housing question has been keeping us back. We made certain arrangements but they did not go through. Now we are trying to rent another house for as long as we stay there, or until the first house we planned to rent is completed, or until we build one of our own. By one of our own I mean a house that would be available for any family that may be stationed there. Of course one of our own would be the nicest, but we want to do the

Lord's will and what is best. There are several big questions regarding building: will it be a permanent center of work; and is it wise to build in the light of present conditions?

We thank you for your prayer interest in us and would appreciate it if you would please pray: 1—that the court case may soon be dispensed with; 2—for funds for salaries and travel for our native workers; 3—for our housing need in Talakag.

Yours in His love,
Robert and Grace Kohler.

ANOTHER INTERESTING STORY FROM THE GARLOWS

North Lakhimpur,
Assam, India,
January 1, 1941.

Report No. 11

Dear fellow-workers:

"God has the Old Year safely in His keeping,

The New Year dawns with hope
all fresh and fair;

We watch, our eyes the far horizon
sweeping,

For the first glimmer of the Day-
star there."

Some may think that the above, especially the second line, was never meant to be read at the beginning of 1941. With practically the whole world in a state of war, there are thousands that do not have very bright hope for tomorrow. Yet to those of us who read the prophetic utterances of the Word of God believingly, and read the increasingly startling events of these days in the light of the Scriptures, there is hope. Hebrews 10:37 gives the foundation of our hope: "Yet a little while, and He that shall come will come, and will not tarry."

The beginning of this New Year is the beginning of our second year in the land where He has placed us to witness. Indeed this second year "dawns with hope all fresh and fair", for the work that is before us. The services of the Christmas Season have brought much encouragement to our hearts.

The sixteen school children that live on the compound were free to go to their villages for the Christmas holidays, so we held a service for them Friday afternoon before Christmas. We had them memorize verses from the Old Testament

foretelling the birth of the Saviour and the entire Christmas story from the Gospels. We were pleased with their response and trust it will be only the beginning of much Scripture memorizing for them. Only one or two of them have Bibles of their own. We have a Scripture-memorizing contest prepared to offer them on their return this week, through which they will be able to earn New Testaments and Bibles.

It was quite an event when Sahib and Mem-sahib served tea to the native children, and you would have enjoyed seeing their expectant faces as they came to the bungalow after the service. We served the tea very daintily out of teakettles. Biscuits with guava jam, their own kind of cookies and Mem-sahib's cinnamon rolls with raisins and nuts caused many little eyes to be "larger than their tummies" and some had to go into pockets.

Christmas Day we did not have as large an attendance as when all the school children are here, but some Christian folks came in from other villages for the service, making a group of thirty. Following the service we joined them in a feast of duck "palou"—a rice dish. These folks eat rice twice a day and even Christmas dinner would not be a big affair if the main dish was anything other than rice. The natives ate from banana tree palms, but they served us on large brass plates. As yet we have not adopted their method of eating with the fingers.

After Robeson, the Miri boy who is attending Bible School, spent a few days of his Christmas vacation in his village, he came to the bungalow and we had a long talk. He wanted Jim to come to his village to baptize four of his relatives. Since being in Bible School he has witnessed to them in many ways, and these four had accepted the Saviour, but up until this time they had not had an opportunity to be baptized. Jim promised him that we would come the next Sunday. After Robeson had left I learned that the village was eleven miles from our bungalow. I knew we could not walk both ways and hold a service the same day; and since there are only two bicycles available, it looked like I would have to stay home. I was not happy about that—but then we decided it would be better to have more time with them.

We hired a bullock cart to take our tent and baggage and left late Friday morning. Although it was a long hot walk, we arrived in time

to have our camp pitched by sundown. The rivers are down now, so the sand made a clean spot for camp—cleaner than in a Miri village and not so many bugs and ants. The men, including Robeson, who did not know of our plans to come before Sunday, were away fishing and did not return until late Saturday afternoon, but the women and children did all they could to make us feel welcome, by bringing us the usual gifts of eggs and chickens. Saturday evening we gathered for a visit and planned our meetings for Sunday.

We learned that Robeson's father, Ekin, at one time lived near North Lakhimpur and attended the mission school. Rev. Mr. Firth had baptized him and later his wife, Aloti. However, they soon left the village near Lakhimpur and went out to live in Dirgha Miri Village which was not at that time contacted by missionaries. It is evident that they have not been working Christians, but now that Robeson has been attending Bible School his father and mother have taken a new interest and seem much in earnest to have their small village become Christian.

Sunday morning we had a service for two and a half hours, during which time the Gospel and the significance of Baptism was explained as plainly as we possibly could. The four that were to be baptized, gave evidence of knowing that it was the blood of Jesus that had washed away their sin. After the noon meal we all went to a quiet place in the river bed for the baptismal service. The immediate surroundings were not beautiful, but with the thickly-wooded first range of the Himalayas for a close background and a nice bright day overhead, it was ideal. After the singing of several hymns, reading of the Word and prayer, the four entered the waters of baptism to make a public profession that they had put their trust in Jesus to take away their sin. No longer will they trust in sacrifices offered to an evil spirit or some Hindu idol. These were not the first Miris to ever be baptized, but they were our first, and we know you will rejoice and praise Him with us.

In the evening we all gathered around an open fire on the sand and sang the hymns of praise that Robeson had taught them. We told them of some of the blessings we have in Christ and gave instructions for Christian living.

Tagam, Todu and their wives, Uloke and Mari; Ekin and Aloti all need your prayers. From outward

appearances none of them will make a Peter or a Paul, but our hope is that they all may be personal workers like Andrew. Ekin will gather them together for worship. He can read Assamese and Jim is going to outline some simple Bible lessons for him to use in the services. Not a big beginning, but one we are trusting the Lord to bless and multiply as His word goes forth among the Miris.

Your Missionaries,
Joyce and Jimmie Garlow.

NEW CHURCH ORGANIZED IN AFRICA

November, 1940
Kembe par Mobaye
Oubangui-Chari, A. E. F.

Dear Ones in the Homeland:

Again we come to you from far off Africa, the land of circles and curves. Straight lines and right angles, these two geometric symbols, are utterly foreign to anything African. Curves and circles are more like the flowing moods of Africa. She thinks and acts without sharp and sudden angles. She rounds her corners for space is unlimited here; she never leaps her obstacles on the path but turns aside and encircles them, for time seldom presses in Africa. So the native path winds in and out—I've never yet seen a straight one. We made a straight road from our mud house out to the main auto road, but we are having an awful time trying to keep it straight. All the native huts are round; it is just recently that some have tried to build rectangular ones—mimicking the white man. The native pot, most important household necessity, is round; their food, namely, "gozo" balls, are very much circular, and he eats his food with a semi-circular motion. The heathen dance around in a big circle with the circular drums in the center. The native song or lyric goes "round and round". They repeat the same thing over and over and you wonder when it is going to come to an end. In singing our hymns, I've noticed that they don't like any definite pause or break between stanzas—they like to run it all into one big stanza without a moment's pause in between. And often, they are shocked when it ends as they'd like to go on and on singing the same thing over and over instead of singing another hymn. It is most natural for them to begin the fifth (?) stanza when there are only four in the hymn. Talk about swing music!

This is where that "bird" (what's his name?) must have gotten it from for our modern, civilized America!

The African keeps the white man running around in circles too; as we often have to put on the Supreme Court garb or a Lawyer's robe to settle some very serious affair. These "squabbles" are often killingly funny but we have to be very serious, you know. The African has a canny way, a marvelous power, of telling his version of a fact without diverging much from the truth and yet conveying an altogether and entirely different meaning—a way of clearing himself and putting the blame on the other fellow. Often we need the wisdom of Solomon himself to solve the problem. It is good to have a good sense of humor. Such is the "Spice and variety" of missionary life. Each day brings circles of responsibilities and duties.

We have some good news for you! The latter part of September we had the rare pleasure of the fellowship of Mrs. Becker of Bangassou and while she was here, the Kembe church was organized. There are 28 baptized believers with 21 in good standing. They are precious black diamonds, still rather crude and unpolished but are in the processing. We have a goodly number, not included in the above, who have a faithful testimony and are waiting baptism. God has worked and is working in Africa. We are not always experiencing hill-top blessings, there are the valley experiences when our hearts are burdened and saddened by the lack of faithfulness to Him on the part of those whom He has bought with His precious Blood.

We want to reassure you, dear ones, lest you worry or become unnecessarily anxious about us here in Africa. As far as we know to date, there hasn't been a way opened for sending funds by mail, but the home office has been cabling funds to us out here. So we praise Him that our needs have been and are being taken care of.

It will be 1941 by the time you will have received this letter. Our thoughts will be with you during the Christmas Season. And we want to wish you all a very Happy New Year; it may be the last year for if the Prince of Peace comes, He will take us to where "they count not time by years, for there is no night there". How we long for His Coming!

As ever,
Yours, Looking for that
Blessed Hope,
Dick and Irene Paulson.

NEWS OF GREAT BLESSING AT FORT CRAMPEL

"Thanks be unto God for his unspeakable Gift." II Cor. 9:15.

Have you paused in the midst of the season's rush to think about the greatest gift ever given to man? One, which if accepted by you, means everlasting life which is the greatest earthly gift you can receive?

We here in Africa, not having store windows with all their pretties to remind us of the season (most of the stores which we do have here do not have any windows) and not having to rush along with the crowd, we are perhaps more fortunate in being reminded more of this "Unspeakable Gift." And especially as we see these black people, who know nothing of exchanging gifts, seeking to know this Gift which God has given for them. It thrills our hearts to know that God, even though it means separation from you loved ones and friends there, has sent us here to tell them about His love and about the One who can lift them out of their awful sin and superstition and place their feet on the solid Rock, Christ Jesus.

And as we see some of these trophies of Grace, how they love Him, and how they stand true in the midst of all the sin round about, it makes it all worth while. As I see how God has taken these ignorant (Ignorant in the wisdom of the world) men and women, and has been using them, it makes me think of Peter and John that "when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus." Acts 4:13.

And so I would ask you to pause not only once, but many times to send a petition to the throne of grace that God will continue to send out the great crowds on Sundays. For about two months now we have had 1,000 and over. Pray that we may point them to the Lamb of God that taketh away the sin of the world. And don't forget the "black kiddies" who are also coming in such large numbers to the daily classes. For two months we have had not less than 150 and sometimes over 200. Some of you who witnessed a few of us missionaries in a "native reading class" in your churches, may have some idea of what it might be to try to teach 150 to 200 children. Fortunately I have plenty of native

help as well as that of another missionary; we have the class divided into seven different groups. I wonder if you can imagine the confusion one day last week when it rained and we had to have six of these groups in the chapel, which holds about 600 people. In one place in front were about 70 boys and girls repeating one word at a time after me; then on one side of the room, right back of them, were about 30 little tots six years old and under, learning Scripture verses, and back of them a group of about six girls reading in unison. On the other side of the room, a group of about 20 boys; and back of them, without any space between, another group of boys reading another portion of Scripture, then back of them a group of advanced girls. All this reading was out loud and I say that it was a babel of voices; as some of you know I have a pretty strong voice, but I could scarcely hear my own voice.

And so pray with us for the building of a larger chapel. The place is cleared, stones gathered for the starting of the foundation, timbers being cut in the woods and plans being made for the building the Lord willing, when the rainy season is over.

Bertha Manuel.

DR. COZIER AND MR. EARNHEART TELL OF VICTORIES IN INDIA

Dear Friends in the Homeland:

It is with praises unto our Saviour that I write this Monthly Letter to you. This New Year is here for us to use in spreading the Gospel, and we pray that many souls will come to the Saviour before this year ends, and not forget the works of God. Ps. 78:7.

During the month of December I took the evangelists and went on tour and I want to give you the gist of our tour. We first visited a region named Sonai. We visited villages in that region and also one large market. We found that in these villages some were eager to listen to the Gospel and some did not want to. In the bazaar it was very hard to have a meeting, as there were so many that did not want to stand and listen. We gave out many tracts and sold several Gospels and praise God for that method of giving out the Word—we know that He will not let it return to Him void.

The next region was Babu. Here we visited two large villages, and at

one of them every man, woman and child came to listen to the songs and Gospel. They asked us to come back and tell them more. We also gave them Gospels and tracts. Some of the men were so interested that they brought their plates of rice and curry right out in front of us and ate their breakfast while we had the meeting. We taught the children to sing in their own language and I wish some of you friends in the U. S. A. could hear the children singing in Manipuri, and I am sure your hearts would be just as filled with joy as mine is. In the evening we visited the bazaar and gave out tracts. One group of young Manipuri men were sitting at the edge of the bazaar and they called me to come and talk with them. I had one of my evangelists translate for me, and then let them ask questions. After I had finished they all said, "We believe what you say and know it is the right Way, but our leaders will not let us accept that Way. First we must hear, and now that we have heard we will talk about Jesus and next accept him." Friends, that is joy unto our hearts to hear them talk like that, for Satan has had a hold on their hearts so long, but we know that the victory is the Lord's.

From Babu we went to the Inspection Bungalow at the Lala Bazaar in order to reach some villages we were unable to reach the first time we visited there. In order for us all to go to Lala Bazaar it was necessary to send two men by train. The Lord had His hand in sending men by train, for on the train the men met a Manipuri who accepted the Lord, and our men taught him the Word of God for two hours. He promised to come to the Inspection Bungalow and talk with me, but for some reason, he did not come: we did hear that the leaders of that region had been called together in his village. We do not know what the meeting was for, but we believe it was because this young man had accepted the Lord. Pray for him that through all the persecution he will have joy, and that peace might reign in his heart.

On Sunday afternoon we visited one of the largest bazaars in that region. It was at this place that I had a wonderful answer to prayer. I was standing in front of a Hindu temple giving out tracts and speaking to the Manipuris that would stop and talk. One young man avoided me and entered the gate of the temple without taking a tract. I immediately began asking God to speak to him, and to my amazement when

the young man reached the door of the temple he turned and came back to me. God had spoken to him and he asked me for a tract. He then asked me how to become a Christian—imagine my joy when he asked me that question, and even though I had asked God for his soul, somehow I did not have faith to believe that the prayer would be answered. I explained to him the way of salvation, and he readily accepted, and he said he was going back to his village and tell his religious leaders that he had found the True Way. He said he knew that Hinduism was not the right way and now he could never go into the temple and pray to the stone god. Isn't that a marvelous answer to prayer?

At the bungalow a young man came one evening and asked me to explain to him the Word of God from the beginning to the end; that was a hard and long task, yet I know that he was eager to listen, so I took the Bible, book by book and explained the high points in it. When I had finished he said, "I am going home and tell my father and mother that I am going to become a Christian." The next day we visited that young man's village, and to our sorrow this young man had been called away on business to a distant village. The father told us that he was interested in our religion and he wanted to send his son to us every time we came near there, for he wanted his son to learn all about the Bible so he could tell his people. We ask you to pray definitely for this young man and his father also.

In my last letter I told you about three young men who live near the Lala Bazaar bungalow and attend school. This time each of them expressed the desire to become a Christian and a desire to learn the Word of God. Their parents forbade them to become Christians, but they said, "If we learn the Bible, when we grow up and have a home of our own, we can become Christians and we will have the knowledge in our hearts." These three young men could be real witnesses for the Lord, so let's pray that they will not wait until they are grown to become Christians. The Lord may come soon and they need to be saved now.

As we were leaving the Inspection Bungalow, a tailor came to me and said, "I and my wife would like to become Christians, but my father lives with us and he will not let us. When he does, we will accept the Lord." We found that the general theme this time was, "When our

parents die, we will become Christians," and "If our leaders will let us, we will become Christians."

We also visited a Kuki village which had never heard the Gospel. We met the people in a bazaar and they asked us to come and visit their village. I gladly consented to go and the next morning early, we started out on the four-mile walk to the village through ditches, swamps, over hills, through one tea garden, and through jungle. As we were climbing the hill to the village, one of the boys said, "Here comes God." They had never had a white man in their village before and they said I was a god. I explained to them who God is and the plan of salvation. The headman called all his people together and about thirty were sitting around me and listening very attentively. After I had explained about our Lord, three young men accepted the Saviour, and the headman said if I would come and teach them more, all the village would accept Him. I shall visit this village in the near future and I ask your prayers as we go about the country like this, giving out the Gospel.

A leprosy survey is just now being made in our region by the Leprosy Officer of the Assam Government and by the Propaganda Officer of India for the British Empire Leprosy Relief Association.

Barney and Rachel have moved into their new bungalow and I will soon have it finished: and NOW Jewell wants me to start building his. He has enough money on hand for the foundation by using the last of the bricks made with a gift some three years ago by Mr. and Mrs. H. A. Dahlquist of Traverse City "for your hospital or any other work you think best." No further money for a hospital has been received, and Dr. Burrows has begun doing major operations in an old bamboo shack I used for storage of building material!

A letter from Sanaton about a month ago said he was preaching and teaching a school in a Kabui Naga village in Manipur State. Nipamacha is our second Manipuri baptized convert and his conduct and progress highly commend the Gospel. People in his village wanted to beat him, but when they saw him they just could not do it, we are told, for he was so much like his Master—when men were sent to fetch Him they just could not bring themselves to touch Him. He was told by one man recently that he must not preach when he is doing the leprosy survey work, but he replied, "I am

a Christian, and it is our custom to preach wherever we go." A few days later, that man (he had continued his preaching when he had no survey work to do) told him to preach if he wanted to.

Your messengers and fellow servants,

Dr. G. G. Crozier and
Jewell Earnheart.

MRS. ROSENAU AND CHILDREN HOME FOR NEEDED REST

Bronson, Mich.
Feb. 27, 1941.

Dear Friends:

Most of you know that Robert, Ronald and I have arrived safely in the United States after being over five months on the way home. Since traveling was impossible by the usual route, we were obliged to go way down by the Cape and over to South America. Trinidad was the only port we touched between Cape-town and Boston. Only two months out of the five were actually spent in travel. The other three were spent waiting for means of travel. Since all the ships are filled for months ahead, it was difficult to get sailings. Only cancellations are available for those who do not book a long time in advance, and one's chances at those are not very good either.

Mr. Rosenau came down the river with us to Leopoldville and spent a few weeks there with us. We used our camping outfit and thus kept expenses at a minimum. The change did my husband good, and he needed it, even though his real reason for coming that far was to put us on a boat at Matadi straight for the United States. Finding that impossible, we got booking on a coast steamer to the Cape. Happily my health improved some at Leopoldville, so Mr. Rosenau returned to the work at Sibut. After another month we started on our journey southward.

At Capetown another six weeks delay was inevitable. This was in temperate climate however, so it was beneficial in every way. A more beautiful spot could not be found. Fellowship with the Christians there was sweet. We stayed at the Andrew Murray Missionary Home where we were made a part of the happy missionary family, and the charges were only about \$2.00 a day for all three of us, covering both room and board. It was a joy to

see how quickly the boys picked up energy there and took on a healthy tan. If their food rations were a little scant, they more than made up for that on the steamer.

Now we are located at Bronson, Mich. We are living in two adjoining tourist cabins. The four boys have one of the cabins for their bedroom, and I have my room and our kitchen-dining room in the other cabin. There is no space to spare, but I think we shall be quite comfortable until school is out. We wanted the two older boys to finish their school years here. Robert and Ronald are now in school too, of course.

It was a joy to come home to find the older boys so well and happy in the home the Lord had given them during our absence. The Russells have loved them and cared for them as their own, and the Lord has blessed the boys with other loving friends too. How we do praise His name! We have not seen Eugene yet, but hope it will be possible for him to spend his Spring vacation with us. Where we shall be located after school is out is still a question. If anyone has any suggestions to make, please let us hear them.

I'm sure you will enjoy sharing with us some of the news brought to us very recently by air. When the letter was written, January 7th, the cotton market was just being held at Sibut. The prices were not so high this year, so the natives were not feeling so hilarious. They received so much money last year that everyone began working seven days a week in their gardens in an effort to get rich quickly. Many of the Christians thought they were doing God a special favor to stop long enough to come to the Sunday services. Others tried to pretend they were forced to work seven days and asked us to speak to the government officials about it. It was true that they were urged to, but the reply given them was, "You have had the French law concerning Sunday explained to you. Now when the fellowship around the Word and the Lord's table becomes precious enough to you, you will see to it that the law is enforced, and you won't need to ask us to do it either." It was difficult the past year to get workmen, as they thought they could make more money raising cotton. The worst part of it was that so little of the cotton money was spent wisely. Liquor was flowing more freely than ever before. This year's prices being lower may solve many problems.

For years the Bangui stores have been flooded with goods made in Japan. Ferd mentions "Made in Belgium" appears frequently now.

He had quite an unusual accident on his last trip to Bangui. It happened at about four o'clock in the morning, while it was still very dark and misty. He was going around a curve at fair speed when he noticed three antelopes beside the road. One of them was standing by the ditch facing the car. The lights must have blinded him. He jumped straight ahead just as the car was even with him. His head struck against the door of the car with a bang! The door was bent enough to break in pieces of the window glass, which was turned down. The antelope was as scared as the car was damaged. I'm sure it was another one of those times when Ferd wished the government had not called in all the rifles.

The language committee will be meeting again in March or April to begin the translation of the Old Testament into Sango. The stock of Sango hymn books is nearly exhausted, and the next edition will perhaps have to be printed in America instead of in France or England.

Before closing this letter we want to express our appreciation to all of you who helped by gifts or prayer toward our homecoming. I wish you might have seen how your quick response touched Ferd's heart. It assured him that his loved ones were coming home to dependable friends, and I'm sure it made his heart much lighter as he turned back to the field to continue his work for another year at least. Our hearts are rejoicing continually in the matchless love and grace of our precious Lord.

I forgot to mention that I had gone to the Mayo Clinic immediately upon arrival in this country, and they gave me a thorough examination. X-rays showed scars of ailments which had been, but were not present now. The doctors there said it would be impossible to determine accurately the condition of the upper part of the liver without feeling of it, and since it is under the ribs that is impossible, but even though part of it is hardened, the tests show there is enough of it still functioning to keep up the work for some time yet. They noted some heart trouble and a few other things, but nothing requiring an operation at present. They said the only part of the system for immediate concern was the nerves which are quite badly broken down.

Some have asked us how they should send gifts now. It makes no

difference whether you send them to the Mission Office, addressed to Rev. M. E. Hawkins, Main at Mishawaka, Mishawaka, Ind., designated for us, or directly to me here at Bronson, Michigan. In any case we are going to try to see that enough gets to the field for Ferd to carry on a full program, and we know the Lord will supply our needs here in some way too.

Yours in that blessed hope,
Ina E. Rosenau.

BLESSING RESTING UPON VENEZUELA WORK AND WORKERS

Tucupita, Venezuela, S. A.
February 13, 1941.

"The Lord hath done great things for us, whereof we are GLAD."

Dear Friends and Prayer Partners:

Although we are a little late with our letter this month we still want you to know how the Lord blessed in the services and Christmas concert. We also want you to know that He is blessing your part in the work in answering your prayers. We had our concert on Christmas Eve and those who had parts did very well. For a while that day we thought that we weren't going to be able to have it as it rained all day up until six o'clock in the evening. We had the concert on the corridor as we didn't have a room large enough. We built a platform at the end and decorated it, then we had the people seated in the patio and corridor. Not many outsiders came at first because of the rain, but before we were through we could hardly move around the platform as the people crowded in to see what the "Evangelists" were doing. At the end we gave all the brethren bookmarks which Miss Hege and Darlene had made. We also gave the children packages of candies and cookies—the cookies also were made by Miss Hege and Darlene. The main part of the program was a dialogue called "El Libro Sin Letras" or "The Wordless Book" in which the plan of Salvation was given very clearly. We are just leaving the results in His hands. We had the church room decorated with paper chains which the children had made, and we had two small toy Christmas trees. We also had a cardboard manger scene which seemed to attract much attention; the people called it a "nacimiento". Next day we had many visitors to see it.

This is the first thing of its kind that the people of Tucupita had ever seen. In connection with this Christmas a strange thing happened in the Catholic Church. Every Christmas before they have had a special mass for several days before, but this year, because they couldn't collect enough money they didn't have any masses. This is the first time that this has ever happened and it is also the first Christmas that the gospel has been here. We believe that the people have had their eyes opened; praise the Lord!

We want you to rejoice with us also over another answer to prayer. The believers are anxious to build their own chapel and have been looking around for a suitable site. We applied to the government for a certain piece of land and now everything is settled and the land is ours. Here is the marvelous thing connected with this; all around this lot people have been applying for land to build and no one bothered with this piece which was the only vacant lot centrally located which had not been taken; we believe that the Lord saved this land especially for the chapel. There was another piece of land connected to it which we should have liked to obtain, but that was already taken, however, since then the owner has been here asking us to buy it so we are just waiting for the papers from the government saying it is ours. This will give us a fair-sized lot for enlarging later. The brethren are talking of wanting to build a missionary house also at the side of the church; however this will come later. We hope to begin building some time in May this year. Another answer to prayer. We asked you to pray with us concerning a boat for river work; well, we now have one. Of course, it is not just what we had planned, but it is very serviceable. It is a curiara or native dugout about 30 ft. by 4 ft. We have an outboard motor for it. This is surely an answer to prayer. Mr. Hausser, our field counsellor had planned to build a sort of launch with an inboard motor. We had a boat fund but it was mounting slowly. One of the believers here was talking of his need of a boat for his business. He had a chance to buy a new motor from one of his buyers and a boat from another man, but couldn't buy them right out, so with the fund we had we went into partnership with him. Of course we didn't do this without much prayer, and we believe that the Lord has led. We see His hand working all along. We have named the boat

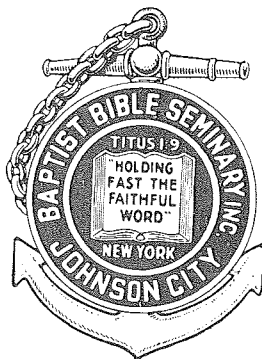
"Buenas Neuvas" or "Good News". We have made one good long trip in it already. We went to San Felix to meet our Field Counsellor, Mr. Hausser and his wife. Just one year from the time they landed in Tucupita to begin the work, they landed again; this time to see a great growth

in the work. When they left there were three who had accepted the Lord, now there are over 175. Praise the Lord. Next time we shall tell of our midnight ride to San Felix.

Your servants for His Sake,
Jimmie, Darlene and
Gertrude Mae Russell.

THE BAPTIST BIBLE SEMINARY

DR. EARLE G. GRIFFITH, Pres. DR. EMERY BANCROFT, Dean
DONALD B. STOWELL, News Editor



"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

Twenty-one students returned from the Mid-Missions Conference in the Hough Avenue Baptist Church of Cleveland, Ohio, filled and over-flowing with the blessings they had received from messages of those who had obeyed the command of Christ to go into all the world, and preach the gospel. Remember the members of our alumni in your daily prayers especially those laboring in the foreign fields. Also pray for the Seniors, who are graduating in June, that they may be led by the Lord to the fields that are white unto harvest.

"Special Speakers"

During the Ethical and Spiritual Life hour on February 19th, the students enjoyed the uplifting message of Rev. John Davey of the World Evangelization Crusade. As he spoke slides were shown of Australia, his birthplace, and of the West Indies where he is going as a missionary.

A short course in Hygiene and First Aid was started last month under the direction of Miss Owens, graduate nurse from the Wilson Memorial Hospital in Johnson City, and now a supervisor there. Students looking forward to missionary

work are very grateful for this new course.

"The Goings of the President"

Dr. Griffith and the "Gospel Ambassadors" left last week on an extended trip. Their first meeting was in Jamestown, N. Y. with Rev. Gordon Houser '36; beginning Sunday, March 9th, a week of meetings with Rev. D. J. Davies of Fairbault, Minnesota; and the week end of the 23rd with Rev. James Jeremiah '36 of Toledo, Ohio.

"Alumni News"

Mr. and Mrs. Myron Tripp (Andella Viele) of '39 and '40 have accepted a pastorate at Beaver Meadows, New York. May God give them many souls in this new field of service for Him.

Rev. and Mrs. Karl Smith '40 have been enlarging their field of service at Stamford, New York, so that they have need of additional help. Winston Maricle '40 has accepted their call for an assistant pastor. Pray that God will continue to bless their work.

"Senior Message"

THE ANNUAL MESSAGE published by the 1941 graduating class of the Seminary will be ready for distribution soon. The message "America Through the Window of God's Word" was penned by Rev. Kenneth R. Kinney, pastor of the First Baptist Church, Johnson City, New York. The foreword was written by Dr. Emery Bancroft, Dean. It will also contain pictures of the graduates and full-time faculty members; and a list of the "Messengers" with their addresses, who have gone from the Seminary in former years. The price is only twenty-five cents (25c). Order yours NOW from: The Seminary Office, Main at Baldwin Streets, Johnson City, New York.

GLEANNINGS

Edited by R. F. HAMILTON

"HELL IS NO JOKE"

"A court jester once asked a question that was the means of his salvation. Riding along a country road in old England, he called out jestingly to a country boy: "Lad, which is the way to Hell?" To which the boy replied: "Keep straight on sir, you'll soon be there!"

"A truer word could not have been spoken, at least so far as the one who has rejected the Lord Jesus Christ as personal Savior is concerned. We know that it's popular to deny the reality of future punishment for the unsaved but DENIAL in no wise nullifies its reality. Had it NOT been a reality, Jesus Christ need never have DIED but, to REDEEM men from SUCH, He: "Gave Himself a ransom for many".

"And, the way to HELL is the road that leads men AWAY from God. It is paved, not so much with VIOLENCE as with INDIFFERENCE, for HELL waits at the end of ANY life that is lived without God! What of YOU?"

—Bulletin

First Baptist Church
Johnson City, New York

FIVE OF THE GRAND RAPIDS FUNDAMENTAL BAPTIST CHURCHES entered a Sunday School contest beginning March 2. The five churches are: East Leonard Street, Woodward Avenue, Second Baptist, Calvary and Wealthy Street. We presume that this contest is to run through Easter, but we are not sure. A number of these churches engaged in such a contest last year with great profit to all of them.

A PROPHETIC BIBLE CONFERENCE was scheduled for the Berean Baptist Church of Grand Rapids, Michigan, March 30 through April 2. Prospective speakers were Max Reich, Rev. Fred Kendal, Rev. Moses Gitlin, and Rev. Mr. Haberer. The particular emphasis of the conference was on the Jew and his relation to prophecy.

THE FIRST REGULAR BAPTIST CHURCH of Kansas City continues to move forward under the leadership of pastor, O. W. Stanbrough. Fourteen new members were added to the church roll on Sunday, February 2, at which time

there was a record attendance at the church service, over two hundred being present. The church has grown so notably that additional peace is needed to house the work. They are praying for three or four thousand dollars in order to enlarge the present building.

Mr. and Mrs. Delbert Hall, on furlough from Mid-Missions in French Equatorial Africa, brought their membership into the church. A council was called on March 9 for the purpose of examining Brother Hall for ordination. We congratulate the First Church and her splendid pastor on their outstanding accomplishments since their founding.

THE WATERLOO BIBLE CONFERENCE ASSOCIATION held its 24th annual conference in the Walnut Street Baptist Church beginning March 2 and continuing through March 9. Dr. Alva J. McClain, well known Bible teacher, was the speaker.

A BUILDING CAMPAIGN is being launched by the First Baptist Church of Hobart, Ind. For a number of years this little church, which was a branch mission of the Central Baptist Church of Gary, has been meeting in a large upstairs auditorium which was an old opera house. The work has continued to expand under the capable leadership of pastor Harold E. Cole until it has become imperative that the church get into a building of its own. The church is busy investigating various possible sites for a new location. This will be a heavy financial load for the church so they need the prayers of all the brethren everywhere.

THE RIVERSIDE BAPTIST CHURCH OF DECATUR, ILLINOIS, engaged Brother A. G. Annette of Plainfield, for an evangelistic campaign which began on March 30. Pastor Carlson exchanged campaigns with Brother Annette by preaching for him in his church for two weeks beginning March 3. As yet we do not know the results of either meeting, but we trust that God was there to bless in both the services.

A member of the Riverside Church recently purchased and gave to the church three hundred new song

books, Tabernacle Hymns No. 4. The song books were dedicated at a special service on March 22.

THE FIRST BAPTIST CHURCH OF PANA recently purchased a beautiful Neon sign at a cost of more than \$200. The sign, 6 ft. high and 6 ft. wide, is suspended over the public sidewalk and readable in both directions. Over a rectangular sign containing the words, "First Baptist Church Welcomes You" is fastened a 4-ft. Neon cross and crown containing the words "Jesus Saves". The church and pastor have a real desire to advertise for the glory of Christ.

The Pana church has engaged Rev. John Jess for a week of evangelistic services beginning March 30 and closing April 6.

THE ILLINOIS ASSOCIATION OF REGULAR BAPTIST CHURCHES will convene in the Berean Baptist Church of Bunker Hill April 14, 15, and 16. Rev. B. G. Ham is the entertaining pastor. Entertainment is promised for all who desire to stay over night. Rev. Bob Mayer of Alton has charge of the music. Dr. H. O. Van Gilder of Portsmouth, Ohio and Rev. Paul Metzler, missionary from Africa, are the main speakers. Other speakers will be various pastors in the state.

A TWO DAY BIBLE CONFERENCE was held by the Baptist Church of Latham, Illinois on March 13 and 14. Rev. Fred Crown is the pastor. A number of near-by pastors were on the program which centered around the theme of "The Church".

THE BEREAN MISSIONARY BAPTIST CHURCH OF INDIANAPOLIS was blessed with an old fashioned outpouring of the spirit of God on the night of February 28. The ordination of Leroy Cleveland, a graduate of The Practical Training School, Bible School Park, New York, was being held that evening. The service closed like an old fashioned revival meeting. Pastor Ford Porter says, "We were right in our revival meeting when the windows of Heaven opened and God came down to meet with us. There were some forty who came forward,

some to be saved, some reclaimed, some to surrender their lives for different phases of Christian work, and some came to be baptized. We were there until nearly 12:00. A number of the visiting brethren said that it was the greatest service they had ever been in."

A rally for the young people of the church is being planned for Friday, March 28.

Already Brother Ford is lining up his program for summer activities and planning to make wide use of his trailer with the loud speaking equipment.

A four day missionary conference was enjoyed by the church March 20 through the 23rd. Missionaries from our various Baptist mission fields were on the program.

* * * *

THE FIRST BAPTIST CHURCH OF ELYRIA, OHIO, held a missionary conference March 23 through the 28 when missionaries from the various fields were heard. The conferences are the greatest things for missions that any church can undertake. There is always a notable improvement in missionary enthusiasm after the impact of a week of missionary instruction.

* * * *

THE EXECUTIVE COUNCIL OF THE G. A. R. B. C. met with the Thirty-First Street Baptist Church of Indianapolis, of which Robert McCarthy is the pastor. This good church gladly entertained the members of the executive council during the three days of their business sessions in their city February 11, 12, and 13. Public services were held in the Thirty-First Street church on Tuesday, Wednesday, and Thursday evenings. Fine crowds were present at all these meetings which members of the council addressed. The council greatly appreciates the hospitality from not only the entertaining church, but also from some of the other churches of the city. For the first time within our memory, every member of the council was present. The council discussed many items of great importance to the welfare of Regular Baptists, a fuller report of which may be found elsewhere in this issue.

* * * *

BILL HEADLEY SAYS

Several years ago, the Literary Digest described a terrible tragedy that occurred in the Post-office at Easton, Penn. On the counter near the parcel post window lay some innocent looking packages, one of which was labelled "Perfume", another "Desk Set", and still another

marked "Clothing." These packages being uniform in size and shape, caused the clerk out of curiosity to proceed to open one of them. He snipped the cord, unwrapped the paper, and then loosened one of the latches on the box. Immediately a shattering blast rocked the building, mortally injuring this clerk named Werkheiser, and another by the name of John B. House. Both of these men died within a few hours. Upon investigation, it was discovered that each of these neat boxes contained a jam jar filled with a powerful explosive.

Changing sin's label does not change its deadliness. To mark a bottle of strychnine, "Essence of Peppermint" instead of "Poison" is to add deception to danger. The milder we make the label, the more dangerous we make the poison. Sin is deadlier than strychnine, and more destructive than the highest explosive known to man. It wrecks careers, blasts lives, ruins characters, murders promise and hope, and eternally damns the souls.

Young folks, cease looking lightly upon this devastating enemy which God's Word labels "sin." Our precious Saviour died to pay sin's penalty, and He now lives to strip it of its power in our lives. Surrender completely to His sway over your heart and life, and then "sin shall not have dominion over you." Read Romans 6:11-18.

From Gary B. Y. P. U. Paper.

* * * *

THE LONG DAY OF JOSHUA

This is perhaps the most frequently used argument which is directed against the authority of the Bible.

Professor Totten of Yale includes the following story in one of his books:

A fellow-professor who was an accomplished astronomer, made the strange discovery that the earth was twenty-four hours out of schedule. Professor Totten challenged this astronomer to begin at the beginning of the Bible and read as far as need be to see if the Bible could account for the missing time.

Upon coming to the account of the long day of Joshua, the skeptical astronomer rechecked his figures and found at the time of Joshua there were only twenty-three hours and twenty minutes lost. This was enough to convince the man that the Bible was not the Word of God, because here was a mistake of forty minutes. However, Professor Totten pointed out that the Bible does not say twenty-four hours, rather "about the space of a whole day."

Reading further, the astronomer found in Isaiah the thrilling story of King Hezekiah, who was sick unto death. God, in answer to the king's prayer, had promised to add fifteen years to his life. To confirm the truth, God sent Hezekiah out to his court to watch the shadow of his sundial turn back ten degrees. Ten degrees on the sundial is forty minutes on the face of a clock.

When the astronomer found his day of missing time thus accounted for, he laid down the book and worshipped its Writer, saying, "Lord I believe."

From Gary B. Y. P. U. Paper.

* * * *

"ASLEEP IN JESUS"

This phrase taken from a song ordinarily sung at funerals, may be applied also to the churches that have lost their zeal for the Lord's work. So comfortably installed in the building that the Lord has given them; so perfectly satisfied with the grace of God to them in Christ Jesus; so safe and secure for time and eternity in the arms of the One who never sleeps, that the bulk of the members of the churches have taken as their theme song, "Anywhere with Jesus I can go to sleep."

Paul found a similar condition in the organized Church in Rome, so the trouble cannot be classed as modern. Of that Church he says, "—it is high time to awake out of sleep:" and gives a reason for so speaking; "—for now is our salvation nearer than when we believed." In other words he is telling the folk that it will not be long before the Lord comes for them, for, "The night is far spent, the day is at hand:" Romans 13:11-12.

If these things were true in that day, so long ago, how much more should the churches of to-day take heed and, "—awake out of sleep:" for have not 1900 years of the river of time flowed past the doors of the churches since Paul said, "The night is far spent"?

Certainly the Lord's coming is very near if Paul could reckon the night of sin and darkness of this old world as being far gone in his day. Another reason for the awakening is quite different. The above is personal, that the Lord will not find us in a stupor when He comes, the other is practical. This same Brother Paul writes to other sleepy individuals in Ephesians 5:14-16, "Redeeming the time for the days are evil." Evil days, urge the awakening of the churches' witness for Christ to lost and dying men.

—Rev. H. E. Cole, Hobart, Ind.

WHOSE WITNESS?

Every once in a while we are disturbed by the ringing of the doorbell. A young man or woman with a phonograph is at the door asking permission to play some records, mostly addresses or speeches by a certain "Judge Rutherford." They call themselves Jehovah's witnesses. But are they? Do they witness to the Truth as it is in Jesus Christ our Lord, or are they the witnesses of another spirit? In this cult the vicious teachings of a "Pastor Russell" are preserved. Here is a brief summary of their denials. 1. It denies the Trinity. 2. It denies that our Lord was God before His incarnation. 3. It teaches that Christ was a created being. 4. It claims that by incarnation He ceased to be a Spirit and became the second Adam. 5. His human nature, they say, was annihilated on the cross. 6. He did not rise in the same body in which He died, is another denial. 7. It claims the Man Christ Jesus no longer exists. 8. It used to teach that the Millennium would begin in 1914. There are other denials. How then can they be Jehovah's witnesses?

—Our Hope.

REVERENCE

One thing I know about Catholics and admire them for is their reverence for their churches.

The reverence Catholics do have for their churches must be remarkable because every Protestant who ever goes to a Catholic church always comes back talking about it.

It seems to me that the Protestant churches are getting a reputation just the opposite, and rightly so, because it is absolutely disgusting to think of how little reverence we sometimes have. I have been to several Protestant churches and I have found them all alike.

We meet in our churches a few minutes before program time and talk and laugh about almost everything in the world and scarcely give Christianity a thought.

Now, I don't mean that we should sit in our churches like statues and never smile or laugh, but what I am writing about is telling stories and jokes just to get a laugh when they have no connection with Christianity, skidding across the floor, running up and down the steps two at a time and all other actions that do not show respect for the greatest institution on earth—the church.

Christianity is a happy religion and we should wear our smiles, but on the other hand Christianity is not

a comedy, our churches are not theaters or night clubs.

The very moment we enter our church door we should forget outside interests and think on things eternal, or business relating to the growth of our churches. We should not use our churches for just a social meeting place.—Rip Rockie, an Asheville Citizen.—Clipped from Moody Monthly.

* * * *

HE WANTED ACTION

A Macon, Georgia, deputy sheriff, according to an Associated Press dispatch, held the following conversation with a Negro who had come to him for official assistance:

"Boss, I want to find out who owns the house I live in."

"Whom do you pay your rent to?"

"Ain't paid none."

"How long have you been living there?"

"Nine years."

"Well, then, what's your trouble?"

"Boss, the roof has started to leak, and if the landlord doesn't fix it quick I'm a-goin' to move out."

Are there not church members in almost every congregation of this type? Folk who do not contribute anything to the welfare of the church, either by regular attendance or financial support. But—when grumbling starts—it is usually some of these people who either start it, or help it along after it gets started. They are the ones who know the trouble with the church is that it needs a new preacher, or the Sunday School superintendent is not the man for the job. Or, the class leader does not handle his job right. Of course these folk will not take responsibility themselves, but they certainly will "threaten to move out when the roof leaks."—*Evangelical Messenger*.

CARVIN'S CORNER

AGONIZE VERSUS ORGANIZE

The early church agonized while the latter church organizes. We have more machinery but little power. Today, the board room has taken the place of the upper room. The board room is crossing the knee and the upper room is bending the knee. Crossing the knee is discussing the problem and bending the knee is solving the problem. The former is man's wisdom and the latter is God's power. The *board room* spells Organize while the *upper room* spells Agonize. When the early church agonized, 3,000 souls were saved

through the preaching of a single sermon. Today we preach 3,000 sermons, or more, to get one soul saved. In 1937 I am told there were 60,000 churches in our land that did not report one conversion, which means there were more than two million sermons preached and not one addition to the church.

The church is looking for better methods while God is looking for better men. What the church needs is not more machinery, or better, not new organization or better, but men whom the Holy Spirit can use. Men of prayer. Men in agony of prayer. The Holy Spirit does not flow through machinery, but through men. God does not anoint plans, but he does anoint men. We announce we are going to have a REVIVAL. We should announce we are going to have a meeting. Only God can give a REVIVAL. We make our plans; we call in a strong evangelist; we flood the newspapers with our announcements. The organizations are all organized. We push the button and Lo, nothing moves. God does not flow through cold electric wires. God does not flow through organizations. God flows through agonizing hearts. When Knox cried out, "Give me Scotland or I die", God began to flow through the man. God does not count our prayers but he does weigh them and counts our tears. But we have so few broken hearted saints in agony of soul for the lost. It was a mark of disgrace for a Jewish woman not to have children. Oh, the soul agony. Read again the story of Hannah and the burden of her soul because she had no child. You will find the story in I Samuel and chapter one. Listen to her as she prays. She is agonizing with God for a child. God hears her agony and sent to her Samuel. Think of the multitude of Christians who have never had any spiritual children. They do not know what it is to travail in pain for a lost world. Think of the multitude of Christians who are so faithful to an organization but we know nothing of agonizing with God for a lost world. In the days of Cromwell they needed metal. A soldier told Cromwell there was a lot of metal in the statue of the saints adorning the churches. Cromwell said, "Good, we'll melt the saints and put them into circulation". Our organizations are filled with the statues of the saints; beautiful but lifeless. Oh, that God would melt us down and cause our hearts to be in agony and put us into circulation. Then something would happen.