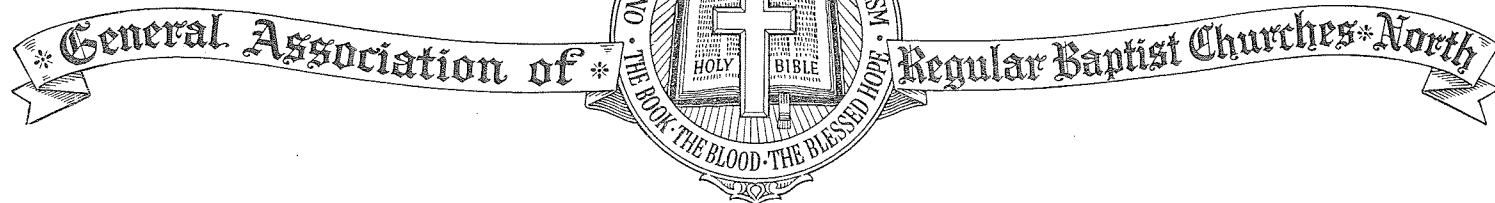


# The Baptist Bulletin



## THE MENACE OF THE COMIC MAGAZINE

By HAZEL F. TUNSTEAD

"I want to go with you!"

"Take me with you, or I'll do something bad!"

Thus a twelve-year-old boy threatened his parents. They did not take him as he wished, and when they returned from their evening's entertainment they found their home burned down and their son dead by his own hand. Investigation revealed that the boy had been a "comic" magazine addict, and had often acted the parts of the heroes and villains as he played about the farm.

Another little boy astonished his father when he asked: "Daddy, is it better to kill a man with a dagger, a blackjack, or a big dose of poison?"

Upon inquiring as to where the child had become familiar with these modern terms of the underworld, the father found the child had been reading comic magazines. His childish mind was confused as to the best method of getting rid of his friend—for some magazines seemed to use one method more than the others, yet all were successful.

These stories can undoubtedly be reproduced again and again in the lives of many American boys and girls whose minds are being crammed full of murder, kidnapping, torture, raw melodrama, tales of extravagant exploits in strange lands and upon other planets.

### *Phenomenal Growth*

The rise of the misnamed "comic" magazine has been one of the most amazing phenomena of the present age. Within the space of a few short years, one or two magazines of this type have been multiplied into 108 different publications; the circulation has increased from a few thousand to 12,000,000 copies a month. Figuring on an average of four readers to one copy (most children exchange their copies among their playmates), there is an aggregate reader circulation of approximately 48,000,000 each month!

Sold at ten cents a copy, these magazines

may be procured from any newsstand, candy store, drug store, magazine and novelty shop. Some might tend to minimize the harmfulness of this type of "literature," but let us be open-minded and examine the facts. Buy a few copies and examine them yourself; ask yourself, "Should I permit my child to fill his mind with this trash?"

Out of a pile of these papers, we shall select a copy at random. Forget the gaudy cover for the moment—we'll return to that later. Here is a serial strip. Let's follow the sequence.

A federal judge, because he does not receive an appointment which he desires, turns traitor to his country and smuggles aliens across the border. A young F. B. I. agent is put on his trail. After a series of breath-taking events and narrow escapes from almost certain death in a most horrifying manner, our hero lands the renegade judge in the penitentiary.

Well, you say, what's so harmful about that? Right and justice win out, the hero hands the villain his just deserts—what more could you ask? This is no worse than the hair-raising dime novels I read when a child, you insist. Ah, but you have overlooked something. While the forces of right and justice are overcoming the forces of evil, what has been going on in the meantime? A re-examination of this particular strip tells us that the child has been shown how to use a blackjack, how to hop a ride on a fast-moving automobile, how to rob and plunder, how to handle an automatic and a submachine gun. Moreover, it has held him his own judges, policemen, and jailers are not trustworthy, and that they can be "bought."

The evil effects of these prolonged brutalities cannot be dismissed by a final hasty triumph of law and justice. Many times this triumph takes the form of more blood-curdling scenes of murder, torture, and death.

(Continued on page 8)

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

By G. H. MOULDS

## *Chapter IX—The Controversy over the Missionaries*

(Continued from last month)

The successor to the Laymen's Inquiry was the Modern Missions Movement. It proposed to be a clearing house of information and promotion for those agencies and individuals interested in propagating the type of mission work advocated by *Re-Thinking Missions*. The various denominational mission boards were asked to list with the Movement any mission projects which were persecuted in harmony with the Laymen's recommendations. The Foreign Society announced to the Convention meeting at Colorado Springs in 1935 that in recognition of the publicity value of such a listing, the fact that certain Northern Baptist churches were "in hearty accord" with the principles and program of the Movement, and the truth that "nearly all of these principles of administration are in general harmony with the policies of the Board," it had been voted to recommend a number of projects to the Modern Missions Movement.

But in reality the Northern Baptist Convention had been none too friendly toward the Laymen's Report. The Boards had expressed disapproval of its plan of missionary unification, and certainly such a step was far beyond the horizon of the generality of Northern Baptists. However, abolishment of sectarian lines was on the heart of John D. Rockefeller, Jr., so much so that he discontinued his financial support of the Convention through the Unified Budget. On November 14, 1935, he made public a letter of March 7, in which he declared he would contribute in the future only to specific projects, "chiefly interdenominational or non-denominational in character, which interpret the Christian task in the light of present-day needs and which are based not so much on denominational affiliations as on broad, forward-looking principles of cooperation." He added, though, that he would be glad to have presented for consideration any such projects under the Northern Baptist Convention. W. H. Rogers sounded the keynote of the Fundamentalist reaction: Mr. Rockefeller was but arriving at the logical conclusion of liberalism,

and now the Convention would no longer need to compromise with Modernism in order to insure his support.

It was in 1935 also that the most notable protest against the work of the American Baptist Home Mission Society was registered. The Society maintained in Hammond, Indiana, a Christian center for under-privileged people, known as Brooks House. It was superintended by Rev. J. M. Hestenes, who was the Director of all the Society's settlement houses. In August, 1934, there had been some complaint about a protest meeting over the renowned Scottsboro Case that was held at Brooks House with the "Communist" Eugene Bechtold of the "communistic" International Labor Defense as a speaker. Then on January 4, 1935, the auditorium was opened to the Hammond Young Communist League to commemorate the anniversary of Lenin's death. Rev. Hestenes is alleged to have informed his critics that by the contacts involved in allowing such privileges to the Communists he was better able to help them to see the error of communism and the good of Christianity. The Fundamentalists retort that these contacts are precisely what the Communists desire, and are utilized by them to spread the contagion of their philosophy. The Hammond Communists admitted that Rev. Hestenes was friendly to them, but said he never failed "to buttonhole them to argue that communism is all wrong and that they ought to be Christians." Since Rev. Hestenes was retained, Fundamentalists wondered what would be the fruit among the other Christian Centers of the example of their director.

Such incidents are used by the independent Fundamentalists as justification for their total withdrawal from the Convention. The Pre-Convention Fundamentalists, however, have generally adopted a considerably more cooperative attitude in recent years. It may be epitomized in these few words written in 1938 by their leader, Dr. Earle V. Pierce, himself a member of the Board of Managers of the American Baptist Foreign Mission Society: "Our mis-

sions I know to be sound."

But if sound, they assuredly have not flourished of late as in former years. To illustrate that point it need only be mentioned that in 1933 the Foreign Society reported that the number of missionaries had declined in the course of ten years from 618 to 495. In 1939 the Society announced the number as further reduced to 360. There has hardly been a topic about which Northern Baptists have thought, spoken and written more than how to account for this amazing retrenchment. The major immediate cause, of course, is the diminution in the Society's income. The regular annual income as reported in 1939 was \$889,253.90. In 1933 the Treasurer listed receipts totaling \$1,159,193.21, a figure representing a shrinkage within ten years of more than half a million dollars. Contributions to the regular budget in 1927-28 amounted to \$955,854.88; in 1938-39, \$487,652.58. These few figures are sufficient to convey an acute impression that there has been a radical change in Baptist stewardship, and that untold suffering has consequently been visited upon the missionaries. Many have been called home; replacements have not been made; stations have been abandoned; added burdens thrown on those missionaries who remained on the field. It is not only the great American Baptist Foreign Mission Society that has suffered; the three smaller home and foreign societies have also experienced a curtailment of receipts. What's the reason?

Many would blame the depression, pointing out that for several years that fraction of Northern Baptist that regularly gives to missions has been forced to divert its gifts to keeping the local work going. That better times are now returning is indicated by the \$13,000 increase in receipts for 1938-39. Others point out that the decline began in the 1920's long before the depression and has continued steadily downward since; though they may now be some slight increase, they wonder if giving will ever return to the levels of two decades ago. It is felt that the cause lies in the hearts of the people—a

lessened passion and concern for the lost and an enlarged appetite for costly pleasures and luxuriant living. Still others claim the primary cause to be a loss of confidence in the orthodoxy of the Boards and the missionaries; they point out that the "faith" missions, such as the China Inland, not only held their own, but even prospered during the depression. Then there are others who while not discounting the havoc wrought by falling receipts and a rising cost of missionary living, would yet divert attention from the old-fashioned measure of effectiveness, the number of missionaries, and focus it on the increase in the native staff, averring that these are the more meaningful figures since the goal of missions is the raising up of native leaders and the building up of native churches. Because these native churches have grown during these difficult years, they have been enabled to make substantial contributions toward continuing the expansion of the mission enterprise. An added reason advanced for the decline in missionary giving is that missions have lost their appeal because of inclusion in an impersonal Unified Budget and because the pioneer work to heroically accomplished by friends and neighbors has been taken over by native leaders. Dr. John R. Mott, probably the foremost figure on the world's missionary stage today, in reviewing this decline, which is characteristic of practically all the denominations, accounts for it in the following fashion. (1) the world-wide depression (the basic cause); (2) increased tax demands; (3) extravagant standard of living; (4) multiplication of appeals for rival altruistic causes; (5) reaction from the World War and post-war drives; (6) loss of appeal through pooling of budgets; (7) such questionings as: are missions really succeeding? shouldn't home needs come first? (8) spiritual atrophy; (9) poor promotion; (10) lack of a challenging program.

Regardless of what is primarily among all these contributing factors, it is a truth that the independent Baptist "faith" missions have had astonishing success. They advertise as having less overhead expense, less organization, no dictation from the society, no Modernism on the field, and more personal contact with the missionaries. But the liberals inquire if these agencies are any more democratic than regular missions, and assert that they can only support so many missionaries by appointing inadequately trained individuals and

giving them poor equipment and low salaries.

The General Association of Regular Baptists (North), which is the largest organization of Fundamentalist churches that have withdrawn from the Northern Baptist Convention, early decided not to establish its own mission board but rather to throw its support to the independent Baptist missionary agencies already existing. The Association believed it un-Baptistic for the local churches to have authority over any missionary society. The General Association approves certain agencies and appoints two representatives to sit as advisory members of these societies. If for any reason it is felt that an agency no longer merits support, the Association simply removes it from the approved list, having no power of direct control over the affairs of any of these independent missions.

The largest work supported by the General Association of Regular Baptists is the General Council of Co-operating Baptist Missions of North America, better known as Mid-Missions. It was organized in the spring of 1920 to further the work of Rev. William C. Haas, who had been laboring for several years in the Ubangi-Shari district of French Equatorial Africa. Mr. Haas might have gone out under the Northern Baptist Convention, but the Foreign Board did not wish to incur the responsibility for sending him into a region where it believed no white man could live. According to its Constitution, the General Council purposed to "serve as a medium through which churches of orthodox Baptist faith, engaged in missionary work in Mid-Africa and elsewhere, may intelligently and efficiently co-operate and by such methods as are consistent with the absolute independence of each church." Its membership is made up of "representatives from churches of orthodox Baptist faith" who each year subscribe to:

"The full inspiration of the Scriptures, the eternal Deity of each of the three persons of the God-head, the vicarious sacrifice of our Lord Jesus Christ upon the cross, His burial and bodily resurrection, the 'blessed hope,' even 'His glorious appearing,' the absolute separation of Church and State, the independence of the local church and such other vital teachings as orthodox Baptists have uniformly confessed."

Contributors are encouraged to support the missionaries as directly as possible and are assured there will be no deductions from donations except on emergency. Home operating expense is covered by free-will offerings given to the President of Mid-Missions when he presents the work to the churches. Mid-Missions now has 140 missionaries on fourteen fields scattered over the globe.

*(Editor's Note: At this date now over 150).*

The Association of Baptists for World Evangelism (formerly the Association of Baptists for Evangelism in the Orient) also has the support of the Regular Baptists. Its missionaries in the Philippines, New Guinea, and Peru now number forty-three. The mission maintains four Bible Schools, a medical clinic and four dormitories; but has expressed its intention to keep property investments at a minimum and concentrate on pioneer work among the neglected tribes. Regular Baptists have put their seal of approval on two other missions: the Africa Christian Mission, founded in 1928 by Rev. Joseph McCaba in Niger Colony, with a present staff of seven missionaries; the Mexican Gospel Mission, Phoenix, Arizona, established in 1930 by Rev. Leonardo Mercado, formerly with the American Baptist Home Mission Society, he being assisted now by some seven workers.

The General Association of Regular Baptists is jubilant over the report given it at their Erie (Pennsylvania) Convention in May, 1940, that:

"If Mid-Missions alone, to say nothing of all the other independent Baptist mission agencies, grows in the next three years at the rate it has grown in the past three years, and the Northern Baptist Convention foreign board reduces its number of missionaries in the next three years at the same rate they have in the past three, at the end of this three year period Mid-Missions will have more Baptist missionaries in the foreign field than will the Northern Baptist Convention."

The four independent Baptist missions already described do not complete their number. Of the additional societies, at least one should be mentioned, the world Fundamental Baptist Missionary Fellowship. It originated in Southern Baptist terri-

tory, but now has a large constituency in the North and has located its central office at Chicago. It supports the East China Fundamental Baptist Mission, the French Bible Mission, and the Spanish Speaking Mission at San Antonio, Texas.

The controversy over missions has not wrought any great alteration in the character of the field personnel. Nor has it been instrumental in quickening missionary interest at home, other than among the conservatives. It has resulted in the establishment of a number of new enterprises in hitherto unoccupied fields. It is not for this writer to determine the net effect on Baptist missions of these new movements, i. e., whether the successes of the independent agencies outweigh the losses sustained by the Convention work. For that matter, the regular mission boards emphasize that despite their losses of income and of missionaries, the native work has expanded and the mission churches have increased in number and membership.

There is little question but that the world-wide missionary enterprise is passing through a period of profound transformation. The process is accelerated by an upsurging nationalism on a large number of the mission fields. As indigenous cultures are reemphasized and purged of "foreign" influence, the effect is necessarily felt in the mission work. Under such conditions it seems expedient to proclaim and propagate the Christian religion by more indirect and less obvious means, and to retain the natives' confidence by cooperating in all movements for social betterment. Thus Christianity may continue to have a foothold in these lands, may quietly but irresistably shape the ideals of multitudes who do not profess to be followers of Jesus, and may do something of good in ameliorating the lives of many. The liberals consider such a program to be the sole and sufficient justification of missions. Moderates will accept it as a temporary expedient. Conservatives wonder if their dollars so expended are really returning dividends, if in fact they are not serving to destroy Christianity by making men content with its externals. Missions today are laboring under many difficulties; they may be in need of a new revitalization.

(EDITOR'S NOTE: Next month Mr. Moulds deals with the story of the Social Action).

## A PROVEN FAITH

BY R. L. POWELL

James 2:14-26

(In view of the fact that the Pastor's sermon on the above text has created so much comment, and aroused so much interest, and in view of the request to publish same, we are giving the sermon *in brief below*. If further conference is desired concerning the subjects herewith discussed, we will be glad to give all necessary time to anyone who desires further light.)

"Faith without works is dead"—in fact, it never lived in the first place. Weymouth translates James 1:22, as follows: "But prove yourselves obedient to the message, and do not be mere hearers of it, imposing a delusion upon yourselves."

The whole realm of Christian experience is brought out in the response to this challenge.

There are three fields of experience where we MUST prove our faith:

1. We must prove our faith with-in OURSELVES.

We read in the Word of God, "So then faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17). This does not teach that we are to blindly accept a dogma, but rather that we are to experience faith. We first receive the Word, then we receive an operative faith through the ministry of that Word. That manifests itself as it works into and through our lives in a four-fold testimony, and we must have this testimony within our hearts if we are to have a proven faith.

(1) There MUST be the witness of the WORD. Any so-called Christian experience which is not founded upon revealed Truth—the very Word of God in the Bible—is very likely to be a delusion rather than a CHRISTIAN experience. Every born-again soul should have his salvation-experience securely fastened to some definite Word of assurance in the Book. That is the true center from which all lines of experience must be run.

(2) There MUST be the witness of the Spirit (Rom. 8:14-16; 1 John 3:24.) From these Scriptures we conclude that the witness of the Spirit must be added to the witness of the Word in order to make for a proven faith.

(3) There MUST be the witness of the love of God operating within

us. This is the evidence also of the presence of the Holy Spirit in our lives: "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. 5:5). We read again, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14). This seems to make clear that we are to find our assurance not so much in how we feel toward ourselves as to how we feel toward our brethren, if we are to base anything on feeling. But there must be the evidence of love to make for a proven faith.

(4) There MUST be the witness of a cleansed, enlightened conscience. Here we enter the realm of soul-satisfaction, peace of heart, based upon the effectiveness of the work of Christ in His atoning death. The sharp difference between ceremonial satisfaction and the soul experience in being cleansed from sin is shown in Heb. 9:14: "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God." In this realm we come back to the inner values of our text. We believe that a cleansed conscience has a joy and peace that is unmistakable in character.

Then let us see that every one who proves his faith to himself should have the witness of the Word, the witness of the indwelling Holy Spirit, the witness of the love of God in the heart, and the witness of a blood-cleansed conscience.

We must prove our faith *among our Brethren*.

2. This may be easy where there is no spiritual discernment, but there will be a real test where more than some outward show is required. But there are four witnesses whose testimony can not be refuted. Not even the devil himself can bring a charge that will stick, if we have these four witnesses to off-set what accusations he may bring.

(1) We must have the evidence of a righteous life. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." Then the writer shows how this thing operates, (quoting Weymouth's translation) "No one who is a child of God is

habitually guilty of sin. A God-given germ of life remains in him, and he cannot habitually sin—because he is a child of God. By this we can distinguish God's children and the Devil's children: no one who fails to act righteously is a child of God, nor he who does not love his brother man." (1 John 3:7-10.)

(2) We must see the evidence of merciful and gracious giving. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (1 John 3:17). "For the practical proof of it which you exhibit in this service, you cause God to be extolled for your fidelity to your professed adherence to the Good News of Christ, and for the liberality of your contributions for them and for all who are in need, while they themselves also in supplication on your behalf pour out their longing love towards you because of God's surpassing grace which is resting upon you" (2 Cor. 9:13-15).

(3) We must see the evidence of God-like forgiveness. If our Lord made any one teaching clear, it was the doctrine of forgiveness. Any one who says that he is a child of God and holds an unforgiving spirit against any one, he denies his faith. "Forbearing one another, and forgiving one another, if any man have a quarrel against any: *even as Christ forgave you, so also do ye*" (Col. 3:13). The surest way to destroy our testimony is to have bitterness of heart, regardless of the cause.

(4) We must see the evidences of the ministry of the Holy Spirit in producing the unity of the Spirit in our fellowships and services. "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2).

Then if we would prove our faith to our brethren, we should show our faith by our works: righteous living, gracious and generous giving, God-like forgiving and spiritual unity in fellowship with others.

The question may be raised as to whether or not we may not have to show our faith to the world. The world does not know what true faith is, and could not discern it if exhibited, hence it cannot be proven to the world except through material evidences. Any spiritual thing that appeals to the senses of the unregenerate, is not of the HOLY Spirit. The unsaved can see when faith produces material results only, and never spiritual evidences.

3. We must prove our faith to God.

Let no one arrive at hasty conclusions here. We know that God knows all things and therefore can need no proof of what exists in our hearts. Proving our faith to God is different from proving it either to ourselves or to our brethren; we exhibit it before God and exercise it to the delight of the Father's heart. It is not a revelation but a demonstration. God knows that we will do under tests but it gives his Fatherly heart great joy when his children exhibit the faith which he has bestowed upon them, especially so when all that the world can exhibit is fear. Divinely given tests are not to satisfy a doubt in the mind of God, but to satisfy a Father's full expectation in his children. When a gardener plants his seeds, he knows the laws of nature, but watch him as he visits again and again the place where he planted them. Then see his delight as the seeds come through. The father of a noble son fully expects him to succeed in the right direction, but what fulness of joy overflows his heart as he sees his son growing into the man he expected him to be. Faith is pleasing to God, "But without faith it is impossible to please him."

Abraham proved his faith to God, the proof being very largely an experience within the heart and life of Abraham, but much to the delight of God. God knew what Abraham would do, but he wanted to confirm that knowledge in Abraham. We know some things that we get a wonderful joy out of "proving" again and again in our experiences.

Enoch proved his faith to God by exhibiting his assurance on two points (1) that God IS, and (2) that God is a REWARDER. This so pleased God that God gave him the first "rapture of the saints" experience ever known to the children of men.

The phase of experience that most fully proves our faith to God today is in the complete yieldedness to His Spirit, to be filled, used, and blessed as the Father's heart of love would suggest. This is the highest joy of love in operation, and God is love. This is not passive yieldedness, it is Truth-inspired, Spirit-empowered co-operation with God in the salvation of a lost world.

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

## 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.  
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.  
H. O. Van Gilder ..... Portsmouth, Ohio  
A. G. Annette ..... Plainfield, Ill.  
Clarence Mason, Jr. ... Atlantic City, N. J.  
Carl M. Sweazy ..... Los Angeles, Cal.

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. S. Franklin Logsdon Chair-  
man  
Erie, Pa.

### 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 G. GRIFFITH

## Chapter 12—"The Pastor and Missionary Enterprise"

Scripture—Matt. 28:18-20, Acts 13:1-4

Fortunately this chapter need not carry an array of arguments looking toward the conversion of pastors to missionary interest. Nothing could be less common in evangelical circles than anti-mission pastors.

Our weaknesses as preachers are likely to be in the direction of limited information, faulty methods and half-heartedness or gullible acceptance of anything that wears a missionary label.

The most cursory reading of the New Testament would make one pro-missionary. It is axiomatic to say that the great commission makes the crowning objective of the church world-evangelism. The gospel excursions of the Apostle Paul and his co-laborers formed the very core of the book of Acts which is essentially all the New Testament Church History that we possess.

**A PASTOR SHOULD CONDUCT A SELF-INVENTORY.** Let every preacher-reader say to himself, "Am I vitally and positively missionary-minded? Am I thoroughly convinced that my supreme work is to glorify God by helping to spread the Gospel of His full, free, sovereign grace?" One may merely be going along with the tradition. One may be but acquiescing. It was once the custom in thousands of churches to have annually a chain of protracted meetings. Certainly a season of spiritual refreshment was much better than none but a perennial revival is much to be preferred.

**SOME HIGH-LIGHTS IN A LOCAL CHURCH MISSIONARY PROGRAM.** 1. There should be a central or general committee on Missions. This committee should be highly democratic and thoroughly representative. Needless to say that the pastor should be ex officio a member of this central committee. Frequently he will be expected to be the Chairman. The remainder of the Committee should consist of some member of the Board of Deacons; one member of the Board of Trustees; the Sunday School Superintendent; one or two others from the Sunday School; the head of the Senior Young People's work; the head of the Women's Missionary work; a member of the choir and possibly one or two persons chosen at large. This committee should meet frequently. It should take un-

der advisement the entire missionary schedule of the church and assume the initiative in educating the entire congregation in the support of sound mission projects.

The central committee should build a tentative missionary program covering at least six months to a year in advance. Many churches now have an annual missionary conference running for a period of days. During this time missionaries representing from many fields and other agencies are heard. This is an excellent plan. Other churches have a missionary or some missionary executive visit the church on an average of once monthly,—this also is a splendid arrangement.

The advantages of a central committee are that it can eliminate what is not desirable; it can give missionary guidance to the church; such a plan uniformly issues in an ever-widening missionary complexion and zeal.

2. Literature. Strangely enough people who have evil designs know the supreme worth of the printed page, while Christians are slow to see it. Any pastor desiring to have a church that is fervent in its interest in Christ's world-wide program will seek to have a sound Christian journal in every home in his church. Every well established gospel missionary agency puts out some kind of periodical. The people should be encouraged to read these. The magazine in which this article appears will in itself form a pastor's assistant of first calibre to create and widen missionary vision.

Missionary books still form an unexplored world. A visit in the average Christian home will reveal that the present generation of Christians know little, if anything, about the heralds of the Cross who have gone to the ends of the earth. Christians should be definitely counseled by their pastors to have at home the best in missionary biography. The nation feels that good citizenship embodies intelligence concerning the individual builders of this republic. Millions of Christians have sung, "I love Thy Church oh God, her walls before Thee stand" when they do not know the names of six of the brightest lights that have adorned that Church. We believe that the Chris-

tian young people of our church would relish the Gospel exploits of such men as—Judson, Morrison, Taylor, Livingston, Crawford, Brainard, Paton and others. A good slogan would be, "A missionary bookshelf in every home in our church."

3. Missionary Conventions. No movement gets far in this world without a frequent or periodic coralling of its forces in strategic centers. A pastor should educate his people in so far as it is practicable to go as representatives or messengers to these district general missionary round-ups. Any church that has the capacity as to building and hospitality facilities for taking care of a missionary convention or conference will do well to avail itself of the privilege. It is carnal utilitarianism for any layman to call attention to the money that is by that means withdrawn from the local work. Philippian Christians looked after the apostle Paul, a missionary, in the hour of his great need. His word to them was, "My God shall supply all your need according to His riches in glory by Christ Jesus."

4. Deputation agents. Few factors are so important in the growth of missions, as deputation work. People do not care for missionary intelligence by proxy. This explains why the stated missionary sermon by the pastor does not accomplish as much as is to be expected. Christians like to see and meet real missionaries who have come face to face with stark heathenism and paganism. A hair-raising story by a soldier is always better than one about a soldier.

We believe there is a great mutual up-lift from the visit of one who has seen service on the field.

Here the writer is disposed to toss in something in brackets. [The missionary who admonishes American Christians to forego pleasures and to sacrifice for the world-wide spread of the Gospel will need to be on his guard lest he be as "sounding brass and a clanging symbol." Lack of initiative, disregard of personal appearance, sponginess and impudence in the home, failure to cooperate with and assist the house-wife or mother, tale-bearing, seeking of personal advantages, these and other natural human weaknesses will more

than nullify any good that a pulpit presentation of the work done on the field may accomplish.]

5. Goals are advantageous. Some things about missionary work should be self-evident. It is plain enough that the principle of concentration in missionary support should operate. There are small churches that undertake the support in part of many missions as well as many missionaries. There are wealthy churches and wealthy individuals who can spread their gifts over vast territories but these are few. The average church should scan the horizon, locate a home, foreign and a Jewish mission work and support these liberally. Along with this it seems reasonable that there should be a clearly defined missionary budget with financial goals that the church will seek to reach each year. These financial goals can easily be advanced from year to year as God prospers the people or should He permit economic pressure to circumscribe their giving these can be lowered. A Christian or Christians will always go farther when there is a specific objective in mind. Stated differently, we are convinced that a church will do more for missionary work by setting out to actually raise \$500 or \$5000 depending upon its circumstances, than if it just agrees to give to missions, distributing its gifts on a pro rata plan. Wherever possible it is perfectly proper that a local church shall inform the agencies to which its missionary gifts will go, of the amount that the church hopes to raise during the course of a given year. This need not take the form of an iron-clad pledge to the missionary or the council under which he serves. If there is a shortage at the end of the year it will occasion no ill-will. All of us like to really know what persons are our partners in the things we are doing and what they hope to do. In business, in sports, in politics, in education, men and women have fixed goals, it should be so with reference to our local church's missionary program.

6. Sustaining home-base work. Several years ago it was discovered that a disproportionate amount of money raised for missions was being spent on American overhead. This aroused considerable resentment. At once churches began to contact individual missionaries and forward their gifts directly or to designate the entire missionary fund for actual field operations. Christians should never take an unreasonable view of things. Any

mission work of merit will have to have a home-base connection. This home-base connection means there is a maintenance of an office, usually a salaried head, stenographic employees, a treasurer, the publication and distribution of literature and the dispatching of competent persons to keep the work of the mission a lively issue among the churches. No thoughtful person needs to be reminded that all of this is costly but emphatically necessary and Christian. Any church whose funds are sufficient to maintain a missionary on the field should be sufficiently interested in the agency that sent that missionary out and credentializes him with the movement, exercising a definite interest in his life and work throughout his stay on the field, should receive systematic support as well as the missionary. As the number of missionaries increases on the field the burdens multiply and the expenses at the home-base become greater. The pastor of the local church is the one person who should not fail to see this, he should enlighten his people and lead them into regular support and generous support of home-base work. Those who are holding the ropes as well as those who are clinging to the ropes while they work, must be maintained. Check your missionary budget as to the proportion of home-base sustenance.

7. A record should be preserved. Financial reports and statements should be carefully and permanently preserved. Any written agreements between a given church and a given missionary or a missionary council under which the missionary serves should be filed in duplicate. Such records are often inspirational and sometimes are indispensable. Funds should be forwarded punctually.

OTHER FACTORS IN MISSIONS FOR A PASTOR'S CONSIDERATION.

1. Work outside his local church. A glance at any missionary roster will show that it takes more than the missionaries on the field plus an inner-circle committee at home to maintain the work in a state of health. Usually there is a council of several persons which meets annually or semi-annually. If a pastor is invited to serve on such a council and can adjust his own affairs to do so he should not fail to do so. Many a man in the pulpit is abundantly able, under God's blessing, to look well to his own work and lend a hand to others who need his help and value his counsel. In some instances this applies to laymen too. Many a pro-

fessional and business man and some others could in addition to fitting nicely into the local church program be of special use to some general gospel mission agency. To sit in a meeting, hear reports, meet missionaries, the incoming and the outgoing, to know the problems of the field will enable one to return to his own work with a heart-throb for missions that he could never have by any other means. It should be born in mind that one's name on a letterhead or stationery does not either do the work or pay the bills. This is a critical hour, it demands action. If a man is on a committee or council he should labor to be a real functionary.

2. Spiritual discernment. It cannot be expected of the masses of the people who make up our churches that they shall be apprised of all the doctrinal deflections of various groups or that they shall know the political subterfuges that operate under the name of religion and sometimes Christianity. But it is to be expected that the pastor shall know. It falls to him to keep the people clear that they may not be misled in the distribution of missionary gifts. It is the pastor's solemn obligation that the "missionary dollar" shall contribute to the spread of the same Gospel that is spread by the "local expense dollar." A preacher can create a sense of responsibility on the part of his congregation to see to it that every investment they make in missionary work shall be on the basis of doctrinal guarantees and assurance of sound, business-like administrative policies. We shall make mistakes enough when we do this; if we do less we shall fail.

3. Visiting the field. The people of our churches spend vast sums of money annually in travel. It would lend added enjoyment to many a vacation if it encompassed looking in upon some lonely missionary in the highlands, out on the plain, among the Indians or in some overcrowded congested city. Our people need to be taught that there is more to life than visiting scenic and historic spots.

"God in the Gospel of His Son  
Hath all His mighty works out-  
done."

Many preachers could visit home-mission fields and return with reports that would bring a missionary resurrection to the churches. Some preachers and some laymen could visit foreign fields.

4. Give life as well as money.

"As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabus and Saul for the work whereunto I have called them." How we do need to return to the standards set by the church at Antioch! It was favored with a galaxy of competent leaders. The church did not look over its flock and cull out "the lame and the halt" and the shriveled. Contrariwise it listened to the voice of the Spirit of God and laid upon the altar of world-wide Gospel propagation, and specimen saints and servants of Jesus Christ of all times. We of the Gospel ministry could encourage the finest among the Christian young people of our congregations to prayerfully consider whether God is summoning them to some place of special need. There is enough unsalvaged talent in our churches, if it were consecrated to Jesus Christ and His work, to girdle the globe with the Gospel in our day.

"Can we, whose souls are lighted  
with wisdom from on high  
Can we to men benighted the lamp  
of life deny?  
Salvation oh salvation the joyful  
sound proclaim,  
Till each remotest nation has  
learned Messiah's name."

## THE MENACE OF THE COMIC MAGAZINE

(Continued from page 1)

### Several Types Available

The so-called "crime" or "detective" comics are not the only type available—there are also a larger number that devote most of their pages to exhibitionism. The characters of both sexes, but especially the males, are almost entirely nude. In other styles of comics they portray hideous monsters, madmen, creatures that are half brute and half human in an irreducible minimum of a loincloth.

A great many of these yellow journalistic efforts are now turning to the portrayal of soldier life in Europe, going into great detail to describe the horrible atrocities of the Germans to the heroes and heroines. They picture demoralized, perverted soldiers in filthy clothes with unshaven faces and lustful expressions as typical German soldiers, and usually have them torturing or pursuing a beautiful American or English woman. The child's mind is not capable of distinguishing between the German people and the political machine which is now driving them to do things they themselves hate.

The child will think of his playmates and schoolmates of German descent, as those so horribly portrayed. This is definitely un-American.

By far the most popular type of comic magazine is the "superman" type. There are multitudes of such heroes who can fly and display superman strength. Among the best sellers are *Superman*, *The Arrow*, *The Blue Bolt*, *Dick Cale the Wonder Boy*, *The Batman*, *The Crimson Avenger*, *the Masked Marvel*; *Neon the Unknown*, *Blaze Barton*, *Red Bee*, *Hercules*, *The White Streak*, *The Shadow*, *The Hooded Wasp*, *The Raven*, and many others. These men are dressed in freakish clothes, usually consisting of a fantastic mask and cape. Their strength is drawn from various sources—drinking liquid sun, following a druggist's prescription, taking special pills, secret formulas, the use of wonder belts, or just from nature! One dear young superman "champ" battles against wicked doctors and gangsters to get back his secret formula so that all youth may have strength such as his.

### Harmful Effects Upon the Child

For the most part, the art work on these cheap pulp magazines is appallingly crude, the colors are too vivid, while the cover pictures are lurid and horror-inspiring beyond description. In comparison to these, the most violent of the old-fashioned "Dead-Eye Dick" novels become almost vapid. While some of the syndicated comic strips appearing in the magazines are also reproduced in newspapers, most of the material used is so crude that a self-respecting newspaper would refuse to publish it. It is, in brief, an appeal to the moronic mind, and is in the same category with the adventure and detective story magazines read by men and the cheap love story periodicals avidly devoured by low-minded women.

This morbid literature produces within the child's mind a peculiar and unnatural reaction to the realistic things of life. These tales, wildly absurd as we see them, nevertheless become real in the child's mind. Subsequently, he himself acts out the parts and falls into the same situations as the heroes and heroines pictured so vividly on the page before his eyes. When an interruption brings him back to his natural life, his real or imagined weaknesses are magnified, and an intense disappointment ensues as he realizes how far short he is of his superman ideal. Lack of personal confidence and in-

trovert tendencies logically result. To compensate for this, the child turns more and more from reality to the dream-world which these comics create for him. Finally, it becomes almost impossible for the child to differentiate between the real and the imaginary. As he walks the streets he "sees" spies, man-made monsters, gangsters, and wicked scientists on every corner, behind every hedge, down every dark alley, and sinister secret agents inhabit every old dilapidated house.

How can we expect to instill spiritual truths in a mind that is full of this rubbish? How can we lead a soul to the Saviour, when he prefers to live in a world of fantastic make-believe? How can we train a child to lead a consistent Christian life when his heart is set on having a "tommy-gun"?

We do not try to deny that children crave for adventure, excitement, and color, but we believe we can supply this need in a purer, more wholesome way—one which is Christian, American, and by which the child is benefited. Next month we shall consider ways and means of taking these corrupt, un-American cesspools of influence from the newsstands and what may be given in exchange.

\* \* \* \*

Nr. North of the Chicago Daily News, in issue of May 8, 1940, says:

"Virtually every child in America is reading color "comic" magazines — a poisonous mushroom growth in the last two years.

Ten million copies of these sex-horror serials are sold every month. One million dollars are taken from the pockets of America's children in exchange for graphic insanity.

"Frankly we are not perturbed when we first heard about the rise of the action comics. We imagined (as do most parents) that they were no worse than the "funnies" in the newspapers. But a careful examination of the 108 periodicals now on the stands shocked us into activity. At least 70 per cent of the total were of a nature no respectable newspaper would think of accepting.

"Save for a scattering of more or less innocuous "gag" comics and some reprints of newspaper strips, we found that the bulk of these lurid publications depend for their appeal upon mayhem, murder, torture and abduction—often with a child as the victim. Superman heroics, voluptuous females in scanty attire, blazing machine guns, hooded "justice," and cheap political propaganda were to be found on almost every page.



"The old dime novels in which an occasional redskin bit the dust were classic literature compared to the sadistic drivel pouring from the presses today.

"Badly drawn, badly written, and badly printed—a strain on young eyes and young nervous systems—the effect of these pulp-paper nightmares is that of a violent stimulant. Their crude blacks and reds spoil the child's natural sense of color; their hypodermic injection of sex and murder make the child impatient with better, though quieter, stories. Unless we want a coming generation even more ferocious than the present one, parents and teachers throughout America must band together to break the comic magazine.

"But, of course, the children must be furnished a good substitute. There is nothing dull about *Westward Ho* or *Treasure Island*. Sinbad the Sailor didn't need spinach to effect his feats of strength. The classics are full of humor and adventure—plus good writing. And never before in the history of book publishing have there been so many fine new books for children, or better edited children's magazine.

"The shame lies largely with the parents who don't know and don't care what their children are reading. It lies with unimaginative teachers who force stupid, dull twaddle down eager young throats, and, of course, it lies with the completely immoral publishers of the

comics—guilty of a cultural slaughter of the innocents.

"But the antidote to the comic magazine poison can be found in any library or good bookstore. The parent who does not acquire that antidote for his child is guilty of criminal negligence."

(EDITOR'S NOTE: Reprints of this article may be secured from The Church-School Promoter, 800 North Clark Street, Chicago, Ill., at 5 cents each, three copies for 10 cents, 30 cents a dozen. Order copies for your friends, for parents, public school teachers, leaders of various civic organizations, etc. Start the ball rolling to drive this menace out of your community).

## GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

"And an highway shall be there, and a way. . . ." Isaiah 35:8.

The Lord has been making real this promise in our work for Him in this city in a very special way. As you read these bits of news we trust that your heart will be lifted along with ours in special thanksgiving to Him for His faithfulness. The opportunities for proclaiming the good news of Salvation have been coming so thick and fast of late, that we scarcely know how to take care of them. We know that a great many of these open doors have come as a direct result of your prayers and so we count it a real privilege to inform you about them and request your intercession in behalf of this work in the future.

Out at the mission the work amongst the children is especially encouraging. The attendance in Sunday School has been much better and the classes in some age groups are really crowded. The other day a tiny girl walked up to Mrs. Hocking and said, "Dora Marta, I am not going to the festa or paint any more, because I am a Christian now." The festa, which is a kind of public fair, is one of the great stumbling blocks and for this tiny tot to realize she must cut this out of her life was a real joy to her teacher's heart. This same little girl was threatened by the priest. He told her if she came to the mission any more that he would throw her in the fire, but she believed her Saviour was able to take care of her and so she kept right on coming to services.

One of the first open doors came a few Sundays ago when we were given permission to hold a Sunday morning service in the city prison. The meeting is held from 7:45 to 8:15 and the attendance, enthusiasm, and interest in this service have been marvelous. Many people come who are not prisoners and they are always sorry when the meeting comes to a close. Please pray that hardened hearts may be convicted, born anew of the Spirit of God.

The second open door comes to us in the form of scripture distribution. The city of Manaus has a population of approximately one hundred thousand people. There are some forty or more street cars which hourly run through all parts of the city. The fare is very low, making this service available for all, even the beggars. Permission has been secured to post scripture verses in all of the cars, in front and behind, along with the advertising of patent medicines and other such advertisements. Some people may think that the scripture would be out of place along side such placards but the people look up at the ordinary and find the extraordinary—the word of God. The signs are attractively done up by one of the down town printers in blue and red. By this means we are getting the Word into the hearts of unbelievers and believers who could never be reached by tracts, street meetings, or church services. Won't you pray that His promise, "My Word shall not return unto me void" may be fulfilled in this street car distribution? We are able to post a differ-

ent verse every month in all the cars at a cost of \$8.50 per month.

Several months ago we hired a sign painted with the verse "Believe on the Lord Jesus Christ and thou shalt be saved." This sign hangs over the gate to the mission house. A week ago Sunday at five o'clock in the afternoon a huge procession passed the house. The road was simply filled with people. Thousands walked passed, each family carrying a tall white candle. At the head of the procession a small doll-size statue of the Virgin Mary, decorated with a floral arch, was carried by four men. The statue from a short distance looked something like one of our wedding cakes at home. Two weeks previous had witnessed a great festa in the suburb where we live and now they were bringing the virgin out to bless this section called the "Villa." Our hearts were strangely touched and we longed to stop that mighty march of feet, tramping so steadily and surely to a Christless eternity. But as they passed slowly through the thick, sticky mud, for it had rained all the previous night and part of the day, we saw them one by one look up at our gate and read, "Believe on the Lord Jesus Christ and thou shalt be saved." No picture has ever made the two ways more clear. Our narrow gate with the way of life and the broad road through the mud, futile, vain, a salvation by works that leads to Hell.

The rainy season is just beginning. The past dry season was one of the hottest and driest the people of Manaus have ever endured.

As a result of the extreme dryness the river is very low. In one week two river boats sank and between twenty and thirty lives were lost. We doubt if any of these souls were saved. There is a humorous side to these tragedies however, for the Catholic Bishop arrived in Manaos the same week. The people are telling that he arrived with cold feet and so all of these boat accidents were his fault.

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore," has been literally fulfilled with the arrival of the Trimbles in Manaos on October 28th. The trip, especially up the Amazon, was a long and tedious one but the Lord wonderfully protected and guided all the way. Two souls found the Lord as a result of their testimony and many others heard the Word. We rejoice in their coming, not only for the happy fellowship we have enjoyed but also because they will strengthen the forces for some months in Manaos. There are only certain months during the year when the trip to Rio Branco can be made, and so they must wait for the river to rise. Little Grace Ann has already made many friends among the Brazilians who never seem to be able to adequately express their admiration for her fair complexion and blonde hair.

One year ago we wrote concerning All Souls Day in Brazil. Last Sunday the people celebrated the same holiday. Although we already have four regular services on Sunday we managed to squeeze another one in. With our little son, Billy Boy in his carriage, an armful of tracts, the guitar, and our Bibles we tramped a half mile through the hot afternoon sun to the cemetery. The people were walking and thronging the place both inside and out. Venders were busy selling packages of candles and you would have enjoyed the surprised expressions over their faces when we told them that we did not burn candles. There were also many refreshment stands et cetera, reminding one of the county fairs at home. We found a place under the shade of the tall trees which line the main roadway through the cemetery and stopped for a crowd to gather. We did not have long to wait for Billy Boy and his little carriage soon attracted a large group and when the first song had been sung the crowd was so large and pressing in so that a man had to hold them back from around the baby and the guitar.

After a few hymns, scripture verses, and choruses Mr. Trimble brought a short message from the Word of God. The crowd pressed in so hard that we had to take the carriage out and how glad we were that this was done for when the time came to pass out tracts there were so many eager hands reaching for them that they well nigh mobbed the missionaries. Again we saw Romans 8:28 worked out for us. Just as we were handing out the last tracts a man with two policemen came up and ordered us out. He said that the chief of police had ordered us to stop because it was against the law to hold a meeting in the cemetery. When we informed him that we had always been allowed to hold meetings for the burial of our dead, he changed his argument and said that it was alright to hold a meeting but that guitars were not allowed in the cemetery. We did not argue but told him that we had already finished the meeting. How good of the Lord to hold these men off until the good news of salvation had been given out. We were going to return that evening with the accordion instead of the guitar but the strength of all gave way and after the evening service at the mission it did not seem wise to carry on another service.

How tragic it is that things that are good so often are quelled while all forms of debauchery and sin are given free reign.

As this letter is being written we are enjoying the full moon. Thus far this week the rain has not interfered with any of our meetings. The Tuesday night service was held in the open air under a beautiful tropical moon. We are reaching many this way who refuse to enter a home. Here and there along the road through the shadows we could see the people sitting in the doorways to their homes or swinging in their hammocks but listening to the music and the Word. We believe these open air meetings are a special blessing because it gives the Christians a real part in the giving out of the gospel.

Last night found us tramping a distance something over a mile, through the mat or jungle by the dim light of the slowly rising moon. Two little boys carried Willard's guitar and accordion while still another carried a gas lantern. The road winds around up one hill and down another, past tiny homes of mud with palm leaf roofs. Before we reached the home of Dona Al-

bertina the moon had risen high enough to light the way somewhat. We found our congregation sitting upon crude wooden benches and logs in front of a typical mud house. The gas lantern refused to work so after some time Willard opened the meeting with only the moon for illumination. The accordion sent out the call and soon our congregation had practically doubled itself. After the song service aided by the guitar and accordion several testimonies were given and then the meeting was turned over to Mr. Hocking who brought the message that evening.

Sometimes due to the extreme heat, the heavy burdens, and the numberless problems that come up on the mission field, we almost lose our sense of humor. Well, last night it came back to us. What would you think and what would you do if some Sunday night after your pastor had been speaking a short time, a woman would rush into your church and breathlessly call out a loud "Good Evening. Well I came. I know I'm late but I came a long distance," to every one? Then if she would march down the center of the church, kneel in front of the pastor, and reach for his hand and kiss it, in spite of the fact that the pastor was bringing a message from the Word of God? What would you do? We laughed inwardly, you would have too if you had been there to appreciate the whole thing. The woman was dressed in a way that reminded one of a gypsy. When she reached for Mr. Hocking's hand, he cleverly stepped aside and asked one of the believers to shake hands with her, thus avoiding the kiss. It took two young men to keep her quiet enough that the service might continue without interruption. As she sat beside us we soon discovered the reason for her exuberance for she had been drinking heavily. Poor soul, one cannot condemn, only pity and yearn over her that she might come to Christ. At the close of the service several souls expressed a desire to accept the Lord, the first fruit in this new district. The women are calling for an afternoon Bible class and should the weather permit we trust that this class may soon be a reality.

And so slowly a highway is opening up. Sometimes the road is rocky and rough, discouragements disappointments, heartaches line the way but it has always been thus to those who carry the torch to the regions beyond. In faith believing we look up and press on realizing that "Perhaps Today" He may come.

# List of Churches and Pastors of General Association of Regular Baptist Churches (North) as of Dec. 1, 1941

## CALIFORNIA

- CERES—First Baptist Church  
Rev. Paul R. Jackson ✓
- COMPTON—Berean Baptist Church  
Rev. Theo. Koopmans ✓
- HAYWARD—First Baptist Church  
Rev. John C. Derfeldt ✓
- HEMET—First Baptist Church ✓
- LYNWOOD—First Baptist Church  
Rev. Reid MacCullough ✓
- LOS ANGELES—Calvary Baptist Tab.  
Rev. Carl Sweazy ✓
- LOS ANGELES—Fremont Baptist Church ✓  
Rev. E. C. Eymann
- LOS ANGELES—The Fundamentalist Baptist Church  
Dr. Wm. A. Matthews ✓
- LOS ANGELES—Green Meadows Independent Baptist Church  
Rev. Alfred Derfelt ✓
- LOS ANGELES—Southeast Baptist Church ✓  
Rev. Robert F. Genter
- MODESTO—Grace Baptist Church ✓  
Rev. Samuel Post
- NORTH LONG BEACH—Berea Baptist Church  
Rev. Woodrow L. Young ✓
- SAN DIEGO—Brooklyn Heights Baptist Church ✓  
Rev. G. Rector Dye, D. D.
- 140 K. WILMINGTON—First Baptist Church  
Rev. G. S. Lemmon ✓

## COLORADO

- MONTROSE—Calvary Baptist Church  
Rev. C. O. Dotson

## ILLINOIS

- ✓ALTON—Jameson Baptist Church  
Rev. Wm. J. Richardson
- ✓ALTON—Milton Heights Baptist Church  
Rev. R. W. Mayer
- ✓BETHALTO—First Baptist Church  
Rev. Wilbur Stroder
- ✓BUNKER HILL—Berean Baptist Church  
Rev. B. G. Ham
- ✓CHICAGO—Portage Park Baptist Church  
Rev. Chas. F. Fields
- ✓CHICAGO—Belden Ave. Baptist Church  
Rev. Howard C. Fulton
- ✓CHICAGO—Beverly Grace Baptist Church  
Rev. C. E. Davis
- ✓CHICAGO—First Roseland Baptist Church  
Rev. Henry W. Dahl
- ✓CHICAGO—Riis Park Baptist Church  
Rev. Dale R. Harris

- ✓CUSTER PARK—Custer Park Baptist Church  
Rev. Everett E. Sterling
- ✓DECATUR—Riverside Baptist Church  
Rev. J. M. Carlson
- ✓EAST ALTON—Cottage Hills Baptist Church  
Rev. Wm. Hamby
- ✓EAST ST. LOUIS—Fundamental Baptist Church of East St. Louis  
Rev. C. S. Henson
- ✓FAIRBURY—Fairbury Baptist Church  
Rev. Wm. A. Wood
- ✓HARVEY—First Baptist Church  
Rev. Melvin S. Hansen
- ✓LASALLE—First Baptist Church  
Rev. Robert Cook
- ✓PANA—First Baptist Church  
Rev. Ray F. Hamilton
- ✓PLAINFIELD—First Baptist Church  
Rev. A. G. Annette
- PONTIAC—Fundamental Baptist Tab.  
? Rev. Paul J. Knook? KNAAK
- ✓ROXANA—First Baptist Church  
Rev. Denzel L. Osburn 20 OK.

## INDIANA

- ✓BEECH GROVE—First Baptist Church  
Rev. Roy C. Carlson
- ✓BOONEVILLE—Calvary Baptist Church  
Rev. Paul Hall
- ✓ELKHART—First Baptist Church  
? (Rev. David E. Gillespie) gone
- ✓GARY—Central Baptist Church  
Rev. Wm. Headley
- ✓GARY—Brunswick Baptist Church  
Rev. P. R. Halvorsen
- ✓HAMMOND—Hessville Baptist Church  
Rev. R. C. Johnson
- ✓HOBART—First Baptist Church  
? (Rev. Arlin Halverson)
- ✓INDIANAPOLIS—Grace Baptist Church  
Rev. H. B. McClanahan
- ✓INDIANAPOLIS—Thirty-first St. Baptist Church  
Rev. Robert D. McCarthy
- ✓LEBANON—Walnut Street Baptist Church  
? (Rev. Hubble)
- ✓MENTONE—First Baptist Church  
Rev. Howard Fowler
- ✓MICHIGAN CITY—Poplar St. Baptist Church  
? (Rev. Carl W. Wilson)
- ✓PRINCETON—First Baptist Church  
Rev. Orville Yeager 13 OK.
- ✓CRAWFORDSVILLE—First Baptist Church  
Rev. W. A. Gidener out.

## IOWA

- ✓CORWITH—First Baptist Church  
Rev. Albert Rust

- ✓AMES—Campus Baptist Church  
Rev. Robert M. Arthur
- ✓ELDORA—First Baptist Church  
Rev. Gus H. Dahlberg
- ✓FLORIS—Bible Baptist Church  
Rev. Harold Day
- ✓FOREST CITY—First American Baptist Church  
Rev. Loyal Marx
- ✓GRUNDY CENTER—First Baptist Church  
Rev. David Alexander
- ✓HORTON—Horton Baptist Church  
Rev. Judson McClure
- ✓MONROE—First Baptist Church  
Rev. C. E. Sharer
- ✓MUSCATINE—Lincoln Blvd. Baptist Church  
no Pastor here we have S. F. Church
- ? NEW HARTFORD—First Baptist Church  
Willis Jepperson—?
- ✓SWALEDALE—Tabernacle Baptist Church  
Rev. L. M. McCauley
- ✓WATERLOO—Hagerman Baptist Church  
Rev. Maynard Rogers, Pastor  
Rev. Floyd Jepperson, Ass't. Pastor (Licensed)
- ✓WATERLOO—Burton Ave. Baptist Church  
Rev. Wm. Harvey Taylor, Pastor  
Rev. Wm. Bernsten, Ass't. Pastor
- ✓WATERLOO—Walnut Street Baptist Church  
Dr. R. T. Ketcham, Pastor  
Rev. A. D. Moffat, Ass't. Pastor
- ✓WAVERLY—First Baptist Church  
Rev. V. C. Oltrogge
- ✓YARMOUTH—First Baptist Church  
Rev. John Kastelein 16 OK.

## MASSACHUSETTS

- ✓BRAINTREE—Storrs Avenue Baptist Church  
Dev. D. W. Moffat
- ✓LYNN—Fundamentalist Baptist Church  
no Pastor listed we have C. H. Gray
- ✓MEDFORD—South Medford Baptist Church  
Rev. Richard E. Purchase 3 OK.

## MICHIGAN

- ✓ALASKA—Alaska Baptist Church  
Rev. C. E. Garvin
- ✓ALLEGAN—First Baptist Church  
Rev. E. R. Hill
- ✓CALUMET—First Baptist Church  
Rev. L. A. Kennedy
- ✓CEDAR SPRINGS—First Baptist Church  
Rev. Griffith C. Rice

- ✓ DOLLAR BAY — Bethany Baptist Church  
Rev. G. J. Flokstra
- ✓ EAST GRAND RAPIDS — Lake Drive Baptist Church  
Rev. Gerald Knol ?
- ✓ FLINT — Riverdale Baptist Church  
Rev. Merle T. Huffmaster
- ✓ FLINT — South Baptist Church  
Rev. Oscar M. Smith
- ✓ GRAND RAPIDS — Berean Baptist Church  
Rev. Howard Keithley
- ✓ GRAND RAPID; — Calvary Baptist Church  
Rev. Robert Ryerse
- ✓ GRAND RAPIDS — Second Baptist Church  
Rev. Robert Dise ?
- ✓ GRAND RAPIDS — Wealthy St. Baptist Temple  
Rev. David Otis Fuller, D. D.
- ✓ HANCOCK — Calvary Baptist Church  
Rev. G. J. Flokstra
- ✓ HAZEL PARK — Tabernacle Baptist Church  
Rev. Harvey F. Morrison
- ✓ HASTINGS — First Baptist Church  
Rev. N. J. Adcock *ourselves B*
- ✓ HOLLAND — First Orthodox Baptist Church  
Rev. VanderWeide
- ✓ HOWARD CITY — First Baptist Church  
Rev. B. P. Rowe ?
- ✓ IONIA — Ionia Orthodox Baptist Church  
Rev. Kenneth Romig
- ✓ KENT CITY — First Baptist Church  
Rev. C. Allan Taff
- ✓ LAPEER — First Baptist Church  
Rev. D. Walter Davis
- ✓ LOWELL — First Baptist Church  
Rev. Robert Gentz
- ✓ MARNE — Berlin Baptist Church  
Rev. Peter VanderWall ?
- ✓ MIDDLEVILLE — First Baptist Church  
Rev. Sheldon B. Quincer
- ✓ MIDLAND — Ashman Street Baptist Church  
Rev. M. E. Perkins
- ✓ OTTAWA COUNTY — North Chester Baptist Church  
*No Pastor, we have, W. Welch*
- ✓ PORT HURON — Court Street Baptist Church  
Rev. C. E. Vasbinder
- ✓ REED CITY — First Baptist Church  
Rev. Louis Arkema
- ✓ ST. CLAIR — First Baptist Church  
Rev. Hiram A. Pegg
- ✓ VASSAR — First Baptist Church  
Rev. Jack Bowen
- ✓ WILLIAMSTON — First Baptist Church  
Rev. Harold T. Reese

## MINNESOTA

- ✓ AUSTIN — First Baptist Church  
Rev. Leo Sandgren
- ✓ BEMIDJI — First Baptist Church  
Rev. Albin E. Berglund

- ✓ BROWNSDALE — First Baptist Church  
*No Pastor, we have R. H. Boldt*
- ✓ CANBY — First Baptist Church  
Rev. Worth Sauser
- ✓ FARIBAULT — First Baptist Church  
Rev. D. J. Davies
- ✓ KASSON — Kasson Baptist Church  
Rev. Harland Sauser ?
- ✓ MORRISTOWN — First Baptist Church
- ✓ OWATONNA — Calvary Baptist Church  
H. H. Friesen
- ✓ WINONA — Calvary Baptist Church  
Rev. Arlo Twist *9.0 k.*

## MISSOURI

- ✓ KANSAS CITY — First Regular Baptist Church  
Rev. O. W. Stanbrough
- ✓ ST. LOUIS — Jennings Baptist Church  
Rev. Paul Smith *2.0 k.*

## NEW JERSEY

- ✓ ATLANTIC CITY — Chelsea Baptist Church  
Rev. Clarence E. Mason, Jr.
- ✓ ATLANTIC CITY — First Baptist Church  
Rev. Coulson Shepherd
- ✓ FLORENCE — First Baptist Church  
Rev. Robert Hayden
- ✓ NEWPORT — First Baptist Church  
Rev. Adam Lutzweiler
- ✓ HACKENSACK — First Baptist Church  
Rev. Harry C. Leach
- ✓ NORTH PLAINFIELD — Hydewood Park Baptist Church  
Rev. Ralph W. Carr
- ✓ PORT NORRIS — Port Norris Baptist Church  
Rev. Kenneth D. Bouton *7.0 k.*

## NEW YORK

- ✓ BINGHAMTON — Grace Baptist Church  
Rev. Fred R. Hawley
- ✓ BINGHAMTON — Bevier Regular Baptist Church  
Rev. Richard Crandall
- ✓ BINGHAMTON — Park Ave. Baptist Church  
Rev. Clayton Gray ?
- ✓ BUFFALO — Grace Baptist Church  
Rev. Milton Arnold
- ✓ BUFFALO — First Baptist Church  
Rev. H. G. Hamilton, D. D.
- ✓ CORNWALL — Cornwall Baptist Church  
Rev. F. D. Banta
- ✓ ITALY HILL — First Baptist Church
- ✓ ITHACA — Tabernacle Baptist Church  
Rev. Joseph Stowell
- ✓ JOHNSON CITY — First Baptist Church  
Rev. Kenneth R. Kinney
- ✓ KILLAWOG — Killawog Baptist Church  
Rev. Eugene Kintner ?
- ✓ MARATHON — First Baptist Church  
Joel Wade
- ✓ MARIETTA — Rose Hill Baptist Church  
Rev. Adam Galt

- ✓ MILLERTON — Northeast Baptist Church  
Rev. Alfred P. Conant
- ✓ NORWICH — Calvary Baptist Church  
Rev. Reginald L. Matthews
- ✓ NEWARK VALLEY — First Baptist Church  
Rev. Douglas Burt
- ✓ PANAMA — First Baptist Church  
Rev. J. M. Linendoll
- ✓ PAVILION — Pavilion Baptist Church  
*we have Rev. L. Bunting*
- ✓ OTEGO — Otego Baptist Church  
Rev. Norman McPherson
- ✓ NIOBE — Niobe Baptist Church  
Rev. Donald Beightol
- ✓ NORTH TONAWANDA — First Baptist Church  
Rev. C. B. Hayden
- ✓ PRATTSBURG VILLAGE — Baptist Church
- ✓ TOTTENVILLE, S. I. — South Baptist Church  
Rev. James M. Greir
- ✓ VENICE CENTER — Venice Baptist Church  
Rev. F. T. Perry
- ✓ WATERVILLE — First Baptist Church

- ✓ WYOMING — First Baptist Church  
Rev. John D. Tyler
- ✓ WEST ENDICOTT — First Baptist Church *ours 27 His 24*

## OHIO

- ✓ BELLEFONTAINE — First Baptist Church  
Rev. W. H. Schweinfurth
- ✓ COLUMBUS — Immanuel Baptist Church  
Rev. Wesley Disette
- ✓ DAYTON — Haynes Street Baptist Church  
Rev. Wm. L. Taylor
- ✓ ELYRIA — First Baptist Church  
Rev. J. Irving Reese, Pastor
- ✓ FINDLAY — First Baptist Church  
*we have Wm. L. Fish Past*
- ✓ KIPTON — Camden Center Baptist Church  
Rev. Melvin O. Welch
- ✓ LAGRANGE — LaGrange Baptist Church  
Rev. Henry Cruver
- ✓ PORTSMOUTH — Temple Baptist Church  
Rev. H. O. Van Gilder
- ✓ SPENCER — Spencer Baptist Church  
Rev. Ewing Walters *12.0 k. note*

## OKLAHOMA

- ✓ PONCA CITY — Tabernacle Baptist Church  
Rev. E. C. Shute *1.0 k.*
- ✓ TOLEDO — Lewis Ave. Baptist Church  
Rev. Howard Hein
- ✓ TOLEDO — Emmanuel Baptist Church  
Rev. James T. Jeremiah

we do not have this

6.0029  
His 30

WELLINGTON—First Baptist Church  
Rev. John Green *Ohio*

# **PENNSYLVANIA**

- ✓ATHENS—Calvary Baptist Church  
Rev. Arthur C. Guild
- ✓CORY—First Baptist Church  
Rev. James C. Eelman
- ✓ERIE—Bethel Baptist Church  
Rev. S. Franklin Logsdon
- ✓HALLSTEAD—First Baptist Church  
Rev. Joseph B. Harrison
- ✓LOCK HAVEN—First Baptist Church  
Rev. Howard Young
- ✓PHILADELPHIA—Western Memorial Baptist Church  
Rev. Carl Egli
- ✓SPARTANBURG—First Baptist Church  
Rev. J. Allen Waugaman
- ✓SPRINGVILLE—Springville Baptist Church  
Rev. Robert L. Titus
- ✓UNION CITY—Juva Free Baptist Church  
Rev. Donald Miller *90h.*

# **WISCONSIN**

- ✓MERTON—Merton Baptist Church  
Rev. Milton Dowden
- ✓MILWAUKEE—Garfield Ave., Baptist Church  
Rev. Wm. E. Kuhnle
- ✓RACINE—Grove Ave. Baptist Church  
Rev. Walter H. Carvin
- ✓VERONA—Memorial Baptist Church  
Rev. T. J. Gibson *40h.*

# **WASHINGTON**

- ✓TACOMA—Temple Baptist Church  
Dr. R. L. Powell

# **WEST VIRGINIA**

- ✓CHARLESTON—Randolph St. Baptist Church  
Rev. R. T. Nordlund
- ✓CLENDENIN—Calvary Baptist Church  
Rev. E. V. Howell
- ✓MANNINGTON—Calvary Baptist Church  
Rev. Kenneth Smelser *30h.*
- HAWAII—Calvary Baptist Church  
Rev. E. M. Shipman *10h.*

# **ORDAINED AND LICENSED MINISTERS AND MISSIONARIES OF ASSOCIATION CHURCHES**

- CERES, CALIFORNIA—First Baptist  
Rev. N. L. Freeman  
Rev. Peter Jorgensen  
Rev. T. D. Quick  
Rev. Fred Bach  
Rev. Sheldan Helsley
- ROXANA, ILLINOIS—First Baptist Church  
Rev. and Mrs. Henry Digby (Missionary)  
Miss Marie Dowding (Missionary)  
Rev. George Peak  
Mr. Arvis Fields (Licensed)

GARY, INDIANA—Central Baptist Church  
Rev. V. F. Anderson  
Rev. Raymond Coon  
Rev. Leslie Hautin  
Rev. W. A. Ross  
Rev. G. Dibble  
Rev. Glynn Evans

HOBART, INDIANA—First Baptist Church  
Mr. Myland Amudson (Missionary)  
Mr. Lewis W. Scott (Licensed)

ELDORA, IOWA—First Baptist Church  
Rev. Dewey Lampracht  
Mr. Arthur Allan (Licensed)

WATERLOO, IOWA—Hagermann Baptist Church  
Rev. Winston R. Rogers

WATERLOO, IOWA—Walnut Street Baptist Church  
Rev. Harold Street (Missionary)  
Rev. Fremont Blackman (Missionary)  
Rev. Oliver Whitson (Missionary)  
Mr. Vincent Hayden (Licensed)  
Rev. Dan Gilbert  
Mr. Willis Jepperson (Licensed)

BEMIDJI, MINNESOTA—First Baptist Church  
Rev. Garnet Trimble  
Miss Caroline Campbell (Missionary)  
Miss Elsie Parks—(Missionary)  
Miss Ruth Campbell (Missionary)  
Mr. & Mrs. Howland (Missionary)  
Mr. Edward Clay (Licensed)

KANSAS CITY, MISSOURI—First Regular Baptist Church  
Rev. Howard H. Planck  
Rev. H. W. Blake  
Mr. and Mrs. George O'Dell (Missionaries)

ATLANTIC CITY, NEW JERSEY—First Baptist Church  
Rev. George C. Schroeder  
Rev. William Ross  
Rev. Walter Rogers

ATLANTIC CITY, N. J. Chelsea Baptist Church  
Rev. David D. Allen  
Rev. William Garrison Hunter  
Rev. Douglas Risher  
Mr. George K. Francis (Licensed)

PLAINFIELD, NEW JERSEY—Hydewood Park Baptist Church  
Rev. John Carrara

PORT NORRIS, N. J.—First Baptist Church  
Rev. and Mrs. James Ryan (Missionary)

ITHACA, NEW YORK—Tabernacle Baptist Church  
Rev. Harvey Boda (Missionary)  
Rev. Wade Pinckney  
Mr. Austin H. Russell (Licensed)

JOHNSON CITY, NEW YORK—First Baptist Church

Rev. Bernard Bancroft  
Rev. E. H. Bancroft  
Rev. Harold T. Commons  
Rev. Lynn Einfeldt  
Rev. Earl Griffith  
Rev. John F. Harrison  
Rev. O. J. May  
Rev. Charles Morrison  
Rev. William Peck  
Rev. Frank Smith  
Rev. Harold Strathearn  
Rev. Richard Teachout  
Rev. Earl Whitney

# **HIS COMING**

We are looking for His coming  
From the shining throne on high,  
And we're longing for to see Him  
Part the clouds in yonder sky;  
Then we'll all be caught to meet Him,  
When the trumpet shall resound,  
All the dead and all the living  
No more to this earth be bound.

Each day passing draws us nearer  
To that hour when He'll appear,  
And in patience we are waiting  
For this hope to us is dear;  
He alone has giv'n the promise,  
'Tis His word, "I'll come again,"  
Never has His word been broken,  
We are waiting not in vain.

With this hope we have before us,  
Sure as He, our Lord, is true,  
We are working in the vineyard,  
His blest Will we seek to do;  
Souls about us need the message  
Of the Savior's pard'ning grace,  
And our work will soon be ended,  
Then we'll see Him face to face.

—J. M. Carlson.  
Decatur, Ill.

# **THE HUMAN AND DIVINE SIDE**

He who is the bread of life began  
His ministry hungering.  
He who is the water of life ended  
His ministry thirsting.  
He who was weary is our true rest.  
He who paid tribute is the King of Kings.  
He prayed yet hears our prayers.  
He wept but dries our tears.  
He was sold for thirty pieces of silver, yet redeemed the world.  
He was led as a lamb to the slaughter, but is the good shepherd.  
He died and gave His life, and by dying destroyed death for all who believe. Author Unknown

**DON'T FORGET  
YOUR RENEWAL**



## "WHY ANTI-SEMITISM?"

(A Broadcast By Coulson Shepherd)

A few months ago there appeared a striking cartoon in a leading Jewish Newspaper. It was a sketch of a patriarchal, venerable Jew holding in his hands the Globe of the World. He was earnestly seaching to find a place on the globe where he was wanted. Reviewing the nations of the world by name, he was pictured as saying, "Russia, I am not wanted there. Germany, I am not wanted there. Roumania, I am not wanted there. Italy, I am not wanted there. In none of these European countries am I wanted. England, America, not even Palestine, I am not wanted there." Then this noble-faced son of Abraham took on a haunted look, and in utter despair, he exclaimed, "This is a large, beautiful world, but there is no place for me." The title of the cartoon was, "NOT WANTED"!

Just to say the nations do not want the Jews is to express very mildly the hostile attitude of the Gentile nations toward the Jewish people. This seems to have been the favorite sport of Gentile rulers all down through the centuries. During the past few years hundreds of thousands of Jews have been brutally tortured, unspeakably abused and cruelly murdered in Russia, Germany and all the Nazi-occupied countries. Even in our own beloved country, hatred of the Jew is being artfully fostered by many in the name of Patriotism, and some even dare to use the name, "Christian Patriotism"!

Why all this Anti-Semitism? Why are Gentiles attempting to annihilate the Jewish people? Because, under God, they have done, among others, two outstanding things which have stirred the wrath of the great adversary of the Jew and all mankind, and there is something they are doing today that is causing this arch, implacable foe to make a last effort to "rub out" the Jew.

They have given to the world the Book that has brought light, life and hope to millions of people all through the centuries. The Bible, the Anvil that has worn out millions of hammers, the Best Seller of all years, the Book that has shed light upon the great questions pertaining to life, character, sin and man's destiny came to us through the Jewish people. "Holy men of God (all Jews) spake (and wrote) as they were moved by the Holy Spirit" (II Peter 1:21). Yes, the Jewish Nation gave

the world the Bible. "Unto them were committed the Oracles of God" (Romans 3:2).

That's one thing they have done: they gave humanity the Scriptures. Another thing they have done is this: they, the Jewish nation, gave the world Jesus Christ, the greatest Teacher of all time, the only Redeemer this old world will ever have. I know there are strange voices heard today trying to disprove the fact that Jesus of Nazareth was a Jew. Secular history tells us of His Jewish ancestry. Sacred History informs us that Jesus Christ was the Son of David and the Son of Abraham. That great Jewish scholarly Apostle of the first century wrote by inspiration, and this certainly proves the fallacy of these strange voices. Listen to this: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises; whose are the fathers, AND OF WHOM AS CONCERNING THE FLESH CHRIST CAME, Who is over all, God blessed for ever" (Romans 9:45). One of the greatest Rabbis of His day said of Jesus, "We know that Thou art a Teacher come from God" (John 3:2). Even His enemies said of Him, "Never man spake like this Man" (John 7:46). Today all admit that He was a good Man and a great Prophet. Being a GOOD Man, He would only speak the Truth, and being truly a great Prophet, He knew the Truth. Hear Him speak of Himself as the Redeemer. He said He "came not to be ministered unto, but to minister, and give His life a RANSOM (ransom, the price of redemption) for many" (Matthew 20:28).

To many professing Christians who are carried along and foolishly take part in Anti-Semitism, I would say—

"Who taught you tender Bible tales  
Of honey lands, of milk and wine?  
Of happy, peaceful Palestine?  
Of Jordan's holy harvest vales?  
Who gave the patient Christ, I say,  
Who gave your Christian creed?  
Yea, Yea,  
Who gave your very God to you?  
Your Jew! Your Jew! Your hated  
Jew!"

Now what is the thing the Jewish people are doing today that is causing Satan, that arch foe of all mankind, but especially of the Jews, to go to such lengths he is in energizing dictators to so ruthlessly slaughter the seed of Israel's race? Why this unprecedented onslaught, these

cruel, bloody pogroms, these wholesale executions? This is the reason—many Jewish people are reading and searching the Scriptures, and seeing that Jesus is the Christ, their Holy Messiah, the Son of God, and that in fulfillment of their own Sacred Scriptures, He died for their sins, shedding His precious blood on God's Altar of Sacrifice; they are believing in Him and receiving peace and comfort in the midst of outrages and sorrows.

Just recently there appeared an article on the editorial page of one of the largest Yiddish Newspapers in the world corroborating my assertions. One sentence in this article reads, "THE JEWS ARE NOW MORE INCLINED TO CHRISTIANITY THAN EVER BEFORE."

The well-known Rabbi Montefiore has this to say:

"I cannot conceive that a time will come when the figure of Jesus will no longer be a star of the first magnitude in the spiritual heavens, when He will no longer be regarded as one of the greatest religious heroes and teachers whom the world has seen. I cannot conceive that a time will come when 'the Bible,' in the eyes of Europe, will no longer be composed of the Old Testament and the New, or when the Gospels will be less prized than the Pentateuch."

Now hear Dr. Klausner in his book, "A Jew's View of Jesus":

"The teaching of Jesus is an unfolding of the Spirit which leads the Jews Godward. . . . Shall we deny Him?" he asks, "now that we, His brother Jews, are free to face His life and teaching anew?"

Rabbi Solomon Freehof, in his book, "Stormers of Heaven", speaks thus of Jesus:

"The personality of Jesus was such that His Sonship to God was manifestly evident. . . .

"The significant fact is that time has not faded the vividness of His image. Poetry still sings His praise. He is still the LIVING Comrad of countless lives. No Moslem ever sings, 'Mohammed, lover of my soul,' nor does any Jew ever say of Moses, the teacher, 'I need thee every hour.'"

"There is an explosive power in the Christian faith which can

capture the souls of men in the calmest moment of their self-contentment.

"To a world drugged by the flesh, blinded by pleasure, Christianity, if it can find its voice, will always have a message to proclaim. And it will always find the strength to proclaim it. It has inner sources of power."

Another Jewish teacher, Rabbi Gross of Brooklyn, said to his people,

"I, a Rabbi of Israel, think we should accept Jesus. I think we should teach Jesus to children much as we teach them about Abraham, Moses, Jeremiah and the rest of the great teachers and prophets. Jesus, as we know, was a Jew. He preached divine love. He was a Gift of love."

One of the most famous Rabbis of the World, Rabbi Joseph Isaac, recently issued a "Call" to his Jewish brethren. In it he stated:

"I believe in the coming of the Messiah, and that before Messiah comes we must expect just such tribulations as we are passing through now. The Messiah, The Son of David, will come amidst confusion of thought, entirely unexpected.

"We must instruct our children, explaining to them the meaning of "Immediate Salvation," and to awaken in them a flaming desire to be prepared for the Perfect Salvation.

"This is not merely a way of comforting those who despair. This is Good Tidings concerning a real Salvation about to come."

Do you not see with me the "Why of Anti-Semitism?" Anti-Semitism is really Anti-Theoism, Anti-God! Satan is the arch-enemy of God, all that comes from God, so down through the ages he has been using Godless Gentile rulers—Pharoah, Nebuchadnezzar, Sennacherib, Haman, Pompey and Herod to rid the world of the people, the chosen people of God, who gave the world the Bible and the Savior. For the same reasons Satan is using Hitler, Stalin and others today because many Jewish people are reading the Holy Scriptures and believing in Jesus as the true, only Savior-Messiah.

In my closing word to you, let me urge you as individual Jews to search the Scriptures and honestly ask your God, the God of Abraham, Isaac and Jacob, to enlighten you as to the Truth. Let me send you absolutely free a well-bound copy of the Old Testament Prophecy Edition of the New Testament. I am not asking you to become a Baptist, a Methodist or any such thing: I am asking you to CONSIDER JESUS, the Christ and behold Him, who was wounded for your transgressions, who died on God's Altar of Sacrifice a Ransom for your sins. His shed BLOOD is the only remedy for sin today. It is His Blood that makes atonement for your soul.

"Neither is there Salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:22).

(News Items given in this Broadcast, not included in this mimeographed Message).

## GOOD INTEREST IN ST. LOUIS JEWISH WORK

Dear Christian Friends:

"Now for a long season Israel hath been without a true God, and without a teaching priest, and without law. But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them." Chron 15:3-4. Those words are surely true now. I thank God for giving me the privilege of telling the Jews how they may find Him, and for every one who has a part in making it possible for me to give my time to the ministry of the Word among them.

I don't think I have ever had anything touch my heart more than a talk I had with Mrs. Gordon, the old Jewish lady that I take to the clinic. I went to take her the day she told me she was to go and found she was not going, she was keeping Succoth, one of their holidays that most of the Jews don't keep. She invited me in and I spent almost three hours with her. I wanted to stay until they brought some things from the synagogue that she was to use in observing the day, but she made it clear she wanted me to leave before they came. She isn't able to go to the synagogue, though she did go on Yom-Kippur, they aren't supposed to ride that day so she walked the two blocks, and fasted the full day. She told me how she went to the

cemetery before Yom-Kippur and said prayers for the spirit of her husband and on the night of the holiday she burned fourteen candles for the spirits of those of her family who are dead. I asked what the idea of burning candles for the dead is. She said. "The body doesn't amount to anything, it isn't worth a penny, it is the spirit that counts and they have to have light over there to find the way to God," so she burns a candle for each one. Then she began to cry and said after she had done all that she doesn't know whether it does any good or not, whether they are in Heaven or if they are being punished over there for the sins they committed here. I told her again of the love of God in Christ Jesus, and how she can have joy and assurance by faith in Him.

Mr. Epstein came into the mission three weeks ago yesterday, he said he saw the Hebrew words and the word Baptist on the window and couldn't see how there could be any connection, so he came in to find out. I explained that Christians have the Hebrew religion in its fullness, we have not only the promises of the Messiah, we have Him. He said religion, to him, is secondary, to help those who need help, to be a friend to Catholic, Protestant, Baptist or Jew and let each have his own religion is first. I agreed that would be fine if our relation to other men were all that is to be considered but our relationship to men is temporary, our relationship to God is eternal, therefore it is first. He says he has tried to do right and is willing to take his chance that God will accept him because he is a good fellow. I asked him if he believes there is such a thing as sin, he said, yes, but we might not agree as to what is or is not sin. I told him I had wondered how we could be sure about that until I read Lev. 5:17, I read it to him and also that there has to be a blood offering to make atonement. For two hours we read Old and New Testament scriptures concerning sin, its penalty and the way of escape through faith in the Lord Jesus Christ. He asked a lot of questions, one was, "What happened after Jesus arose from the dead?" I began at the resurrection and gave him a summary of the events until Jesus was taken up from the Mt. of Olives, connecting it with Zech. 14:1-4. He said he has gone to Aimee Semple McPherson's church, Catholic, Protestant and Christian Science churches and Spiritualism Seances, the Jewish Sunday School and temple services, but he had never had Jesus

presented just from the Bible before, or been told how he could have his sins forgiven. He came back the following week and evidently the Holy Spirit was speaking to his heart, he said he couldn't get the

things I had told him off his mind, and wanted to know what I had done to him. Again I pointed out to him his need to accept God's way of salvation in Jesus Christ, His Son. Keep praying for us, pray espe-

cially about a Bible class for children, that we may reach them before they are so steeped in the Jewish traditions.

Yours in Service for Him,  
Carl and Mildred Anderson.

## FLASHES FROM FOREIGN FIELDS

### DON'T MISS A WORD OF THIS LETTER FROM DE VRIES

Dear Friends and Prayer Helpers:

Pardon me again for being so long in writing, but it has been a physical impossibility. For the last several weeks I have been on the go from dawn till late. The last three have been packed full of events not conducive to recuperation, but praise the Lord we are still running in high, and on all cylinders.

Now I am in quite a predicament. I could not possibly give an adequate account of what has been going on in the last few weeks without covering at least 15 pages, but that is out, so I will attempt to give you a report in a sort of diary fashion.

On FRIDAY EVENING, SEPT. 5TH, word was brought to me from Manalog that they were in great trouble, and that there might be killing, and if I would please come soon. Accompanied by Brother Siblian I left after classes next morning, starting out in a pouring rain. The going was hard, the mud was deep, but we reached Bindulang safely and singing. It was already dark, but the people gathered at once and we had a fine meeting. They sang several hymns from memory, lustily, though the tunes were somewhat varied. They have a wooden floor in the chapel here, and mind you, both the floor and the benches were polished, but the chapel is too small, and they are gathering material to construct a new and larger one. Every soul in the barrio proudly professes to believe. All have completely abandoned the native religion. At dawn we had another meeting. I was rebuked for my weak faith, for when they cut down the Balete tree the thought came, "Boy, I hope there will be no sickness now, for then the Balete cutting will get the blame. . . ." "Oh ye of little faith." Several were absent at the meeting . . . sick with dysentery. I visited with them, treated them, had prayer.

They were not discouraged—no fear—happy in the Lord. Guess I was the only one who thought of the Balete tree. When I came by a week later brother who had been very sick and weak came running from his house when he saw me. He was not only well and smiling, but strong. Praise the Lord, He honored their faith.

SUNDAY, THE 7TH. On to Kibalabag, arriving at nine. The people gathered while we cooked our breakfast. Among the congregation which crowded the Chapel was Datu Malimando. He said, "O, I am so happy in the new way! How long, how long I have been blind!" and the tears rolled down his wrinkled cheeks. Had another fine meeting during the afternoon and evening.

MONDAY, THE 8TH. Left early for Manalog, and how happily the people welcomed us as they saw us coming down the mountain side. They immediately began preparing our breakfast, and not a can of beans or sardines was opened . . . we had new corn and chicken. Our first meeting was from ten till noon. Over 200 were present, including about 40 from Kasinga. Before the meeting they deposited all their anting-anting (sacret charms and fetishes) on a table in church to be disposed of. They gave me their sacret jar, No. 1 object of worship. I am planning to bring some of the anting-anting home with me, if we come home, D. V. Before we arrived in Manalog the people were armed with spears and bolos for one had come from Impasugong with the warning that Constabulary soldiers were on the way to kill them for they were accused of robbery. At the morning service I used as my text Deut. 31:6-8. (I was confident that the charges filed against them were a frame up and they might be handled roughly.) You should have seen them drink in the message, and how they did sing. Among the hymns they sang and which they know from memory, every verse, are "Wonderful Words of Life," "O

Happy Day," "Come to the Saviour," "Trust and Obey." "Rock Ages," and several choruses. Two or three years ago the coming of the Constabulary would have struck terror to their hearts; they would have fled to the forest, and perhaps caused bloodshed. Not this time however. After the message they were considering it more as a lark. Had another meeting from 2-5.

At the close of the message Datu Lindongan, a strong believer, asked many questions pertaining to the Christian life. As their Datu he is so eager that the people do and live in every way according to the Word. Had another meeting after supper, lasting till ten, and after I had tucked myself under the musketero I heard singing and prayer from several huts, and again before dawn. Another meeting at 7 in the morning.

TUESDAY THE 9TH. On to Kasinga where we had three meetings. The whole barrio has turned to the Lord. Several of the old men asked for special prayer so "they would not be caught again by the evil spirits who had held them for so many years." We prayed, and then illustrated with the Word and an anting-anting, and how happy and pleased they were with such words as John 10:27-29. Returned to Manalog by evening. When I asked in Manalog how many had turned from the old to the new and living way, all hands went up.

WEDNESDAY THE 10TH. When we were about to start down the canyon for Bontongan I found that 18 believers from Manalog were to accompany us, including the Datu. It was significant that none of the men went armed. The canyon trail is rugged and wild, and you feel a million miles from roads and cities and war. Datu Lindongan was singing all the way with a native chant, but not the native prayer song. He made up the words telling of the new life and how happy he was, never could he be afraid any more, never would he or could he go back to the old any more, no

power could pull him back for he was in the Lord's hands. As he jumped and climbed over the rocks in the river, he fairly shouted how the new way was so much better.

For lunch we caught shrimp in the canyon stream, and ate boiled peanuts. Then over the high ridge, and there on a narrow plain was Bontongan, the church right in the middle of the village. Had a meeting soon after we arrived. During our meeting next morning a Lieutenant with four soldiers, the Chief of Police with a police and official from Impasugong arrived, armed with rifles, shotguns and 45's. A soldier was posted at each church door with orders to let no one escape. I went out to consult the Chief of Police and the Lieutenant, and the rat I smelled was a bad one. Datu Lindongan and three other brethren in Christ were arrested and taken from the service, and when we returned to Manalog in a roaring rain up the roaring canyon (a real adventure) four husbands were missing, but the people were prepared. They believed Deut. 31:6; they were trusting in the Lord, and sang just as lustily in the meeting. My Scripture lesson this time was from Acts 16:19-34, and O my, they fairly cheered at the prospect of going to jail for the Gospel's sake. Sure, they could sing and pray and testify in jail too. Within three days 22 of them were in jail.

The following morning they crowded the church for another meeting, and during the service the law and the crooks (I have reference to the Chief and officials of Impasugong) with the supposed criminals arrived. I conferred again with the Lieutenant and told him plenty. It was very plain that he enjoyed getting these Protestants, for he is a fanatical Roman Catholic. I made it plain that it was a frameup on the part of the enemies of the Gospel, and demanded that he make a thorough investigation, to look for evidence of the truck load of goods that were supposed to have been stolen. But this "big, brave officer" (a coward if I ever met one) wanted to make a grand showing, and so he marched 22 of our brethren down the main street of Malaybalay. Grand stuff for the Catholics.

(Folks I have to cut this down more but it is not easy to be brief, but we will tell you more about it when we get home. D. V.)

I surely had to be on my toes to keep this Lieutenant and his malicious aides from getting too huffy, and they were after my scalp also,

sure enough. I was accused, but they haven't had the courage so far to go through with it. Well, praise the Lord, with dear Brother Paul, "We are set for the defense of the Gospel," by the grace of God.

When I had gone on alone to another barrio, the Lieutenant told the datu and the people, "Have nothing to do with these white people, he is a trouble maker. You must go back to your anting-anting, it is gold to you, etc., etc., we must be of one religion. I am Roman Catholic. . . ." How nice! Well, I asked the people the next day, "Do you want to follow the religion of this Lieutenant? Do you want to go back to your anting-anting? Bless the Lord, you should all have heard the chorus of "Hadi, hadi" NO, NO!! and the Datu with great fervor said, "Cut our neck first," and he made the universal sign. Praise the Lord, they have tasted that the Lord is good.

Saturday morning I set out alone for Malaybalay to be ahead and see what could be done, and to warn the Kibalabag and Bindulan people along the way. In the forest I met a delegation from Kibalabag, but they returned with me to their barrio where we gathered for a meeting. This affair surely would have caused bloodshed a few years ago—but now. . . II Cor. 5:17.

Before I left Kabalabag the Constabulary with its prisoners arrived. I arranged for a conference with the No. 1 Datu of the region, and the Lt. tried to oil him to get the people to confess and settle amicably. Boy, the Gatu told that officer plenty, he was not afraid. It was noon time and a five hour hike to Malaybalay, so the brave Lt. went ahead with his party—he wanted to be in before dark. I stayed to further advise the people, and left Siblian behind for more meetings. I caught up with the procession where the trail divides; the short way down the canyon along the river, the long way over the mountains through the forest. They took the short way, so I took the forest trail. I arrived an hour ahead of them in time to clean up and to confer with the only Bukidnon lawyer who had just arrived from Manila. The Lord provides. When I arrived home I found Gladys very much upset. Her nerves are in bad condition—they have been for several months. I left on a Saturday expecting to be back about Tuesday, but that day the Constabulary started for the mountains and by Wednesday and Thursday, still no word from her husband. Saturday

morning, class time, no word, no appearance, and then when she heard of the abuse the people suffered, and saw them marching past the house—it was too much for her nervous condition.

We fed the men that evening. It was their first meal that day. They were released for the night. While attending the service next morning they were again taken into custody by the officers, taken right from church. I was in Lagitas, baptizing 15 new believers. I guess it was good I was not in Sumpong. That about burned me up. Religious abuse and intolerance. Mmm.

The men were released Monday morning and returned to Manalog, but on Tuesday 6 soldiers were sent to arrest them again. They arrived on Thursday, were jailed, and we were not permitted to see them. Next day they were brought to Impasugong. On Saturday morning I received a note from Impasugong to come quickly, for the men were to be tried and they needed my help. I turned the classes over to Brother Sinagle and hurried over, praying on the way that our Lord would continue to give the men courage and faith and patience, and to help me to keep my mouth shut when best, but to speak up and act no matter what when it was His will.

When I arrived I found the men locked up in a cell meant for two prisoners, compelling them to stand all night, pestered with mosquitoes. The authorities were going to smooth it over by having the "accused" pay. I vigorously protested, demanding a trial, and when they couldn't squirm out of it the trial was called. When I entered the court room with the rest of the "public," assemblyman Fortrich, the big political bull of the province pushed me out. That was a hard pill to swallow, but His grace was sufficient.

I finally got inside, and what a farce the trial was. The accuser, the witness, the investigator, nor the Chief of Police, who acted as prosecutor, were able to present any evidence. One by one they were chased off the stand by the judge, and the case dismissed. So what?

Now comes the question: what about the instigators of this frame-up? Well folks, this is a Roman Catholic country, in spite of our flag, and religious freedom and tolerance is not honored in Bukidnon.

When they were arraigned there was not a sign of fear or defiance among them. They were smiling, and every time I caught their eyes, they smiled. They were remember-

ing John 15:18-20, and Deut. 31:6.

During the last week or ten days Malaybalay and vicinity has become a bustling community. Every available truck is hauling building supplies, and several hundred carpenters have been brought in to construct quarters for troops. Some 16,000 (some say 40,000) are to be stationed here. The Army considers the situation quite serious and believes that Japan, if the break comes, will make an attempt to take Mindanao first. The Manila missionaries want to know what to do with David in case they are to evacuate. It's like the war news from Berlin and Moscow. Which one; which way?

It seems that it's bound to come all right, but in the meantime we shall keep at it, there is so much yet to be done.

The grace of Our Lord Jesus Christ be with you all.

Personal greetings to each of you,  
(Signed) Henry DeVries  
and Family.

### **WHO WILL HELP THESE DEAR ONES TO A NEEDED REST?**

Fort Archambault  
August 20, 1941

Dear Brothers and Sisters  
in Christ:

We have been wanting to send you news of the work here for some time, but many things have happened and we have been unable to do so. Sickness has been the main reason which has prevented our writing.

In the last year my wife had to leave Archambault twice and go down into the Oubangui-Chari because of the ill health of our little girl, Marianne who is now one and one-half years of age. Those last few months the mother herself was not feeling well either. Our other little girl was born a month ago and both are still in the hospital due to the ill health of the mother who has phlebitis. She is unable to move her leg without extreme pain, and lies on her back day after day unable to move.

The doctor says she must remain there for at least another month and then she must leave for a long needed rest as soon as she can be moved.

Since it is impossible for us to take our furlough in Europe we are praying that God will open the way for

us to leave here for America. I am sure that you will join us, in praying the Heavenly Father in our behalf. He it is to whom we must look for our keeping, knowing that he is able to keep that which we have committed unto Him against that day. "Casting all your care upon Him; for He careth for you." 1st Peter 5:7.

And now as to the work. We are much encouraged with the testimony here among the white population. We have a meeting for them once a month, which is well attended. Between times we have personal work, and we know "His Word shall not return unto Him void."

In our classes for the natives here, we should like to see a larger attendance. We have though a good number of people who are very hungry for the word of God, for which we are praising the Lord.

God willing we are anxiously looking forward to seeing you dear Brothers and Sisters in America who have so faithfully kept us before the Throne of Grace in your prayers, and have given your gifts that the gospel of salvation be given these hungry souls here in Archambault.

You can realize our gratefulness to you and our love to the Lord Jesus in His caring for us as we have had no word of any kind from our churches in France since May 1940. So with grateful hearts we thank you for all you have done for us.

Yours in His Glorious Service.

Mr. and Mrs. A. Burkhardt.

(Editor's Note: Mrs. Burkhardt is a sister of Mrs. Paul Metzler. Both Mr. and Mrs. Burkhardt are native French people and of course their local French support has been cut off for more than a year. Pray and send gifts to Mid-Missions office at Mishawaka, Indiana, for their support and furlough).

### **MID-MISSION WORKERS HAVE CONFERENCE IN FAR OFF INDIA**

Dear Friends:

Come let us reason together, saith the Lord; the Lord's remembrancers have a great trust; keep the hearth aglow with love; keep a light in the window; command thou Me; Ask what you will. How wonderful is the Lord God Almighty! Faithful is He that calleth thee. A missionary went home in poor health and discouraged and unknown he quietly

entered the prayer meeting and near the close introduced himself as their missionary who had not been prayed for that night, and then he told them that NOW he knew why he had been a failure—deadness in the home church.

A double class of young men and women in the church that supported us 30 years just in the beginning of the former German World War undertook the support of a missionary. Then half of the young men were called away by war, and the other half drew up their belts and heroically carried the sacred trust to an honorable end. It was a blessed inspiration to see those young men and women in their devoted zeal and joy. The present World War is rushing madly on; the name God is with us still to preserve and to bless all that put their trust in Him.

We now have in the Assam Mid-Missions Conference ten missionaries on the field. We held our first annual mission conference August 8-11 just at the close of our annual Bible class for our mission workers; most of the missionaries took part in the Bible teaching, and Koireng Manipuri Christian (graduate from High School and now in his second year in Bible School) besides helping nicely in the singing, did excellent work in conducting a Daily Vacation Bible Class for little children. Our ten missionaries had delightful Christian fellowship and conference together concerning the work God has placed in our hands. Next year we are to meet together here again the last week in November.

We were sorry Mr. and Mrs. Prior were not with us. We rejoiced in the word from President Hawkins that Mr. Prior is again in excellent health and will soon return to Assam if the official details work out so he can come. War conditions are threatening near India, and I am told this is keeping back many missionaries of different Boards. We had some new missionary candidates also that were ready to come. Please pray that the wrath of man may turn to His praise.

Word has come that Priors' furniture must be removed from that bungalow by the first of October for the Forest Department has decided to take back the bungalow. This came July 5th. A quick letter to Rev. Prior accompanied by much prayer by Indian Christians and by all the Mid-Missions missionaries followed. Dr. Burrows had been entrusted with the responsibility of removal and was leaving on the first of September, dropping off his fam-



ily at Manipur Road Station to go up to Manipur for their summer vacation. Word has been sent to Mr. Garlow and some Indians to help and announcing the date of Dr. Burrows' arrival and answer was prayerfully awaited from Mr. Prior, which arrived by cable two days ago. This is a good example of Faith working by Prayer, and we are all encouraged, though sad that the Priors cannot come at present.

Please continue praying also that our Mission may be placed on the Government Approved List. If our Mission were on that list it would save delay, anxiety, and expense; enemies have been at work, but all seems moving in the right direction now. In the early days the prayer of faith opened prison doors; the same power is available for us and for us NOW, and we definitely need to use it, but let us not be so faithless as those praying Christians were when Rhode announced that Peter was at the door! If ye doubt not in your heart. What limitless power is placed available for us to use!

Miss Barnum and Miss Funk with but little money in hand started to build their bungalow; they are happily living in it now. Jewell Earnheart was encouraged and began to build, and he now has a suitable and pleasant bungalow in one of the finest sites on the Compound, with only a porch yet to build and a few outstanding bills to pay. Dr. and Mrs. Burrows were encouraged and they have done much preliminary grading for their bungalow (Many of you know that they are living in a cottage that is to be turned over to an Indian helper or to nurses.) and have let the contract for the brick for the bungalow and for the hospital and for the church floor and a bridge. The ladies and Mr. Earnheart have been further encouraged and have set out to build the Compound Church. We now have sometimes about 100 in church meetings, over 60 in Sunday School, and sometimes 50 in prayer meetings, so the church plan calls for seating 200 people, besides the school buildings to be near by. It is ALL a work of faith and faithfulness of you home folk and God who knows and cares. Our working plant is happily taking form.

Our Manipuri boys have now returned to the Bible school, taking a new convert with them, Akhoi Singh who came to our Compound from a wealthy family in a large Manipur village; Jewell had the joy of baptizing him on Sunday just before they left here, and also two more Kuki

converts. Napamacha (Manipuri) joyfully told his answer to a Mohammedan Doctor who remarked that he was too frail to ride a bicycle; he said he could do it all right for he had Jesus right inside his heart. He kneeled and prayed and came home happily on the wheel. Word about Sanaton is uncertain, whether he has reverted to Hinduism or been victorious in the terrible temptations.

Faithfully yours in the joyous Home,

G. G. Crozier.

## THE WORK PROGRESS- ING AT MANAOS

Caixa 103  
Manaos, Brazil  
October 9, 1941

Dear Co-workers:

We were thankful that it was still the dry season as we started on our hike to one of the believer's homes. If this were the rainy season, the road would be a sloshing, sticky, gummy mess. The surface was clay. When it rained it was like wet snow that collects on the bottom of one's shoes till one is walking on miniature stilts. Night was falling as we began, and swiftly she gathered us tighter and tighter in her blanket of darkness. (We do not have the lingering twilight that you have up north). The road stretched out dimly before us, twisting and turning as we walked on. Both sides of the jungle pressed in closer and closer. Here and there we passed little mud huts with their light colored straw roofs. Huts, dwarfed and cowering beneath tall, threatening palm trees. He turned on some of his lights. They were twinkling and friendly. With them it hardly seemed a minute or two till we reached the Believer's home. We could barely trace it's vague outlines under the deep darkness of the trees. We were greeted by the flickering flame of a small, chimney-less lamp. Rather typical, I thought, of this section. This family is the only witness in this entire district. As we left the road, I put up my hand to keep any of the branches from whipping my face. Suddenly, we found ourselves in the hut. The room was small. The mud walls did not completely cover her skeleton of intertwined branches. A number of women and children arrived earlier, also a young man. He was making a clumsy, maudlin effort to play his toy-size guitar. He

was so drunk that I thought we might have trouble with him. We busied ourselves putting candles about in different parts of the room. However, when the hour for the service had arrived it had become evident that we could not hold the service inside the hut. In no time the improvised benches were rearranged outside. The candles were placed here and there—here in the window of the hut; there on an old rotten stump, while others were held by the young people. Then in the loneliness and quietness of the jungle rang out the old gospel hymns. Hymns, testimonies, choruses and message. All listened with rapt attention, the flickering light of the candles glinting from eager bronzed faces. The invitation—several raised their hands. Not long after we started on the trek back to town with a high-spirited group of young believers. We had a feeling that victory had been won in the night. Just then the moon arose—a large fiery ball. Soon it was pure white, shedding a soft glow that quietly pushed the darkness farther into the jungle. I thought, darkness—sin, red—blood, white—cleansing. The moon told me a story, a message that perhaps some of the readers of this letter may need. "The heavens declare the glory of God—but—all have sinned and come short of the glory of God—believe on the Lord Jesus Christ and thou shalt be saved"—saved unto the praise and honor and glory of Him who loved us and washed us from our sins in His own blood!

Since we wrote you last, God has granted the privilege to increase our witness in Manaos. We thank God for it! The time is short! I had an interview with the director of the prison and he granted his permission to us to hold services in the prison. The director was rather skeptical about our message doing any good to the men under his charge. How glad I was as I took up the challenge of this unbeliever that we have a God who is able and willing to save—and for you who pray for victories in Brazil! Arrangements were also made to put Gospel posters in almost all the "bonds" (open-air street cars) in Manaos. This ministry will reach over one hundred thousand people because almost everyone rides on the "bonds."

We try to answer all the letters we receive. If you have not received an answer to your letter, perhaps it is because we never received it. Why not try again?

Yours for the Lost of Brazil,  
The Hockings.

# GLEANNINGS

Edited by R. F. HAMILTON

"SOME STAY AT HOME because it's cold, and some because it's too hot; and some because they're getting old, and some because they are not. Some stay at home to entertain, and some to cook the dinners; and some because they're good enough, and some because they're sinners. Some stay away because their hat the milliner's not finished, and some because their liking for the church has diminished."—Unknown.

\* \* \* \*

Someone once said:

"If you want to be distressed—look within.

If you want to be defeated—look back.

If you want to be distracted—look around.

If you want to be dismayed—look before.

If you want to be delivered—look to Jesus.

If you want to be delighted—look up."

\* \* \* \*

PASTOR E. C. SHUTE, in Ponca City, Oklahoma, presented a series of special messages in the Tabernacle Baptist Church, on "Christ in the Tabernacle," in which he uses eleven large oil paintings, each measuring six by eight feet. From October 28 to November 9th he gave the series of addresses in the First Baptist Church of Faribault, Minn. Pastor Shute is available for evangelistic and Bible teaching conferences, and may be contacted at 218 N. Hill St., Mishawaka, Ind.

\* \* \* \*

THE FIRST REGULAR BAPTIST CHURCH OF KANSAS CITY was privileged to have as their guest speaker on October 20-24 Dr. David L. Cooper of the Biblical Research Society. Dr. Cooper has been with this Kansas City church before, and his rich ministry was deeply appreciated. While there he spoke on "The Visions of Zachariah."

\* \* \* \*

THE MID-CONTINENT COUNCIL OF INDEPENDENT BAPTIST CHURCHES held their first annual meeting in the Olivet Baptist Church of Kansas City, Kansas for three days, Oct. 29-31. This is a new fellowship recently organized for the purpose of reaching those Independent Baptist churches located in

the territory of Kansas City. We trust that this group may grow in numbers and in power. We would be glad to receive full reports on their meetings.

\* \* \* \*

## INDIANA

THE MISSIONARY BAPTIST CHURCH, INC. is now the name given to the Baptist church in Michigan City, Indiana, formerly known as the Poplar Street Baptist Church. Pastor Carl W. Brown informed us that the church had been forced to move so many times and that they are not now on the street from which they took their former name; so they decided to make a change. Under the leadership of Pastor Brown the church has grown increasingly missionary through the years. Five of their young people are now in training for Christian service, four of them being in the Baptist Bible Seminary of Johnson City, New York. The church organization is four years old in November and the missionary giving has increased from about \$150 the first year to an anticipated \$1,000 this year. Miss Irene Cochran, one of their members, is now under Mid-Missions in French Equatorial Africa. Services of the church are now being held in the K. P. hall in Michigan city. Government priorities on building materials has made it necessary to suspend indefinitely the building program which was contemplated.

\* \* \* \*

THE FIRST BAPTIST CHURCH of Princeton, Indiana, under the leadership of Orville Yeager has had a very successful year. There was an increase in finances of \$1,301.76 over the giving of last year, or an average increase per Sunday of \$25.03. On November 30 special effort was to be put forth to complete the payments on the building debt at which time \$1,450 would be needed. Pastor Yeager is seeking to lead the church in such aggressive measures as will step up every department of the work. It was hoped that the church would be able to spend at least \$1,000 per year for the next five years on the building alone, together with a program for doubling the missionary and the home evangelistic program. The church was to be challenged with the prospect of either hiring an assistant pastor or

putting on an aggressive radio program. We are sure that all who have followed the ministry of the Princeton church will rejoice in God's continued blessings.

\* \* \* \*

KOVEN I. SMITH, pastor of the Americus Church near Lafayette reports the Lord's continued blessing upon the work. Considerable repairs have been made on the church both inside and out; such as, a new roof, a new vestibule on the front of the church, redecorated on the inside and equipped with a new piano and pews instead of the theater type seats. There have been 21 professions of faith and 13 baptized. Brother Smith carries on this work as pastor of the church along with his secular work on the Monon R. R. He was ordained to the gospel ministry on Nov. 12 of last year at the Riverside Baptist Church of Decatur, Illinois.

\* \* \* \*

THE 31ST ST. FUNDAMENTAL BAPTIST CHURCH of Indianapolis has had a busy program of activities during the month of November. Dr. Harry Ironside of Chicago conducted a Bible conference the last of October and the first of November. Dr. Ironside has held conferences in the church on several previous occasions with great profit to the people of the church. Also on November 21-23 the Thanksgiving Missionary Rally of Mid-Missions was held. Missionaries home on furlough, candidates for the field and various officers of Mid-Missions were present for those three great days.

\* \* \* \*

THE INDIANA ASSOCIATION OF REGULAR BAPTIST CHURCHES. The Indiana Association of Regular Baptist Churches convened in the First Baptist Church of Mishawaka, September 23-24, Rev. K. F. Dodson being the entertaining pastor, and Rev. David Gillespie of Elkhart, presiding; Song services under the direction of Rev. Orville Yeager of Princeton. After the address of welcome by Brother Dodson, the initial message was given by Rev. Howard Fowler of Mentone. It proved to be an inspiration to all who were present. On Wednesday morning there was a half hour prayer period to open the activities of the day. After a praise

and testimony service led by Rev. Robert McCarthy of Indianapolis, Miss Sadie Bussie, missionary on furlough from the Philippine Islands, gave a message that proved a challenge to all, on the importance of a full trust in Christ. Then came a very fitting message on soul winning by Rev. D. B. Eastep of Covington, Ky.

The first meeting of the afternoon was the business, reports, and election. A recommendation was given that the Fellowship instead of having the present form of offices should have a council of six, they in turn to select their chairman and secretary-treasurer. The pastors and messengers present voted unanimously for this council, and the following were elected to the council: Rev. R. D. McCarthy, Indianapolis; (who was selected as the Chairman) Rev. Orville Yeager, Princeton; Rev. P. R. Halverson, Gary. They are to serve for two years. Rev. Carl W. Brown, Michigan City; Rev. David Canine, Crawfordsville, and Rev. R. C. Carlson of Beech Grove (the latter to act as secretary-treasurer). The last three are to serve for one year. At the conclusion of the business service Rev. Jacob Bernheim of the Hebrew Christian Alliance told of the fine work being done by this group. Miss Busse then spoke of the work in the Philippines. After the song service at 7:30 Rev. and Mrs. Zeltner, missionaries to Montana, showed pictures of the work being done by them. Then came the final message which was given by Brother Eastep; a very fitting climax to a great time of fellowship.—Rev. R. C. Carlson, Sec'y.

\* \* \* \*

#### IOWA

WAVERLY—The First Baptist Church of Waverly, Iowa, enjoyed the blessings of the Lord during a recent two weeks evangelistic campaign. Mr. Harwood, the evangelist, is the former Baptist pastor of El Centro, California, and more recently has gone into the field of Evangelism. He works under Charles E. Fuller of the Old Fashioned Revival Hour broadcast.

Two sessions a day were held, afternoon and evening. The afternoon session was for children, and the attendance averaged above 150. Weather conditions affected the attendance the second week, but even so, ninety some odd souls found Christ as Saviour and Lord.

Mr. Harwood is an excellent children's worker and the sessions with them were well worth the entire campaign. His style as a preacher

is strictly evangelistic and we commend him heartily to brethren everywhere. His present address is 608 Blain Street, Holdrege, Nebraska. (Signed) V. C. Oltrogge.

\* \* \* \*

WATERLOO—The Walnut Street B. Y. work is on the up grade. All the young people seem to have taken on new life as they've been faced with the challenge of making something worth while out of their groups. The Senior group finds itself occupied with many diversified tasks, namely, tract rolling, tract distribution, calling, and the like. Last summer we enjoyed success in our open air street services. The season closed with a report showing over 10,000 tracts distributed and 207 individuals having professed salvation. For the winter months, meetings are being held in the homes of shut-ins, near-by institutions (reformatories, old folks' home, poor farm, etc.). We have found young people want work to do and are willing to do it when properly handled.

Our Junior group in B. Y. have been taken over by two of our young men especially gifted for such work. This group has increased in number until today we have almost one hundred boys and girls out to our evening Junior B. Y. services.

Our hearts are truly happy as we go on to greater things for Him.

\* \* \* \*

MONROE, IOWA—Rev. Clarence Shaver reports the completion of a two weeks evangelistic campaign in his church. Rev. Howard Berglund of Bemidji, Minn. was the evangelist for most of the two weeks. It was necessary the first four days of the campaign to use other pastors in that Mr. Berglund was called away on the death of his father.

Brother Berglund's messages were strictly to Christians and their responsibility of doing personal work in behalf of the lost. His messages were both fiery and soul stirring. Many of our people were awakened to the challenge.

On Sept. 22nd, the Monroe church held a Young People's Rally. Dr. Ketcham of Waterloo was our guest speaker. We were especially thrilled to have him at that time, for it was his 29th Anniversary since his entrance upon the Gospel Ministry. A fine group that more than filled the church were present and God blessed in a wonderful way.

We rejoice in stating that our finances are in good shape and that our missionary giving seems to be on the increase. Praise Him!

WATERLOO, IOWA—The congregation of Hagerman Baptist Church voted Wednesday night, October 15th, at a meeting in Hagerman Chapel to engage Floyd E. Jepperson, as assistant to its pastor, the Rev. Maynard Rogers. Mr. Jepperson is a graduate of the Moody Bible Institute and has since his graduation been supplying in various churches throughout this area. His duties will consist mainly of church calling, secretarial work, and supply preaching during the pastor's absence from the church.

\* \* \* \*

#### ILLINOIS

A TWO DAY BIBLE CONFERENCE was held Nov. 17, 18 in the First Baptist Church of Harvey in connection with an executive meeting of the state council who convened in Harvey to lay plans for their spring rally to be held in Pana, Ill. In addition to members of the Council, other nearby pastors took part on the program.

\* \* \* \*

THE RIVERSIDE BAPTIST CHURCH of Decatur is a beehive of activities these days. New seats were purchased for the auditorium, and the auditorium rearranged so as to make it easier on speaker and hearer. Work is progressing on the installation of a pipe organ recently purchased. John Carrara led the church in two weeks of evangelistic effort Nov. 9-23. Attendance at all services are on the increase, prayer meetings showing 125 to 150 in attendance. Under pastor J. M. Carlson, the work has been making great progress.

\* \* \* \*

THE CHAPEL OF THE AIR RADIO PROGRAM, sponsored by Rev. John D. Jess, and formerly heard on station WSOY of Decatur, Illinois, on November 10 was transferred to station WCBS of Springfield, Illinois. WCBS operates on a frequency of 1450 Kilo. The program may now be heard daily, Monday through Saturday, from 9:30 to 10:00 A. M. Rev. Jess is a member of the First Baptist Church of Pana, Illinois.

\* \* \* \*

#### OHIO

THE REPRESENTATIVES OF THE REGULAR BAPTIST CHURCHES of Ohio met with Pastor M. McClain Witter and the Central Baptist Church of Columbus during October 20-23. Though there were no prearranged topics given by the association to the various speakers, the theme of the association seemed to be "soul winning."

**THE FIRST BAPTIST CHURCH OF FINDLAY** was greatly blessed by the ministry of evangelist Joe R. Gooden Oct. 5-19. Souls were saved and believers were built up in the faith. As a result of the meetings a definite soul winning campaign is being conducted. The Lord has further blessed this church by sending a talented young couple, Rev. and Mrs. Kenneth Brown, who are graciously giving their services in cooperation with the pastor, Rev. William Fisk, Rev. Frank Smith of Moravia, N. Y., who is doing missionary work in churchless communities in the U. S., gave a Bible message at the evening service, October 26. Beginning Nov. 16, this church in cooperation with the First Baptist Church of Fostoria, O. will broadcast the gospel over station WFIN, 1338 k. c., for one half hour each Sunday, 4:00 to 4:30 P. M. Rev. Henry Ostrom of the Moody Bible Institute extension department will be the speaker at a Bible Conference Nov. 16, 17, 18.

\* \* \* \*

**THE EYLRIA CHURCH** held their annual Father and Son banquet Tuesday evening, October 28 with Rev. C. C. Shoemaker of Sandusky as the speaker.

Dr. Harry A. Ironside was the Bible teacher at a Bible Conference in the Elyria Church November 11 through the 13th.

\* \* \* \*

**TEMPLE BAPTIST CHURCH**, Portsmouth, Ohio, Rev. H. O. Van Gilder, Pastor. November at Temple Baptist is Loyalty Month. This is a campaign to promote church attendance on the part of the members. To each person signing a loyalty pledge card, is issued a loyalty bond. The attendance of each will be recorded by clipping the coupons attached to the bonds and depositing in the collection plate at each service.

Dr. Harris H. Gregg, of Bryan University, supplied the pulpit at both services Sunday October 19th, in the absence of our pastor.

Members of B. Y. P. U. Chapter No. 3 are now conducting Youth Time at 6:30 on Sunday evenings. At this service, the usual topical program characteristic of the B. Y. P. U. is displaced by a service of music and Bible study, following the lessons of the Scofield Bible Study Leaflets, published by the Philadelphia School of the Bible. The young people are finding this course of study extremely interesting and helpful. Various members of the group take the responsibility of pre-

sending the Bible lesson from week to week.

From October 22nd to November 2d, an evangelistic campaign was conducted with Rev. Robert White of San Antonio, Texas, bringing a series of inspiring messages on the Cross of Christ and the Assurance of Salvation.

\* \* \* \*

### NEW JERSEY

**THE FIRST BAPTIST CHURCH** of Atlantic City has contracted for an extra 15 minutes of broadcast time from station WFPG, which now makes their evening broadcast from 8 to 8:45. This enables more of the Sunday evening service to be broadcast than previously.

\* \* \* \*

### NEW YORK

**THE INDEPENDENT BAPTIST FELLOWSHIP** of Western New York and Northwestern Pennsylvania met for their October meeting with the new Baptist church in Tidiute, Pa.

Rev. George McKown led the song services and Rev. Eugene Kintner spoke on the subject of "Shamgar," followed by a message on "Missions" by Rev. Gilbert Lloyd. Sixty-six were present from twelve churches for the afternoon sessions and one hundred twelve in the evening service.

Rev. and Mrs. Delbert Hall, missionaries from French Equatorial Africa, brought echoes from the field at the evening service.

Rev. Lloyd Crosby and Dr. Gehring told of the work in organizing the new church in Tidiute. Eighteen souls were converted into a church and purchased a former Unitarian church building for \$400 which was provided by the Independent Baptist churches.

Rev. John Linnendoll of Panama, N. Y. brought the closing message of the evening on the subject of "The Magnetic Power of the Christ of the Cross."

\* \* \* \*

### MICHIGAN

**THE WEALTHY STREET BAPTIST CHURCH** of Grand Rapids for the fifth time had "Happy Mac" (Walter R. MacDonald) for an evangelistic campaign. The campaign lasted from October 21st through November 2nd.

One of the young men's classes of the Wealthy St. Sunday School has sent to all the soldiers who have gone out from the church, subscriptions to the "Christian Readers' Digest."

### WAKE UP AMERICA

A preacher in Bournemouth, England, wrote recently:

"We have been a pleasure-loving people, dishonoring God's day, picnicking and bathing — Now the seashores are barred; no picnics, no bathing.

"We have preferred motor travel to church-going — Now there is a shortage of motor fuel.

"We have ignored the ringing of the church bells calling us to worship — Now the bells cannot ring except to warn of invasion.

"We have left the churches half empty when they should have been filled with worshippers — Now they are in ruin.

"We would not listen to the way of peace — Now we are forced to listen to the way of war.

"The money we would not give to the Lord's work — Now is taken from us in taxes and higher prices.

"The food for which we forgot to return thanks — now is unobtainable.

"The service we refused to give to God — now is conscripted for the country.

"Lives we refused to live under God's control — now are under the nation's control.

"Nights we would not spend in 'watching unto prayer' — now are spent in anxious air-raid precautions.

"The evils of modernism we would not fight — now, see what Germany, the seat of this teaching, has produced!"

### AMERICA IS AS GUILTY AS ENGLAND!

—Wealthy St. Calendar.

### IT TAKES COURAGE

To live according to your convictions; Not to bend the knee to popular prejudice; To refuse to make a living in a questionable vocation. To say "No" squarely when those around you say "Yes"; To remain in honest poverty while others grow rich by questionable methods. To live honestly within your means, and not dishonestly upon the means of others; To speak the truth when, by a little prevarication, you can get some great advantage; To do your duty in silence, while others about you prosper through neglecting or violating sacred obligations; To refuse to do a thing which you think is wrong, because it is customary and done in trade; To face slander and lies, and to carry yourself with cheerfulness, grace and dignity for years before the lie can be corrected.

—Copied.

## BAPTISTS' BIBLE BROADCASTS

Station:	KC:	Location:	Time:	Title:	Sponsor:
WFGP	1420	Atlantic City, N. J.	9:45 a.m. Sunday	"Message to Israel"	Rev. Coulson Shepherd
WFGP	1420	Atlantic City, N. J.	8:15 p.m. Sunday	"Evening Message"	Rev. Coulson Shepherd
WHLA	1290	Niagra Falls, N. Y.	9:15 a.m. Friday	"The Good News Broadcast"	Rev. Melton Arnold
WNBF	1490	Binghamton, N. Y.	10:15 a.m. Saturday	"The Good News Broadcast"	Rev. Clayton H. Gray
WHCU	870	Ithaca, N. Y.	9:45 a.m. Tuesday	"Hymns of Grace"	Rev. Joe. M. Stowell
WHCU	870	Ithaca, N. Y.	7:15 a.m. Saturday	"Sunlight of the Cross"	Rev. Joe. M. Stowell
WSPD	1370	Toledo, Ohio	7:00 a.m. Thu.-Sat.	?	Rev. Jas. T. Jeremiah
WIRE	1430	Indianapolis, Ind.	8:00 a.m. Sunday	"Berean Bible Hour"	Rev. Ford Porter
WISN	1150	Milwaukee, Wisc.	1:30 p.m. Sunday	"The Gospel Hour"	Rev. Wm. Kuhnle
WSOY	1340	Decatur, Ill.	10:30 a.m. Mon.-Sat.	"Riverside Gospel Hour"	Rev. J. M. Carlson
WCBS	1450	Springfield, Ill.	9:30 a.m. Mon.-Sat.	"The Chapel of the Air"	Rev. J. D. Jess
WCLS		Joliet, Ill.	8:00 p.m. Sunday	"The Friendly Gospel Hour"	Rev. A. G. Annette
KFJB	1240	Marshalltown, Ia.	2:30 p.m. Friday	"Half Hours With the Bible"	Rev. David Alexander
KBUR	1490	Burlington, Ia.	3:00 p.m. Sunday	"The Gospel Church of the Air"	Rev. J. C. Kastelein
KATE	1450	Austin, Minn.	8:30 a.m. Sun., Tues.-Fri.	"The Good News Hour"	Rev. & Mrs. Leo Sandgren
KARM	1430	Fresno, Calif.	8:00 a.m. Saturday	"Herald of Light"	Rev. F. V. Dabold

NOTE: The dash (-) above between days of the week indicates that the programs are continuous (daily).

*"He that hath an ear, let him hear what the Spirit saith unto the churches;"* Rev. 2:7

ATTENTION INDEPENDENT BAPTISTS! If you would like for us to list your broadcasts, please send us the necessary information. If there should be any changes in your broadcasts, please inform us at once so we may make corrections.

### RECEPTION FOR NEW PASTOR

On Thursday, October 23, 1941, the First Baptist Church in the City of New York entertained its new Pastor and his wife at dinner and a reception. Rev. and Mrs. Arthur F. Williams went to this important New York City post from the Park Avenue Baptist Church of Binghamton, New York, where they had been serving for five years previously.

The event took place at the Building Trades Employers Association Club, 2 Park Avenue, New York, N. Y. and a very fine representative group from the church and congregation was in attendance. Music was furnished under the direction of the Church Organist, H. Everett Hall, by the Church Quartette and by Arthur Nelson Brabrook, trumpet, to the great enjoyment of all present.

Telegrams were received from several members unable to be present. Fletcher Swain, Chairman of the Reception Committee, served as toastmaster and introduced the new pastor, who limited his remarks to a very few words of appreciation and an appeal for co-operation in the work of the Lord in this place. The balance of the evening was taken up in getting better acquainted with the pastor and Mrs. Williams and with each other.

\* \* \* \*

WE NOTICED IN THEIR CHURCH CALENDAR of October 26th that the First Baptist Church of New York City, had that week in

their business meeting, voted to discontinue the rental of pews. We did not know that there was a Baptist church in this country still continuing this old custom of pew renting. So passes an old custom.

\* \* \* \*

### FIFTIETH ANNIVERSARY SERVICE

To commemorate the fiftieth anniversary of the laying of the cornerstone of the present edifice or the First Baptist Church in the City of New York, special meetings will be held at the Church from December 7th, through the 14th, 1941. Dr. William L. Pettingill will be the guest speaker for these services and a great blessing is expected from his ministry.

Former members of the church located in other parts of the country are invited to write appropriate letters of greeting for this event to the pastor, Rev. Arthur F. Williams, care the Church, Broadway an 79th Street, New York, N. Y.

\* \* \* \*

### IS THY GOD ABLE?

"Oh Daniel,—is thy God whom thou servest continually, able to deliver thee from the lions?" This question, asked by an ungodly man of other days, is on the lips of other ungodly men in these days. "Is thy God able?" And there are also many lions and Satan as "a roaring lion" is the leader of them all, but we ask, "Is thy God able to deliver thee?"

Before answering this inquiry, it

might be advisable to consider that the God of Daniel has not changed nor has He grown weary in the centuries that have become history; that He is the same God that caused the iron to swim, the Red Sea to divide, the sun and moon to stand still, the fire to have no effect on Daniel's companions and the lions to have no effect on Daniel. He is the same God that walked on the water, stilled the tempest, multiplied the loaves and fishes, confounded the wisdom of the Pharisees, raised dead Lazarus and rose Himself from the dead after paying the price for all the Sin of all the world for all time. But is He able to deliver thee? Has the world seen His wonderful power operative in your life, or is there only defeat at the hands of Satan and his hords, causing the world to wonder why the God of your testimony is not the deliverer from your troubles?

His promises are many, stating that He is able and we know that He does not lie. Therefore, child of God, He IS able to deliver thee as well as another. If you have not experienced His deliverance, the trouble is not with Him, but with you! Hear the world's testimony to Daniel. "So Daniel was taken up out of the den and no manner of hurt was found upon him, because he had trusted in his God." Are you doing the same? He is able to subdue all things. He is able to do more than we ask or think.

—Rev. H. E. Cole, Creston, Ia.



## CORRESPONDENTS

We have asked several of our Baptist pastors to assume the responsibility for gathering the news in their states. Will you churches and pastors in our fellowship please co-operate with them in promptly giving them all the news you can. Send them such information as you enjoy reading about the other churches and pastors. Have that information in their hands, if possible, by the 5th of each month — for the next month's issue.

OHIO—Rev. J. T. Jeremiah,  
1262 Oakwood, Toledo, Ohio.

INDIANA—Rev. R. D. Mc-  
Carthy, 711 W. 31st St., In-  
dianapolis, Ind.

WISCONSIN — Rev. W. E.  
Kuhnle, 210 W. Garfield  
Ave., Milwaukee, Wis.

IOWA—Rev. A. D. Moffat,  
Walnut St. Baptist Church,  
Waterloo, Ia.

CALIFORNIA — Rev. Carl  
Sweazy, 1515 W. 93rd St.,  
Los Angeles, Calif.

All others or any from the  
above states may send to me,  
R. F. Hamilton, 208 S. Maple  
St., Pana, Ill. We will appre-  
ciate your cooperation.

## ORDINATIONS

## GEORGE A. McCAULEY

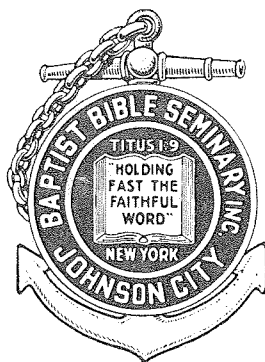
At the invitation of the First Baptist Church of Elyria, Ohio, a council convened Tuesday afternoon, September 30th, to examine George A. McCauley for ordination. Mr. McCauley is a graduate of the Johnson City Baptist Bible Seminary and is Assistant Pastor of the First Baptist Church of Elyria. The council unanimously recommended that the church proceed with the ordination which was done that evening.

## HAROLD HUFFORD

With the call of the Tabernacle Baptist Church of Swaledale, Iowa, a council convened October 29th, to examine Mr. Harold Hufford as to his fitness for the gospel ministry. The council unanimously advised the church to proceed with the ordination and the service was carried out the same evening.

## THE BAPTIST BIBLE SEMINARY

DR. EARLE G. GRIFFITH, Pres. DR. EMERY BANCROFT, Dean  
LLOYD C. BUTTON, News Editor



The students at the Baptist Bible Seminary are being kept busy as they always are while school is in session, having a schedule of 20 to 25 hours of classwork with the necessary outside preparation, the Thursday afternoon practical work assignment and usually a Sunday assignment as well. Since most of the students are earning their way, they have a working week of considerably more than the 40 hours of labor's week. Theirs is a defense program against the attacks of Satan and his world and they must work overtime in order to be well prepared for the time when they will be released for service.

The practical work on Thursday afternoons has consisted of visits to the county farm and the Binghamton City Hospital where personal visitations are made while the gospel is being sung. A group also visits a factory during the noon hour to sing gospel songs and pass out tracts, and a street meeting is held in the business section. Small groups are sent out to call on shut-ins and absentee church members, and tracts are given out from door to door by others. There are several missions in this area conducted by Seminary students and some students are engaged in calling on the homes in those areas. The Bible Club movement has a good work here and a number of the students are engaged in teaching groups of boys and girls after school.

Gospel teams have been active already this year, having conducted a large number of meetings in West Colesville, Harpursville, Marathon, Newark Valley, Middlesex, Springville, Dimock, Linn and Corning, New York; Uniondale, Forest City and Welch Hill, Pa.; and Manning-

ton, W. Va. Gospel teams are usually formed as a musical unit of quartet or trio and an upperclassman as the preacher. Calls are constantly coming in for the assistance of these teams in meetings.

For a half-hour in the middle of the morning studies are set aside and the students convene for testimonies and prayer. Visiting pastors or missionaries brought in this fall as special speakers to address the students were Mrs. Seymour, Dr. and Mrs. Barnett and Rev. Richard Teachout of Africa; Rev. Clayton Gray, Rev. John Bethem, Dr. H. O. Van Gilder, Dr. Farmer and Dr. N. A. Jepson.

A first aid class has been organized as an evening class by the Red Cross for those Seminary students interested in taking it. A similar class was given last spring and those completing it were given certificates by the Red Cross. This will be valuable for all Christian workers and especially those training for the mission field.

Potatoes by the peck, cabbages, turnips, carrots, sugar, canned tomatoes, corn, preserves, pickles and relish were turned into the Seminary by members of the West Colesville and Harpursville, N. Y. Baptist churches under the direction of their pastor, Rev. L. G. Falk, who had tithed their garden products for distribution among the students. The teachers took charge of the distribution and each apartment received approximately a bushel of staple foods by the generosity of these friends of the Seminary. Letters of thanks from each recipient were bound in a book and presented to the churches as a token of appreciation.

The "Baptist Bible Seminary Messenger" was inaugurated last year as a weekly paper for students and has continued this year with enlarged staff and circulation. It carries news of both the Seminary and alumni activities and thus quite a few of the alumni have subscribed to the paper.

**DON'T LET YOUR  
SUBSCRIPTION  
EXPIRE**