

WOUNDING WORDS

By DR. R. L. POWELL

"Words are things," someone has thoughtfully observed. It would be far beyond the conduct of many a fine person to hurl a two-edged sword at a perfectly good friend, yet that same person may hurl words which cut more deeply and wound more permanently than any sword. Many of us would never be willing to drop one of these terrible bombs of war upon the house of a dear fellow-church member, yet it is not uncommon to release a few tons of tongue TNT on the household of some precious saint of God. St. Paul's Cathedral of London, one of the most sacred shrines of England has been on the receiving end of several bombs from German fliers. We are inclined to feel shocked that any nation would deliberately plan the destruction of a house of worship, especially one that has meant so much to the religious lives of another people. No doubt the Germans would say that it was purely accidental, but it remains a fact that nothing is immune from the raiders of the air—no not even the most sacred shrines. At such inconsiderate destruction on the part of the battling nations of the world, we feel a just sense being outraged in our thinking, yet some truly saved folks think it becoming in themselves to bomb the Church which nurtures their spiritual lives and proclaims the messages of their own salvation. The only difference is in the character of bombs. Not long ago some Christians were calling in a home where the people are zealous and active members of the same church as the callers. There were other callers in the home at the same time. The conversation turned to the church and its work. Immediately the "panning" of the church began. Nothing in the church life seemed to be just right. There were no serious sins but just little faults, wrong methods, unfortunate personalities, greatly needed reforms, changes in some places of leadership. And what was the point of all this "panning" of the church? Unloading venom, and that is all. The venom went straight to the hearts of all who participated in this unhappy conversation. If some vicious person were to unload a time bomb in a public service where many

men, women and especially children would be killed or maimed for life, everyone of these dear Christians would be incensed to the point of desperate action, yet they think nothing of wounding some babe in Christ by upsetting the faith which helps to grow a love for the brethren. They think nothing of disturbing the fellowship between the fellow-members of the same church. They think nothing of toning down the zeal of each other in their services to God. They think nothing of the hurt to the unsaved that a loss of confidence in the workings of the church may bring.

There are some questions which WE ought to ask ourselves in every temptation to hurt with words. (1) "*Is it true?*" Before any word escapes our lips, particularly a word of criticism of a brother or sister, or of the church to which we belong, we ought to KNOW that it is not only technically true but wholly true—true in all of its aspects. It is possible for a thing to seem true from my viewpoint but when viewed from my brother's viewpoint, it may be only partially true, or even wholly untrue. We ought to know that the critical thing that we are about to say about some one is *wholly* true any way that it can be viewed. And not only so, but it must not have any untrue inferences or implication attached to what in itself may be technically true. *Wholly true* means that it is the truth and that such truth implies nothing but the truth in the understanding of the one who rightly hears.

(2) "*Is it kind?*" When I would say any critical thing about a fellow-Christian, I should first ask myself if such a remark would be the means of manifesting the love of God toward him. Love is always kind to him. Anything that I may say about my brother should be first distilled through the love of God shed abroad in my heart. If it isn't kind, it isn't love; if it isn't love, it isn't Christian; if it isn't Christian, it is unGodly and sinful. Many years ago this writer said some very true but very unkind things about a fellow-preacher, said them in his presence and in a public

(Continued on page 4)

The Conflict Between the Modernists and the Fundamentalists^{ing to spend who have} In the Northern Baptist Convention Since 1920

By G. H. MOULDS

(EDITOR'S NOTE—Some time ago there came into the editor's hands, a typewritten manuscript of more than three hundred pages, bearing the above title. Mr. Moulds, the author of the manuscript, had presented the material "in partial fulfillment of the requirements for the Degree of Master of Arts in the Department of History in the Graduate College of the State University of Iowa".

We confess that we looked at this bulky material with very little interest but since we were asked to review it, it was, of course, necessary to read it. We started what we fully expected to be a boresome task. We had not read twenty-five pages, however, before we were thrilled and captivated by the article, and faced with the difficulties of limited eyesight and limited time, nevertheless, we completed this three hundred page manuscript in a few hours. When we had finished we immediately called Mr. Moulds to our study and asked him for permission to run the article in serial form in the Bulletin. This permission he gladly granted.

We have since had one or two others read the manuscript and they too, are enthusiastic in their insistence that this manuscript should be made available to the Baptist public.

Mr. Moulds must have read thousands of pages of material and searched through numerous libraries and countless files to corral and compile the information contained in his manuscript. He covers the history of the conflict between Modernism and Fundamentalism in the Northern Baptist Convention since 1920 with an astonishing degree of completeness and accuracy. Naturally, he writes from the standpoint of the HISTORIAN. Nowhere in his manuscript does he seek to INTERPRET the events which he describes. In his preface he says, "Nor should it be thought that these pages contain a partisan defense for either the Fundamentalists or the Modernists. Rather, the effort has been to dispassionately present all relevant data, leaving it for the reader to decide which position, if any, he wishes to take." No Modernist or Fundamentalist, upon reading Mr. Moulds' manuscript could say that he has been biased in the presentation of actual facts and the description of actual events as they took place. However, one cannot come away from this manuscript without a very distinct feeling that, while according to the actual historical events the Fundamentalists in almost every instance lost their battle, yet they were on the historic Baptist side of the issue.

We have asked the permission of the author to inject, from time to time, editorial comment upon the historical events which he records. This we will do as occasion requires.

Mr. Moulds himself is an outstanding Christian young man and a member of the First Baptist Church of Waverly, Iowa, of which Rev. V. C. Oltrogge is pastor. We stand somewhat amazed that an institution such as the University of Iowa, would accept as a thesis, a manuscript dealing with such a subject. The very fact that they did, and also highly commended the thesis, proves that it must be an exceptionally well done piece of work.

We are sorry that it will be necessary to give it to our readers piecemeal. We suggest and urge that every Baptist preacher file with special care, the copies of the Bulletin containing these articles.

Mr. Moulds dedicates the pages of his manuscript "to the memory of his father, George T. Moulds, who has gone to be with Him Whom he had long adored".

In this issue we reproduce the "Prologue" in which Mr. Moulds sets up the historical background for the conflict which has been specifically raging since 1920. Some of the future articles will include—"The Controversy over the Schools", "The Controversy over Faith and Practice", "The Controversy over Ministry and Officialdom" which will include the history of the Unified Budget, the Standardized Ministry, etc., "The Controversy over Interdenominationalism" which includes the Interchurch Movement, the Federal Council, etc., "The Controversy over the Missionaries", "The Controversy over Social Action", etc.

Mr. Moulds would be glad to have the readers' reaction to his articles. He may be addressed at Mystic, Iowa.)

PROLOGUE

Three generations ago the Protestant churches of America generally dominated the life of their local communities. The relatively simple type of agricultural society that was then prevalent offered but few institutions that could in any wise compete with the church for a share of the people's interest, respect, and affection. Their code of ideals was largely that propagated by the church; among these widely-accepted teachings was the infallibility of the Bible. Men might strongly differ as to its interpretation; but as to its unique authority, there was little question.

The Civil War ushered in an un-

paralleled era of industrial and scientific development. The manufacturing centers grew by leaps and bounds, drawing upon the agricultural population for much of their increase. With humanity influx, the churches tended to lose that measure of control that they had formerly exercised. Men and women in occupations removed from the primary processes of nature, and regularly receiving a stipulated sum of money for a stipulated amount of work, became conscious of their self-sufficiency. At the same time, education was swiftly passing from religious auspices into the hands of the state: the church was losing its grip on its youth. Increasingly did the Ameri-

can people adopt secular standards in their desires, their ideals, and their behavior. Living in the midst of a mass and diversity of material goods that was constantly being augmented, men frequently lost sight of the spiritual values of life. Working at a strenuous pace through the week, on Sundays they sought relaxation and compensation in an inviting variety of pleasurable activities, of which church-going was not one.

Coupled with this alteration in the sanctions of group and individual morality, the invention of countless labor-saving devices and the opening up of unthought-of realms of knowledge lessened for many the

feeling of dependence upon God. When sudden illness struck, the first thought was of the doctor; prayer came afterwards, if at all. When the drought came, men opened the irrigation ditches; they prayed for rain later, or not at all. As the microscope and the telescope developed and expanded the universe, men adopted the habit of approaching phenomena objectively and experimentally, exploring for facts and testing for values. The universe became known as the product of natural law with predictable behavior. If the world were rational, then man should use his rational faculty in gaining an understanding of it.

During these years the spirit and method of scientific inquiry also found expression in the theological world. The beginnings of the movement, of course, extended back many years. Jean Astruc, a French physician of the middle eighteenth century, is regarded as the father of the critical study of the Bible. His views, however, as popularized and developed in a later day by the Abbe' Loisy, were effectively suppressed by Pius X's encyclical of 1907. But in Germany these methods of scientific investigation, textual and historical, were received with favor in the theological schools, and from Germany, American graduate students returned as convinced and zealous devotees of what was known as the "higher criticism".

The critic proceeded to put creeds, doctrines, church history, religion, the Biblical text, in fact his whole religious inheritance, under the microscope of inductive thinking and empirical testing. He and his fellow theologians gradually reconstructed the grounds of their faith and wrought out a new theology, centering in what they regarded as Jesus' idea of the Kingdom of God. This program was put into effect in the various "forward" movements of religion during and immediately following the World War. These movements had their springs in sociology, the scientific study of society. The influx of human beings into already crowded urban areas, and the converse depopulating of rural regions, had served but to accentuate and multiply the ills of humanity. As these ills were studied and their cure suggested, many Christian leaders saw that Christianity's field of service lay in social welfare work. Hence the establishment of settlement houses and so-called "institutional" churches, with programs and facilities for every aspect of daily life, the

recreational included. The cry of the liberals was that the drift away from the churches could be stopped only when there was offered a religion that interpreted and supported life, and that was detached from what so many people were coming to regard as unreasonable and unethical doctrinal statements.

To the conservatives, the liberals seemed to be making an unnecessary and an unchristian adjustment to worldly standards. And if the New Theology that was being articulated were true, then their faith was in vain and their salvation nought. The resultant controversy put religion on the front page. Modernism and Fundamentalism became the topics of breakfast-table conversation. Many churchmen there were who publicly



G. H. Moulds

decried the strife and contention and urged that it be supplanted by brotherly love. Others were frank to acknowledge the divergence, and urged that the issues be given a full and free airing.

Conservatives considered their constituencies as in the majority, and hence felt fully justified in attempting to gain and retain control of the churches. But they were handicapped from the start; for they were the "aggressors", seemingly making mountains out of molehills and fighting over a few phrases. Moreover, they were apparently vilifying and slandering many good men for no reason at all. Liberals were quick to brand Fundamentalists as disturbers of the peace, and as conducting a Protestant Inquisition. But the conservatives avowed that they were only working to preserve unity by purging out the minority "modernistic" element that would in-

evitably make for division. To their minds there were certain doctrines without which religion was not Christianity and which were so plainly taught in Scripture and so universally accepted that there could be no question of their finality and their absoluteness. To the Modernists the Fundamentalists' religion was one of dogmas and absolutes. To the Fundamentalists the Modernists' religion was one of doubts and relativities. Of course no hard and fast line can be drawn between the two factions. Modernists were frequently to be found on the same side of the fence. The following outline attempts with brevity (and also, it is hoped, with clarity) to indicate the major differences of emphasis between the two groups.

The Modernists tended to say: The Bible contains the word of God; and in the original is open to criticism like any other document. The Bible is inspiring.

The Fundamentalists tended to say: The Bible is the Word of God; and in the original is inerrant and hence beyond criticism. The Bible is verbally inspired.

The Modernists tended to say: The God-enlightened individual reason or the voice of the living Church is the means of reaching truth.

The Fundamentalists tended to say: It is necessary that there be some kind of an authoritative, inspired, written record given by God to man; The Bible has demonstrated itself to be such, and hence worthy of every trust; it is the basis of our reasoning.

The Modernists tended to say: Biblical material has value only as it proves that value in use.

The Fundamentalists tended to say: The Bible is of value primarily because it is true.

The Modernists tended to say: God is immanent in all men. The religious liberty of the individual soul is of prime importance.

The Fundamentalists tended to say: God is transcendent, over the universe. The individual's obedience to God's will is of prime importance.

The Modernists tended to say: Christianity, as all else, is of natural origin and evolutionary.

The Fundamentalists tended to say: Christianity is of Supernatural origin and static in its essentials.

The Modernists tended to say: Salvation is through the moral influence of the Cross and by following Jesus' leadership.

The Fundamentalists tended to

say: Salvation is by Christ's substitutionary sacrifice, and through His blood shed on the Cross.

The Modernists tended to say: Jesus was a son of God.

The Fundamentalists tended to say: Jesus was and is God.

The Modernists tended to say: God is the Father of all; and all men are brothers.

The Fundamentalists tended to say: God is the Father only of such as are born again; men are really brothers only in Christ.

The Modernists tended to say: There is a unity underlying all things: God is all and in all.

The Fundamentalists tended to say: There is a dualistic paradox underlying all things: God and the Devil; righteousness and sin; Heaven and Hell.

The Modernists tended to say: Religious knowledge is acquired through discovery, just as any other form of knowledge.

The Fundamentalists tended to say: Religious truth is divinely given by revelation.

Modernism was broader than a theology; it was a type of mind and a way of life. But in the popular conception it was a theology. Reginald Campbell, minister of the City Temple, London, whose name is often associated with the early popularizing of the New Theology, defined it in three phases: as the religion of science; as the gospel of the kingdom of God; as a reemphasis of the immanence of God in the universe and in mankind. He did not regard it as a new theology; it was but the return to the religion of Jesus—not the religion *about* Jesus. The conservatives agreed as to its antiquity; they regarded it as in the direct line of succession from the original sin.

Not only were the commonly-accepted doctrines brought into question: the cherished historical distinctives of each denomination were termed non-essentials. Thus the Fundamentalists of the different religious bodies fought at times for conflicting ideals. Moreover, whatever doctrine seemed to be receiving the brunt of modernistic attack, the Fundamentalists naturally stressed for the time being. Yet in all this they did retain a balance in emphasizing certain principles. The burden of their attention was devoted to the preservation of the Fundamentals on which nearly all Protestants could agree. They were called the "fundamentals" because they were conceived to have a vital

relation to salvation: destroy one and God's plan of redemption was made an impossibility. These fundamentals were heavily freighted with emotional content; they symbolized the conservative's whole personal religious experience.

Curtin Lee Laws, editor of *The Watchman-Examiner*, Baptist weekly is generally credited with having coined the term "Fundamentalist". He thus wrote in the issue of July 1, 1920: "We suggest that those who still cling to the great fundamentals and who mean to do battle royal for the fundamentals shall be called 'Fundamentalists'." The term "conservative" has also had wide currency, especially of late years. In this thesis the terms "Fundamentalist" and "conservative" will be used interchangeably, as also "Modernist" and "liberal". To the great body of the Northern Baptist denomination the term "moderates" has been applied. It is felt that it serves well as a comprehensive designation for all those who, regardless of their personal theology, considered that the time spent in doctrinal controversy was wasted and should better have been devoted to furthering the regular and necessary work of the denomination.

The Fundamentalists believed that they were the "true successors of the Baptist forefathers", and as such they purposed to continue the work of the Northern Baptist Convention along what they regarded to be the lines of "loyalty to Christ and His word" laid down by their forebears. In perusing the pages that follow, the reader will look to see how successful the Fundamentalists were in that attempt.

(Continued next month)

WOUNDING WORDS

(Continued from page 1)

meeting. In the months which followed, he learned that his words cut deeply and gave lasting wounds. In the years since then, a letter of sincere apology was sent the brother, and a feeling of deep regret has been expressed. Such wounds can never be wholly healed—they get well but the scar of suffering remains. God help us to manifest the Love of God in our words.

(3) "Is it helpful?" Here is the basic principle of all action worthy of Christian people. Does the thing that I am about to say about a brother in Christ help him? Or the person to whom I am speaking? Or does it help me? If it has any power to hurt and destroy the faith of any,

it is certainly in the clear field of doubt. "Whatsoever is not of faith is sin." If such is less than a definite act of faith in God's holy purposes for that life and the other lives involved, then it is faith-destroying in character; it is SIN.

If some member of the church should go out and kill his fellow-man either in a rage or in cold blood, it would be an occasion for action on the part of the church. Such person should be withdrawn from at once. To this we all agree. But what about the far greater murder of faith? "Then said he unto the disciples, It is impossible but that offenses will come: but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

We are suggesting that every one of us make a solemn covenant with God and with each other that never again will these tongues of ours be allowed to become an "unruly evil, full of deadly poison." (James 3:8).

INTERSTATE EVANGELISTIC NEWS

We are sorry that the two following news notes concerning the work of the Interstate Evangelistic Association, under the leadership of Dr. Harold Strathearn, were inadvertently omitted from the last issue of the Bulletin. Even though the news contained is a bit late, yet it is of real importance and vital interest even now.

THE ANNUAL CONFERENCE

The Eleventh Annual Fundamental Rally and Prophetic Conference, conducted by the Interstate Evangelistic Association, Inc., of which Dr. Harold Strathearn is Director and Rev. R. W. Neighbour is Associate Director, met in the Chelsea Baptist Church of Atlantic City, October 6 through 9, 1940.

The Interstate Evangelistic Association enjoyed one of the most worthwhile spiritual conferences in its history. Among the outstanding speakers were Mr. Robert G. LeTourneau, America's Number 1 Christian Layman.

The local entertaining churches, which were the First Baptist Church and the Chelsea Baptist Church, with their fine pastors, Rev. Coulson Shepherd and Rev. Clarence E. Mason, were excellent hosts to the guests of the Interstate Conference. Over one hundred and thirty-five

ministers, their wives, and many friends were among those in attendance. All sessions were largely attended. Hearts were warmed with the spiritual fervor manifest throughout the Conference. Music was directed by the Rev. Ralph W. Carr, Plainfield, New Jersey. Special music was furnished by Mrs. Dorothy M. Strathearn of New York City and the Carolina Gospel Quartette of the LeTourneau Evangelistic Center.

One of the highlights of the meeting was the presentation by Rev. Lyle Anderson of the work of the Interstate in opening closed churches in the Adirondacks. Mr. Anderson is a missionary who has just begun work under the direction of the Interstate Evangelistic Association. There was not a dry eye in the audience as Brother Anderson told how hungry hearts readily received the rich message of God's Word, as he spoke for the first time in churches that had been closed from one to two decades. He told of school children who had never had the privilege of Sunday School who were happy because they now had this opportunity for the first time in their lives. On the third night of the Conference, all of the ministers and their wives were treated to a free shore dinner at Ocean City. This courtesy was made possible by the kindness and generosity of R. G. LeTourneau. At this dinner each minister was presented with one of the R. G. LeTourneau Inc. eversharp pencils, a book—namely, Dr. Ironsides "Reminiscences of Fifty Years in the Ministry", and a souvenir package of James' Salt Water Taffy.

The Interstate Evangelistic Association made reports of their splendid work. They have been instrumental in placing orthodox pastors in over seven hundred pulpits that might otherwise not have received the Orthodox ministry of sound men.

The Interstate Evangelistic Association is also carrying on a great young people's work known as the LeTourneau Christian Camp. Over two thousand young people attended this camp, it was reported, and over three hundred found Christ as their Saviour this last summer. Many hundreds more consecrated their lives to God. The Interstate also reported on the work they are accomplishing in opening closed churches. In addition to this, the Interstate Evangelistic Association is directly responsible for the dating of R. G. LeTourneau in all of his week-end engagements.

Baptist ministers from all over the country look forward to this Annual Conference as a time of vacation and fellowship. We thank God for the Interstate Evangelistic Association and the home mission work that they are doing. We are very happy to have a Fundamental, Orthodox, sound, independent, Baptist mission agency through which churches of the G. A. R. B. may do home mission work. We congratulate Dr. Harold Strathearn, Director, not only for the great work that they are doing but for this wonderful Annual Conference which was such a success this year.

* * * *

THE YOUNG PEOPLE'S CAMP

The summer Young People's Camp project of the Interstate Evangelistic Association, Inc., had the most successful season this summer in its history.

The grounds have been beautified beyond recognition. People coming to the Camp this last summer were amazed to find that Canandaigua Camp, known now as LeTourneau Christian Camp, has become one of the beauty spots of the Finger Lakes. On the hillside, which had formerly been a farming ground, are beautiful tennis courts, shuffleboard courts, new cabins, a new office building, and the entire campus is covered with a beautiful green sod.

Young people attending the Camp enjoyed varied activities, such as boating, motor-boat riding, surfboard riding, baseball, tennis, shuffle-board, and swimming.

The capacity of the Camp was packed to the limit, though the dining room had already been enlarged. Young people attending the camp enjoyed the finest of meals and accommodations, though the cost was only six dollars per week for both room and board. The motto of the Camp is "Service without Profit".

Over two thousand young people attended the camp last summer. Over three hundred of these found Christ as their Saviour. In one week alone there were one hundred and forty-one young people who came forward, either confessing Christ, or dedicating their lives for Christian service, or in consecration. A real revival spirit broke out in the Camp during each week of the Conference. Many young people came forward confessing their sins. Many churches today are enjoying revival meetings as a result of the Young People's Camp. One pastor in New York State said that five of his Young People were now in Seminary study-

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ing for definite Christian service because they had attended LeTourneau Christian Camp last summer.

God has greatly blessed all of the activities of the Interstate Evangelistic Association. Only time and eternity will reveal the blessing that this great missionary organization has accomplished through Young People's work at their summer camp. We who are Independent Baptists may be proud and thankful to God for this great work conducted by an Independent, Fundamental, Orthodox, Baptist Mission.

ORDINATIONS

HIRAM CHAPMAN, ALBERT WHITAKER, AND CARL HOAG

At the call of the Baptist Churches of Prattsburg, New York, and Italy Valley, New York, a council met at Prattsburg November 29th, 1940, to examine Brother Hiram Chapman, Albert Whitaker, and Carl Hoag, as to their fitness for the Gospel ministry. The candidates were readily approved by the council and the churches proceeded with their ordination the same evening.

* * *

WORTH SAUSER AND HARLAN SAUSER

In response to an invitation from the Walnut Street Baptist Church of Waterloo, Iowa, a council convened November 21st to examine for ordination, Worth Sauser and Harlan Sauser. The council unanimously recommended their ordination which was carried out by the church the same evening. Worth Sauser is a graduate of the Moody Bible Institute and Harlan Sauser is a graduate of the Northwestern Bible and Missionary Training School, also the Baptist College of Sioux Falls, S. Dak.

* * *

DR. DAN GILBERT

At the call of the Walnut Street Baptist Church of Waterloo, Iowa, a council convened Friday, December 6th, to examine Dr. Dan Gilbert for ordination to the Gospel ministry. The council unanimously recommended his ordination which was carried out by the church the same evening. The large number in attendance at the examination of Dr. Dan Gilbert will never forget the time of blessing as they heard this young man tell of his conversion from Atheism, his conviction of Baptist doctrine, and his decision to unite with a Baptist Church outside of the Northern Convention Fellowship.

NEW CHURCHES ENTER FELLOWSHIP

MILWAUKEE, WIS.

At a business meeting of the Garfield Avenue Baptist Church, Milwaukee, Wis., held Wednesday evening, October 30th, the church voted to declare itself in fellowship with the General Association of Regular Baptist Churches.

The church some time ago, under the leadership of its pastor, Rev. Fred W. Kamm, withdrew fellowship from the Conventions. Brother Kamm was pastor of this church for 25 years. His resignation from the pastorate and retirement from the active pastorate took place November 1st, 1940, bringing the church into full fellowship with the General Association of Regular Baptist Churches, was one of Mr. Kamm's last pastoral acts.

It has been our privilege to know Mr. Kamm for several years. He is now living in New Buffalo, Mich., and will be available for pulpit supply work, special meetings, etc.

* * *

MODESTO, CALIF.

At a business meeting of the Grace Baptist Church of Modesto, Calif., held in November, the church voted to declare itself in fellowship with the General Association of Regular Baptist Churches. Brother Samuel Post is the pastor of this fine church and is known to many of the pastors in the middle west, having been formerly pastor of the First Roseland Baptist Church of Chicago. It was the privilege of this editor to minister to Brother Post's people two years ago when we were on our five months tour of the churches.

NEW ENGLAND FELLOWSHIP MEETS AGAIN

(Reported by C. H. Gray)

The New England Regular Baptist Fellowship met with Rev. John G. Loja, pastor of the Portuguese Baptist church, Cambridge, Mass., on Monday, December 2nd. In the afternoon at 2:30 Brother Loja requested Rev. Clayton H. Gray, Fundamental Baptist Church of Lynn, Mass., to open the service with a devotional message. After a song service Brother Gray asked Mrs. Loja to bring a group of children (about 50 in number) in for the message on "Lovest Thou Me?" The brethren were very glad to learn of the won-

derful work Brother and Sister Loja are doing among the children.

Reports were brought from the following churches: Portuguese Baptist, Cambridge, Mass.; Immanuel Baptist, Cambridge, Mass.; Brookville Baptist, Brookville, Mass.; Storrs Ave. Baptist, Braintree, Mass.; Immanuel Baptist, Lowell, Mass.; Collinsville Union, Collinsville, Mass.; Evangelical Free, Woburn, Mass.; So. Medford Baptist, Medford, Mass.; Fundamental Baptist, Lynn, Mass.

We thank God for the blessings He is showering upon the churches, for the faithful pastors and people, and for the souls being saved.

The afternoon service closed with a message from Rev. M. B. Sequiera on "The Story of My Conversion." Brother Sequiera has recently returned on a refugee ship from the Azores after five years service for the Lord.

The evening service was conducted by the Young Peoples' Societies of the Portuguese Churches of Cambridge and Somerville. This is a very fine group of stalwart Christian young men and women. A stirring evangelistic appeal was brought by Brother M. B. Sequiera.

THE SUBSCRIPTION CAMPAIGN

We asked 149 pastors of Association churches and about 15 pastors of sympathetic churches to help us in a campaign for 2,000 new subscriptions from November 17 to December 15. To date (December 26) we have had returns from 22 Association pastors and 6 pastors of sympathetic churches. These 28 churches have turned in 575 new subscriptions.

We surely appreciate this fine work on the part of these pastors and churches. We could have wished that the other 127 Association pastors would have made some kind of a showing in this campaign. We recognize the fact that no doubt several of them did their best and that still others found local matters pressing to the exclusion of the Bulletin campaign. All of this we expected and we are certainly sympathetic of the problems in such cases.

May we urge all of the pastors, however, who have not thus far responded to still go ahead with the campaign. Surely, if 28 churches can give us 575 subscriptions, we ought to be able in the next two months to reach the goal of 2,000.

PASTORAL THEOLOGY

By DR. EARLE GRIFFITH

(EDITOR'S NOTE—We are happy beyond expression to begin in this issue of the Bulletin, a series of articles by Dr. Earle G. Griffith, President of the Johnson City Baptist Bible Seminary, under the general title of "Pastoral Theology". The articles will cover the entire field of pastoral relationships, from the acceptance of a call to the completion of a life's ministry.

Those who know Dr. Griffith personally, need no assurance that these articles will be written in an intensely interesting manner. Can anyone imagine anything other from Dr. Griffith!)

Chapter I—Becoming A Pastor, Becomingly

Scripture: John 15:16; I Timothy 1:3; Titus 1:5. In this Baptist Bulletin Serial on the subject of Pastoral Theology the contributor disclaims any thought of an attempt to tell his Christian colleagues how it is done. It is hoped that writer and reader may think together concerning the minister at work. More than 20 years in the pastoral relationship have given crystal form to some convictions respecting the nature and scope of the preacher's calling. We have missed no opportunity to confer with our brethren. Eye and Ear gate have been kept open for help from many sources. With these years behind us and abundant opportunity for reflection we lay it down as a finality that there is no calling superior to that of a pastor.

God had but one Son and He made Him a pastor. "I am the Good Pastor, the Good Pastor giveth His life for the sheep." This version is allowable, since the Latin word Shepherd is the term from which we draw our word Pastor.

As the older school men were wont to say, "Theology is the Queen of Sciences". Ours then, is the Queenliest Message and the Kingliest work.

Measurably, in any branch of Christian work one must possess something of the Pastor's qualifications if spiritual fruitage is expected. A certain preacher was wont to pray, "Lord give me a Shepherd heart." No minister correctly evaluating the meaning and ends of his calling will envy any person irrespective of the nature of his work. "If a man desires the office of a bishop he desires a good work." As a starting point, why not this—"Becoming a Pastor, Becomingly"? As in the case of any secular office so in the case of any sacred office, there are honorable and dishonorable aspirants, there are allowable and unallowable methods of induction. In not a few quarters there is a desperate need of elevating the standards by which a Pastoral affiliation is ef-

fected. We have carried on an extensive correspondence through many years bringing us into communication with men and women in all spheres of Christian endeavor. Requests have come from some that would put a blush on the face of the Sphinx. When a servant of God enters upon pastoral work or has terminated a relationship in one place in order to establish it elsewhere the whole process should be such as to enable him to look man and God in the face unashamed.

I. THE APOSTOLIC METHOD—It seems that during the life time of the apostle, the overseers of the local churches were designated, placed or appointed by direct apostolic authority. Titus was called by apostolic selection, for direction of Gospel ministry and administrative affairs on the Island of Crete. Titus 1:5 "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." The same working principle obtains in the case of Paul's relationship to Timothy, I Timothy 1:3 "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." All the apostles were divinely appointed to their work. No branch of Christian service in New Testament times was a job. Men were drawn to their spheres of service by the audible voice of the Lord, by irrepressible heart conviction, or by apostolic choice.

The apostolic method affords no support for modern hierarchies or episcopacies whereby a man or a group of men are elevated in authority over other preachers of the Gospel. There are no successors to the apostles. Successionism is as untenable as unitarianism. Nothing could be more corrupt commonly than those religious bodies where the shepherds of the local churches must come and go at the beck and whim of some denominational dignitary. We

are convinced that it pleases the Sovereign Head of the church, in this dispensation, to move upon the hearts of a praying congregation and upon a preacher in such a way as to bring the two together as shepherd and flock.

II. UNWORTHY CONSIDERATIONS IN ACCEPTING A PASTORATE—

1. Promotion and prestige. A church woman remarked to us when we were leaving a small town for a large city, "I commend you; a minister should always take his promotions". "For promotion cometh neither from the east nor from the west nor from the south but God is the judge. He putteth down one and setteth up another." We should discontinue the business of labeling churches and rating them falsely. There is such a thing as big churchitis. Many a man in the so called big church would surrender his right arm to have the peace and fellowship of a brother pastor in a small town and with a small congregation. Furthermore, it would be difficult to do less Christian work than what is done by many of the so named large churches.

Our journeyings during the last nine months have carried us some 23,000 miles. We have met scores of pastors in country, town and city places. Many a leader of a numerically small flock is doing a work that is simply unexcelled and unexcelable. We should want only such promotion and prestige as our Lord is disposed to give.

2. Advanced Income. A Balaam in the pulpit making a merchandise of his wares is a perfect object of disdain. "Let thy gifts be to thyself, give thy rewards to another," was the ideal of one of God's immortals. Some years ago we took luncheon with a man who served a prominent church. His salary at the time was probably eight or ten times as great as that of many of our Baptist preachers. We doubt if the obscurest and the least paid could be more

miserable than he. A preacher must live and meet his day to day obligations. If he has a family he must provide for it and educate his children. These common place facts are known. A church made up of reasonable Christians will not take advantage of his spiritual ideals.

3. Health. There are scattered instances where a missionary is not able to stand up under adverse climatic conditions. There are cases where a preacher or a member of his family cannot with any degree of safety continue where now located. Such situations may be regarded as "providential hindrances" to a continued stay in those fields. However, a minister of the Gospel should go the limit in adjusting himself to situations over which he has no control.

4. To escape trouble and strife. The pioneers of our faith did not run from storms, they ran into them. Look again at the sentence biography of Paul and Barnabas "Our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ."—Acts 15:25 and 26. Let no one of us fall under the condemnation of the religious mountebank described by our Lord. "The hireling fleeth because he is an hireling and careth not for the sheep."

III. FACTORS THAT OPERATE. God does guide. While taking breakfast some time ago with two royal Christian women of Swedish nationality the elder remarked, "Brother Griffith is there not a Scripture that reads 'He plans it for the good man'? I said, "Essentially so! 'The steps of a good man are ordered by the Lord' ". The first concern of any pastor is not, where do I go from here? but am I a good man, am I living a Godly life, am I Christ centered? Such supreme questions being settled, divine direction may be claimed. "What man is he that feareth the Lord? Him shall He teach in the way that He shall choose." Sometimes one finds himself and his open door by what seems to be a natural plane of events. We recall hearing of a church in Scotland that many years ago allowed Saturday to come with no provision for the pulpit on the coming Sunday. Word was rushed to a nearby Seminary, the reply was, "We have only a boy in knee trousers that we might send." "We do not desire him but we must take him." So on Sunday morning the one unwanted boy from the Seminary appeared. A capacity audience was there to hear him. Quaintly and

pertinently he took as text, "There is a lad here with five barley loaves and two fishes—but what are they among so many?" God came down upon that boy, anointed his heart, mind and lips. Rarely was a congregation so lifted. At the close of the service he was called and remained pastor of that church for fifty years. This question no doubt sometimes comes to every minister of the Gospel—How do I know when God is calling me to a new field and if so when and where? Whitfield used to say He ascertained the Divine will for Himself by a rather simple three-fold process—First, What is the plain teaching of the Bible? God cannot lead in conflict with His Word. Second, What is my strongest inward impression? God does speak directly to the human heart. He causes us to be exercised or He causes us to have peace concerning the question. Third, What is the order of providence? A thing may be Scriptural, it may be the aspiration of my heart to do it but God renders it utterly impossible. When all three of these factors synchronize one has every reason to feel that God is in the picture. "God leads His dear children along." It is said that George Mueller made it a practice to ask himself three pointed questions—"Is this God's work? Is this God's time? Am I God's man?" The principle thing in the case of any pastor is to be about his Father's business wherever he happens to be.

HIS NAME SHALL BE CALLED WONDERFUL

By REV. PAUL WATANABE

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace". (Isa. 9:6).

If you want to preach a wonderful sermon, preach Christ, for He is wonderful. First, He is wonderful because He existed before all things, for Colossians 1:17 says, "He is before all things." John 1:1, 2 says, "In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God," and again, Jesus said himself, "Verily, verily, I say unto you, Before Abraham was, I am." (John 8:58) So he is before all things.

Second, He is wonderful because He created all things. "In the begin-

ning God created the heaven and the earth." (Gen. 1:1). "For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him." (Colossians 1:16) and again, "All things were made by him, and without him was not any thing made that was made." (John 1:3).

Third, His birth was wonderful because seven hundred years before His birth, Isaiah prophesied His birth and said, "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Is. 7:14). And it so happened. Listen, "Behold a virgin shall be with the child, and shall bring forth a son, and they shall call his name Emmanuel." (Matt. 1:23). Thus the prophecy was fulfilled. Not only that, but, he was conceived by the Holy Ghost and not by any human agency. And the angel answered and said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35). Some smart people laugh and sneer at this marvelous truth, but if God can create this wonderful and mighty universe by his own words and give life to every creature, why certainly, He can give the birth of Jesus, without using the human agency.

Fourth, His life was wonderful, because He did not know any sin. His life was absolutely pure and spotless. This was witnessed by the wife of Pilate for she said, "Have thou nothing to do with that *Just Man*." (Matt. 27:19). Again the centurion, when he saw the Godlike death of Jesus, he said, "Certainly this was a *Righteous Man*." (Luke 23:47). Even the man of an unclean spirit said, "Thou art the *Holy One of God*." (Mark 1:24) and finally Pilate himself said, "I find no fault in this man." (Luke 23:4). These words of his enemies show that He was absolutely sinless and blameless, and such a life is perfectly wonderful.

Fifth, His works were wonderful, because the blind saw, the deaf heard, the lame walked, the lepers were cleansed, and the dead raised. Thousands were fed by five loaves of bread, and two fishes, and even the wind and the sea obeyed His command, "Peace be still."

Sixth, His teachings were wonderful, for when Jesus ended his say-

ings, "The people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes." (Matt. 7:29). When He taught at the synagogue, the people were astonished and said, "Whence hath this man this wisdom?" (Matt. 13:54) and again, "When the multitude heard this, they were astonished at his doctrine." (Matt. 22:33). The chief priests and Pharisees said, "Never man spake like this man." (John 7:46) etc.

Seventh, His saving grace is wonderful. He spoke with authority. "I came here from God; I did not come of my own accord, I was sent by Him." (John 8:42). "And the Father himself which hath sent me, hath borne witness of me." (John 5:37) and therefore, whosoever came unto Him were saved, such as Andrew, Peter, James, John, Philip, and Matthew, the publican, Nathanael, Nicodemus, and the woman of Samaria, Mary Magdalene, and even the thief on the cross was saved by His loving words.

Eighth, His death was wonderful. Some one said, "If the death of Socrates was a martyr's death, then the death of Christ was the death of the Son of God." His death was so wonderful, "And, behold, the veil of the temple was rent in twain from the top to the bottom and the earth did quake, and the rocks rent." (Matt. 27:51) and the sun was darkened and there was darkness over all the earth until the ninth hour." (Luke 23:44) and thus, even all the creatures mourned at his death."

Ninth, His unchanging love is wonderful which is manifested in His seven utterances on the Cross. When he was on the cruel Cross, Jesus still loved the people and he prayed for his enemies in the midst of unbearable pain, mockery, and laughter. He said, "Father, forgive them, for they know not what they do." (Luke 23:34) and He did not forget even the poor old thief, and said, "Today shalt thou be with me in paradise." (Luke 23:43). At the height of his pain and agony, he remembered his mother, and his disciples, and said, "Woman, behold thy son." Then He turned to his beloved disciples, and said, "Behold thy mother." (John 19:26, 27). Then He cried with a loud voice saying, "My God, My God, why hast thou forsaken me?" (Matt. 27:46). Then he said, "I thirst." (John 19:28) and knowing that all his works on earth were now accomplished, he said, "It is finished." (John 20:30). At last he said, "Father, unto thy

hands, I commend my spirit and having said this, He gave up the ghost." (Luke 23:46).

Tenth, His Resurrection was even more wonderful. When he was yet on earth with his disciples, he foretold many times, "How that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." (Matt. 16:21). Just as he predicted, He was taken by the chief priests and elders and delivered to Pilate and went through all kinds of insults and torments and at last He was crucified on the Cross, but on the third day, He rolled the stone away that was laid before the sepulchre, and He arose and said, "O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:55). He said, "I am the resurrection and the life." (John 11:25) and at last he said, "Be of good cheer, for I have overcome the world." (John 16:33). He arose, because He is God and in Him was Life." (John 1:4). He appeared first to Mary Magdalene and "unto two of the disciples, as they walked, and went into the country." Then afterwards, He appeared "unto the eleven as they sat at meat." (Mark 16:9-14). According to Paul, "He was buried and rose again on the third day according to the scriptures, and He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once. After that, He was seen of James; then of all the apostles. And last of all, He was seen by me, also." (I Cor. 15:4-8) and yet some preachers and Christians do not believe this wonderful fact of the bodily Resurrection of our Lord Jesus Christ. So Paul continued and said emphatically, "If Christ be not risen, then is our preaching vain, and your faith is all vain—but now Christ is risen from the dead, and become the first fruits of them that slept." (I Cor. 15:14-20). Then our Master assured us the glorious hope of resurrection by saying, "I am the resurrection, and the life, he that believeth in me, though he were dead, yet shall he live." etc. (John 11:25).

Eleventh, His ascension was wonderful. "He was received up into heaven and sat on the right hand of God." (Mark 16:19) "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." (Acts 1:9). And He is now interceding and pleading for us.

Twelfth, His return shall be the

most wonderful. *He is coming back again.* In Acts 1:11, it says, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." And they shall see the Son of Man coming in the clouds of heaven with power and great glory." (Matt. 24:30). "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." (Matt. 25:31). "Behold, I shew you a mystery; we shall not all sleep, but we shall be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (I Cor. 15:51-52). "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thess. 4:16-17). "That we may eat and drink at His table in His kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:30). "Behold, the tabernacle of God is with men, and He will dwell with them and they shall be His people, and God himself shall be with them, and be their God, and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." (Rev. 21:3-4). "And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light; and they shall reign forever and ever." (Rev. 22:15).

Oh how wonderful will be the Lord's return! There shall be nothing so wonderful, so marvelous, and so glorious as His return, and we should all be yearning for the Lord's return!

**DON'T MISS
DR. GRIFFITH'S
AND
MR. MOULDS'
ARTICLES
IN
FUTURE
ISSUES**

FOR THE JEWS

"Cure For 'The Great Hatred' "

By COULSON SHEPHERD

A book that is "a best seller" today is The American Hebrew's first choice for December. It is considered one of the most brilliant analyses of Anti-semitism and the struggle between Fascism and Democracy ever written. It is "The Great Hatred," written by Maurice Samuel.

Mr. Samuel is rather doubtful about the possibility of doing anything about Anti-semitism. He says, "there is a long road to travel, and our watchword must be progress and not arrival". Whether consciously or unconsciously, I am not so sure, but this brilliant author hints at the cure, and I am sure it is the only cure for "The Great Hatred".

After I give you the news items concerning Jewry the world over, I am going to remind you of the cures being offered today, and methods employed by Jewish leaders and professing Christian leaders, to wipe out "The Great Hatred", and then tell you the only positive cure there is for Anti-semitism.

All this distressing news of suffering Jewry caused by Godless dictators manifesting "The Great Hatred" only proves that there really is a world-wide disease that needs to be cured. The most spectacular method employed today to suppress "The Great Hatred", known as Anti-semitism, can be classed under the general heading, "Christian-Jewish Relations". In Oklahoma City they have the "Constitutional Rights" group: in our national Capital there is the "Institute for Better Understanding": in Brooklyn a meeting for "Better Human Relations Between Christians and Jews" was recently held by Protestants, Catholics and Jewish in a Synagogue. We have had several so-called "Inter-faith" meetings and Christian-Jewish Prayer Meetings here in Atlantic City. Practically every City in the Union has had at least one of these "Inter-faith" gatherings for the purpose of combatting this Great Hatred. Meetings, the Radio, the Press, secular and religious, have used this very popular method to cure the disease.

Has this method proved an effective cure? In the face of criticisms hurled at me, I repeat this morning, that these methods have no more effected a cure than an opiate cures one suffering from Cancer. No doubt

these "Better Human Relations" and "Inter-faith" meetings, speeches and written articles have eased the pain somewhat, but the old trouble still exists.

A number of years ago some friends of ours living in Maine owned a pig. It would come at their beck and call, and when washed and decorated with a pretty ribbon tied about its neck, it was very cute. At its first opportunity this pet pig would get out doors and immediately go for the first mud-hole. Why? Because that was its nature: it was a pig!

Why is it that Gentiles discriminate against, persecute and hate the Jewish people? Because it is their nature. If our friends in Maine could have imparted another nature into their pet pig, it would not have gone back to the mud and mire after being cleaned and dressed up. That was impossible, but it is not impossible for Gentiles, who by nature hate Jews, to be given a nature that will cause them to naturally love the Jews. I know from experience, and also I am speaking on the highest possible authority, when I say, that Gentiles can be given another nature, and that this is positively the only cure for Anti-semitism, "The Great Hatred".

In using the word "Gentile", I must stop here and point out the difference between Gentiles and Christians. How I wish all peoples understood that there is a vital difference between Gentiles and Christians. They have different natures, different desires and are traveling in opposite directions. The Sacred Torah and all Jewish Scripture acquaint us with the nature of Gentiles—who they are, as well as their characteristics. From the time of your father Abraham, the Gentiles, whether they were known as Amalekites, Jebusites, Canaanites, Gergashites, Amorites, Perizzites, Pharaohites, Hamonites, Hitlerites or Bundites, were a class of uncircumcised people who were and are Godless in their ways, sinful in their acts. They are described in God's Word as "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God;" and very often "having a form of Godliness, but denying the power thereof" (II Timothy 3:2-5).

And in addition to all that they hate God's chosen, covenant people, the Jews. They are the ones who

manifest "The Great Hatred" I am not saying that all these things are true of every Gentile, but I am insisting that this is God's description of them as a class of people. I sincerely hope any Gentiles listening to me will become so aroused that they will honestly look into the matter, and learn that God has made full provision for them to get out of that ungodly class, and into the class that I am now going to tell you about.

Christians: Who are they? Jewish believers were the first ones ever called Christians. It was in Antioch, Palestine. (Acts 11:26). The Christian Church of the First century was composed almost entirely of Jews who believed that Jesus was the promised Messiah, and were saved from their sins through the shed blood of Christ, the Lamb of God, who died on God's Altar of sacrifice for the sins of the world. (John 1:29). Since then, Jews and Gentiles, who hear the Gospel, that Christ died for our sins and rose again according to the Jewish Scriptures, and believe this good news in their hearts, become Christians. And so today, we have Hebrew-Christians and Gentile-Christians. They have become partakers of the divine nature (II Peter 1:4), and are heaven-born and heaven-bound. They thank God for giving His only begotten Son, who died FOR their sins so that they might not die IN their sins.

Before Jews and Gentiles believe this Gospel there is naturally hatred in their hearts toward each other. This is being manifested today more by the Gentile toward the Jew, and is the subject of Maurice Samuel's book, "The Great Hatred". Let me read from God's Word something about Gentiles, and the change in relations between Gentiles and Jews when God's perfect and sure remedy for this Great Hatred is applied.

"And you (Gentiles) who were dead in trespasses and sins:

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air (Satan), the spirit that now worketh in the children of disobedience:

"Among who also we all had our behavior in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind and were by nature the children of wrath, even as others.

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the Circumcision in the flesh made by hands;

"That at the time ye were without

Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world:

"But now in Christ Jesus ye who were sometimes far off are made nigh by the blood of Christ.

"For He is our peace, who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition between us;

"Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace;

"And that He might reconcile both (Jew and Gentile) unto God in one body by the Cross, having slain the enmity thereby;

"And came and preached peace to you (Gentiles) which were afar off, and to them (Jews) that were nigh.

"For through Him we both (believing Jew and Gentile) have access by one Spirit unto the Father.

—Ephesians 2:1-3, 11-18".

I am trying to show you that one thing that characterizes Gentiles is hatred toward the Children of Abraham and one thing that characterizes Christians is real love for the seed of Israel's race.

In the beginning of my talk I said Mr. Samuel hints at the only cure for "The Great Hatred". He says in his book,

"Anti-semitism is the expression of the concealed hatred of Christ and Christianity, rising to a new and catastrophic level in the western

world".

So you see this noted Jewish author, Maurice Samuel, is in perfect agreement with your humble speaker.

In conclusion, I repeat that these "Better Human Relations" meetings or "Inter-faith" gatherings, as now held are compromising smoke-screen opiates that will never heal or subdue "The Great Hatred". Only when individual Jews and Gentiles believe the Gospel, and are one in Christ, will they have love for each other. That is one reason why,

"I am not ashamed of the Gospel of Christ: for it is the power of God unto Salvation to every one that believeth; to the Jew first, and also to the Greek (Gentile)". — Romans 1:16.

FLASHES FROM FOREIGN FIELDS

GARLOW'S BUSY IN INDIA

North Lakhimpur,
Assam, India.
August 25, 1940.
Report No. 9

Dear friends at home:

"Our ship came in" after several weeks of patient waiting, bringing many letters from loved ones and you, dear friends. We were quite excited when others received home mail about two weeks ago, for we were sure you had not forgotten us. Sure enough, in a few days ours started coming too, for you see it is still sent to Murkong Selek and then forwarded to us. But, by the time you receive this, Jim and I expect to be "setting up housekeeping" for ourselves, for the first time since we were married, almost sixteen months ago. We will rent the outstation mentioned in our July letter, at North Lakhimpur. Some Miris live close to Lakhimpur, and the thickly-populated Miri country, in which we are interested, is only fifteen miles away.

Mr. and Mrs. Prior sailed for the States August 19. The doctor said the only way Mr. Prior could clear his body of malaria was to leave the tropics. I am sure you will all continue to remember him in prayer, so that he will be able to return to the field as soon as possible. All the while they are at home the Gal-long Abors will be without a mis-

sionary. Jim and I were willing to stay at Laimakuri and carry on the work as best we could, but due to a government restriction we were not allowed to do so. The Abors live in territory that is under political control and missionaries must have special permission to work there. The permission granted to the Priors was a personal grant and no one else may carry on in their place. Pray that God, if it be His will, will keep this door open until their return to the field.

We have had a delightful change since last writing you. Mr. George Supplee of the American Baptist Mission invited us to visit his home and help in a Bible Conference. They live in the mountains south of us, the range separating Assam and Burma, known as the Naga Hills. Their home is 5,000 feet above sea level and the climate is delightful, especially compared to the hot days we are having here on the plains.

We went to the foot of the hills by train and the rest of the journey by lorry (truck). These lorries haul supplies to the hills people and bring back their products to be sold on the plains. The lovely scenery reminded us somewhat of the hills of Pennsylvania and yet so different. These mountains are much more rugged than those we were accustomed to and the vegetation more plentiful. Most of the villages are built on the tops of hills and are most picturesque. But the thing that took my eye was the rice fields. I have seen much hilly farm land at

home, but planting rice is more difficult than some other crops. You all know that most varieties need to stand in water, especially during the first days of cultivation. The hill people have dug into the sides of the mountains and formed terraced fields. The steps are two to fifteen feet wide and built so as to hold several inches of water. All these many shades of green steps, usually extending to the very top of the mountain, are a lovely sight. I just couldn't stop looking at them, but usually to my own grief, as I would not be ready for the hairpin curves in the road and nearly have my neck twisted off. The road is very narrow, but the problem of passing is solved by having one-way traffic. The trucks go up in the morning and come down in the afternoon.

The Naga tribe is progressive and the work among them is being blessed of the Lord. The conference was really a Bible-study class for Christians, village pastors and evangelists. The church, which would seat about 500 Americans, held a good 600 Nagas. They sit closer together than we do and the doorways were crowded, with many more standing at the windows. The speaker had plenty of time to collect his thoughts or forget what he said last! The speaker said one sentence and the headmaster of the school interpreted it into the Angami Naba dialect. Then another interpreter would pick it up from the Angami and give it out in the Sema Naga dialect. While the teacher gave a

new sentence in English a third interpreter, sitting in the rear of the church, gave the previous sentence to a small group of Kukie Nagas who had gathered around him. The Naga tribe, like the Miri and others, have a number of different dialects. This may convey to you that our meetings were a jumble, but really I am sure you would have been amazed at the orderliness and smoothness of the services. To be sure, there was no time to be wasted with unnecessary words, and I believe it was the first time in my life I was thankful for a simple, and I dare say, limited vocabulary.

Even though the conference was for Christians, many unbelievers attended. During the Sunday School service seven young men gave their names voluntarily to the superintendent, signifying their desire to make a public profession of Christ as their Saviour. How our hearts rejoiced! Each of these boys was the first in his family to accept the Saviour, and one boy was the first in his village. They were warned of the persecution which would come to them, but they all said they wanted Jesus no matter what the persecution would be.

From this brief report of the meetings, you can readily see that the ten days spent in the hills was not only a comfort to our bodies, but also a spiritual tonic. We saw what the Lord is doing among the Nagas and believe if we have the opportunity to give forth the Word of Life among the Miris, He will do the same for them.

Now for a little Miri news! We have learned that there is one Christian Miri village by the name of Sonigoan. This is only a small village about 115 miles from where we hope to locate. The church has about fifteen members and none of them have much training. However several can read some Assamese, so they hold services and do the best they can.

We visited the leper colony here in Jorhat and found a number of Miri men and women there. (There are many lepers among the Miris.) A few of them have been cured of their leprosy, not only of their body, but also of their soul. About eight girls have been baptized and some have married Assamese Christian men. We are glad for these few Christian homes among the Miri women. But, in all the years of this particular work, only one Miri man has taken a definite stand for Christ and been baptized.

While Mr. Prior was in Lakhimpur he contacted an Assamese-speaking Miri village and a number professed to accept the Saviour. Mr. Prior left that section, soon after this step was taken, and they had no teaching since. We do not know if any progress has been made among them. Mr. Prior sent one of the young men, who could read Assamese, to the Jorhat Bible School. His progress at first was not too good, but recently he seems to be more interested and is making better grades. We are praying that the Spirit of God will quicken his heart during these days of study and give him a real passion for his own people's salvation. He will no doubt be our first helper in the work to which God has called us.

Yours and His,
Joyce and Jimmie Garlow.

ROSSES NOW AT IUCBAY

October 29, 1940
Caixa 103,
Manaos, Brazil, S. A.

Central Baptist Church
Gary, Indiana

Dear Ones in Him:

Greetings to you all from the south land, and thanks to you all for the check for \$80 received a week ago today. How FAITHFUL has dear old Central been in the way of financial support and in her prayers. Many times, after our Sunday morning services are over, and while yours are just beginning, I steal away under the tree in the back yard and as you "Dear Ones" labor in prayer for the work at Manaos, the Lord hears and comes down and speaks peace and encouragement to a tired, weary missionary. And, as a result of the prayers of a host of little ones in the Sunday School, the Lord, who never yet has failed one of His own, gives new courage, hope, wisdom and strength for the battles ahead.

Last year we were in your midst rejoicing in the fellowship and the feast of good things from His Word at this, your missionary rally. This year, we are out on the firing line and rejoicing to be here with the Sword in our hands, proclaiming the unsearchable riches of the Only Begotten Son of God, who alone can give eternal life. So ours is a ministry of life and not of death. O, it is true that it should be death to the old man, and must be death before we can bring forth fruit; but glory of glories, it is LIFE ETERNAL and fellowship with Him.

We are glad to be able to report a little progress at this time. Dynes McCullough who has been here in Brazil since a year ago last March, is on his way today to begin a work in the Terr. of Acre under the Mid-Mission banner. He said that the Lord had laid the Acre heavily upon his heart while he was in the hospital having his appendix removed, and he is now on his way. Our other new missionaries have been so busy at the language (which is no easy matter) that they are ready to assume responsibility here at Manaos, giving Herthel and me the opportunity of once again going back to Iucaby to relieve the Warfields, who have been so valiantly carrying on the work there.

School was out at Iucaby last Friday and the Warfields plan a trip into the interior looking for a place to land when they return from their furlough. So, Herthel and I expect to leave Manaos next Monday for the long pull up river. However, our Father has been oh so good to us and going along with us is Maud, to take over the job of cooking for our army of boys so that added duty will not fall to Herthel, and we are also taking with us Dona Lee's oldest daughter to help with the laundry work. I think that perhaps all of you are acquainted with Maud and Dona Lee. Her daughter, Alice, was one of the first converts in the Redman meetings which were begun the first Tuesday night after we returned from the home land in April. Alice has been working in the home ever since, having a part in the family devotions and in all our services. She is one of the faithful ones among the many who have expressed a desire to be one of the Lord's.

We are walking into a building program up there at Iucaby. They have given a contract for enough boards to build an enormous house for missionaries and added dormitory rooms so I am looking forward to a very busy time, and we'll be needing your prayers as you have never prayed before. It is true not all of you "Dear Ones" can come to Brazil to labor here underneath the hot sun; but it is the agonizing prayer that will do the work through the missionaries on the field.

These staying in Manaos have a very difficult field in which to work, and the language is still strange to them, and they, too, are very much in need of prayer for these days out ahead. So from now on we get mail once each month, if you write.

May the Lord richly bless in this

Rally, and give to some of your number the highest calling possible. And when He calls—BE SURE TO ANSWER: HERE AM I LORD, SEND ME!

Yours in His service,
W. A. Ross.

MRS. ROSS DOESN'T LIKE SNAKES!

Dear Ones at Central Church:

"Oh, give thanks unto the Lord; for he is good; for his mercy endureth forever."

We have found the mercies new each morning, as well as his grace and strength being sufficient.

How we do praise the Lord for your faithfulness unto us, in your giving and your praying. You are a great people, bought by the precious blood of Christ, and you have a great God.

I know these days of the missionary rally are precious ones to you all, and we would like to be with you for an afternoon or evening in fellowship together. We will be with you in the spirit at the throne of grace.

I see Arlie has told you some bare facts, now I will put on some of the frills.

Arlie told you about the market meeting and how it has to be discontinued because it is too much for the ones left behind to carry on. Senhor Olibio, the colporter was out last Saturday, and he said our street meetings were being talked about in such a fine way. He said as he goes into the interior to sell Bibles, that the people talk about them and show the tracts they have received at the meetings. The people from the interior come into market to sell their products, so in this way they are reached with the Gospel.

The Friday afternoon Bible class is another work that will have to be discontinued. It is my real joy to teach this class of young ladies. Last Friday there were 11 in the class. We are studying the book of Acts, and I believe I enjoy it more than the class.

I know you all like snake stories, so here are some real ones. Dorothy Hardy was putting on her housecoat the other day, and a snake came out of the sleeve and up towards her head. She knocked it off and ran down stairs to her parents just screaming for all that was in her (and I bet you would have, too). For two hours the child had hysterics. Mrs. Hardy said she was

afraid Dorothy wouldn't sleep that night, but she forgot all about snakes a few minutes after she went to bed. I am afraid I would have been a bit like Mrs. Hardy—I would have been rather wakeful.

A week ago last Wednesday, I was taking clothes out of the clothes box, when I was prompted to look back of the box. There, coiled back of the box was a snake, with his little tongue running out and in at me. Arlie got the old trusty (the corn knife) and really got it back of the ears. We are shown daily the goodness of our Heavenly Father, and His protecting care over us. From these stories you would think we were 1,000 miles in, but our ambassador said he had a real surprise when he saw our beautiful city of Manaus. He says we have the best street car system in Brazil.

The ambassador from the States was here to help welcome the president. This was the first visit of the president to Manaus, and don't think these people left a thing undone in the way of welcome. The president was well pleased with Amazonas, our state. Because of his visit, he is sending thousands of dollars to help Amazonas. She needs it, but how much more she needs the Gospel. The Lord has been over and abundantly good in sending the number of workers to this field, but I wish you could have heard the conversation between Arlie and a young Tocano Indian the other day. He told Arlie we hadn't come to them with the Gospel as we had promised. Arlie explained how so far it had been impossible, as we couldn't leave the place where we were. He wanted to know if we would come, and Arlie again promised to go as soon as we could. Pray for this poor tribe of Indians who are asking for the bread of life.

The Warfields are making a trip up the Negro this month, and I know they need your prayers as they go. They are weak in body, but we have a strong God. Pray that many precious souls may find Christ precious from the ministry of the word.

Remember us as we travel these old black waters again, that our Saviour will be lifted up high so people will see Him—the altogether lovely One.

We are praying for you.

Yours for dark Brazil,
Herthel Ross.

**Join The
BULLETIN FAMILY**

DE VRIES HAS HIS HANDS FULL WITH CATHOLICS AND COBRAS

Malaybalay, Buhidnon
October 8, 1940

Dear Brother Commons:

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

When the hordes of Gog and Gomer (Hitler and Stalin of the future) invade Palestine to destroy Israel it sure will be like a flood. What a glorious sight it will be for the oppressed to see the Redeemer appear for their defense and deliverance.

A thought has gripped me with force these last days. The fight that is raging these days is really the battle to exterminate Christianity. That is Hitler's aim, that is Mussolini's plan, that is what Japan is attempting and Stalin is an old hand at it already. Though Nazism and Communism are avowed enemies yet they have a common enemy—Christianity and now Fascism has joined the ranks. Why should they not persecute and seek to drive out the Jew? Did he not bring Christianity into the world? And so they are attempting to exterminate the source. What is described in Ez. 38 can only be expected. And so I believe that it is possible that Russia may join Japan in her program (though not on the surface) to exterminate every vestige of Christianity here in Asia. Japan the enemy of Christ and Stalin?

It appears to me the United States will have her hands full to defend Christianity in the Americas, to keep the flood that is engulfing Europe and threatening this region away from the United States and countries south. I have little hope for independence for these Isles and I have a feeling that our liberty to preach will not last much longer.

The activities and advancement of Romanism is taking on the proportion of a flood in this country. It is remarkable how they are gaining control and regaining lost territory but I believe that even here our Lord shall lift up a standard. The Word we preach and the very pressure of the Roman Church and her gross pagan tactics is and will serve as a standard.

Since a few months ago I have been feeling quite depressed because of the advancement of the Jesuits

into the Manobo region south of Mat-tainog. Until this time the Manobos have been untainted with Catholicism. At this time (for the last three months) government officials, in co-operation with the Priests, have been supporting the construction of R. C. chapels and collecting money, by force, from the people to pay the Priest. Propaganda spread among these primitive people has made it almost impossible for us to have meetings. This morning I heard encouraging news. A man came from Kibawe complaining because the Patre was "hard". They were compelled to pay \$10.00 for his services and \$5.00 for the burial—(\$15.00 in all for a funeral). \$15 is a fortune for a Manobo. In Maramag and other Parrio they have similar complaints. In Mailay the people were charged \$150.00 for an image for the church (worth perhaps \$2.50). I am leaving for the Maramag Manobo district tomorrow for meetings and take advantage of the discontent. Doino, the Priest, who requested my arrest in Linabo has been assigned to that district. How nice. If he keeps on with his present tactics he won't get very far. Were it not for the help he is getting from the officials in the district, who exercise the power of little dictators, he (the Priest) wouldn't get anywhere at all. For with the church its no money—no man. The dep. governor of the district has ordered each Carrio chief to collect from the people for the Priest, telling them it's a government order and, no pay—jail.

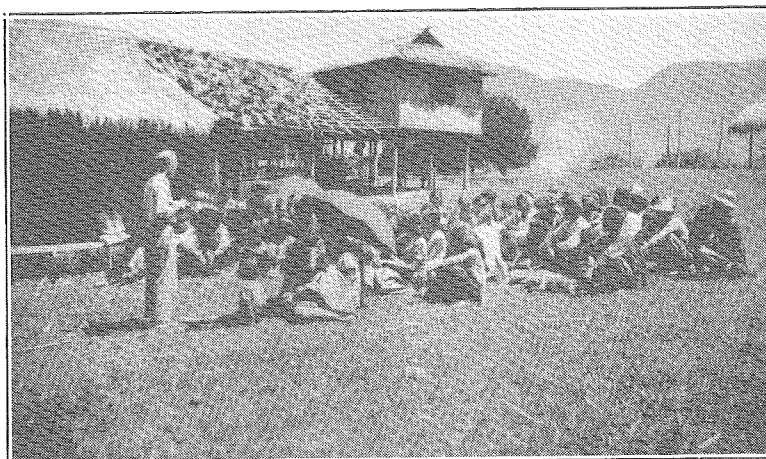
Let me give you a bit of an idea of "Christianity" as Rome dishes it out in Manila, and that should be the best. The following is not an unusual bit but the very ordinary. While waiting to keep a noon appointment in down town Manila one Friday, I had 30 minutes to spare. I was near the Quapo Church so I walked over, and what did I see? Flanking the entrances was filth and vendors selling toys and trinkets and greasy things to eat. Blocking the doorways and in the vestibules of the cathedral of "worship" were sweepstake ticket sellers. It almost took football tactics to get by them. The church was quite crowded with devotees, heat, and endless murmuring of the praying. The faithful ones were a motley group, a conglomeration of rich and poor, strong and weak, filthy and fairly clean. The old church is huge, about 75 yards long, littered with altars, images, and confession boxes. At one of the main portals where I entered, three

roughly-dressed, rough looking men sat at a table guarding a long tray laden with centavos and an occasional nickel or dime. Where from? The pocket, of the rich? and the grimy hands of the poor and undernourished, what for?—Deposited there for the privilege of kissing the hand of the black Christ which rested on a tray. A bald-headed Priest stood guard, over the guards. For about 20 minutes I stood within a few feet watching the procession of these Christians file by. My emotions were mingled and difficult to describe. The arm of the image was cut off at the elbow, wrapped in velvet, only the hand exposed. Here is one with a grimy, sickly face, thick lips, he wipes them on the hand firmly pressing his lips on each finger. A well dressed young man is next, he wipes the hand with his handkerchief, then places a long fervent kiss on the hand, murmurs a prayer and kisses the hand again. An old woman with

the hand and then their throat, another the head, another the ear, the chest, etc.

The Bureau of Health alone should put a stop to it—but this is R. C. in Manila.

Let's leave this disgusting, repulsive, but pitiful bit of Roman paganism as daily seen in Manila's No. 1 place of worship, the church of the black christ (or christ—there are more than one). The main one is over the main altar, but let us visit the one hanging on a cross in the corner over there near the main entrance. To approach the shrine we must cross the wide center isle, traffic is congested, the isle is crowded with scores of faithful ones on their knees, walking on their knees, while praying the beads, hobbling on their way to the altar, their eyes fixed on the black christ over the altar, or the "host" the actual crucified flesh on the altar, as they painfully hobble their way down the 75



Mr. De Vries having a Meeting at Monalog

a sad face is next. She has no kerchief, her hand will do. Then she presses her forehead and eyes on the hand, until, yes the tears do come, then with earnest zeal and passion she kisses the hand several times, violently crossing herself as she hurries away. They are crowding for a chance at the hand now. Here is a mother from the slums with her babe, one glance reveals that both are ill, she holds the babe's face over the hand, it starts sucking a finger, hungry no doubt, some linger for 10 to 20 seconds, others take a hurried peck and so the procession continues and the coppers keep filling the tray and the poor deceived, blind ones keep on believing that this hand, the actual hand of the black christ has great merit, etc., etc.

It is easy to tell the various ailments people were seeking relief from. One would pause to massage

yard hard stone aisle on their knees, bare knees, many of them. For this devotion the Priest promises indulgences. It was pitiful and revolting to note that some, especially an elderly, quite heavy woman, winced with pain as she dragged one knee ahead of the other. Here a couple of boys seemed to take it as a joke—they were having a race apparently, one of them stumbled on his nose several times. But let us cross over to the shrine in the corner. A young man and woman, neatly dressed, approach the image (life size) arm in arm. They kneel and pray, the young man gets up and adores the image, then he takes hold of the legs and showers them with kisses from the knees to the toes, the grime of thousands and thousands of kisses is thick on the knees, shins and toes. He touches his handkerchief to various parts of the black christ, makes

an attempt to weep and touches various parts of his own head and body with the "blessed" rag. The woman with fervor takes hold of the legs and with her head thrown back adores the face of the image, pleading passionately for some favor or another. But they say they do not pray to the images. They say! This superstitious, pagan, idolatrous devotion, instilled by the Priests of Spain and New York, is repeated in various degrees of fervor by scores who visit the shrine daily. The young man, we have been observing, lights a Camel as he steps with his sweetheart or wife into the blazing Manila sun. No sign of devotion shows now on his face. He tossed it aside as he did the match with which he lit his cigarette.

It was only about 30 minutes of observation, but 20 more than necessary to prove that Manila is as steeped in superstitious darkness as the most primitive man of Mindanao and that the Catholicism of Rome as you find it in Manila is idolatry of the baser kind.

This is the vile, murderous menace, we have to contend with in this country, and they are striving hard, with greatly increased forces to gain control. Surely we all need your prayers, but praise the Lord, the Gospel He has given us can set these poor ones free for it is the power of God, and that's stronger than this subtle power of Satan, unto salvation.

I have one hour in which to prepare for the journey south so I must close, though there is much more to write. The news this morning states that Americans have been advised to leave Hongkong, French Indo China, China, and Japan as soon as possible, not to Manila, but to the States. O well, it is all as He permits. It may happen here, but we will keep at it until He calls!

Greetings to you all, thank you again for your prayer and gifts.

Sincerely yours in Christ,
Henry W. DeVries.

* * * *

P. S.—I started this page at 7:30—it's now 12 noon. And so it goes. I have been a week trying to get at letters but interruptions are continuous.

First this morning came a big Chinese Filipino to see me. Said that a sermon he heard me preach convinced his heart that our teaching was true and he now wanted to be a "full believer" and could I advise him. He left at 10:30 armed with a New Testament and several

booklets and tracts. By 11 he returned, he couldn't find Genesis in the New Testament and could I help him find it?

I had just returned to my desk when someone came in quite excited with news from Linabo. Yesterday Benigno buried his oldest son. Benigno is one of the faithful believers in Linabo. They had permission from the village counselor to bury the dead in the village cemetery. The Priest learned of it, got very mad, threatened to have the body dug up and thrown out. He is in town this morning to see the Justice of the Peace to have Benigno arrested and would I see about it?

And so it goes. (I should have "office hours". I was now called away again).

A big cobra is lurking somewhere in the bamboo cluster in the yard. A huge rat ran away from him yesterday. When Rhoda saw him (the cobra) he held her speechless and when she finally did speak up he disappeared. So far I have been unsuccessful in my hunt for him. They are deadly poisonous, not pleasant to have around. Another one is hunting for rats under the house. Rats are plentiful and so come the snakes. Winter for you all, is drawing nigh. What will it bring?

Henry.

KNUTSONS NEED YOUR PRAYERS

Joazeiro, Ceara
Brazil, South America
November 6, 1940

The Walnut Street Baptist Church
Waterloo, Iowa

Dear Brethren:

"Oh that one might plead for a man with God, as a man pleadeth for his neighbor". Job. 16:31.

As the darkness of spiritual night falls upon the world, the church of Jesus Christ needs to rise and intercede for the millions of souls still in darkness. The tempter would seek to keep us so occupied with so many other things that there is little time to plead with God for the precious souls that are on the broad way. There is also another danger that we see here, which one must guard against; that of becoming so accustomed to the pathetic spiritual conditions that they are taken as common.

The one thing that impressed us most as indicating the spiritual need

of this land before coming, was the account of candles lighted and placed in the cemetery to light the way for souls that have died. We have seen this event now, for last Saturday was 'All Souls Day', and the description given us is exactly what was witnessed. Candles in the cemetery, upon tomb stones, in front of the church, and in front of images. People praying, weeping, and hoping that some departed loved one was being helped out of suffering into the joys of heaven. What a contrast to 'The Blessed Hope' that we have through trusting in Jesus Christ for salvation.

We rejoice in that recently an earnest native Christian has been employed in full time service in doing colporteur work. This man, Senhor Antonio by name, has been working for the government as a state policeman; and selling Bibles in his spare time. This has been the reason for having him transferred at different times; for when he would come into a town and start testifying and working for the Lord, the priest would start working to get him transferred to another town. In the near future there is to be a change in the state system which would have meant his being moved completely out of the valley. After careful and prayerful consideration of this fact in the face of the need, Bertha and I have decided to undertake his support. He is living in Croto and will be able to reach all the towns around here. This is an important work as the Bible is a very scarce article in these parts, and the distribution of it will pave the way for the preaching of the Gospel of the good news of Salvation in Christ Jesus.

At present we have been experiencing a little sickness, which is not an uncommon thing for missionaries, at least on their first term. The heat the last few weeks has been fierce, to use every day language, and it seems to be testing our endurance. Bertha is suffering from boils, a thumb infection, and a general run down condition. Especially the thumb has given her a great deal of pain and trouble, requiring lancing and frequent visitation of the doctor. At present there is a trained nurse from the coast visiting here, which makes it rather convenient for us, but it does not give her much of a rest. For a few days I was laid up with a swollen face and an itching rash; the diet was changed and the face is down to normal, but the rash and itching is still with me, especial-

ly at night. We hope before long to be over this and back to work.

At present we are wondering how the election came out yesterday, but in due time we will hear; on the other hand we rejoice that our joy and happiness does not rest on the outcome of the election, although we realize that it is of great importance in these days. Our hope is built on nothing less than Jesus' blood and righteousness. We continue to praise God for fellowship with you in this, His glorious work, and thank you for your efforts to usward in prayer and gifts. May the Lord abundantly bless ministry, we remain,

For Christ In Brazil,
George and Bertha Knutson.

MISS BENNETT MAY GO TO UNTOUCHED REGION

September 25, 1940

Dear Prayer Helpers:

I know I have not written you for a long time. There isn't time to answer each of your letters personally, therefore I trust that you will accept this little greeting as though it had been written just for you.

We just closed an unexpected Missionary Conference here in Upata. Our first intimation of a Conference was a note from our Field Counselor just about a week before the first guests arrived. By Sept. 12th I had rearranged our overcrowded quarters to accommodate the seven Missionaries that were assigned to me. This was not as hard to do as it may sound, as I had most of my personal belongings already packed in the hope of soon finding other quarters into which to move. Hence there was plenty of space for hammocks at night and Conference rooms by day. We did have the very best Conference that it has been my privilege to attend in all of my fifteen years of Missionary experience. We had a keen sense of the Spirit's presence and leading throughout the entire Conference.

The Russels have been appointed to the work in Tucupita in association with Ruth Hege. The Greens have come to help us here in Upata for the time being. One marvellous answer to prayer was the change for the better in Bessie Yeley's health. Bessie has been appointed to stay with me. And where shall I be staying? Well, for the time being I shall be in Upata. We are to be here until after Christmas, beyond that we do not know. We are so desirous to

open up work in San Felix just as soon as possible. Whom shall we send, and who shall go for us? The only answer that I find to that question is, Lord, we know not. If it be His Divine will that I should go, I am willing. Will you not pray with us that we may KNOW? I am in the very best of health, although very, very tired. Pray with us that should we be called upon to make this move I may slip away to the hills for a couple of weeks' real rest ere we go. Also pray with us about the rather heavy expense such a move will involve. It is no easy matter to move from one house to another in the same village, much less to move over these roads from one village to another. PRAY!

The day that the Russels left us for Tucupita, Miss Yeley and I were in the throes of moving. Yes, we have been blessed of God and have procured a lovely house right in the center of town. Now moving is nuisance enough at home, but here it is a torment. However, the old shack where we had lived was so undesirable that even though it was torment to move, we gladly put our shoulders to the burden and dug in. We now have a nice place, something like the one in which I lived for some six years. We do trust that this one will not be sold (unless sold to us) as the other one was, for that would mean move again. Housing is a problem! In this place we have a nice big Church room, also a prayer room that can easily be turned into a prophet's chamber. The services have been ever so much better attended since we are located here.

We are having rain and are filled with great gratitude, for before this rain there was every indication of real suffering ahead for the people of this district. Their corn, coffee, —in fact everything that was planted, is a complete failure. Every green thing is burnt up with the heat. Prices have gone up; food and grain are so dear; my heart goes out to the poor people in their need. In spite of the many problems and the awful pressure from the enemy, we are seeing souls saved, and the work moving forward, and we are praising our God! Keep us ever before the Throne in your prayers.

Yours and His,
(Signed) Grace B. Bennett.

**DON'T FORGET
YOUR RENEWAL**

WARFIELDS—GOOD SOLDIERS OF JESUS CHRIST!

Iucaby, Amazonas,
November 4, 1940

Dear Co-Workers:

So much has happened these last few days that I don't know just where to start, and no doubt I will leave some out, but we will try our best to give you a picture of the goings on here this past month.

Two weeks ago Sunday we were called away in the morning to visit a sick man who had recently returned from down river where he had suffered six months of fever. He had started a bad case of hiccoughs and his family had sent to see if we could do anything for him. After visiting him and stopping his hiccoughs, he asked us to pray for him in case he should die, for these people think that if the priests pray for them they will go to heaven. I told him that he would not go to heaven by my prayers, but that he could go by faith in Jesus Christ. I showed him several verses from my Testament and before we left he had given his testimony of accepting Christ as his Saviour. That night they were back at Iucaby asking if 'we could not bring him here to treat so Wayne and myself took the launch and that night we brought him to Iucaby. I got very little sleep that night treating him and the next day we were forced to delay the final exams because of our being with him constantly. The second night after getting him to sleep, we went off to bed ourselves, only to have them call us quickly saying he was dying. He was still in the attack by the time we reached him and after working over him a while he finally revived. During the rest of the night he must have had 20 or more attacks and we thanked the Lord for helping us pull him through each one. He was calling me continually and wanted me at his side all the time. His mind cleared for a while and he gave us his testimony of his faith in Christ and that he knew he would go to heaven and then he was bad again. His hiccoughs grew worse and refused to stop and the next day his family who are strong Catholics, fearing that he would die before they could get the idols around him and the lighted candles, which are to light his way to purgatory, took him home. During the two days that he was with us, we found that his sickness was a bad case of T. B. This

was also confirmed by one of his relations when we told him that we thought he had T. B. He said that was what the doctors in Manaos said he had.

During the following days of that week, we were busy giving exams, practicing a program for that Sunday with the kiddies and at the same time getting them ready to return to their homes. We do praise the Lord for the results that we had this year among our children. In the last meeting that we had together with them we asked all those that knew the Lord as their Saviour to stand and then we asked all that had not taken Christ, but who wanted to before they left, to join them and over two-thirds of them made a profession of taking Christ as their Saviour. It was a joy to hear them testifying one to another afterwards. These three months in their homes will be testing months for them for many will return to homes that will offer opposition to their testimonies. Remember them in prayer.

Then, Sunday we received word that the sick man had died and when we arrived at the house, one told us that he had been calling for me all the time, but the family refused to call us in until after he had died. We offered our assistance and asked if we couldn't conduct the funeral service to which they consented and we said that we would be back at four. Due to the lack of rest that week I had caught a cold and a sore throat so that on Sunday morning I was not speaking above a whisper. Mildred was forced then to bring the closing message of the school year to all the parents that were present.

After the service we left immediately in the launch with some of the youngsters for the funeral service. My voice was stronger because of not speaking that afternoon and the Lord gave me liberty that day in the language to bring a gospel message to those present which was more than had been present at the noon service. Many listened eagerly while others of the family showed their opposition. After the message the youngsters sang two songs. As they carried the coffin to bury him one woman ran behind the coffin quickly throwing ashes in the way and I afterwards learned that this was to drive his spirit out of the house. How many different superstitions rule their blind lives that have been kept in darkness by these Roman padres. How we pray for more workers to reach the many places that are still in the darkness

of their sins. Now that school is over we are free to make a trip further up the Rio Negro reaching some of the many places still without the gospel. One home in the village in which the priests have a large school has been opened to us for a week and so we look for some opposition from the priests. We will be leaving Lucaby in a few days and won't be back for several weeks, holding meetings all along the way. So remember us in prayer that the Lord will bless this trip and His Word as it is given out. Upon our return to Lucaby we will continue the work of preparing for the coming school year which seems likely to exceed the past year until we are relieved by Mr. and Mrs. Ross or the new missionaries that are in Manaos in January. We then will be leaving for the States on our furlough. Remember our home coming that the Lord will lead in all things. We will bring this letter to a close thanking each one for their part in the work here. Upon our return from the upper Rio Negro we will be sending you folks a letter of the results of the trip.

Yours in His service on the
Rio Negro,
Walter and Mildred Warfield.

Romans 2:28.

AND STILL THEY WAIT— IN FAR-OFF AFRICA

Kyabe, French Equatorial Africa,
August 17, 1940.

Dear Friends at Home:

We are all well and happy in the Lord's work here in the heart of Africa, even though the times are troublous. We are carrying on the work as usual and trying to tell every Sara-Kabba we see about our Jesus and His love for them. The beginning of this year we enclosed a little slip of prayer requests for Kyabe and we want you to rejoice with us in the marvelous way God has answered your prayers. Here are some of the answers:

1. We now have a dependable interpreter, a Christian lad who understands Sango and interprets for us as we preach to his people.

2. God is giving victory in the lives of several Sara-Kabbas who have made an open stand for Christ and they seem to be growing in Grace. We have a class every afternoon with them, besides one hour

every morning before they begin the day's work.

3. We asked you to pray for about fifty villages that have never before been reached in this tribe and we are so happy to be able to tell you that God has made it possible for us to take the Gospel to more than fifty of them.

4. The construction of the work shop will have to wait until next dry season, but the dwelling house will be completed, the Lord willing, within the next two months.

5. We want you to continue to pray for Spiritual strength and zeal, divine wisdom, and physical strength for the missionaries.

I have just returned from an interesting 16 day evangelistic trip in the "Bush", and I wish you could have been along as we went from village to village with the Gospel. I went with six natives carrying bed, bedding, chop-box (food), pots and pans plus two more to push a one-wheel push-push. Being now in the rainy season we found the bush path in bad shape and I had to wade through mud and water for miles. We covered about 300 miles and had fifty-two meetings; thirty-two of these villages had never heard the Gospel before. To the North and East of Kyabe we found a tribe where the people and customs are so different. Up there every woman wears a wooden disc in her upper lip, including even the very young girls. They are smaller than the discs the Sara-Kabbas around here wear. Satan has them so blinded that they believe it was God who showed them how to mutilate themselves in such a manner. I saw more wild animals on this trip than on any I have ever made before; a total of twenty-eight giraffes, antelopes almost without number of various species, fresh tracks of lions, leopards, hyenas and hippos. Though traveling was very hard and tiring yet it was a real privilege to tell these poor benighted people about Jesus' love for them.

In one village a very old man came to me after the meeting with the following story:

When young he had been seized by the Arabs as a slave and taken many miles from his own village. Though they fed him well and did not beat him, still he was not happy and wanted to return. He prayed to God and eventually the French and English liberated the slaves and he was permitted to return to the village of his birth. He felt that since God had delivered him from

slavery and brought him home he wanted to seek the true way to worship Him. The ways of his fathers did not satisfy, so he tried the way of Mohammed, but found that this did not satisfy either. He was discouraged and despondent when he learned that the Mohammedans had fetishes and charms to kill their enemies. For years he had been praying that God would somehow show him the true way to worship. "Today", he said, "God had answered and sent you. I have never heard such "good words" as you spoke this morning".

I wonder how many others are still waiting to hear these "Good Words" of salvation through Jesus Christ? Let us keep busy until every creature has heard the Gospel.

Yours for lost souls in Africa,
Roy and Fern Hamman.

MISS CRUMB BUSY WHILE WAITING RETURN TO AFRICA

Box 188
Mishawaka, Indiana
November 23, 1940

Dear Friends in Christ:

We are reminded that Christmas is almost here again. Will you please accept my sincere wishes for a very Merry Christmas, when you shall realize as never before the love of the "altogether lovely One", who clothed Himself with human flesh, that He might die for you and me. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." I Pet. 2:24. I would also wish you a Happy New Year, one of rich blessing, as you spend and are spent in His service.

The past months, since I wrote my last general letter, have been busy ones, spent in giving out the Word of God and telling of His work in "dark Africa."

For several months, it has seemed that the Lord was leading into work other than continued deputation, since it is impossible to return to French Equatorial Africa at the present time. After much prayer for the will of the Lord in this matter, I have accepted the call of the First Baptist Church of Mishawaka, Indiana, to act as Church Secretary, beginning work December first, being confident that this is the leading of the Holy Spirit.

This is to be a part-time work, and part of my time will be spent in doing secretarial work for Rev. Paul F. Metzler, Mid-Missions' Field Counselor in French Equatorial Africa. He is now on furlough, and is very anxious to finish preparing the Gospel of John in the Sara language for publication, so that the Sara-speaking people in Africa can have and learn to read at least this much of God's Word. There is also the Sara vocabulary to be arranged and made ready for use; as well as other duties relating to our missionary work.

Of course this position which has been accepted now is to continue only until it is possible to return to French Equatorial Africa, the field to which God called me. However, while it is not possible to return to our field for several months, this work gives an opportunity to continue in the Lord's work here, as well as to be of service in the preparation of the translation for the Lord's work there. It will still be possible for me to accept occasional invitations to speak and show slides of work in Africa, in the Mishawaka territory.

It will be greatly appreciated if you, who have been contributing toward my support and other needs, continue to send your gifts, in order that the passage money may be on hand, so that I can sail for Africa just as soon as the way is open. Please make this a definite matter of prayer.

I shall be glad for your continued prayers for me in my work in Mishawaka, that the Lord may have His way in everything, that souls may be saved and Christians strengthened in the faith.

While I was traveling from Cleveland, Ohio, to Mishawaka, September 30, the train on which I was riding, hit an automobile which had stalled on the tracks. The engineer tried in vain to stop the train before reaching the car, but succeeded only in slacking the speed of the fast-moving train, before there was a crash, broken glass flying in every direction, a young mother, dead—thrust into eternity—, and a baby only a few months old, never to know a mother's love or care.

Once again it brought to my mind the fact that all, you and I, are facing eternity, not knowing when we might be snatched from this life, and sped into the endless future. Would it be to eternal life in heaven?—or to a Christless eternity in hell?

"But he was wounded for our transgressions, he was bruised for

our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (Isa. 53:5). "For all have sinned and come short of the glory of God." "Behold, NOW is the accepted time; behold, NOW is the day of salvation." "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." (Rom. 3:23. II Cor. 6:2. Prov. 27:1). "Thus saith the Lord; Behold, I set before you the way of LIFE, and the way of DEATH." "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?" "For the wages of sin is DEATH; but the gift of God is eternal LIFE through Jesus Christ our Lord." (Jer. 21:8. Ezek. 33:11. Rom. 6:23).

"Believe on the Lord Jesus Christ, and thou shalt be saved." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. . . . He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him." (Acts 16:31. John 3:16, 17, 36).

No doubt most of you who receive these letters, have accepted Christ as your Saviour, but would you be ashamed at His appearing—ashamed to stand before Christ—should you be called upon to suddenly leave this life, and see Him face to face? Do not forget the millions of people around you, who have no Saviour, and who would be thrust into "outer darkness" should they be snatched into eternity.

Yours for His honour and glory,
Clara M. Crumb.

MISS AYRES CARRYING ON IN AFRICA

Fort Sibut
Oubangui-Chari
French Equatorial Africa
August 11, 1940

Dear Dr. Ketcham and Members
of the Walnut Street Church:

One of our missionaries is hoping to go home on furlough soon and it may be possible that this letter can be taken by him and mailed in New York. The uncertainty of ordinary

mail service has caused us to attempt any other possible means of sending word to you. It has been weeks since mail has been received but we still have hopes that letters may be coming through eventually to us.

We are greatly rejoicing that it has not been necessary for all of us to leave. For a while due to conditions it was difficult to go ahead with plans and programs. However, now we are going ahead with normal activities and programs regardless of what the future may hold for us. The school for the white children began the first of this month, after a month of vacation. There are just seven children this term due to Mr. Metzler having gone home and another family planning on going soon. The ones who have left for the States recently have been able to leave from Matadi, on the west coast and go straight across the Atlantic, on the Barber Line. We are hoping there may be other Lines open up for direct communication.

The last week in July Mr. and Mrs. Braun, Florence Stacey and I made ready our camp equipment and packed our chop box (food supplies) for a five days trip on the road. We left that afternoon in the car. Arriving at the village where it was decided Florence and I would stay for the first two days our things were unpacked from the trailer and Brauns went to a village about five miles away where they were to have meetings. As they drove away we had the feeling of "sink or swim" for it was our first experience of such a trip without an older missionary being along. We had one of the Christian boys from the Station with us and we knew he would be of much help. The first thing we did was to set up camp in the three room mud house. Camp cots were set up, sticks brought for the mosquito nets, and a request made to the chief to have a man come with fire wood and drinking water. Word was sent to one of our evangelists who is located in a nearby village.

About five thirty he and some of his people arrived. The people in the village were returning from their gardens in which most of the natives work all day at this season. A group of sixty-six gathered and we had a blessed time singing and meditating on His Word. We did praise the Lord for the privilege of being out in the midst of the village people. There are many earnest Christians out in the villages who are hungry for spiritual food yet

have little opportunity to hear. By the time the meeting was over it was dark. We ate our supper by the light of the lantern. The middle room, which was our dining room, had no outside walls so we felt many eyes upon us, but nevertheless fully enjoyed our meal of wild guinea (Mr. Braun shot it along the road) corn, squash, tea, and cookies. While we were eating a gift of a dish of rice arrived from the chief of the village. He is not a believer, yet he always expresses his good will toward any missionaries. More welcome than the rice was a door which was also sent. Rudely as it was made from sticks we were only too happy to have something which we could place at the door way of the room in which we slept. The evangelist told us of leopards being in their village at night but regardless of the insufficiency of the door and the shutterless window we went to bed to sleep soundly until the next morning. We try to take every precaution in the village but there are so many things which must be accepted and our only peace is by leaving all with Him.

Guerre, the evangelist was anxious that we should have a meeting in his village before leaving. I went over Thursday evening by means of a tepoy which was loaned to me by the chief. A tepoy is a chair with a pole extending in front and one in back by which it is carried by four men. The swaying according to the steps of the men made it far from an enjoyable ride but I was more than thankful for it especially when we did not return until after dark. One could easily tell that Guerre had been faithful in his work among the people from the interest and attention that was shown.

On Friday Mr. and Mrs. Braun returned for us. We had had a blessed time of fellowship with the Christians in that village and many of their black eager faces come before our mind as we pray for those out in the villages now.

It was drizzling rain when we arrived at the next village where we were to spend a few days. Few people were to be seen about but the chief was there and came out to meet us. On asking if we might have meetings he said that we might though he did not seem too enthusiastic. Later we noticed him with a group of men gathered on his porch gambling. They use pieces of broken pottery and this time the men were playing for money. We wondered just what kind of a re-

sponse we would have for the evening meeting.

In this village the rest house for white people was a large round house. We again made camp. When drinking water was brought our first impression was of water just after one has scrubbed a floor! We made attempts to have some from a spring but they told us none was to be found. Needless to say we used as little as possible. When it was necessary we boiled it much longer than usual and for drinking disguised the color by making tea.

However, all physical discomforts were forgotten in view of the spiritual blessings that were ours in our services. We found quite a group of Christians and many hungry hearts. A few boys had been to Guerre's village, had purchased Gospels and had learned to read. Many more bought Gospels and we tried to encourage the people in meeting to read and to pray. One woman was especially outstanding to us because of her eagerness and seemingly fine Christian testimony. In one message the thought of witchcraft being of the devil was brought out. She quickly raised up her arms and exclaimed, "See I have no charms on my hands and arms. I know they are of the devil and I have put all such things away!"

We returned to the Mission on Sunday. Such a trip makes one more burdened than ever for the many souls, some saved and some not saved in this vast section of Africa. How we do pray for the groups we came to know and the countless others of which we do not know who are earnestly seeking the True Light. How thankful we are that the Holy Spirit abides in a seeking soul and reveals the things of Christ.

We have just received word from Mr. Metzler who is now on his way to the States that he has made arrangements for us to receive our money. Formerly it came through Paris. We know that as long as we are able to remain in this land God will supply our every need. I know that you will keep holding us up in prayer. May the Lord bless each one of you in the part you are having in His glorious work here in Africa.

Yours in Him,
Catherine Ayres.

***Don't Get Careless
And Let Your
Subscription Expire!***

GREAT DAYS AHEAD FOR McLAIN AND WORKERS

Mr. Chas. E. Drew
Bunker Hill, Ill.

Dear Brother Drew:

The Lord has been very good to our work this year, making possible many things for which we have prayed; the "we" includes our friends at home who have been so faithful in prayer and giving toward our many needs. Surely there never has been a time in the history of this old world when uncertainty of all social life has been so universal. We are realizing that "Christ must save" or all will be lost under the rubbish heap of the air-raider. The sacrifices made in mission life take on new values, and every one now saved is of truth a branch from burning bushes. The President of the United States speaks of making friends with the South America neighbor; and now we should remind ourselves that by carrying the Gospel to other lands the Church has been making friends for many years. Would it be too much to suggest that where the church has placed gifts through love of the Lord, American political powers are now called upon to spend millions of dollars. Well, present conditions have fallen upon us in such a way as to make possible the closing of Mission work any day, one is not allowed to write much information—it would be most unwise; but we with new meaning "work for the night is coming". Our missionary dollar has given many a cold cup of water to a thirsty soul and we will have our reward, so says the Lord. Such thoughts give one courage to go forward in the face of the most complex problems ever faced by this world. When you know how "jittery" the United States folks are these days, it is easy to realize what one faces in a strange land where he is considered a propagandist. Our faith is in the Lord and his providence.

On the field we now have Miss Mary Mills, Mr. and Mrs. Knutson, the native Evangelist and family and myself. This week we have arranged to add another who will give full time to colporteur work in the valley. He has had real success in Bible selling and we expect many things from him. For the present he will receive nine dollars a month and a half of all that comes in from sales. Next month we expect

the arrival of Miss Hills from the Johnson City Bible school in New York. She comes to us equipped to take over the musical part of the program. With this group of workers organized we expect to move forward toward the evangelizing of this vast valley, which includes six towns and cities, Joazeiro being the largest with a population of about fifty thousand. Our work had been retarded (so the enemy thinks) through persecution, but we seem to have now overcome a part of this, and meetings are being held with more freedom.

I must make mention of the new Chapel now completed and which has been a long step toward getting the field work established. Last spring I purchased an old brick house for two hundred and fifty dollars. It was in a good location, being but a half block from the central park. Our work of remodeling included removing the partitions, a new cement floor, benches, pulpit, etc.; all of which cost us another two hundred and fifty dollars. There is a seating capacity for 130 to 150 people with comfort, a baptistery and room for childrens' work later on. We do not expect to put any more money in the building here. We feel this will serve our purpose here and now money will be used in pushing the field activity. We are deeply thankful to the Lord for these blessings to us, and to our friends who have interested themselves in the work here. Much work has been given toward the opening of Gospel services in Barbalha, a city about twenty miles to the east with a population of about seven thousand. When I first visited the city about three years ago, I found one Christian lady who had been converted through the work of a colporteur. I made it a custom to visit her from time to time and sell Bibles, making visits where ever there was an open door. Last year a Baptist family moved into the town and in a quiet way won the confidence of the local people. For the time we did not hold Gospel meetings, thinking it best to first carry on with Bible classes which were held. But the time came when the folks were no longer satisfied with this type of work and asked for public Gospel meetings. August the 29th was set for the first service. We, the native pastor, Miss Mills, Mr. and Mrs. Knutson and myself, went over so as to give the meeting a good representation on the first night. It was about seven o'clock

at night when we arrived and went direct to the home where the front room opening on the street was placed in order, the two double doors opening onto the street opened. By the time every thing was ready almost a hundred had gathered on the street. The meeting was opened in the usual manner, two or three songs and prayer, folk still gathering in good order. Some where along in the program we started to hear the singing of chants far up the hill in the direction of the R. C. church; and shortly the singers gathered in the street before the doors and took possession by forcing the visitors away; a priest passing in and out among them causing general disorder. A drunken person entered the room, took the Bibles from off the table and threw them into the street where they were destroyed; he returned the second time in an effort to create disorder but without any success.

After this and more took place the police arrived guaranteeing our group from further dangers. But they were not strong enough to establish order so the meeting had to be dismissed for the time. As we left the building we passed through several hundred gathered about the car, one person struck me on the back with his hand. We are told that people passed in the street until after midnight and that the coffee shops were filled with those who cared to discuss the subject. On our return to Joazeiro the local captain was visited and the whole matter placed in his hands. The aggressor has been taken into the court and is being prosecuted by the State attorney. It may be only a sham by local authorities. Protection has been asked from the State and as soon as protection has been given we will return and continue our meetings. I still return to the city to visit the Christian homes there. The Christians have suffered much persecution but are anxious to continue the Gospel preaching.

In this way we have been busy, Brother Drew. Never does one seem to get work caught up. My letter writing always stays a month or two behind at the very best I seem to do. Not a day passes but that I have visitors in the home, many times until ten o'clock at night. We have had good contacts with the young people. Many have Bibles and are studying them. But with open persecution it takes some time for them to get up courage. Thus, they need your prayers; God

can do the needed work in the heart by His Spirit. We too ask a part in the prayers of the Christians.

Sincerely in the Lord,
Guy McLain.

JACOBSONS HOMEWARD BOUND

At Sea,
Aboard the S. S. President Polk,
November 18, 1940

Dear Home Friends, Whom We
Hope To See Soon:

Just a short letter to tell you that at last we are on our way home to the U. S. A. It has been a long voyage. We left Koumra the last week of July, and here we are still on our way home! From Koumra we journeyed by truck with the Sindersons to Fort Archambault. There we had hoped to find a transport truck which was on its way to Bangui. We did not have a very definite idea by what route it would be possible to reach the States, but we knew that it was God's time for our furlough. There were such heavy rains at Fort Archambault that it was necessary for us to wait two weeks there for a truck to Bangui. At Bangui we took the "Fondere", a Congo River boat, to Brazzaville. It was a seven days trip. We reached Brazzaville the 19th of August. There we learned that no boats of the passenger type would be leaving Matabidi, at the coast, before a Belgian passenger boat which would be going the 17th of September. We settled at the Swedish Mission for our wait. But the day arrived, and there was no boat, for our steamer had been requisitioned by England for transporting troops to England. None of the cargo boats would take passengers. So the only alternative was to go to South Africa, to Capetown, to try to obtain passage on the American South African Line. We took the S. S. Kigoma from Leopoldville on the 12th of October, reached Fort Francqui on the 19th, and from there we took the railroad, bound for Capetown. We went almost straight south and passed some interesting places, like Kimberley, noted for its diamond mines, and Victoria Falls. We were leaving the Torrid Zone and heading straight for the South Temperate Belt, with its colder climate. We crossed Northern and Southern Rhodesia after we left the Belgian Congo. Then for hundreds

of miles the great Kalahari Desert presented a dismal view from the train windows. All the while we were kept in good health, and little Arthur was well and full of joy. The desert regions extended to within a hundred miles of Capetown. It was necessary to pay £5 deposit per person in order to enter the Union of South Africa, but it is paid back upon leaving the region. We were glad it was no more than this, for some missionaries before us had to pay £75 per person deposit. It seemed hardly possible when the train suddenly pulled into Capetown. I saw the shining waters of the ocean at the harbor, and I knew that we had at last, after eight days train trip, reached the southern tip of the African continent. Such a big city it was! I was conscious of our sun helmets which were now out of place, for there was no need of them. I was conscious, too, of little Arthur's tropical apparel. It seemed that the cold winds were trying to tear his little sweater from him. He would have to have warmer clothes now.

We were met by our dear missionary friend, Dr. Florence Gribble, who left Oubangui-Chari for a few months rest at Capetown. She took us to the Andrew Murray Missionary Home, where she was staying and where we found a comfortable room and precious Christian fellowship. She had tried in vain to obtain reservations for us on passenger boats. But the next day, when we presented ourselves at the office of the American Consul, we were told that there was coming to Capetown a steamer from the far Orient which had made a trip around the world, the S. S. President Polk of the Dollar Steamship Lines. The boat was already filled to capacity, but the American Consul had asked them to take 50 people more by using their tearoom, etc. There might be a place for us, the Consul told us, if we hurried down to the Steamship Office. We went and learned that there were just two cabins left, and they were DeLuxe Cabins on the Upper deck. Of course the prices were high. We went back to the Missionary Home and had a prayer meeting about it. The next day it was possible to make arrangements so that by putting more people into each cabin the cost could be paid. The women are all together in one cabin, and the men in the other. We are five in our cabin, but there are large social rooms where one can go early in the morning for quiet and

prayer, before most of the passengers are awake. There was very much difficulty about getting our money changed again. The Steamship Company did not want our South African pounds, into which we had changed our Belgian money, but they asked for dollars or for money which had just come from America. But again our God answered prayer, and every mountain was crossed.

We left Capetown in a strong gale. Never before in Africa have I experienced such a wind storm. That day most of us did not enjoy very much of the good food in the dining room. But since that time we have had delightful sailing weather. Now we are near the coast of South America, and I hope to send this letter airmail from the island of Trinidad, where we will stop next Sunday for oil. Yesterday we passed a British patrol boat, which is the first steamer we have seen since leaving Capetown on November 9th. We expect to reach New York about November 30th. Home for Christmas! But pray with us that God will open the way for us to return to Koumra as soon as our bodies are sufficiently strengthened. We do not know just how soon we will be entering active service at home, but we hope to as soon as we have had a rest. Pray with us that God may make our stay in the States a blessing to us and to those to whom we will minister there. Pray, too, concerning our service for Christ while here on this boat. There are 151 passengers who are of 19 different nationalities. Thirty-two of the passengers are Mormons, coming from their "Mission" in South Africa. Yesterday they conducted a church service. The Sunday before that Nils gave out God's Word to the passengers who assembled in the Lounge. We find many opportunities to speak for Christ, and some with whom the Mormons have dealt are coming to Nils for counsel. Pray that none of these people will be misled into false doctrine. Pray, too, for these 32 young men who probably have never known any other teaching of the Bible expect that which they were taught in their Mormon churches at home. Nils has been making friends with them and hopes to talk with them more earnestly about God's Word.

We can only praise as we consider the way over which God has led us and how graciously He has provided for us and undertaken for us all the way. We pray that you, too, may

know "the greatness of His power to usward who believe".

Yours for Christ and Africa,
Nils, Alta and Baby Arthur
Jacobson.

Home address:

c/o Arthur Wilson,
1123 Sixth St.,
Lorain, Ohio

KOHLERS BUSY FOR CHRIST

Bethel Mission
Malaybalay, Bukidnon
November 17, 1940

Dear Friends:

The happy days when we celebrate the first advent of the Lord Jesus Christ are with us again. Along with the greeting enclosed we want to send a little news. This time it is on our new duplicating machine. We know that it is not as good but, my, how much time it does save us. It will be easier for us to get out our circular letter more regularly.

You will remember that in our last letter we mentioned the new churches to the east of us in the mountains. I had the privilege of visiting a couple of those barrios since. Here is what the old man in Kibalabag said after we finished our meeting where there must have been 50 adults sitting in the torch lit room of the municipio. "These are all my children here. We only ask that we may be taught more about the Lord Jesus Christ so that we know how to worship Him." With such an invitation as this we must do all on our part to carry out their desire to know more of the wonderful Gospel. Just last week two of our workers came back from a trip visiting four barrios up that way and report very good meetings in all places. In all of these barrios the churches are partly or entirely completed.

Just recently I had a very nice trip to Silae. It is a barrio where we have had much opposition and where they were forced to build a Catholic Church. The last two times someone went there they were not able to have meetings because the people were told to stay away from us. It is a nine hour trip by carabao so one does not like to go in vain. Mr. Manokil happened to be going there so Maximo and I went along. Although a carabao is slow he can sure jiggle you around so that you think you would never want to sit down again. We were able to have

two meetings. One in the school for the children and one in the municipio with about forty present. That was much better than last time for which we were thankful. On the way home it rained twice and I was keeping quite dry until—I quote from my diary—"right near home there is a little gulley you must go through. It was full of water. We started into it to see how deep it was but we were soon swept along by the current. At first it was up to my waist sitting on the carabao and then to my armpits. The current turned us around so that we were going backward still on the carabao. The head of the carabao went under several times but always came up again. We turned straight again and I was ahead now. Finally we came to the place to get out. We sure were soaked. We both managed to stay on the carabaos and nothing was lost".

We had a very severe trial recently but I am sure that the Lord will bring glory to Himself out of it. Our very faithful lay worker from Laguitas went to be with the Lord on the 27th of October. He had built up a nice group of about 100 in Laguitas. He had the flu and was getting better but then had a relapse that developed into pneumonia. I wish that you would pray for that place that the Lord will raise up some worker to take his place.

It has always been thought good to have a missionary family in Talakag. Up to the present time it has been impossible for many reasons. It has been decided now, however, that we go there to live. It will not be until about the first of the year that we will be able to go. This is a big change for us and an important step in the mission so I wish you would very definitely remember us in prayer concerning this matter. Talakag is in the north-west corner of the province. It is not so far from Malaybalay but you must go all the way to the coast and up again in order to get there. It is quite a rich agricultural district so there are many barrios. There is a church there of about 60 members and also some believers scattered around in the barrios. We will write more about this as the Lord leads us in the matter.

We praise God for answer to prayer. You remember that two of our workers were sick. If you noticed carefully one of them, Maximo Industan, was on the trip to Silae with me. That is a sure sign that he is

now feeling fine. Mr. Sinagda is also very much better now. He has been working every day for the last month. God still hears and answers prayer.

Another thing that we are very happy about is the arrival of Miss Louise Lynip. She reached here on November 7th and she will especially help Miss Little in the dispensary work. We praise God for this additional help. Pray that she may be able to adjust herself quickly to the climate and the work here.

We are all well and happy even as the picture indicates. May God bless each one of you. "But thanke be unto God, which giveth us the victory through our Lord Jesus Christ." I Cor. 15:27.

Sincerely in Christ Jesus,
Robert and Grace Kohler.

AFRICA—THE LAND OF PATIENCE

Bangui, A. E. F.
October 1, 1940

Dear Ones:

During this Christmas Season we are looking up with joy to our King, the Lord of Hosts, the King of Glory. Millions are looking out upon devastated cities, fields, and homes. With heavy hearts and tear-filled eyes they are looking to the future when peace will be restored once more. When will peace be established? God, the Lord of Hosts, guides the affairs of nations. Nineteen hundred and forty years ago, He, the Lord Jesus, came as a Babe and Redeemer; very soon He will come again as our Bridegroom to take us from this world of woe. He will come again riding upon a white horse as the Lord of Hosts, the King of Kings, and the King of Glory,—coming with His Saints to defeat the evil one. May our Lord, the King of Glory, fill your heart with joy at this season. If there are wounds, unhappiness, sorrow, need of salvation, let Him enter as the Prince of Peace. He only can guide and help us during these days.

Sit still, . . . Ruth 3:18
Take heed,
Be quiet,
Fear not, . . . Isaiah 7:4
Be still
and know that
I AM GOD. Psalm 46:10.

Dear Ones, you most likely have

not received mail from me. Just the same I have written to you all. I have tried to write one letter a day—sometimes more—in order to keep up with you. Do not become impatient. Now that there will be mail service write to me, for it will be such a treat to receive your letters. Two weeks ago the first mail in three months came. I have received packages from Silvis, Oxford, Zeeland, Mayville, Marion, New York, and Los Angeles, besides radio batteries and medicines. All these have come through in spite of present conditions. In case you have not received my letter of appreciation, remember it was written and accept this one. All money receipts have also been acknowledged. Again many thanks for your faithfulness in sending packages, gifts of money, letters, and for your prayers.

We are carrying on the work as before only more intensively. We feel that more Scriptures must get into the hands of the natives and the natives must be taught to read. Then in case the missionaries have to leave, the natives will be able to get along without our help and the Word will grow and prosper in the hearts of the people.

The garden is looking more hopeful. I have five men working in it now. It is very hard to get them to work anymore. I prayed much for these and the Lord sent them. Now I can get my dry season garden ready.

Thanks to you dear friends who sent me seeds as the order I sent to France before fall did not arrive and never will. I planted the last of the beets and trust that more will come when I have need of them. The Lord always supplies on time. I have a few flowers too, planted where I can see them. Every night—in case you are looking for me—you will find me looking at them. I imagine sometimes folks wonder what I am looking at so long when there is nothing to be seen. Well, I see the flowers in my mind and plan where I will transplant them and how. I have a few dahlias; some of them are beautiful but the roots of most of them have rotted. If some of you should have any of these lovely giant dahlias and you do not know what to do with them, send them on to me for they will be enjoyed by everyone here.

Perhaps I told you in the last letter that I was in the act of making furniture. The bookcase, with doors, is finished; yes, men folks, it closes and the doors do not squeak and there are no cracks so far. The rest will not be done so very soon as the spirit does not seem to move my carpenter so very often,—just now he is off again and will be gone another month. PATIENCE. This is Africa!

The girls' sewing class is progressing. How they have enjoyed the designs that you have sent. They are building stories around them. I

wish that I could tell you some of them. They hurry to get them done so that I will stamp another one for them. Their eyes and their mouths open wide when they see the design coming out from underneath the iron. If you send any more, send some more needles. Many thanks to you from the class;—merci mingui!

A native prayed, "Father give the doctor strength to pray for me day and night." I tested my own heart and prayer life. I wondered what I had done for my house-boys, gardeners, classes, my junior church. How much had I prayed for them? How much patience had I exercised? *Day and night*,—yet so many times I feel that I am tired, too tired to pray, or I feel that detrimental thing that I am too busy. Yet the native is looking to God to give me strength to pray day and night, for those in my charge. *Day and night!* The native thinks of America as a wonderful land; all Americans who come to them are Christians and in their simple hearts they believe all Americans (including you) are praying for them that they may not fall. Let us pray together for strength in our hearts to be right with God, that these black skins may not be disappointed in us, and that not a one may fall because of our lack of prayer, and that we may hasten back our King of Glory!

Awaiting Him,
Your missionary,
Elsa Schlayer.

GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

"When each duty crowds the other
Through the sultry days,
Plant the little flower of patience
By our ways.

"When the slothful flesh would murmur,
Ease would cast her spell,
Set our face as flint till twilight's
Vesper bell.

"On Thy brow we see a thorn-crown,
Blood-drops in Thy track,
O forbid that we should ever
Turn us back."

—Carmichael.

I want to show you some word pictures along God's Highway today. While twilight was setting in last evening, we were returning with the weekly mail. Perhaps it was because of certain letters from home, and then perhaps it was the "still small voice" of our ears which

prompted the title for this month. At any rate we instantly thought of a number of pictures which would be new and interesting to those of you who are holding up the work here before the Throne of Grace. Pictures—some beautiful, some sordid, happy, sad, but all of them real and indicative of God's mighty hand working in Brazil.

The background for all of our pictures is a beautiful, blue, tropical sky overhead and everywhere luxuriant palm, manga, and other trees. In the yard of the mission house a dark-skinned native Brazilian boy is working. Genesio came to the mission house some time in June. He had been attending Sunday School, but had never accepted the Lord as his Personal Saviour. Hearing the Gospel in family devotions, at the Tuesday night evangelistic services, and prayer meeting brought conviction

of sin, and one night he came to know Jesus as his Saviour. He hasn't very many teeth left due to the poor food he has had to eat. His home is in the "mat" or jungle, and after working eight hours in the fierce heat, he is always ready and willing to walk the necessary three or four miles to and from the evening service three nights a week. You might notice the absence of teeth at first but we don't who know him because of the radiant smile he has, and it never fails to shine forth in the meetings when there is opportunity given for praise and testimony. During the past few weeks we have been without help in the house and he has had his turn at scrubbing floors, wiping dishes, going to market, building cupboards, and countless other tasks. We sometimes have a secret fear in our hearts that he may refuse to do something

we ask of him some day, but he always has the same smile, and the same courteous answer, "Sim, senhora", yes ma'am. One night when our native colporteur was scheduled to preach but failed to appear, and none of the missionaries were prepared to preach in Portuguese, he gladly lengthened his testimony into a long sermonette. And so when many contacts fail to bring results, and we are tempted to become a bit disheartened, we look at the picture of Genesio, and whisper prayerfully: "O forbid that we should ever turn us back".

For our second picture we invite you to walk with us another mile under the blazing tropical sun to a small mud hut with thatched roof. Inside you will have to stand for there is only one small wooden bench, a rude board cupboard, and a pile of trash in the corner. In the center of the room stretched out on another wooden bench lies Dona Marie, her body cold and stiff, but praise God, her soul is now in heaven. A tiny woman, her body wasted from long months of illness until she is nothing but skin drawn over bones. Only the day before we called in the home, and found her sitting up in bed praising God for saving her soul. We sang for her, and prayed. Of course it was faltering Portuguese, but it was plain and simple enough for Dona Maria to understand, and there was a look of deep gratitude in her eyes as we left her, still begging that we come again. That same happy expression is on her face as she lies at rest this morning. This picture while it may be sad is not without hope for she was a believer, but there is another picture at her side which tears at the heart strings.

Dona Gloria is the sister-in-law of the dead woman. She is dressed in dead black, and in her eyes is a look of utter hopelessness. A half-burned candle at her side holds in it the only hope she has of ever seeing this loved one again. A tiny girl, suffering from malnutrition to the point where her eyes are two small dots in the middle of huge black circles and she looks as if the slightest gust of wind might blow her away. The dead woman was the child's god-mother and the only mother Dona Gloria ever knew. And so as the songs are sung, scripture is read, and prayer offered, Dona Gloria weeps bitterly and at the end gives way in utter abandonment to her grief. This is death without the Lord Jesus. She and her husband

came to our services on Tuesday night, but they are still in darkness. Oh, that the Lord Jesus would work another miracle in the salvation of this poor woman's soul. She says she would come regularly to the meetings if she were going to live in Manaus. And so like many others, she has yet to learn the lesson that wherever she is she needs the Lord Jesus Christ. Pray for the salvation of Dona Gloria!

To those of you who have followed the conversion of Dona Maud, the Barbadian woman who served the missionaries as cook for so many years here in Manaus and has now gone to Iucaby to help with the work there, and of Dona Lee, the Barbadian woman who does our laundry who was so gloriously saved under the ministry of the Trimbles and was instrumental in leading her husband to the Lord, this next picture will mean much. When Charlie and Martha Hocking needed a cook, the Lord sent them Dona Louisa. She was not saved when she came to them but she was in the midst of terrible trouble. How good the Lord was to bring her within the sound of the gospel at that time. A few days later she accepted the Lord as her Saviour, and now avails herself of every opportunity to witness to her brothers and sisters who are outside of Christ. Dona Louisa's picture is one we like to look at when the Devil says, "You had better get discouraged and go home".

You will be reminded of the old saying: "All that glitters is not gold", when first you look at picture number five. Here is a lovely, bright-eyed Brazilian girl, almost American in her looks except for skin that is a trifle darker, possessing not only beauty of face and figure but beauty of mind and personality as well. She is fifteen years old and for the past month has been living with us while recuperating from an operation. She came to us because she had no other place to go. Her step-mother refused to live with her father, if Maria, for that is her name, continued to live with them. In a few weeks Maria will board one of the large ocean liners and travel to Rio de Janeiro where she will make her home with a grandmother and aunt she has never met. Our hearts ached as she told her sad little story, and asked, "What shall I do?" and our only answer was: "Ask God." She is Catholic, but from the beginning of her visit with us she has joined in heartily in the song services and devotional meetings. She

believes she is saved but from her walk we know she is not. It is so dangerous for one so winning and so fine to be without Christ here in this country—again as you think of her won't you pray that she will find Him, and finding Him accept His all? Her father is coming to services now, and it may be that this is God's way of dealing with the entire family. She has picked up a great deal of English during her stay, and has proven to be a great help in the study of the Portuguese language. Every time we use a wrong verb or ending she is Johnny-on-the-spot to correct us, and tell us why. At times she becomes discouraged or angry, and will stamp her little foot and say, "I'm never going to help you again", but we have come to laugh at such statements for it isn't long before she is back on the job again. Many times she remembers and claps her hand over her mouth, and refuses to go on. Oh, what a power she could be among the Brazilian girls if she were His.

The last picture: It is 7:15, darkness has fallen. The only light comes from scanty streetlights and the stars. The missionaries with arms laden with hymn books, Bibles, and musical instruments are on their way to the Tuesday night evangelistic service in the home of the Redman's. Suddenly the tiny figure of a girl appears from out of the darkness. "Boa Noite", she says, and instantly we recognize one of our little Maria's. But where is your sister?" we inquire. And a moment later another little girl rushes out of the darkness to grasp our hands and join our tramp to service. Eight and nine years old, living in a poor mud house, in the midst of an ungodly family, weak and undernourished from poor food and fever, yet these two little soldiers rarely ever miss a service. The week moves on and it is the night of the Wednesday prayer meeting. The song service is half-way through when the patter of small feet is heard outside, and our little faithful ones rush in, grab song books and although gasping for breath, join instantly in the service. The older one risked her life to memorize her scripture verse for Sunday School, when her drunken father objected to her studying the Bible. Oh, that they may continue to "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ".

There are many other pictures, we see them everyday. Sometime we want to tell you about the piti-

ful beggars, who are always about, always their cry is for money, and always the cry of our hearts is that old one of Peter and Paul, "Silver and gold have I none, but such as I have I give thee—in the Name of Jesus Christ of Nazareth, rise up and walk". We should like also to picture the feeling of helplessness we sometimes feel in teaching and speaking in a new language but—*Our God Is Faithful*, who hath called us. Last night we had the largest attendance the missionaries have ever had in the Tuesday night meetings. Seven young men stood outside and listened. The Portu-

guese may have been faltering but the Scripture was plain and God has promised that "His Word shall not return unto Him void", Oh, how we do covet those seven young men for the work of the gospel in this city. If some of you wanted to come at one time, and for some reason have been kept at home, won't you take this request as a solemn responsibility to God and pray for these seven? The prayer meeting group has increased so much that we have had to purchase more benches, and we are planning now to move our dining room to the rear verandah, and turn the present

dining room into a service room. Oh, how much we have felt your prayers this past month, and praise Him for your faithfulness. God grant that this word may stir you to greater fervency in prayer for the work here. Another soldier of the Cross sent us this verse yesterday and with its message we close: "And in nothing terrified by our adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;" Philippians 1:28, 29.

GLEANNINGS

Edited by R. F. HAMILTON

THE WALNUT STREET CHURCH OF WATERLOO, IOWA, the Central Baptist church of Gary, Indiana and the First Baptist church of Pana, Illinois all conducted eight-day missionary conferences during the month of November. Large numbers of missionaries from various mission fields throughout the world were heard in these conferences. Great blessings were experienced at all three churches as a result of the soul-stirring messages from the missionaries. We know of few things that will stir a church as deeply as a solid week of missionary speakers. Try the plan in your church if you are not now working it.

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THE ORDINATION OF KOVEN SMITH, a member of the Riverside Baptist church of Decatur, Illinois, was conducted in that church November 12, after being examined by a council composed of messengers from various Independent churches in that area. At the present time, he is pastor of The Americus Union church near Lafayette, Indiana. J. M. Carlson is pastor of the ordaining church.

THE PROPOSITION OF A BUILDING SITE was recently decided upon by The Temple Baptist church of Tacoma, Washington. We were quite attracted by the method used by the building committee in determining the proper place to build; for they certainly went into the matter very thoroughly. If all building committees weighed this vital matter with the same thoroughness exercised by this committee, there would be less regret after-

ward. A location was tested by eight considerations; 1—A price that would not result in a burdensome debt. 2—A consideration of all desirable or near desirable properties. 3—Location near convenient transportation lines. 4—Centered so as to minister to the whole city. 5—Parking space. 6—Only a short distance from their present location. 7—Site for a good foundation. 8—Future possibilities of expansion. The site chosen was at the corner of North Gee and North Second Streets. The Temple church has been meeting in the Masonic Temple of Tacoma. We hope that they shall soon be enabled to place a suitable building on their property. Pray for this people and their splendid pastor, Dr. R. L. Powell.

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LUTHER GRIFFIN was ordained to the gospel ministry Sunday, November 24, in the Faith Baptist church of Kansas City, Kansas. Five regular Baptist churches in Kansas City and vicinity were represented on the examining council. Pastor O. W. Stanborough of the First Regular Baptist church of Kansas City, Missouri reported that Brother Griffin showed remarkable ability in his understanding of the scriptures and of Baptist doctrine and usages. Brother Griffin formerly had been of the Roman Catholic faith. He is now pastor of the Faith Baptist Church.

* * * *

D. WALTER DAVIS, since his call to the church on September 16 has been leading The First Baptist Church of Lapeer, Michigan in a very aggressive program of rehabili-

tation. A new roof has been placed on the church building at a cost of about \$412. The main auditorium of the church has not been in use for several years. It has now been completely decorated with a new ceiling (added), painted throughout, and a new inlaid linoleum on the floor. More than \$12,000 has been spent on repairs; all of which has been paid. \$1,000 was on hand when Mr. Davis first became pastor. Sunday school and church attendance have greatly increased. Special dedication services were held when the auditorium was finished. Beginning January 12 and continuing through the 26th, special evangelistic services will be conducted with the Rev. Garrett Graham as evangelist. The church has also voted to buy a bus to transport children and old folks to the church and Sunday school. Pastor Davis also conducts a radio program over their local station, WMPC, every Wednesday from 7:00 to 7:15.

* * * *

DECEMBER 8 WAS BAPTIST BIBLE SEMINARY DAY at the Walnut St. church in Waterloo, Iowa. Dr. Earle G. Griffith, president of the seminary and the seminary male quartet had charge of all services during the day.

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MISS ESTHER HOYT AND MISS LULU SOMMERS, missionaries from the Wealthy Street church of Grand Rapids who were serving in Belgium when the German blitzkrieg struck, with great difficulty managed to get safely out of Europe and back to the United

States where they are now telling their thrilling story.

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THE BETHESDA AND TEMPLE BAPTIST CHURCHES joined together in a special series of Bible teaching services under the leadership of Roy L. Brown. This Bible conference was held December 3 through 8th, and the meetings were held in the Bethesda church of Tacoma, Wash.

* * *

WENDELL P. LOVELESS was guest speaker for the Lake Region Fundamental B. Y. P. U. on December 7 in the Central Baptist Church in Gary. Mr. Loveless is well known as the announcer and radio preacher on station WMBI, Chicago.

* * *

A NEW BAPTIST BIBLE INSTITUTE will be started in the Wealthy Street Baptist Church of Grand Rapids, Michigan beginning January 7, 1941. In their folder an-

nouncing the opening of this new institute regarding its history and purpose, they say, "For some time it has been the conviction of many that there is a need in this vicinity for a distinctive Baptist Bible Institute. Having sought the mind of the Lord in the matter, a group of brethren from the Grand Rapids churches have organized the Baptist Bible Institute of Grand Rapids, Michigan, for the perfecting of the saints to the work of the ministry. We now commend this institution to the Lord's people for their prayers and material support. May the Head of the Church bless and prosper His work through His servants." A very complete course of Bible study has been set up by the faculty. Classes will meet on Tuesday and Friday nights. The administrative offices and faculty include David Otis Fuller, President; Robert L. Ryerse, Vice President and Faculty Member; Grace L. Knol, Registrar;

Frank Goulooze, Secretary; John Cederlund, Treasurer; Clinton Elmer Garvin, Dean; and Sheldon B. Quincer, Middleville, Michigan; C. Allen Taff, Kent City, Michigan; Howard Keithley, Grand Rapids, Michigan; Wm. H. Pardee, Otsego, Michigan; and Gerard Know, Grand Rapids, Michigan, additional members.

Having a large number of Regular Baptist Churches in the Grand Rapids area; we can well understand the need for another such Baptist Bible Institute, which in no wise seems to conflict with our full time seminaries such as the Baptist Bible Seminary of Johnson City, New York. Our people need Bible training and where there are sufficient pastors in any locality who can do that job unitedly, it is a distinct advantage to the pastors and churches. May the Lord crown the efforts of these pastors and laymen with good success.

JAPANESE MISSION ENJOYS GOD'S BLESSING

"Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you." (Matt. 7:7).

"If ye shall ask anything in my name, I will do it, and whatever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." (John 14:13, 14).

Praise the Lord, for the precious promises above are once more realized. About six weeks ago a brother, E. T. Boone, of Hughson, California wrote and asked me how much we lacked toward the \$500 for the first down payment of our property, and he said, "I may be able to help you some," so I wrote him back that we had received \$196.92 so far, and that we still needed \$303.08. I thought he was going to send me \$5.00 or \$10.00, and I forgot about the whole matter. About three weeks later I received a letter from the same brother. I opened it, and I found a check for \$305. I could hardly believe it. I thought I was dreaming, but no, it was not a dream, it was reality. I pinched myself to make sure. I looked it over and over again. At first I thought it was \$35.00 (even that is a lot) or \$3.05, but no, it was \$305. It was the largest check I ever received. Rev. Paul R. Jackson, pastor of the First Baptist Church of Cedex, California had a great part in this, because he is the one that gave me the oppor-

tunity to speak at his church, of which Brother Boone is a member, and that is how he heard me which led him to donate his gift.

I was so happy that I shouted, "Praise the Lord! Hallelujah!" "For I know that my Redeemer liveth." (Job 19:25). He still hears our prayers and answers our prayers. It has once more been tested and proved that *Jesus Never Fails*. By this precious experience my little faith was greatly encouraged and strengthened.

I laid the check on my table and gave thanks to our Lord with tender tears of gratitude. Then I prayed for Brother and Sister Boone and their family who donated this large gift for our work in memory of their parents who were recently called up to Glory. I prayed that the Lord would bless them and reward them in a hundred fold in this world and in the world to come.

Immediately I called up the members of our Advisory Council and reported the happy news, and we all gave thanks to the Lord again. We discussed about the purchasing of our property, but we did not wish to be in too much of a hurry in selecting a place, because we might make some mistakes. Thus, we have not definitely decided yet. At first we thought of buying our present location, but we found out that our property is only 120x40 feet. Our house takes up the greater part of the lot, which leaves only about 40x40 feet for the back yard. That is not big enough to build a church of any size.

So we thought of buying the annexing corner lot with our present property, it would be a fine location for a church and it is the most ideal place. But it will take at least \$1,500 to \$2,000 to begin with, and such is an impossibility for our present circumstances. So we are still undecided, and I want you to pray for us. Our Council members are working hard to select the best location for our work.

Concerning our work, I would rather have someone else say some things about it, than to blow the horn myself every time. That is why I am enclosing a copy of the letter which Rev. H. Leroy Wortman, my good friend in Columbus, Ohio, kindly wrote for us after actually seeing our work here this summer. I hope you will carefully read his letter which will tell you everything I would have liked to tell you.

I hate to mention this matter, but I feel I must—that is the present international relations between the United States and Japan which are in a very critical condition, and our people in this country are very disturbed and uneasy, which is a great hindrance to our work. They do not listen to our preaching under such circumstances so I am asking you for your earnest prayers. The peace of the world—especially the peace between the United States and Japan—lies on the prayers of the Christian people of both countries.

I do not know which country is right or wrong, because I am not the judge. The righteous God alone is

our judge, and He said, "Vengeance is mine; I will repay." (Romans 12:19). And He will judge accordingly. On the other hand our Lord Jesus Christ said, "Blessed are the peace makers; for they shall be called the children of God." (Matt. 5:9). So I, as a Christian, want to become a peace maker, instead of a war-encourager. You, as my Christian brother, and sister, I want to ask you confidentially to *please pray for us*. We, as the children of God, must pray more earnestly for the peace of the world at this particular time.

May God bless you and prosper you in His vineyard.

Yours in His Precious Name,
Paul Y. Watanabe.

Jewish girls and 3 Gentile girls in the class, and last Friday we had seven girls. We surely praise God for this answer to prayer and want you to keep on praying that we may continue to see God working among these girls.

Please continue to pray for the Siegelmans, the family who were so severely persecuted because of their public acknowledgement of the Lord Jesus Christ. They still hold fast to their faith in Him. Pray that God will use their testimony to bring conviction to their relatives, and that they may have the courage to resume their fellowship with other believers.

We thank God for the way He has been supplying the needs of the

Frank was struggling under deep conviction. Several accepted the Lord, then his hand went up, and he was soon at the altar. He said, "The Lord has been speaking to me and I want to accept Him tonight. I want to talk to you more about the Lord. Won't you go to supper with me?"

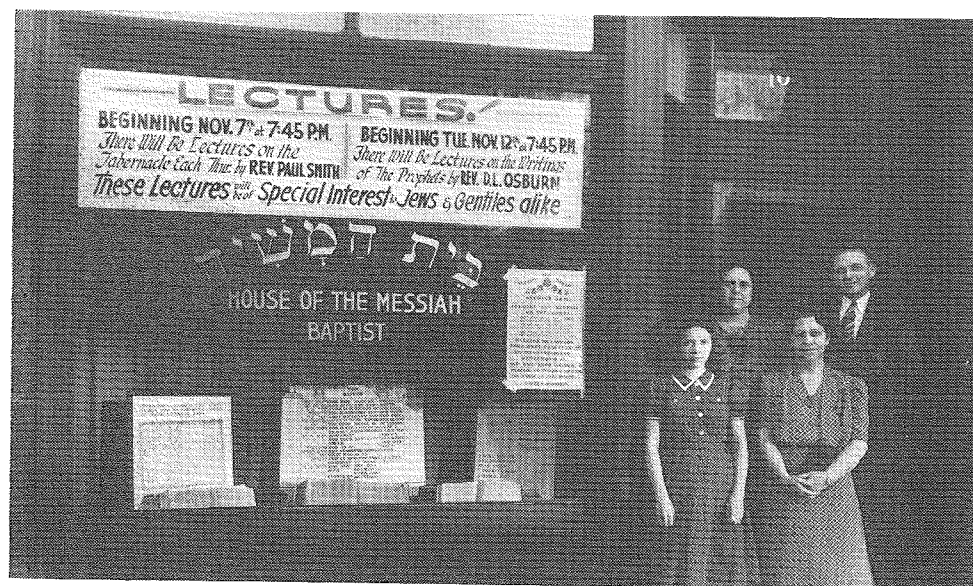
We went with him and his friend as soon as we could get away. He told us how much he wanted to lead others to the Lord Jesus Christ.

Two weeks later the young lady accepted the Lord, and then he said, "Now we are both sold on the proposition and we mean to help God's cause all we can." Thus God's word is being honored among us.

It is with joy in our hearts that we impart to you some of the blessings of the last few weeks. While we were away during the summer there was trouble in the church, and Satan tried to wreck our work. Upon our return God gave us a wonderful time as we witnessed a most blessed reconciliation. The Holy Spirit touched the hearts of those who were involved in such a way that their hearts were melted, as were ours, in a real reconsecration to the task of preaching the gospel of Christ. We feel that the days ahead will be even more blessed, and that a REVIVAL is truly beginning in our midst.

The ministry of the RADIO is a great joy to us, and the Lord is making it possible for us to reach literally thousands of our Mexican people. We believe that His Word will be used to the saving of many souls, and the edifying of many Christians this coming winter season.

For years we have had it in our hearts to extend the full work of our central SUNDAY SCHOOL and, due to the increased personnel God has sent us, we are beginning to see the fulfillment of our dreams. We are working on a compilation of names and addresses based on our present Sunday School roll, and we are finding many prospective members in our visitation in the homes. A new class is being organized which will be taught by Mrs. Mercado. This will make thirteen classes. Our three new workers are teaching classes in English until they are able to use the Spanish. It is because our boys and girls attend American schools that this is possible. Our average attendance for last month was 140. Over and above this number we have some 130 children enrolled in two other small Sunday Schools and weekday Bible classes. We expect to open several more such



GOD BLESS THIS WIT- NESS TO ISRAEL

During the past six months we have, in our personal visitation, witnessed to 453 Jews, in addition to giving the Gospel to 11 Jews who came into the mission. We distributed 283 pieces of Jewish literature, 259 tracts, 37 Gospels of Matthew, and 13 New Testaments. We held 13 classes for girls, 7 cottage prayer meetings, 9 prayer meetings in the mission, 5 Bible study classes in the mission, and a fellowship gathering in our home, at which there were 9 Jews present. We spoke concerning our work in 10 different churches and drove a total of 3,028 miles.

For some time we have been asking you to pray for our class for girls at the mission and we know you will want to rejoice with us in the way God has answered. For several weeks, now, we have had 3

mission work and we are truly grateful for every faithful co-worker He has given us to make it possible for us to continue to give the Gospel to the Jews. We pray that each one may be conscious of God's blessing upon their part in this work.

Baptist Hebrew Mission,
Mildred Anderson, Secretary.

MEXICAN GOSPEL MISSION NEWS

Only three weeks ago he won the prize for being the best furniture salesman during a month's statewide campaign. When he came to tell us about it, we congratulated him, and soon we turned the conversation to spiritual things. We said, "Frank, without Christ, your career will fail." He tried to smile it off, but the next Sunday found him near the door of the tabernacle with a fine-looking girl beside him.

When the invitation was given,

classes. Will you pray for this effort?

Our work among the YAQUI INDIANS is a theme in itself. We have noticed a little more friendliness on their part, and we have great hope for the work there. Not long ago we went over to have a meeting. We planned to use pictures of the life of Christ, but Satan tried to hinder, and one of the Indians ran off with the key to the lights. The council was having a meeting to discuss ways and means to help a poor widow, one of their number. At the close of their meeting the Lord gave us grace and favor with them, and they responded kindly. Without the pictures we went over to an arbor and there, while one of our missionaries held a small light, Mrs. Mercado and I sang with our helper who has been carrying the work there. This was followed by a gospel message to which they listened intently.

Here are a very few DEFINITE NEEDS for which you might help us to pray: the erection of inexpensive tabernacles or even arbors in three of our nearby fields, the remodeling of our office and printery, the paying off of our tabernacle indebtedness, the material of which is down to \$900, a small indebtedness on our parsonage of \$273, the dire need of a pastor for a flock of our people in Nogales, Sonora, Mexico, the street and jail meetings where souls are being saved, that our own prayer-meeting may reach the attendance of 100 before very long, our meetings at the Arizona State Prison where 80 inmates are detained.

The layettes we receive are truly "God sent" to the parents of the many little Mexican babies born here in this section. The Mexicans have had a hard time financially this summer and therefore are facing the winter unprepared. We were overjoyed as we gave a layette to the proud parents of the thirteenth child this last week and our hearts were melted as we heard the father praise God in his prayer for the Christians who sent clothing for their baby boy even before he was born.

Our many Mexican children are all eagerly looking forward to the coming of the commemoration of Christ's birth. In our Bible classes we can see how anxious the children are to receive even just a small picture card with a Bible verse on it, and how very grateful they are. Now they are looking forward to Christmas, the one day in their lives worth living for. We are even now planning for them to take part in a Christmas program at the tabernacle

and afterwards receive gifts from many Christian friends of the Mission. We are mindful of the verse in the blessed book "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me". Matt. 25:40. Each Christmas we are filled with joy as we, through the love of God's people for Him, give candy, fruits, toys and clothing to about 600 needy children. You may share in this joy.

A FINE NEW CHURCH AT GRINNELL, IOWA

We rejoice for the privilege of this word of testimony of the way God has led and blessed His work here in Grinnell. Our new church which has been incorporated under the name of the Calvary Baptist Church of Grinnell, Iowa, had its birth about four months ago.

We are a Regular Baptist Church and praise God that this is so. Since we have been unshackled truly our Lord's blessings have been rich. The spirit among the people is great! Isn't it wonderful to be free! We want to be a real missionary church (we can be now) and support missions that are true to the Word of God plus no modernism.

I might say that our new church is made up almost entirely of those who came out of the First Baptist Church here, of which I was pastor. I might also add that those who came out were the life blood of the church. Truly it was a real step that they took for the Faith.

I have just given you some of the results of God's workings here. However, behind these results there is quite a story of how He led up to our present stand in this needy field. A story that would tell of hardships — trials — tests — persecutions — and of God's sustaining grace through it all — and above all of the glorious victory which He gave. I will not relate that story, for those of you who have gone through similar experiences know full well whereof I speak.

Truly this is a needy field for the preaching of the Gospel of the Grace of God. There is much religion and dead formality here but comparatively little Christianity—much social gospel but little of The Gospel. On the one hand we have modernism, and on the other hand we have fanaticism. Cold dead formalism abounds. Yet with all this, we thank God that there are those here who love the Lord Jesus Christ and His

Word—and who are willing to spend and be spent for Him—and who have a deep passion for the salvation of precious souls.

One cannot help but notice the great sifting process that is going on throughout the professing Church—a sifting process which somehow leads us to think of the coming of our blessed Lord. May He grant that we serve Him in these days as never before! Pray for us here that God will greatly use us as a means of the salvation of the lost and the edification of the saved—for His glory.

Yours in Christ,
William F. Long.

"SOMETIMES"

Sometimes the lions' mouths are shut;

Sometimes God bids us fight or fly;
Sometimes He feeds us by the brook;
Sometimes the flowing stream runs dry.

Sometimes the burning flames are quenched;

Sometimes with sevenfold heat they glow;
Sometimes His hand divides the waves;
Sometimes His billows overflow.

Sometimes He turns the sword aside;

Sometimes He lets the sharp blade smite;
Sometimes our foes are at our heels,
Sometimes He hides us from their sight.

We may not choose, nor would we dare,

The path in which our feet shall tread;
Enough that He that path hath made,
And He Himself shall walk ahead.

The danger that His love allows
Is safer than our fear may know;
The peril that His care permits
Is our defense where'er we go.

—Clipped—Walnut St. Calendar.

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