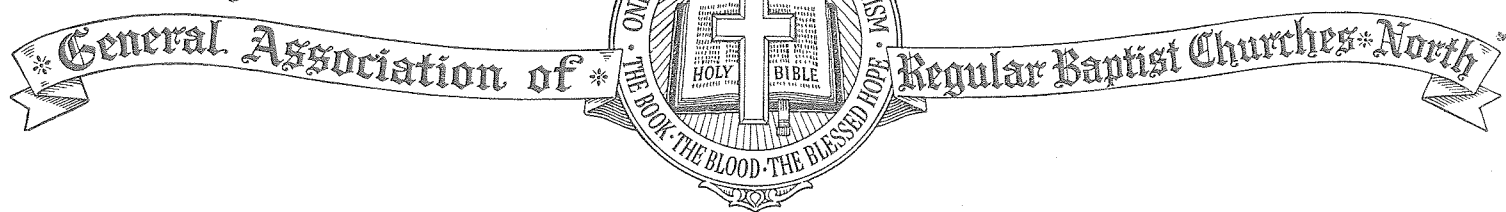


The Baptist Bulletin



THE CRISIS OF GOSPEL BROADCASTING

(An Editorial)

Multiplied thousands of Christians have been much in prayer in recent months concerning the crisis in the matter of gospel broadcasting. There is much to praise God for in the way of victories in answer to prayer and there is much to wait upon God for in continued prayer that other victories may yet be won. We would here call the reader's attention to the *outstanding victory*.

Blue Network Grants Free Time

The American Council of Christian Churches has been negotiating with the major networks for more than a year, seeking to get these networks to grant to the American Council some of the free time now given to the Federal Council of Churches of Christ in America. Our contention has been that the American Council represents several hundred thousand Christians who are in denominations wholly outside of the Federal Council, and therefore have no representation in the free time already granted. At last the Blue Network has acknowledged the righteousness of this claim and has consented to put the American Council on their coast to coast network.

The first grant of time covers a series of thirteen weeks. The time of the broadcast will be 12:15 to 12:30 E. W. T, 11:15 to 11:30 C. W. T. each Friday noon, beginning the first Friday of February. According to the rules of the Broadcasting Company the music for these broadcasts must originate in the New York studio, but the speaker can be cut in from any Blue Network outlet in the country. The present tentative schedule of speakers is the Rev. Carl McIntire, President of the American Council, the first three weeks; Rev. R. T. Ketcham, Vice-President of the American Council, the second three weeks; Rev. Wm. McCarrell of Chicago, the third three weeks; the Rev. Dr. T. T. Shields of Toronto, the next two weeks; and the Rev. Harold Laird of Wilmington, Del., the last two weeks.

The detail of these broadcasts is tre-

mendous and exceedingly important. Prayer is requested from everyone, that the American Council's radio committee and speakers during this first thirteen weeks shall have special wisdom and strength granted to them from above. Especially do we request prayer that many shall come to know the Lord Jesus Christ as Saviour and Lord through the proclamation of the Gospel during these weeks.

Proportion of Time

The American Council is especially grateful to the Blue Network for the generous allotment of time. The Network has been giving seven quarter hours a week to the Federal Council. They are taking one of these quarter hours away from the Federal Council and giving it to the American Council. The officials also declared that as the American Council grows in numbers and strength that they would consider giving it increased time. This is a significant and an important matter. This ought to be an inducement to the hundreds of independent Baptist churches scattered around over the North to affiliate themselves in the fellowship of the General Association of Regular Baptist Churches, so that their numbers may be added to the total which we present to the radio networks.

Heavy Expense

In spite of the fact that the actual radio time is granted to us without charge, it still remains a fact that the American Council will need large sums of money to finance other essential costs in the conducting of these broadcasts. It goes without saying that the manner in which we handle this whole affair during the first thirteen weeks will largely determine future grants of time. One of the essentials will be the answering of mail. Thousands of letters come in each week in response to these national hookups. If the American Council does not acknowledge these letters promptly and courteously it will militate against us with the broadcasting company. This means that an office force of at

least small proportions must be set up, that provisions for postage be made, and other expenses such as possible line charges in some cases, and many other items. Naturally, we cannot ask for funds over the air on a free broadcast, therefore, our appeal must be made through such avenues as editorials and letters. We urge every Baptist church who loves the Gospel, to immediately send every available dollar to the American Council of Christian Churches, 340 W. 55th St., New York City, and then to put the American Council on a monthly budget for a regular amount. We cannot urge too strongly the vital importance of immediate financial assistance. The whole cause of gospel broadcasting can easily be at stake in this immediate crisis. This will be seen more clearly when we discuss another phase of this broadcasting crisis later on in this editorial.

Advertise

One vital contribution that every interested Christian can make to the success of this broadcast, is to see that widespread publicity is given it. Run advertisements in local papers announcing the time of the broadcast. Write scores of friends. See to it that pulpit announcements are made each Sunday concerning the broadcast on the coming Friday. Write letters of commendation to the Blue Network, expressing appreciation for the granting of this time. There are many other ways which Christians everywhere can devise by which people will be made aware of this new broadcasting feature.

And Now a New Prayer Battle

All of the above is cause for grateful thanksgiving to God for answered prayer, but there is another crisis in the matter of gospel broadcasting which should drive every Christian to his knees. The continued existence of gospel broadcasting by broadcasters who pay for their time is gravely endangered. There are four major networks, namely the National Broadcasting Company, the Columbia Broadcasting Company, the Blue Network, and the Mutual Broadcasting Company. It has been the policy of the first three mentioned companies not to sell time for religious broadcasts in any coast to coast hookup. Local stations and small local hookups have been selling time to gospel broadcasters, but only the Mu-

tual has been selling time for great coast to coast hookups. This is why such broadcasters as Charles E. Fuller, Percy Crawford, and Walter Maier, are all to be found on Mutual. For a long time Mutual has been under pressure from various quarters to stop selling religious time and to assume the same policy as the other three companies, namely granting free time to the three great religious representative groups — Jews, Roman Catholics, and Protestants. Unofficial word, but nevertheless we believe authentic, has reached us that the Mutual Network has succumbed to this pressure. If this has happened it will ultimately effect the broadcasts of Fuller, Crawford, and Maier. When and if these broadcasters are taken off the air, the only voices which will be heard will be those who speak on the free time granted to the three great divisions of the religious world.

Federal Council Only Voice

Heretofore the only voice representing Protestantism has been the Federal Council with its modernistic preachers. Now the American Council has been recognized by one of these networks. We are setting up immediate negotiations for the same consideration from the other networks. The startling fact that stands out in this crisis is that the American Council will be the only voice left on the air representing Fundamentalism. How tremendously important therefore, that the American Council's present opportunity outlined above shall be equipped with money and necessary help to do the very best possible piece of work for the glory of the Lord Jesus Christ, and to safeguard its continuance through the months and the years ahead.

Reason for the Free Time

The Blue Network officials were insistent upon pointing out that the American Council was not granted free time simply and solely because we were Fundamentalists, but rather because we were Fundamentalists *wholly outside and free from any connection with the Federal Council*. They were very clear in their statement that no group of Fundamentalists could rightfully claim free time on the air if they were already in denominations which in turn were in the Federal Council. They insisted and rightly so, that such fundamentalists by

reason of their membership in Federal Council denominations were already represented in the Federal Council free time and that Fosdick and his kind were their spokesmen. This position will mean, in the event that Mutual stops selling religious time and grants free time, that the American Council will in all probability be the only voice left on the air on any of these national networks representing the true gospel of the grace of God. Pray and pray yet again for wisdom and strength to be granted to the American Council in this crisis hour of gospel broadcasting.

ORDINATIONS

MR. RICHARD CRANDALL

In response to a call from the First Baptist Church of Johnson City, N. Y., a council convened Monday, November 29, 1943, and after a thorough examination, unanimously recommended him for ordination by the Bevier St. Baptist Church of Binghamton. The service was carried out the same evening.

* * * *

MR. LEON WOOD

A council was called by the Covey Hill Baptist Church, Paw Paw, Mich., November 14, 1943, to consider the ordination of their pastor, Mr. Leon Wood. Upon the unanimous recommendation of the council, the public ordination service was carried out the same evening. Mr. Wood is the son of Rev. Clyde Wood formerly pastor of the Berean Baptist Church of Grand Rapids, Mich.

* * * *

MR. JOSEPH H. BOWERS

On December 13, 1943, a council called by the Brunswick Baptist Church of Gary, Ind., unanimously recommended the ordination of Brother Joseph H. Bowers. The ordination service was carried out the same evening.

* * * *

MR. GEORGE O'KEEFE and

MR. AUSTIN IRELAND

In response to an invitation from the First Baptist Church of Sparinsburg, Pa., a council composed of twenty-one pastors and delegates from ten churches unanimously recommended the ordination of Brother George O'Keefe and Brother Austin Ireland. Upon the council's recommendation, the ordination service was carried out the same evening.

STUDIES IN FIRST CORINTHIANS

By KENNETH R. KINNEY*

Lesson VII—1st Cor. 4:9-20

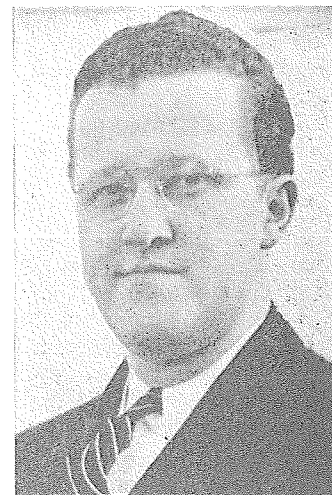
"CHRISTIANITY AT WORK"—Continued

Laying down the proposition that much passing for Christianity in the world today, has not the remotest relationship to that which constitutes the real Christian faith, Bible revealed, we are presently engaged, in chapter four, in the study of that revealed of God as being an expression of TRUE Christianity. In the opening eight verses of chapter four with which our last article was concerned, we saw that true Christianity was evidenced through the establishing of one's RATING as a "minister of Christ." Through one's DEVOTION as a "faithful steward." Through one's ATTITUDE when "judged" by the world. Through one's SELF-JUDGMENT, that he "should not think of himself more highly than he ought to think." Through one's SPIRITUAL DISCERNMENT, as he acquaints himself with the program of God as it relates to the believer's position now, and in the age to come. The verses following with which we now concern ourselves, continue the same thought, hence we continue the study under the same caption. Proceeding then, we learn that true Christianity is noted. . . .

VI—AS SEEN IN ONE'S "PHILOSOPHY" OF LIFE. . . .

Vs. 9:13—"But it seems to me that God has exhibited us apostles, last of all, like men doomed to death: for we are made a spectacle to the whole world, both to men and to angels. For Christ's sake we are fools, but you are quite philosophic in Christ. We are weak, but you are strong; you are honorable but we are outcasts. Even to this very hour we are enduring hunger and thirst and nakedness and blows. Homeless men, we toil, working with our own hands. When reviled, we bless; when persecuted, we endure; when defamed, we conciliate. We have been made as it were, scum 'o' the earth, the very refuse of the world, to this very hour." (20th Cen. trans.) Paul's philosophy of life was akin to that of Peter's who said: "Ye are a chosen generation, a royal priesthood, an holy nation, a PURCHASED (not peculiar) people; that ye should show forth the VIRTUES of Him Who hath

called you out of darkness into His marvelous light." The "showing forth" of the VIRTUES OF CHRIST on the part of those whom Christ has "purchased" cannot be accomplished through the manifestation of FLESHLY (human) wisdom, strength, and attitude. Hence the Apostle says of those who have the true Christian philosophy of life: "we are fools . . . weak . . . despised . . . reviled . . . persecuted . . . defamed . . ." All of this in contrast to those addressed by the Apostle, who said of them: "Ye are wise . . . strong . . . honored . . ." The philosophy of most religions of the world bids man live a better life, but leaves him in the predicament faced by one who has been bidden to prepare a banquet, but finds himself without ration points. With the exhortation there comes no POWER for its accomplishment. But herein is the glory of the Gospel of Christ, for with the "call" comes the "enabling." To live for Christ, practically or doctrinally, is to bring down upon one's head the wrath of the world and worldly religionists. Rhetorical epithets will fly thick and fast. The "liberalism" of the self-styled liberalist will fly away, and he will charge the Bible-believer with more crimes in the field of the spiritual, than were ever levelled at Hitler in the field of the physical. And it is not uncommon to have the same attitude manifest toward "separationists" by those who, calling themselves Bible-believers too, fail in living according to the Pauline philosophy for the sake of personal advantage and the plaudits of those who would look upon them as "wise, strong, and honorable." Here was one however, who counted not the cost too great for Christian discipleship, being willing to suffer physical hunger, mental anguish, and spiritual persecution, for the sake of Him Who called him out of darkness into light. Little wonder that such as he have been such "living epistles" of Christ. Little wonder they were so largely used of God. Too bad, isn't it, that one should find it almost universally necessary to have to say: "WERE so largely used of God?" Where is the Pauline



* Pastor, 1st Baptist Church, Johnson City, N. Y.

spirit with respect to this matter today? How many Christians do you know today, reader, who, upon being reviled, BLESS? Upon being persecuted, SUFFER IT? Upon being defamed, INTREAT? Getting closer home, when you look into the mirror, do you see such an one? Its a pertinent question, for upon the answer as it comes from the Lord's people everywhere, depends no little, the success of the gospel enterprise. THAT may be the very reason why the work of Christ is hindered in many churches and communities. Too few of God's people with a true philosophy of life. Rather than manifesting the VIRTUES of Christ, manifesting the attitudes of the FLESH. We need in the light of this to question as did the disciples of old: "Lord, is it I?" And if it is, to correct such error for the glory of our Saviour and the spiritual welfare of ourselves and the cause we represent. Thus will true Christianity be defined for the benefit of one's observers. It then follows that true Christianity will be noted. . . .

VII—AS SEEN IN ONE'S "APPRECIATION"

Vs. 14:17—"I write not these things to shame you, but as my beloved sons I warn you. For though you have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me. For this cause I have sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who will bring you into remembrance of my ways which be in Christ, as I teach everything in every church." One of those things

most commonly lacking among the people of the Lord is that of "appreciation" for one another. And this lack is usually manifest in one of two ways. Either in that pious attitude so many assume, in the which they refrain from speaking a word of appreciation either to or of, another, on the supposition that to do so would be giving MAN credit and thus robbing GOD. Or, that of another group who fail to see the value of another's work, and thus, rather than being appreciative, become critical and callous. Concerning the former it can safely be said that such an attitude is born of a wrong opinion. God did not say: "My THANKS will I not give to another," rather, "My GLORY will I not give to another," and between the two there is an ocean of difference. Paul did not hesitate to say: "I thank my God always on your behalf. . . ." and a little less hesitancy on the part of the Lord's people along this very line would be a real virtue. What is wrong, I should like to know, with giving a fellow - Christian "credit" for what his testimony means to the cause of Christ? Does not Paul do this very thing in the text before us? There he says of Timothy: ". . . who is my beloved son (in the gospel) AND FAITHFUL IN THE LORD. . . ." A few bouquets now and then, where one feels they are honestly due, help to give fragrance to Christian fellowship. Failing so pitifully in this matter, we are evidencing a lack of appreciation which the WORLD would never indulge, despite the fact that contrary to the Christian, the love of God does not enter the picture there. Those who have engaged in meritorious action in behalf of their Country are carried across oceans and continents to have conveyed upon them the honors of the land. Shall we Christians not learn to at least say "thank you" occasionally to our fellow Christians?—On the other hand, what shall we say concerning the other group to whom reference has been made? Those who, rather than showing appreciation for those fighting the spiritual battles of God's people, become critical and callous toward them? Many a faithful pastor, seeing with spiritual discernment the great issues of the day that threaten the very life of his church and country, and who, without thought of personal cost, goes out to meet the foe in the spoken and written word, be-

comes the victim of many of those whom he is seeking to help. Only eternity will reveal to the average Christian, how much he and the church owes to the few courageous ones produced in a given generation, who fought the spiritual battles of a given hour without the support and appreciation their services deserved. Of old God chastened his people saying: "Zebulun and Naphtali were a people that jeopardized their lives unto the death in the high places of the field . . . WHY ABODEST THOU AMONG THE SHEEPFOLD, TO HEAR THE BLEATINGS OF THE FLOCKS . . . curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; BECAUSE THEY CAME NOT TO THE HELP OF THE LORD, to help the Lord against the mighty." Its high time that God's people aroused themselves to an understanding of this matter. For the denunciation as "troublers in Israel" of those courageous pastors and laymen in the church of this day who dare to stand for the right, or the withholding of encouragement either by word or act, does in no wise exemplify the true spirit of Christianity. Paul saw such a spirit at work among those to whom he had ministered. From the human side those Corinthian Christians owed a mighty debt to him, for it had been Paul who had first: "determined to know nothing among them but Jesus Christ and him crucified," but now they are robbing him of the credit and prating of later "instructors," and Paul calls them to account, not so much on his own account as THEIRS. Said he: "though you have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." Many an "instructor" finds a ready market for his "some new thing," in the Athenian appetites of that class of Christians who judge a banquet by the number of condiments on the table, those who will "walk a mile" to taste the catsup, mustard, and worcester sauce of an "instructor" who is here today and gone tomorrow (and incidentally with a large 'love-offering' for this or that in the uttermost parts of the earth) rather than to dine at the table of those who are doing a constructive and Biblical work, not only in the given church, but as the apostle puts it: "as I teach everywhere in every church." So, says Paul: "For this

cause (or to correct this condition) have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ. . . ." Such is the need of the hour upon which the church has presently come. A getting back to first principles, conducting our work and witness and ministry according to the Biblical pattern. Then will God's work prosper under our hands, and TRUE Christianity be seen at work. Finally, the true Christian faith will be noted. . . .

VIII—AS SEEN IN THE DISPLAY OF A RIGHT "SPIRIT" . . .

Vs. 18-21—"Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power. What will ye? Shall I come unto you with a rod, or in love, and in the spirit of meekness?" Some of the Lord's people, it is to be feared, look upon themselves as somewhat of a 'tornado.' With great gusto they speak of their accomplishments. Paul said: "Some of you are PUFFED UP. . . ." One somewhere has defined a tornado as "a big wind traveling in a circle" and there is cause for wonder if that isn't about all that some service for God amounts to! True Christianity is not manifest in a braggart spirit, but in a humble one. F. B. Meyer is quoted as saying: "I used to think that God's gifts were on shelves one above the other, and that the taller we grew in Christian character the more easily we should reach them. I find now that God's gifts are on shelves one beneath the other, and that it is not a question of growing-taller, but of stooping lower, and that we have to go down, always down, to get his best gifts." Perhaps we need to hear the poet say again:

*When I am tempted to repine
That such a lowly lot is mine,
There comes to me a voice which
saith,
"Mine were the streets of Nazareth."*

*So mean, so common and confined,
And He, the Monarch of mankind!
Yet patiently He travelled
Those narrow streets of Nazareth.*

*It may be I shall never rise
To place or fame beneath the
skies—*

*But walk in straightened ways till
death,
Narrow as streets of Nazareth.*

*But if through honor's arch I tread
And there forgot to bend my head,
Ah! let me hear the voice which
saith,
"Mine were in the streets of Nazareth."*

What irreparable harm has been done the cause of Christ through the manifestation of a wrong "spirit" on the part of those professing to be followers of the Christ only eternity will reveal. It may be a braggart spirit, or a mean spirit, or a worldly spirit, or a thousand unnamed ones. But it is the "lowly" spirit that counts. Not a false piety, or a pretended holiness, or a sanctimonious air, but that spirit, which though it recognize God-given personal abilities and accomplishments, does not therefore expect one's fellowmen to fall down and worship at one's feet. Rather, having a certain under-sense of powerlessness, feeling that the accomplishment is not so much IN them as THOUGH them, and that they could not do or be other than God made them and enabled them. Then will true Christianity be manifest to the world and our Saviour be glorified. Said Paul: "The kingdom of God is not in word, but in power," not only in TALKING but also in DOING. Let us then reader, if so be that you are a Christian, remember to evidence those characteristics which show the Christian Faith in its true light. Let us be ever on the alert to forestall any act or word which might bring our faith into a false light. A writer describes the strange alluring splendor of the beds of anemones which cover the floors of some Western seas. These gaudy, dainty flowers appear like blossoms from the garden of Paradise, so brilliantly colored are they. Yet they are cruel, devouring monsters, for let a fish only touch them, and a thousand poisoned threadlets dart out, seize the victim, and in a moment he is consumed by the innocent-looking blossom. So, under the secret attraction of much of our social, commercial and religious life, there are deadly snares and destructions that lie in wait for the unwary. Many a fair-looking friendship, festivity and recreation, holds a peril striking at the soul. We need Divine wisdom to preserve us, for things are not always what they seem.

PASTORAL THEOLOGY

By **EARLE G. GRIFFITH, D.D.**

(President, Baptist Bible Seminary)

Chapter 34

"MAY A TRUE MINISTER ESCAPE CONTROVERSY?"

*Scriptures: Jeremiah 25:31; Micah 6:2; Hosea 4:1;
Titus 2:12, 13.*



No faithful shepherd desires to shorten his stature. No one of us would needlessly court disfavor and ostracism. All of us realize that when we stand on our tip toes and reach out to our utmost the range covered is small enough indeed. We therefore naturally recoil from anything that shrinks our legitimate influence. They form a large company who believe that religious controversy participated in by a minister only shortens his height, shrinks his influence, and brands him with an ugly spirit.

Obviously the word "controversy" has become lost in a thought dust storm. It must be conceded that there are people both in and out of the ministry who engage in polemics for pleasure. One can be incurably belligerent. Fault-finding with some people is not only natural but elevated to a social science. The Lord Jesus spoke a rather severe word concerning such people, He listed them as gnat detectors and camel swallows.

Gentleness and geniality are beautiful. There is a spiritual pacifism that should mark every Christian. Inspiration gives this notation concerning Christ, "A bruised reed shall He not break a smoking flax shall He not quench." Paul laid down a precept for Philipian Christians that might be taken up by all of us, "Let your moderation (gentleness) be known unto all men." There comes back to memory the instance of a railway engineer who was seriously injured

in a train wreck. He was pulled from the wreckage, placed in the caboose of his train and taken to a city hospital. He later called special attention to the extreme caution and thoughtfulness exercised by the engineer who joined his locomotive to the caboose to carry him to the city. Thoughtfulness of others and their feelings is a re-fitting virtue for all men especially those in places of leadership. It therefore follows that there should be no needless jamming, rushing, no uncalled for precipitation of agitation, but instead a high regard for men and movements.

But controversy with evil and evil doctrine is not the antithesis of decorum and good will. It is never admirable to be gentle and silent at the expense of Bible truth. Controversy rightly understood is a rugged virtue in itself. While it may be accompanied by strife, and unfortunately frequently by rather harsh and over-drawn statements, it means to plead with those who are provably wrong. When a person says I cannot stand any disputation over religious beliefs and practices he has set himself four-square against an indispensable in our kind of a world. It were as sensible to talk of maintaining life in a human body without a respiratory system as to hope for preserving the Christian faith in the churches without legitimate controversy. The caption for this article assumes the nature of a question, "May a True Minister Escape Controversy?"

THE QUESTION ANSWERED PHILOSOPHICALLY. All rational beings are normally argumentative. We are mentally so constituted as to weigh things, to arrive at an evaluation of their worth, to decide for or against their merits. When one's eye meets an object there is registered upon the mind a favorable or unfavorable impression. There is set-up in the mind a sort of debating club to argue the case pro and con. You look at a massive building and at once you be-

gin to decide that it is of symmetrical proportions or that it is disproportionate. God has vested us with powers of discernment to ascertain the rightfulness and wrongfulness of things. He must be a rare specimen of acquiescence who never hears or sees anything to which he would raise objection. This pre-disposition to endorse or disapprove carries on up to eternal verities, issues, and principles. No amount of oily, trite, talk to the effect that we are all going the same way, doing the same thing, and holding to the same ultimate objectives will keep the right thinking person from seeing that some things are eternally right and others are eternally wrong. He who would deny men the right to examine causes, beliefs, and purposes, has defiled the very constitution of the human mind. To rule that a minister of the Gospel shall never be found within the pale of public controversy is to require him to act in deadly conflict with what he really is.

THE QUESTION ANSWERED LOGICALLY. It is just plain every day straight thinking to say that over against moral and spiritual darkness we should set moral and spiritual light. Over against error we should set truth. Over against fallacious talk we should set sound reasoning. Against the opinions of men we should set the decrees and doctrines of God. There is the same logic to support a Gospel preacher in turning the white light of Bible teaching upon imposters and religious fakes that there is to support the doctor when he meets disease in the human body with treatment and remedy. It is as logical for a minister of the Gospel to set up safeguards for his flock and the church in general as it is for civil authorities to protect city reservoirs against pollution. The strong arm of logic is no more on the side of the public school teacher who is mastering ignorance by the impartation of learning than it is on the side of the minister who opposes the vagaries of the religious reasoning with the hammer of the Christian Revelation. So instead of it being illogical and hurtful to engage in appropriate controversy it is forced upon us by the plain demands of logic.

THE QUESTION ANSWERED SCRIPTURALLY. The ancient prophets are remembered as much for their open controversies with the masses or with rulers as for any

one thing. That majestic moment when Elijah called down the fire upon the water drenched altar in the presence of hundreds of prophets of Baal was the climax to a controversy with King Ahab. In fact the actual word controversy appears at least thirteen times in the Old Testament. God declares that He has a controversy with the nations—Jeremiah 25:31. In Micah 6:2 He likewise declares that He has a controversy with His people Israel. No version of Jesus Christ is scriptural if it makes Him an anti-controversialist. He was never above debate. When the Pharisees contended for a tradition-centered Sabbath day He contended for Bible truth. See Matthew 12:1-8. When the same critics belittled Him for His tender concern for social outcasts He gave ready and open reply in the form of three parables. Luke 15. When the Jews reached for stones to kill Him because of His affirmation of His own Deity He answered them with unassailable proofs. John 10:30-38. When Judas Iscariot, the social Gospel man of the apostolate, objected to a liberal use of costly ointment on Christ pretending that his great concern was in the poor of his day, the Lord made swift and silencing reply. See John 12:7-9. Every apostle who rose to prominence carried on something of a controversial ministry. Paul's letter to Galatians is undoubtedly symbolic of the heroic way that every apostle met spiritual error in his time. Galatians is a classical and irrefutable argument against truth deniers who followed in the trail of the apostle Paul among the churches of Galatia seeking to supplant a Gospel of pure grace with legalism. God's Word to the prophet Ezekiel will be accepted with qualification as the standard for every true minister, "So thou, O Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." Ezekiel 33:7.

THE QUESTION ANSWERED REALISTICALLY. "Whether men will hear or forbear we face today in the protestant world dangerous actualities. Men are posing as the guardians of the souls of men among us who repudiate the Divine Inspiration of the Scriptures, who tear from Jesus Christ the crown of perfect Deity and His sinless humanity and the powers of Saviourhood. The strong rugged

notes of repentance, faith, regeneration are foreign to thousands of churches. Self-seekers have "crept in unawares" and elevated themselves to high station; Likewise seeking to control the channels through which the Gospel should be carried to the world. As in Paul's day so in ours, "Another Gospel" is being given and heard in the land. Those who proclaim and those who believe that other gospel are under a curse. It is the solemn obligation of every Divine shepherd of the souls of men to label heresy and to proclaim redemption truth. Paul wrote of certain island dwellers "The Cretians are always liars, evil beasts, idle gluttons." Then he adds: "this witness is true. Wherefore rebuke them sharply, that they may be sound in the faith." Books, public pronouncements organizations, systems of control, that pervert Christian faith and practice should be openly repudiated and the true minister must assume the place of leadership. "Let us contend earnestly for the faith which was once and for all delivered to the saints." Then let us leave the consequence of such a course to that God who trieth the hearts of all men. We are not left here to "Make us a name," but to proclaim a Name.

ANOTHER CHURCH WITHDRAWS

Charging the Northern Baptist Convention and the Federal Council Of Churches Of Christ In America with modernism and liberalism in theology and practice, the Grace Baptist Church and its pastor, Rex Steward Lindquist, unanimously declared themselves out of fellowship.

The action was based on the written quotations of missionaries, college and seminary professors, and church officials who are supported by the Unified Budget of the Northern Baptist Convention.

Quotations contained denials of such doctrines as the virgin birth, deity of Christ, trinity, personality of God, heaven, hell, future life, and blood atonement.

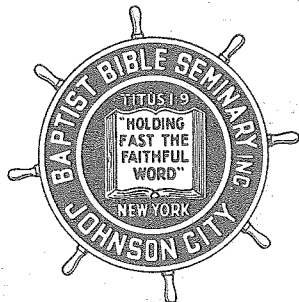
The local church then reaffirmed the historic Baptist stand of the sovereign independence of the local assembly and directed the Northern Baptist Convention and Federal Council of Churches to no longer consider themselves as its representatives.

The pastor, Rex. Steward Lindquist, volunteered to surrender his

ordination certificate to the Nebraska Baptist Permanent Council which examined him and recommended him to his local church for ordination May 30, 1941.

The Grace Baptist Church is celebrating its 50th year with a Golden Jubilee in March 1944. It stands in first place among all Nebraska Baptist churches in proportionate giving and the first five months of this fiscal year shows an increase of \$2,000.00, or doubling the income for the same period last year. It stands in 4th place among the 120 Nebraska churches in actual missionary giving. At the time of its organization in 1894 the Grace Church adopted the conservative New Hampshire Confession Of Faith and its creedal interpretation of the New Testament.

SEMINARY NEWS



"THE ANNAPOLIS OF
BAPTIST ORTHODOXY"

Headlining and highlighting all the activities of the Seminary since last we made our appearance in the *Bulletin* is the Day of Prayer and Bible Meditation that was held on Wednesday, November 17. The regular class work was dispensed with, and the entire day was spent in prayerful meditation to God and about His Word. Such a day as this is not new to the Seminary, for the faculty for some years now have realized the need and value of such spiritual refreshment and have thus set aside one day each semester for it.

The day was equally divided in five periods, Dean Bancroft opening the first period with a devotional message on the Spirit-filled life as centered about the Scriptural passage in Ephesians 5:18-20. He urged each student to yield himself completely to the already indwelling Spirit in every believer, accompanied by the confessing and forsaking of all known sin, that he might enjoy the normal Christian life and thus experience a joyful life. The Spirit of the Lord was truly present, causing the student

body to ask God to search their hearts and reveal to them anything and everything that was hindering Him from having His complete will accomplished in their lives.

Mr. Bernard Bancroft presided at the second period, the Missionary Hour, and prayer requests for missionaries were voiced with special remembrance given to the missionaries who have graduated from the Seminary.

The third period, being the regular Exegetical Hour, Mr. Kenneth Muck continued on in his exposition of the Minor Prophets, using the book of Joel.

The physical and material needs of the Seminary were presented to us by Miss Thomson and prayed for during the fourth period. A note of praise was given to God for supplying the financial needs. The Baptist Bible Seminary is not sponsored or endowed, the work being carried on entirely by those who love the Lord and desire to have a part in the advancement of His program. The students prayed especially for the physical needs of the faculty, as well as for the building program of the Seminary that is hoped to be carried on after the war.

Our president, Dr. Griffith, was with us during the final period and gave us a helpful and instructive message from Jeremiah 6:16, urging us in the words of the text to stand, see, ask, and walk in the old paths and then we shall find rest for our souls. This day truly proved to be a "red-letter" day, a day of victory, and a time of rich spiritual blessing for all.

Respectfully submitted,
Don Ziemer.

BOOK REVIEW

"THIS MEANS THAT," by Dr. L. Wilson. 5½ x 9 inches, 236 pages, cloth, \$3.00. The W. & M. Publications, Box 2424, Kansas City, Mo.

To the well known books comprising the well advertised "Christian Worker's Library" there should now be added this latest work from the pen of Dr. Walter L. Wilson, "This Means That!" For here is an excellent comprehensive dictionary of Bible types, alphabetically arranged from "A" to "Z." The alphabetically arranged list of types is prefaced with three lessons on "How To Study Types" and helpful hints are given for the abundance of material cataloged.

(Continued on page 16, col. 3)

THE BAPTIST BULLETIN

—for—

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FACTS TO FACE in regard to DESIGNATED GIFTS

By DR. J. GORDON HOLDCROFT

(EDITOR'S NOTE: Dr. Holdcroft is the general secretary of the Presbyterian Independent Board for Foreign Missions. It was our privilege to hear him in an address at Philadelphia a few weeks ago, in which he discussed the futility and even danger of the famous "designation" plan. Thousands of our sound Baptists are much enamored with the idea that they are discharging their responsibilities and obligations to God by designating their missionary gifts to sound missionaries who are out in the field under unsound boards. We have argued for years that this plan is futile because it simply releases a like amount of money already in the hands of these boards for the support of modernist missionaries. Dr. Holdcroft, however, threw some added light on the danger of this practice, by pointing out that these sound missionaries, while themselves true to the Gospel, are frequently found in circumstances over which they have no personal control and which commit them to be part of a machine which so far as its "over-all" decisions are concerned, are often times absolutely opposed to the very gospel which the missionary preaches. If we mistake not this is going to be the exact condition which will obtain in the proposed new setup of a new Mission Board within the framework of the Northern Convention. We asked Dr. Holdcroft if he would give us a short article, setting forth this dangerous phase of such a procedure. The following article is in response to this request.)

Any one who believes he can promote a sound testimony on the mission field by designating the gifts he entrusts to an unsound Board ought, before God, to face certain proved facts.

The first is that any mission on the field is like a spring of water which has many openings, each opening being a missionary mouth. Can such a spring give forth both sweet and bitter water? It can, and many a one does today. One mouth declares there is an infallible book, another denies it; one mouth proclaims a virgin-born Saviour, Himself God manifest in the flesh, another ridicules these claims; one mouth declares this Saviour to be

The Lamb of God slain from the foundation of the world, another may proclaim this to be 'a slaughter-house religion.' The result is a confusion and disbelief in the mind of the inquirer and consequent frustration of the hope of both donor and sound missionary.

The second fact is that to support sound missionaries under an unsound Board enables that Board to provide for its modernist missionaries with the greater ease. Any Board willing to send out both kinds of missionaries will thank any donor for such funds and the modernist will also, for the latter's support might be seriously crippled if the Board had to provide for both without the aid of the deluded supporter of the sound man.

The third fact to be faced is of staggering import. It is that when a crisis arises, and crises are frequent in most mission fields, an unsound Board can overrule and often has completely over-ruled and subverted the testimony of its sound missionaries or even the testimony of a whole mission.

The writer knows a mission which was overwhelmingly sound in faith and in principles of work. It honored the things God honors and He had blessed it with abundant fruitage.

Came the time when the Mission's Board proposed the establishment of a college on entirely different principles than those which the Mission had followed, a college which must, as one of its advocates declared, stand for 'the permeation of society with Christian ideals' rather than for individual redemption. The Mission knew this would violate its principles and subvert its testimony. It voted overwhelmingly against the establishment of such a college and protested against it again and again, but to no avail. The college was established and became a fountain head for modernism.

The Mission carried this case to the highest court of its denomination with the result that a compromise was effected by which the Board was deprived thereafter of the right to initiate work on the field, power over financial questions only being reserved to the Board. The Mission thought it might control that institution on those terms and that

nothing like that could ever happen again. It was utterly mistaken.

When Japanese State Shinto questions arose on that field the Mission realized that the whole Christian testimony was involved. The Board however, thwarted the Mission's will in many ways although it clearly realized the issue, for the Board's secretary in one phase of the struggle wrote "We know you want to close the schools as a testimony"—to God and to the Gospel, of course. But the Board thought 'a better testimony' could be maintained by keeping the schools open in some way even though they went to the shrines! When it became evident that the Mission would not run schools, which to continue in existence had to do obeisance, the Board offered them to Korean Presbyteries at very low valuations. It had become a financial question; and, between the Board's inducement to idolatry and police coercion to the same, the whole Christian testimony was ruined. The chief Mission executive wrote the Board that by the inducement it was offering the Church the Board was putting a lash into the hands of the persecutors of the Church. The Board wrote back that every Mission had to work within 'the thought pattern' of whatever country it might be in! Protesting missionaries had no recourse except to acquiesce or resign.

No mission which does not possess absolute autonomy on the field can stand up against Board, Council, Committee or Church at home for in each case the sending body holds power of final decision and that power can be used to the subversion of every sound testimony and every sound principle on the field.

Givers of designed funds need to face these facts. Designation only increases an unsound Board's power to propagate modernism and no unsound Board can ever be trusted not to betray whatever sound testimony there may be on the field.

**DON'T LET YOUR
SUBSCRIPTION
EXPIRE**

TO RELATIVES AND SPECIAL FRIENDS OF OUR PHILIPPINE ISLANDS MISSIONARIES

1310 Schaff Building,
Philadelphia 2, Pa.
December 6, 1943

Dear Friends:

The "Gripsholm," which we have been eagerly awaiting, docked last Wednesday, but it was Friday before we could contact any of the passengers. I went to New York and personally interviewed a number of returning missionaries from other Boards, who had been interned at both Baguio and Santo Tomas. It was a great satisfaction to talk freely with those who have come from these Camps, and who know about conditions and the welfare of our missionaries.

One of the most satisfactory contacts made was with Dr. J. Horton Daniels, a Presbyterian Medical Missionary from China who was caught in the Philippines and was interned at both Baguio and Santo Tomas, and was subsequently released and lived in Manila. Dr. Daniels gave personal medical attention to a number of our missionaries at various times, and is the source of much of the following information, supplemented, of course, by additional details from others.

Beginning with Baguio, there is the sad confirmation of Harold Palmer's death. None of our informants were personally present in Baguio at the time, since all of them had been brought down to Manila in June of 1942, and Mr. Palmer died on October 20, 1942. In fact, as far as I can determine, none of the passengers on the "Gripsholm" has been in Baguio since June of 1942, so our personal information about the Baguio situation is not of particularly recent date.

Dr. Daniels said that he attended a Memorial Service to Mr. Palmer in the First Baptist Church of Manila, which was a very impressive service. He said that before he left Baguio, the missionary doctors and nurses had fixed up a hospital in the Internment Camp, and that it was well equipped and functioning efficiently under the personal supervision of a Medical Missionary from Shanghai, named Dr. Nance. He is very confident that Mr. Palmer had the best of surgical

skill and nursing care in his illness. The doctors and nurses being missionaries, we can take it for granted that they did everything that was humanly possible for their fellow-missionary in the hour of his crisis. Therefore, we rest in the knowledge that the Lord knew best. The body was laid away at Baguio.

Women missionaries from Baguio say that Mrs. Palmer took everything graciously and was carrying on splendidly, and is a real example of bravery and submission to the Lord's Will. Carole Jean was well and getting along all right.

The Roberts family, Miss Yerger, and Miss Hotchkiss were all safe and well and were kept busy in the Camp routine. The children all had dysentery early in the internment, but all got over it and there has been no recurrence. Food for the Camp is purchased in the Baguio market by a special committee in the Camp, making the best possible use of money placed at their disposal by the authorities. The Camp cook is the former chef of the "Pines" hotel, which is the best hotel in Baguio, he, himself, being a Polish-American and, hence, interned. He does wonders with the food and is able to secure spices and condiments from the outside with which to make the food as attractive and tasty as possible. The average daily diet in the Baguio Camp consists of from 1500 to 1800 calories per person. This is supplemented for the children, from time to time, by goat's milk and fresh eggs procurable from friends on the outside. The first Red Cross Relief Funds came through this past Summer, and money was available to the internees from this source by application to the Camp Executive Committee. The missionary vacation cottages at Baguio were condemned by the Japanese as the property of enemy aliens, were looted, and are now falling into ruin and decay.

The situation in Manila is generally better than we had dared hope and this information is, of course, as recent as September 1943.

Mr. Bomm and David DeVries continue to be interned at Santo Tomas, and are both in good health and are very useful in the Camp life. Mr. Bomm is doing a good job as floor monitor of the first floor of the men's dormitory, known as the Educational Building.

Miss Woodworth, Miss Congleton, and Miss Kemery are living together in the Missionary Residence

at 404 Pennsylvania Avenue, just across from the Institute and Church Building. Mr. Smallwood is living in the men's dormitory on the second floor of the Institute, together with some other missionaries from China and elsewhere. Mrs. Bomm, who for a time lived in her old residence across the city, moved to the Institute Building this past Spring, and now occupies the small rear apartment on the second floor over the Print Shop, which has been closed up. (I could not secure any information about the printing presses themselves.)

Our Institute Building is undamaged and in our possession. Church services are held regularly under Filipino leadership. Mrs. Bomm continues to lead the Church choir. The Institute does not function with its full curriculum, but Bible classes are held regularly, and the missionaries can carry on an unobtrusive teaching ministry in a small way, but are not supposed to lead any public meetings.

Doane Dormitory for Girls, at 420 Pennsylvania Avenue, is now occupied by the Manila Y. M. C. A., whose main building was taken over by the Japanese Military. Our own Dormitory girls apparently scattered to their own homes.

Dr. Daniels gave me individual reports concerning the health of our missionaries whom he attended medically.

MISS WOODWORTH is generally in good health, but tends to anemia.

MISS CONGLETON has had various illnesses and is not too sturdy. A nose and throat infection caused loss of voice for a while and raised suspicion of a lung infection. However, she responded to treatment and seems to be coming along all right. There is no clinical evidence of such an infection.

MISS KEMERY needs special prayer. She has a low thyroid and a very low basal metabolism, with excessive fatigue and some temperature. She was responding to thyroid medicine by mouth, and X-ray examinations of the lungs showed no positive evidence of tuberculosis. Her condition is somewhat puzzling, but she is continuing to have the best of care, and there are fine missionary and medical facilities still available in Manila.

MRS. BOMM had a thyroid oper-

ation in Manila before the war, and while some results appeared beneficial, it is not entirely so. There has not been very much change in Mrs. Bomm's health since the war, and she continues to carry on well, although she tires easily.

MR. SMALLWOOD is very active and in good health.

Now for some real news about our Iloilo group!

Last June, the entire Iloilo Internment Camp was moved to Manila and merged with Santo Tomas. The Friederichsen family, Miss Parks, and Miss Hinkley are now all at Santo Tomas. I have not yet acquired a detailed picture of what happened at Iloilo, but I do have this present information concerning the whereabouts and health of our Iloilo group. Dr. Daniels treated both Mrs. Friederichsen and Miss Parks at Santo Tomas, and the rest of them were well enough not to require medical attention.

Miss Parks was treated for anemia and responded well.

Mrs. Friederichsen reported one day at the Santo Tomas dispensary with some minor infection but Dr. Daniels, in the course of his examination discovered a heart murmur, and evidences of a cardiac lesion. Mrs. Friederichsen was not aware of this condition and suffered no discomfort from this cause, but she was kept in the hospital for one month for complete rest and care, and was then dismissed to resume the ordinary Camp routine.

There is no information whatever concerning the Davao Camp where the DeVries are interned. None of the individuals questioned could give any information concerning the Kohlers, the Naylor, Miss Lynip, or Miss Howell. The inference is that they are still in outlying sections and are either still at liberty in the hills or may be in some remote Internment Camp not yet reported by the Japanese.

Americans seem to have no difficulty in acquiring money from their friends, on a loan basis. This money consists of Japanese pesos, specially printed for use in the Philippines. Filipinos seem to realize that this money, which is good now, will be worthless after the war and hence, they are very glad to get rid of it. Americans are acquiring this money for their personal use and are giving their I. O. U.'s, payable in American dollars or Philippine pesos after the war. Food and clothing are rather scarce,

but somehow people seem to be getting along all right.

Everybody is losing some weight, but the general morale is high. People continue to look forward to an early American victory, and a recent vote of all the internees in Santo Tomas on the question of whether or not they would like to be included in the next exchange of nationals resulted in a two-to-one vote in the negative! The great majority seem to want to stay on in the Philippines and take their chances!

There are still some "Gripsholm" missionaries whom we are attempting to contact in the hope that we may still uncover additional items of interest. We are glad to pass on this much news to you of our "inner circle," as quickly as possible, and these and further details will be published in "The Message" as time goes on.

Generally speaking, the Japanese treatment of Americans in the Philippines has been better than in China and in other places. The Japanese are apparently doing their best to curry favor with the Filipino people and their regime is, therefore, more lenient than we had dared hope.

Let us thank God and take courage! He has many times laid bare His mighty arm and done wonders for His people. May He answer prayer for the safety of His servants and for the speedy deliverance of the Philippines!

Ever faithfully yours,
Harold T. Commons.

GOD'S HIGHWAY IN BRAZIL

Grace Heidt Stull

"Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

The title to this article might well be "The Wonderful Baggage" for we are so full of joy over its safe arrival that we can scarcely write of anything else. Two weeks ago we had not even received word of its arrival in Brazil, today we are enjoying the contents. While we were walking the long, hot, distance to our third and last children's meeting on Tuesday afternoon, word reached us that the baggage would arrive in Manaos in a day or two. The Brazilians almost had to administer a sedative to me, so great and overwhelming was my

joy. The little children caught the spirit of the wonderful answer to prayer and we went singing and rejoicing on our way to the meeting.

The following Friday the baggage arrived safely at the mission house. One of our friends from another mission was making a journey to Manaos from Para on the coast and so was able to bring it along as his baggage. So not only did we receive the baggage in record time after it reached Brazil but we also received it at a minimum cost. Due to certain things which were taking place in Belem the goods went through customs speedily and for a surprisingly low cost. Maybe you think there was real joy in looking at the various things and realizing that each piece constituted a distinct and marvelous answer to the prayers of people back home and missionaries here on the field.

We are still living in the tiny little house so we could not bring our things down but they had to be left at the mission home. However, the washing machine is already in use and the native girl who is operating it thinks it is truly a marvel and wants to remain a washerwoman the rest of her days if she is permitted to use the machine. So the hand washing machine has reached the heights of its glory.

More than this we have found that once again God's clock is always right for this same missionary was enroute to Boa Vista and so could take Trimble's baggage along with him. This meant that we had to put in a couple of hard days packing and unpacking, and repacking, because their things were scattered throughout ours, but we managed to get most of the things together in time to send them with the missionary. We are greatly indebted to Mrs. Leonard Harris in Belem, an English missionary under the Unevangelized Fields Mission, for taking care of the business end for us. It was due to her skillful handling and the Grace of God that our baggage is with us so soon and at such a reasonable rate.

You dear people who have been praying would feel amply repaid if you could be here to see how we are enjoying clothes, food, medicine, and kitchen utensils after this time of getting along as best we could until the baggage did arrive. Billy was so happy to have his old toys back again and greeted them like friends. The mimeograph is set up and ready to go to work and by the first of the year we plan to have

the valuable Sunday School materials all in use. Eternity alone will show the results of some of these things, and we thank you with all of our hearts for praying with us over these months.

And now to leave the "Wonderful Baggage" for a short time, if that is possible we proceed to something else that we call "Wonderful News," for this week we received word by cable that the money for the purchase of our new home is in. We cannot possibly express by mere words all that this means to our hearts. It is one of those "Pressed down, running over" answers that only God can send. After the long hard trip, and the weeks of living temporarily half here and half at the mission house, it seems almost too good to be true, and on top of it all to realize after these years of living so far from the field, that soon we will be right there with the people is above expression. We cannot thank you who have made it possible, we can only say with a choked up feeling in our throats, "God bless you everyone."

And still there is more to follow: The same day that our baggage arrived a little bundle of heaven came to grace the home of Dynes and Maxine McCullough. Little Judith Marie is fat, rosy, and good natured, and the very picture of her proud Daddy. We believe she has even inherited his beautiful tenor voice for at this early age she sings a language all her own. Pray with us, that God will make her a real blessing not only to her parents but also in the work at Cruzeiro do Sul.

And now for a little news about the work and how God is blessing in the salvation of souls. A week ago on Sunday evening the Lord blessed in the salvation of three souls. In the follow-up visitation work we called one afternoon in the home of one of the men. He was away but "his woman" was there and eager to listen. We later learned that she was a leper as her face and feet plainly showed. After explaining the way of salvation to her we asked her if she realized her lost condition and need of Christ, she replied: "God knows I have sinned, but I want Christ as my Saviour," and this with real tears of repentance running down her cheeks. Plans are under way to send her to the Leper colony a short distance from Manaus and our hearts ache for her and her three weeks old baby.

At another house we found a faithful old believer down in her hammock with some sort of nervous trouble. After reading the Scripture and prayer, we happened to mention that even while she was lying there in her hammock she could be praying. She looked up into our faces and laughed a hearty laugh and then replied, "My daughters, my life is to pray!" And we knew that she had told the truth. She is the same old woman who told us that she had prayed for seven years that God would send some missionaries to that section of the city. Her life is a challenge to any Christian or missionary for she goes out into the highways and byways inviting the people to services and dealing with them personally.

The work among the women is particularly interesting these days because we have found a very effective way of reaching a number of them who would not be able to take time from their washing and ironing to attend an afternoon women's meeting. We have a small portable book-type flannelgraph with appropriate figures. One of the native women always goes along and sometimes we pick up others in their respective neighborhoods and they go with us. With this small book we tell the gospel story and they listen as attentively as little children. Very often they call the neighbors to listen too, so that we are able to contact three times the ordinary number of women in one afternoon. As a result the number of unbelievers in our services on Sunday evening is increasing.

Our hands are still tied as regards the purchase of a church property but we are not discouraged. We believe that God knows where He wants us to build and when and we are continuing in prayer over this matter. We believe that when the answer comes it will be as truly wonderful as when the answer came regarding our baggage and the house. So we covet your prayers that He may remove the iron bars and gates of brass that have been made by man and that some owner may be led to sell a suitable site for a church building.

We have undertaken a different line of approach with the children. We are holding four different meetings in one afternoon for the children. These meetings are planned in the homes of believers in different sections of our district. The people who opened their homes to these meetings have the responsi-

bility of gathering the children. The missionary conducts the service teaching songs, Bible verses, and the Bible story by flannelgraph. In this way we are contacting four times the number of children that we had been heretofore and already it has made a decided increase in our children's class on Friday and the Sunday School. The portable phonograph that some of the friends back home made possible is already in use and is a means of attracting the children to the meetings. Please remember this work in prayer for it is a tremendous responsibility and hard work since it entails climbing up and down these hills under the intense heat of the sun. Pray, that God will have the souls of these little children before the black coats get busy and prohibit them to come. The time is short, we must work while 'tis day, so pray, pray, pray!

One of the believers came in distress to Willard because he had no work. After prayer and much thought Willard set him up in the shoeshining business. But that does not end the problem, Willard is now faced with the difficulty of teaching him how to shine shoes. Mr. Wayne Barber is a little way out of the clouds and although still rejoicing over his son, is hard at work on the property business and things at the mission. Dona Elva or Mrs. Barbar is very busy these days caring for Maxine McCullough and her little girl and her own little boy. Those of you who know Mrs. Barber personally will rejoice to know that everywhere she has endeared herself to the hearts of the Brazilians.

Now we have written you the news and we wish that you would return the favor. We are missing the letters of so many of our old friends. Remember that even though we are in our Sophomore term of missionary service, news from home is still important. Your letters not only inspire us to do better service for Him but often-times come when we are most discouraged. We try to write only the victories home, but that does not mean that there are not times of real testing and tribulation. We love you, we pray for you, we depend upon your interest and prayers.

Your missionaries in Brazil,
Willard, Grace and Billy Stull.

Join The
BULLETIN FAMILY

GLEANNINGS

Edited by R. F. HAMILTON

CALIFORNIA

LOS ANGELES. The First Baptist Church of Graham enjoyed the fellowship of two sister churches for their Thanksgiving Praise and Prayer service on Wednesday evening, November 24th. The Freemont Baptist Church and the Calvary Fundamental Baptist Church of Southgate joined in the service with Rev. Robert Nicholas as the speaker and Rev. Eugene Eyman assisting.

* * * *

CERES. An evangelistic campaign in the First Baptist Church was begun on November 21st with the Kraft twins, Ralph and Roy, who were accompanied by their sister Edna.

Pastor Paul Jackson recently received the honorary degree of Doctor of Divinity from the Bible Institute of Los Angeles.

Under a new state law permitting children to be released from school one hour a week for religious instruction, classes are being set up under the direction of Miss Jane Demmond for Bible instruction. Miss Demmond, formerly of Gary, Indiana, was recently employed by the church. A systematic course of study was arranged and will be presented to eight classes weekly. Four hundred fifty students have already received written permission from their parents to attend these classes.

* * * *

MISSOURI

KANSAS CITY. The First Regular Baptist Church of Kansas City had a day of rejoicing on Sunday, December 12th, when the mortgage on their property was burned at a public service. A special program was arranged for the occasion and the pastor brought a brief message on the subject: "Is Your Soul Clear?"

Pastor O. W. Stanbrough recently announced that his first book, "The School of Christ" would be ready for distribution in December. It is a beautiful thirty-two page book giving a clear simple direction for the Christian into the will of God. The price is thirty-five cents or three for one dollar.

IOWA

WATERLOO. Rev. A. E. Berglund of Bemidji, Minnesota led the Hagerman Baptist Church in an evangelistic effort October 11th through the 24th. It was reported by Pastor Ham as a time of real blessing in the life of the church.

The church is engaged in raising their building fund by the use of banks distributed to their people, who are urged to purchase a certain amount of floor space, the cost of the building having been computed on that basis.

* * * *

FOREST CITY. The First American Baptist Church engaged the services of Rev. Leo Sandgren of Austin, Minnesota for a series of meetings from December 7th through December 12th.

* * * *

WATERLOO. A missionary-minded couple from the Walnut Street Baptist Church recently gave \$2,500 for the purchase of the house and lot so badly needed for extension work in Manaus, Brazil by the missionaries located there. No doubt the missionaries are greatly rejoicing in this splendid gift.

The Annual Glorified Christmas Offering was to be taken on December 26th. The entire amount was to be given to missions to be used principally as the transportation fund for Mr. and Mrs. Orval Floden who are leaving for Colombia, South America the first of January.

* * * *

WISCONSIN

WISCONSIN RAPIDS. The First Annual Radio Rally of the radio broadcast conducted by Pastor O. B. Ransopher of the Calvary Baptist Church was held Sunday, November 28th. Mr. George Schoynaki, a talented musician and artist, was guest for the occasion. The evening evangelistic service was also broadcasted direct from the church auditorium.

* * * *

ILLINOIS

A STATE-WIDE MISSIONARY CONFERENCE is being planned for the independent Baptist churches beginning February 6th and concluding March 5th. Many of the churches in the state will be having

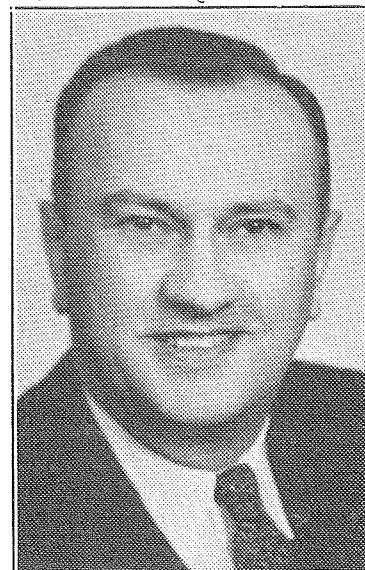
the various missionary speakers from Mid-Missions and the Association of Baptists for World Evangelism will be heard at that time.

The quarterly business meeting of Mid-Missions will be held February 25, 26, and 27 with the First Baptist Church of Pana.

The purpose of the state-wide missionary rally is to conserve time and expense in getting the missionaries before our churches; also to have most of the Mid-Missions missionaries present for their quarterly business meeting. This is the first time such a series of conferences has been attempted; we are hoping that it proves a success.

* * * *

PLAINFIELD. Rev. A. G. Annette, who for the past three years has been serving the First Baptist Church of Plainfield, recently resigned this work as of January first, to go into the evangelistic Bible



conference field. He has purchased a home at 1009 Clement Street, Joliet, Illinois, where he has moved his family. This was Brother Annette's second pastorate with the Plainfield church. He served the church for seven years, from about 1922 to 1929.

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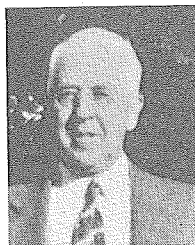
EAST MOLINE. The Silvis Heights Baptist Church, under the leadership of Pastor Fred R. Lemmert, were expecting to liquidate their debt of approximately one thousand dollars by the first of the year. It was just about one year ago that Brother Lemmert became the pastor of this new work. A weekend rally from November 24th through 28th was sponsored by the young people of the church, with Rev. Fred Billings of Arena, Wis-

consin as the speaker. Four young people accepted the Lord during the services. A decision day was held in the Sunday School after three weeks of definite emphasis on the need and meaning of accepting Christ. Twenty-eight children made a confession of faith as a result of the special effort.

Special teacher training classes have been conducted by the pastor throughout the year.

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CHICAGO. Rev. Charles F. Fields, who has also enjoyed a second pastorate in the Portage Park Baptist Church, resigned in December, after having received the



unanimous call to the pastorate of the First Baptist Church of Plainfield. He begins his work in Plainfield on January 1st. Dr. Fields was the founder and first pastor of the Portage Baptist Church when it began in the early '20's.

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BUNKER HILL. Pastor Don Moffat of the Berean Baptist Church reported a blessed week of services November 21st through 28th with Rev. Martin Luther Long of Burbank California. There were five decisions for Christ. Three of the converts have been received into the church by baptism. An excellent offering was given to Brother Long for his services.

* * * *

INDIANA

HAMMOND. Rev. Robert Johnson resigned the pastorate of the Hessville Baptist Church on November 30th, in order to accept the call of the First Baptist Church of Hobart. The latter work was made vacant by the entrance of Pastor Arlin M. Halvorsen into the chaplaincy. Brother Johnson took up the work in Hessville on August 14, 1938, when the Sunday school attendance averaged between thirty and thirty-five. The average attendance now is over two hundred; church membership has grown to one hundred fifty, a hundred twenty-five of whom were added during his pastorate. The young people's meetings have grown from approximately twenty to seventy, and the

missionary giving from nothing to a hundred twenty-five dollars a month. A new building was erected to house the growing work, and was recently covered completely with buff-colored insul-brick.

The First Baptist Church of Hobart does not possess a building of their own, but they have recently moved into a large double store building in the heart of downtown Hobart. They have a seating capacity of about four hundred fifty on the main floor. There is also quite a bit of basement space for the Sunday School.

Rev. Joseph Bowers, formerly pastor of the Liberty Township Community Church, was recently called to the Hessville Baptist Church to succeed Brother Johnson. He began his ministry on December 19th.

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REV. ORVILLE YEAGER has been conducting a number of meetings in Indiana and Illinois within recent months. Brother Yeager is former pastor of the First Baptist Church of Princeton, Indiana. From November 15th through the 28th he assisted Rev. Max Fruits in the First Baptist Church of Quincy, Indiana; November 29th through December 12th he was with Rev. Elmer Crockett and the First Baptist Church of Chatsworth; December 13th through the 26th he spoke in the First Missionary Church of Elkhart, Indiana, where Rev. Franklin May is pastor. April 2nd through the 16th he is scheduled to be with Rev. Merle Huffmaster and the Riverdale Baptist Church of Flint, Michigan. Brother Yeager may be contacted by writing him at 309 West Lexington Avenue, Elkhart, Indiana.

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SIMONTON LAKE. The Bible Baptist Church was begun on September 6, 1942, with twenty-five people present. Services were held in a building that was formerly a barber shop, but the congregation was forced to move into a larger building.

This work was originated by a woman who felt the need for a gospel ministry where she lived. Robert Pollock, together with several other young men, went out to this community and began the work. He was ordained to the gospel ministry in October 22nd of this year at the First Baptist Church of Kingston, Pennsylvania. At least fifty have found the Lord as their Saviour under his ministry, one of

which was a lady of ninety-two years. The present membership is ninety-two, with an average attendance of between sixty and seventy. It is hoped that they will soon have a more adequate structure for their work.

From September 5th to the 8th a four-day Bible Conference was held by the twin preachers, Carl and Kenneth Elgena. A twenty-five minute broadcast is conducted over a local Elkhart station by Pastor Pollock.

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FT. WAYNE. Rev. Ralph W. Neighbour, formerly associated with the Interstate Evangelistic Association and more recently in independent Evangelistic and Bible Conference work, was recently called to the Ft. Wayne Gospel Temple, succeeding Rev. Clifford Hollifield, who died several months ago. This outstanding gospel center was founded by the late Rev. B. E. Rediger in 1928. The work has continued to grow and it has become one of the noted gospel works in the United States. Paul Rader, the internationally known evangelist and missionary leader, became director and pastor of the Temple in November, 1934, and continued until February of 1937. This place boasts of the second largest temple in America, seating 3,500. An extensive radio work is carried on, along with a Bible School and missionary work. A large staff of full time workers assist the pastor in the various phases of the work.



For a number of years, Ralph Neighbour was pastor of the First Baptist Church of Elyria, Ohio. We

did not learn the exact date of Brother Neighbour's entrance upon his new ministry, but we presume it to have been some time in October or the first of November. On November 28th he baptized twenty-two persons into the fellowship of the church, one of which was his youngest boy, David. May the blessings of the Lord be upon our Brother Ralph in his new work.

MICHIGAN

GRAND RAPIDS. The Berean Baptist Church reported another successful "Prove Me" Month held during October, in which the challenge was given to every member to tithe his income and the tithers to double their tithe for that month. This has always resulted in a greatly increased income during that month and the benefits continue throughout the year. Pastor Keithley is enthusiastic about the results obtained.

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GRAND RAPIDS. The first commencement exercises of the Baptist Bible Institute of Grand Rapids were held Friday evening, December 10th, in the Wealthy Street Baptist Church. There were eleven students who had successfully completed the 648 semester hours. Those from Grand Rapids completing the course were Budd Bentley, John Bussema, Dessie Campbell, Clara Jones, Guy E. King, Wenona C. McKay, Florence Wilson, and Marian E. Wray. Also completing the course were Harry J. Fish of Middleville, Michigan, Hollis H. Tiffany of Rockford, and Douglas Starks of Muskwagon Heights. The speaker for the occasion was Rev. Harold Warren, pastor of the North Baptist Church, Flint, Michigan.

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GRAND RAPIDS. The Children's Bible Hour is continuing to have notable success in their ministry. On December 4th the program went on the entire Yankee network of 21 stations blanketing New England. The president of the guiding council, Dr. David Otis Fuller, stated that there was the hope of going on two hundred additional stations over the nation soon. Within the past month or two they have been broadcasting over station WMBI of Chicago.

On November 7th the First Anniversary was conducted in the Civic Auditorium on a Sunday afternoon. There are 5,500 available seats in the place; although it was pouring rain by two-fifteen the

place was filled, and the management estimated that eight thousand people were in the building, and approximately three thousand turned away. An offering of nearly \$2,500 was given on the occasion, and many souls were saved.

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GRAND RAPIDS. Various organizations and groups of Baptists throughout the state of Michigan met in November at the Berean Baptist Church to formulate a state-wide fellowship of Regular Baptist Churches. A constitution was adopted and the following officers were elected:

President—Rev. Howard A. Keithley of the Berean Baptist Church of Grand Rapids.

Secretary—Rev. Richard A. Elve of the First Baptist Church, Bay City.

Treasurer—Rev. Merle T. Huffmaster of the Riverdale Baptist Church, Flint.

1st Vice-President—Rev. W. O. Love of the Tabernacle Baptist Church, Hazel Park.

2nd Vice-President—Rev. Robert G. Dice of the Second Baptist Church, Grand Rapids.

3rd Vice-President—Rev. E. C. Shute of the First Baptist Church, Lapeer.

Rev. E. D. Furguson of the South Baptist Church, Bay City, is the seventh member of the council.

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ALMONT. By unanimous vote at a business session held on Sunday, November 7th, the First Baptist Church voted to declare itself in fellowship with the G. A. R. B. C. Five years ago this church withdrew from the Michigan state convention. L. P. Buroker is the pastor.

The church recently purchased an old building known as the Scotch Settlement Presbyterian Church, and moved it three miles into Almont to connect it with their present building.

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DETROIT. The People's Baptist Church, of which James A. Franklin is pastor, voted last month to declare themselves in fellowship with the G. A. R. B. C.

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DETROIT. The Carmel Avenue Baptist Church of which Rev. James M. Patton is the pastor, enjoyed the services of Dr. H. O. Van Gilder in a week of meetings concluding on Sunday, November

28th. Original plans called for the services to conclude on Friday night, but popular demands resulted in Dr. Van Gilder's staying over Sunday. Dr. Van Gilder is pastor of the Temple Baptist Church of Portsmouth, Ohio, and chairman of the council of the G. A. R. B. C.

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DETROIT. The Maranatha Baptist Church was host to the monthly meeting of the Association of Regular Churches of Eastern Michigan on Friday, December 10th. E. A. Waldeck was the host pastor. Among those heard in the afternoon and evening sessions were Rev. Elve of Bay City, Rev. Buroker of Almont, Rev. Anderson of Flint and Rev. Samuel Fisk, missionary from the Philippine Islands under A. B. W. E.

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IONIA. Rev. Henry L. Harms, for the past eighteen months pastor of the Ionia Orthodox Baptist Church, has resigned, and will enter Wheaton College at the beginning of the second semester. This resignation is to go into effect January 2nd. During Rev. Harms' ministry a business building was purchased and remodeled as a house of worship to take the place of the residence in which the congregation had been meeting.

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CEDAR SPRINGS. The quarterly Bible conference of the Grand Rapids Association of Regular Baptist Churches was held with the Cedar Springs Baptist Church on December 13th. Rev. Griffith Rice was the host pastor. Rev. Ed Stelling, pastor of the Central Avenue Baptist Church of Chicago, brought the message.

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PENNSYLVANIA

ATHENS. A weekend of special meetings were held in the Calvary Baptist Church November 12, 13, and 14, in celebration of the final payment of the church building debt. Guest speakers for the occasion included Rev. John T. Roney, pastor of the Baptist Church of Chemung, N. Y., Rev. Joseph S. Stowell, pastor of the Tabernacle Baptist Church of Ithaca, N. Y., and Dr. Earle G. Griffith, president of the Baptist Bible seminary of Johnson City, N. Y.

The church was organized in 1935, and Rev. David T. Jordan was the first pastor. The services were then held in an upstairs hall on Main Street. During the ministry of Rev. Arthur C. Guild, the

building, which is located on Susquehanna Street at Main, was erected, and dedication services were held in December, 1941. Under the blessing of the Lord, the church has been able to erase the debt in a little less than two years. The building has been given an estimated value of from \$8,000 to \$10,000. Rev. George A. McCauley is the present pastor.

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WINTER CONFERENCE OF THE COUNCIL OF FOURTEEN

Erie, Pennsylvania
Bethel Baptist Church
Twenty-sixth and Wayne Streets
Rev. Hall Dautel, Pastor

Wednesday, Thursday, and Friday,
January 26-28

Two sessions daily
3:00 and 7:45 p. m.

TENTATIVE PROGRAM

WEDNESDAY

3:00 p. m.—Rev. J. Irving Reese,
Elyria, Ohio.
7:45 p. m.—Dr. R. L. Powell, Ta-
coma, Washington.

THURSDAY

3:00 p. m.—Dr. David Otis Fuller,
Grand Rapids, Michigan.
7:45 p. m.—Dr. Robert T. Ketcham,
Waterloo, Iowa.

FRIDAY

3:00 p. m.—Rev. William Headley,
Gary, Indiana.
7:45 p. m.—Dr. Clarence E. Mason,
Jr., Atlantic City, N. J.

Those in the vicinity of Erie
are most cordially invited to attend.

Preceding the above conference will be THE MONTHLY MEETING OF THE BAPTIST FELLOWSHIP of Northwestern Pennsylvania and Western New York in the same church, Tuesday afternoon and evening, January 25th. Speakers will also be members of the Council of Fourteen. At 3 p. m. Rev. Robert Ryerse of Grand Rapids, Michigan, and at 7:45 Rev. David Gillespie of Detroit, Michigan. Communicate with Rev. Hall Dautel if overnight lodging is desired.

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NEW YORK

BINGHAMTON. On Monday, December 6th, a group of Baptist ministers of Binghamton vicinity

met at the Burlingham, for luncheon and business. The following ministers were present: Rev. Joseph B. Harrison, Rev. Carl E. Elgena, Rev. C. C. Shoemaker, Rev. George A. McCauley, Rev. Earle G. Griffith, Rev. Douglas Christen, Rev. Donald B. Stowell, Rev. Frank Holden, Rev. Clayton H. Gray, Rev. Francis Jones, Rev. T. Bert Gates, Rev. Bernard Bancroft, Rev. Kenneth A. Muck, and Rev. Leland E. Brooker.

The purpose of the meeting was to reaffirm the stand for separation from all forms of apostasy. All agreed to renew their protest against apostasy, which has had very rapid growth in the past few years. Although many futile efforts are being made by those in the Northern Baptist Convention, it was found that liberalism has been so prevalent that there is now a split in their own ranks. This division is none other than the outgrowth of the Northern Baptist Convention's continued alliance with the Federal Council of Churches of Christ in America, which is a pacifistic, liberalistic, dictatorial, self-perpetuating group. It is very obvious by reports that God's blessing is upon those who have taken a definite stand for separation from modernism and ecclesiastical control.

The group very emphatically commends the American Council of Christian Churches upon its expose of the Federal Council of Churches of Christ in America. It is believed by all that the need of the hour is to let people and churches know that many of them are being sold out to modernism and apostasy.

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PAVILION. One of the outstanding demonstrations of real revival in the history of the Pavilion Baptist Church occurred as three weeks of special services closed Sunday evening, November 28th. Mr. and Mrs. Howard S. Williams had thrown every ounce of their own energy into afternoon devotions, radio, home ministry, young people's gatherings, and evening preaching. Special music was provided by the Dean sisters of Batavia, Rev. Ralph Powell of Houghton College, and "The Little White Church by the Side of the Road Ensemble" from Binghamton, and Mr. and Mrs. Ralph Munger of Pavilion.

Officers confessed sin and were

restored by the blood of Christ; personal problems were lost. The crowning ecstasy came when a mother living in the shroud of the world, came forward and was tearfully embraced by her fifteen-year-old son, who, with his brother, had prayed four years since their conversion for her salvation. Another was a prosperous business woman who owns a general store in an adjacent community. Heaven itself seemed present. Pastor and people have prayed that the revival might reach neighboring communities. The Lord has answered.

Thirteen were immersed Sunday morning — one a trustee of the church. Twenty-two professions are recorded. More were to be baptized on the following Sunday, making a total of twenty-five who united with the church. The revival continues, because of the thorough foundation laid in humble sacrifice by Mr. and Mrs. Howard S. Williams of Hattiesburg, Mississippi.

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SKANEATELES. Milton Cox Sealey, pastor of the Skaneateles Baptist Church since December 19, 1937, resigned in order to accept the call of the Erieside Baptist Church at Willoughby, Ohio, where he began his ministry on December 1st.

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ITHACA. John Allen, a student of the Baptist Bible Seminary and a member of the Tabernacle Baptist Church, was ordained to the gospel ministry after a satisfactory examination on Monday, December 13th. Brother Allen has been pastoring the work at Bethel Grove for some time. He will soon be graduated from the seminary.

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WEST VIRGINIA

WORTHINGTON. The third annual meeting of the West Virginia Association of Independent Baptist Churches was held November 2nd at Worthington, where Brother R. K. Smelser of Mannington is half-time pastor. This church was pastorless for years, but has been wonderfully revived in the eighteen months that Brother Smelser has ministered there. Missionary giving has gone up from a pittance to more than one hundred dollars a year, and the church has already voted to give only to independent Baptist work. Three other churches in that part of the state have also voted to give only to independent Baptist missions, and have

doubled their missionary giving. Another independent church is in the process of formation at Bane, under the labors of Brother Joe Gavitt, a Mid-Missions worker. Good reports came from all the pastors and missionaries. Messages were given by M. I. Amundson, E. V. Howell, Benjamin Green, James Shields, and R. T. Nordlund. The officers for the new year are R. K. Smelser, moderator; R. A. Blessing, vice moderator; Calvin Burton, secretary-treasurer; and R. T. Nordlund, editor of the "Newsletter for Old-Fashioned Baptists."

MANNINGTON. The Calvary Baptist Church has been greatly blessed the last few months. The last payment on the note against the property was paid early in the fall and the note was burned in the presence of a packed house. The auditorium has also been redecorated and is truly beautiful. Then in October a real revival came, with seven conversions, under the preaching of Mel Efaw, a home boy, who is now a popular preacher and radio evangelist of Huntington. He was assisted by Carlo Pietropaula, who led in the singing and children's work.

HARRY O. BABCOCK, Mid-Missions worker at Pickens, W. Va., underwent an appendectomy last August, and has only recently been able to resume his work. His work in opening up a long neglected and pastorless church is not easy, but God has been with him. He covets our prayers.

CLENDENIN. The Calvary Church, E. V. Howell, pastor, has had the good fortune of purchasing a church home from another denomination and dedicating it recently free of debt. The building has been redecorated and remodeled, and they hope at the close of the war to build a Sunday school addition of eight rooms.

CHARLESTON. The Randolph Street Baptist Church celebrated its twentieth anniversary November 16th to 21st. Tuesday was Missionary night, with Mrs. M. I. Amundson speaking. Wednesday was Fellowship night, with the deacons in charge. Thursday was West Virginia Independent Baptist night, with E. V. Howell as speaker. Friday was Revival night, with Pat Withrow, famous mission worker, as the speaker. Sunday the pastor

spoke on I Samuel 7:12 in the morning and on "Our Highest Ambition for Our Church" in the evening. Four candidates were baptized and one taken in by experience. The church has had only two pastors, C. MacKay Smock, the organizer, and the present pastor, Ralph T. Nordlund, who came in June, 1937.

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IOWA

DES MOINES. The "Faith and Hope Hour," sponsored by the Grandview Park Baptist Church and Pastor A. D. Mohr, is now broadcast every Sunday morning from 11:15 to 12 o'clock over two five thousand watt stations: KMA, 960 kc, of Shenandoah, and KRNT, 1350 kc, of Des Moines. This broadcast costs the church approximately \$120 each Sunday. The response to the new broadcast has been most encouraging.

All phases of the work at Grandview Park have shown a decided growth. The finances of the church and general spiritual interest are the best in years. Twenty members were added to the roll during the quarter ending October 31st.

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ILLINOIS

CHICAGO—Portage Park Baptist Church. A week of special meetings were held beginning November 14th, with Rev. Clarence E. Davis of the Chicago Christian Service men's Center doing the speaking.

Beginning Sunday, November 21st a Good News Group for boys and girls was started, in which special activities for the children were held at 2:30 Sunday afternoons.

THE DECEMBER LIST OF CHURCHES

It has been customary to make the December issue of the Baptist Bulletin a sort of a year book in which is listed the fellowshiping churches together with ordained and licensed ministers and missionaries. This issue is sent each year to the various clergy bureaus as the basis of authority in issuing clergy permits.

Since the issuing of the December Bulletin we have received several complaints from individuals that their names were not listed in the register of either ordained or licensed ministers of certain churches. We are sorry for these omissions but we are in nowise responsible for them. Every year just prior to the May

Conference every church in the fellowship is urged to send in their full report together with all of the information concerning licensed and ordained ministers and missionaries. We can only print in the Bulletin the information which the churches send us. If there are omissions, it is due to the fact that the churches themselves have failed to provide the information.

If any minister who has been omitted from the list should need a personal letter from the Editor in order to secure clergy permit, we will be glad to take the time to write such a letter upon presentation of acceptable proof of eligibility.

BOOK REVIEW

(Continued from page 7)

Some types are seen to have a double, some a triple significance. This is carefully explained in the introduction to the book, and a simplified system is employed throughout to enable the student to identify at a glance into which category the type he is studying falls. Scripture verses are abundant in confirmation of the explanation of the types, but the author is charitable towards those who disagree with his interpretation of them. For their benefit blank pages are provided in the rear of the book on which they may make additional comments, or which may be used to enlarge the already replete catalog of Bible types. This is a working book for Bible workmen.

V. C. Oltrogge.

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"TWELVE TREMENDOUS THEMES," by Dr. John R. Rice. 7½ x 5¼ inches, 177 pages, cloth \$1.00, paper 50c. Sword of the Lord Publishers, Wheaton, Illinois.

To enable the readers of this review to know what the twelve themes of this attractively entitled volume are, we list them as follows: 1. Verbal Inspiration of the Bible; 2. Scientific Accuracy of the Bible Proven; 3. The Universal Malady, Sin; 4. Double Theme of All the Prophets; 5. "Paul's Gospel" or "Kingdom Gospel;" 6. The Love of the Spirit; 7. Can a Saved Person Ever Be Lost? 8. Sunday or Sabbath?; 9. Is There Literal, Physical Fire In Hell?; 10. Is The Torment of Hell Eternal?; 11. "Churches" and "The Church;" 12. Jesus May Come Today.

(Continued on page 22, col. 2)

FLASHES FROM FOREIGN FIELDS

JACOBSONS TAKE BUSH TRIP IN AFRICA

Bangassou, Oubangui-Chari
French Equatorial Africa
September 20, 1943

Dear Co-labourer in Christ:

"O give thanks to the Lord of lords, to Him Who alone doeth great wonders." Psalm 136:3, 4.

Having just returned from a two-months trip into the African bush and considering how the Spirit of God has worked in bringing men to Christ and in restoring some who had backslidden, our hearts echo the above verse to that One Who alone can do wonders. We realize, too, dear friends, that your prayers have had an important part in the giving of fruit during this evangelization tour. Twelve porters, three of whom were student-evangelists, accompanied us. About four hundred ninety five miles were covered, mostly by push-push, bicycle, and canoe. In 171 meetings in villages over seven thousand people heard the Gospel, and of these 755 received the Saviour and 193 backsliders were restored. You who read these numbers know that out of these there will be those who will be stony ground, but others will be truly born-again ones who will be in earnest and go on with the Lord. Pray for all of them, for the Holy Spirit can water the seed sown and give the increase.

Although the trip was taken in the midst of the rainy season most of the heavy rains came at night and did not impede progress. After leaving the auto road the jungle path sometimes became no path at all, but just a mountain of sliding rocks or a maze of towering giant grass whipping about us as we pushed our way through it. If the gross happened to be wet we looked like drowned rats as we emerged. Two rivers had no bridges or canoes, and Alta was carried over them. Although buffalo and hippo tracks were sighted we saw only baboons, monkeys, squirrels, and antelopes. One day when we had been unable to obtain food for our porters for two days, and the Lord enabled me to shoot three antelopes. It was an answer to prayer. An-

other day, just over a waterfall, we saw about a hundred baboons and monkeys, in single file, some of the big ones carrying the little ones on their backs, a solemn procession.

One afternoon I was resting in a shady ravine beside a stream while waiting for Alta and the porters when three men came and stood beside me. They watched me for a while, and then one of them said, "Mister, are you a man of God? Tell me the words of this book. I cannot understand it." He held out to me the booklet, "God's Way of Salvation," written in Sango, containing the salvation verses beginning with Genesis 1 and 2. As I opened this book and read to them I thought of Philip and the Ethiopian who said, "How can I understand what I read unless some man guide me?" All three of these accepted Christ. One was named Biavou, which means Nightfall, but his Nightfall changed into God's marvelous light that day.

One chief was the first to step forward when the invitation was given in his village. He said, "I am a sinful man, and I want to believe in the Lord Jesus Christ and to take Him as my Saviour." About thirty others in that village followed him that day in receiving Christ.

At one large center people came to our door, saying, "We want God. The people in our village have a great hunger to know God." Pray for that whole river district, for it is indeed needy. Many told us that they had never before heard the word of God. But others were indifferent, talking or laughing and pointing to our clothes during the meeting. Sometimes a large group gathered just to see the dishtowels on the line or how the dishes were washed. The little babies were encumbered with many fetishes about their little bodies. Besides the streams of water were little altars containing fresh eggs or food as offering to evil spirits who were causing the sickness or trouble in the village, the people said. Often when we entered a native hut to sleep there the idols had to be cleaned out first. Sometimes dancing and revelry throughout the night kept one from sleeping. Once after the Gospel had been given on a Sunday morning

others from the village came to the very spot and began to dance, as if to stamp the Word of God under their feet. One man came with his four children and said that they had given him no rest throughout the night and that they wanted to know the Way of God. He and his children accepted Christ that morning, and the Mother accompanied them to the meeting that evening.

It is now one year since we left New York for Africa, and it has been a year of God's tender mercies and His blessings. He has also kept us in good health, for neither has had one day of sickness. We thank Him for you dear faithful friends who are truly our co-labourers in this work. May He increase our vision of these whitened harvest fields and of the real condition of these souls without Christ. May He bless you and make you channels through whom His wondrous power can flow.

Yours in Calvary's Bonds,

Nils and Alta Jacobsen.

NOTICE — Mid-Missions offices now located at

977 The Arcade
Euclid Avenue
Cleveland 14, Ohio

MRS. ROSENAU WRITES OF WORK IN AFRICA

Bronson, Michigan
December 6, 1943

Dear Friends in Christ:

Some of you will be surprised to learn that I am still in America. Please continue to pray that the Lord will open the way for an early departure for the African field.

Several air letters have come recently from Mr. Rosenau containing good news which I want to share with you. He had just returned from another bicycle trip to some of the substations. I quote:

"Since my return from Yabalanga's village three days ago I have been under the weather. After spending a day or two in bed I am able to be about after a fashion. It seems to be a combination of malaria and the gripe.

"Even though this is a busy season for the natives, the trip was both timely and profitable. The traveling, however, was anything but enjoyable. Being at the change

of the seasons, the heat was suffocating. The grass at its full height cut off any breeze that might have cooled the road a little. In fact it was so hot that I nearly keeled over on my return trip. I had to stop along the way for a few hours to get my equilibrium before going on to the next meeting place. Then, too, I was tortured all the way by the tsetse flies. I do not recall a trip where they were so bad. Usually they bother for certain stretches of the road, but this time they stayed with me all the way. Sometimes they were so numerous that I killed as high as three with a swat. (Their sting is like that of a hypodermic needle).

"Upon my arrival at the Komo River, Pokomandja met me and asked me to stay over night at Boykota's village to see the work there. It is to this village that Pokomandja's group in Yabalanga's village sent a worker last April, and they are supporting him. Yes, the work here is a sight that does one's heart good. It is a case where the leaders are leading in the right direction by example, instead of with just words. When the Gospel message laid hold of the Chief's heart he asked me for someone to come to the village to teach his people to read the Word of God. To prove his sincerity, he cleared off a plot of ground near the village and built a chapel. Here he and his people meet daily for Bible reading, prayer, and singing. I met with them at their regular Saturday night Prayer hour, and then again for the Sunday morning service. Both the attendance and the attention were good. That afternoon we had a meeting at Kourabali's village before going on to Yabalanga's village. The condition there was found to be identical with that of Boykota's village. The Chief is taking the lead and all the people are following him. Praise him. Praise the Lord for men like these who have determined to give God the first place in their daily program.

"We spent from Sunday the 10th to the evening of the 17th at Yabalanga's village, except for the time to hold four meetings in neighboring villages. We had two meetings a day besides special Bible study in the evenings. Then there was the examination of candidates for baptism, 67 in all, and the talking over of church problems. Sunday was a full day. After Sunday School and the morning worship, fifty-seven were baptized in the stream, and

then communion was served. Among the other joys was the restoration of three men who had backslidden.

"Two weeks before I set out on this trip the Roman Catholics placed both a catechist and a monitor in Yabalanga's village, using the latter for bait for the children, saying he would teach them how to read and write French. The chief and his henchmen are sending their children to their classes. You can quite well imagine what confusion this has caused in the village and how it will increase Pokomandja's problems there. I was surprised to find that the monitor is a boy who was refused baptism by our church because he swore too much. They have doctored him all up by sprinkling a little water on his head, so he is a full-fledged Roman Catholic. At one meeting I showed the folks some of the differences between what the Word teaches and the teaching of these. The Catholics are trying very hard to place their men everywhere.

"I wanted to go with the mail truck tomorrow as far as Damara for some meetings there before going on to Bangui, but I shall have to wait until I recover from this present ailment. There are some twenty folks awaiting baptism at Damara. Yes, a car would come in very handy these days.

"The work on the station here is picking up. The Sunday attendance is now double that of last April. Also the children's work is continuing to grow. Since the gardening has let up a little the attendance at daily children's classes has come up to over seventy. While this part of the work has always been important, it is still more so now in the face of all the allurements put forth recently by the Catholics.

"Due to the new problems presenting themselves at different places, and because of our failure to visit the outstations regularly, it seems wise to have the native Pastors come to the station at least four times a year for prayer and consultation. The first of these meetings is to take place November 15th. The Bible Conferences that you and I wanted to hold at regular intervals at these outstations are more needed than ever now.

"We had a full house for the morning service yesterday, over five hundred. After Mandele dismissed Sunday School, he gave an exhorta-

tion concerning the prayer meeting, saying, 'If we are going to work together and live together in harmony, we must pray together. You know there isn't the harmony that there should be and it is because we do not make use of the gifts and privileges God has given us.'

"Last Sunday Kidjima was happy to have a generous offering to bring. He had sold a goat and brought a fourth of the amount received for it. A woman brought a tithe of her rice crop too. These tokens of love for the Lord have a far reaching ministry.

"A week ago Saturday Mr. Harris from the Cameroun and Mr. Jobson brought a special messenger, a captain who was sent by the National Committee of London to visit all the protestant missions in their territories. It was quite a surprise to our people to have one come from these quarters showing special interest in the spread of the message of Christ among them and also inquiring how those in high places could aid in the work. More privileges may be granted us. Perhaps even out of this world catastrophe our Lord can bring some good.

"I have heard that steps are being taken to establish civil air service between Belgian Congo and London."

Our hearts are filled with praise for the way our Lord is continuing to call out his own.

All of our boys are quite well. Eugene and Bruce are busy at the W. J. Bryan University at Dayton, Tennessee. Robert and Ronald are now adjusted to their southern school work and life at the Hampden DuBose Academy at Zellwood, Florida. Lowell's address is U. S. N. Hospital Staff No. 23 Hadnot Point, New River, N. Carolina. His wife, Shirley, has a room nearby so they are able to spend a few hours together now and then. Of course there is no telling how soon Lowell may have to go overseas.

We are going to take this opportunity to wish all of you friends a happy Christmas and a New Year filled with His richest blessings,

Yours in that blessed hope,
Ferd. and Ina Rosenau.

SLOCUMS BACK IN AFRICA

Bakouma, par Bangassou,
Oubangui-Chari
Free French Equatorial Africa
September 24, 1943

Dear Prayer helpers and friends:

Psalms III. "Praise ye the Lord."

Our last letter was written as we were nearing the coast of this continent and how we praise God that He has permitted us to land safely. We spent less than a day at Matadi, then 10 hours on the train (which is much more modern than in 1926) found us at Leopoldville, where we spent 16 days waiting for the river steamer, which was to take us to Bangui. On Aug. 19th we said "good bye" to some old and new friends, and the 28th found us at Bangui greeting our own missionaries. Surely the Lord was good to us.

When we arrived in Bangui, about the first thing Mr. Slocum visited the dentist to see if he could have a necessary dental job done and fortunately found he was able to have his work done there. This delayed us 10 days and in the meanwhile we were doing some shopping for a few necessary groceries, etc., and also made arrangements for transportation to Bangassou.

In normal times we could have arranged to come directly to Bakouma but at this time had to travel the regular truck routes which are not direct. It took us the better part of four days to make around 450 miles, and when we saw how slowly we had to travel because of faulty brakes, how we would have appreciated a good garage enroute. We were thankful to escape the heavy rains because the truck was an open one with only a board for a seat. We got into one light shower the last day but roads were wet from the night rains.

Our first night enroute we spent with a number of our missionary friends at Fort Sibut who were there for the night. Here we visited the grave of our little one that God had taken from us in 1926. The second night we were at Bambari, the station that was occupied by the Shaws who were taken to glory from the sea just a year ago. Pray for another couple to occupy this station, which for the present is without white workers. The third night we were with friends (missionary) of another denomination. Upon arriving at Bangassou, we found Mr. Moneysmith from Bakouma there. He had come for cement and returned on Saturday but the following Monday came back for us.

We were thankful that he could come for us for we had thought that we would be obliged to wait for a

truck that would be coming this way during "market week" when they bring in wares and take out bees wax, oil, etc., to ship to Europe and the U. S. A. So here we are at Bakouma.

When we left three years ago the chapel roof was just finished and much work has been done to complete the building inside and we were happy to see so many in attendance on the first Sunday that we were back. Mr. Moneysmith had slipped off early in the morning, not telling the natives that he was going for us but when the natives in the village recognized us as the "pick-up" passed, they came running to the Moneysmith's home to greet us. On Wednesday at the prayer meeting we saw many more and on Sunday morning at the regular service a record crowd greeted us. In view of the fact that it is garden season, it surely did our hearts good to see so many of the old friends as well as the new ones.

The work has grown in our absence and we praise God for those who have remained faithful. Ten are at present in the evangelist's school and will be ready to leave next spring, so pray for them that God may make out of them useful servants for Him. In Bakouma proper, you remember we told of the work there in charge of a native pastor. Mr. Moneysmith has constructed a stone chapel and it is a neat looking building. Continue to pray for Ngeunda, the native pastor, also for his wife who is a real trial to him. The Lord was good to give us four letters from John and Ruth, in Westervelt Home immediately upon our arrival, our first mail in three months. They were well and happy. Won't you pray with us as our conference meets Thanksgiving week, that the Lord may direct us in regard to the placing of missionaries. As the Moneysmiths are here at Bakouma and do not want a furlough until the war is over, we want to know the Lord's will for us, whether we are to stay on here or to go elsewhere, in view of the fact that two ladies will probably be returning from furlough. They are due from Lisbon now.

To you churches and individuals, who have sent gifts to the Home Office for us and have not had an acknowledgement, we do appreciate these and as we explained to many the money is coming through our Consul at Brazzaville so we are always sure of it but it does take

time to get the statement of donors by mail and these come through much slower, but in time we trust that all will be through and we will acknowledge the gifts personally. If you are waiting for your letter please have patience with us for we will acknowledge them just as soon as we know who the donors are and the amounts that have been sent from individuals or churches.

Please note the change of address for our Home Office.

Thanking you one and all for your prayers and gifts, and praying God's richest blessing upon you and your work for Him,

Your missionary laborers,
John and Ada Slocum.

WORD FROM FOGLES AND FARTHING

Hotel Tivoli
179 Av. de Liberdade
Lisbon, Portugal
Oct. 16, 1943

Dear Fellow-Workers:

We suppose it's Bill Nimmo in the office, but since we're not sure we'll just address this to whoever's there.

Here we are in Lisbon, after an uneventful voyage (for which we praise the Lord)! Had some rough weather the first week, which delayed us somewhat, landing us here on Columbus Day—quite a way to celebrate the day, don't you think? Since arriving here we have spent most of our time running around—to the American Consul, the police, the stores, and sightseeing. We had expected the climate here to be about the same as Philadelphia or New York, so were pleasantly surprised to find that it's semi-tropical. Palm trees, monuments and fountains, barefoot women carrying wares on their heads, narrow cobblestone streets and sidewalks, light-colored buildings, merchandise displayed on the sidewalks, taxis (Austins) everywhere, and thousands of men on the streets (in comparison with the shortage of men in the U. S.)—that's a thumbnail description of Lisbon. It's a beautiful city, and of course the moonlight enhances the beauty.

There were 43 missionaries on our boat, and we had real fellowship with most of them, although there is one group going to China who lean rather heavily toward

modernism; one spoke rather slightly of "missionaries standing under a palm-tree with a Bible in their hands." They are going out for educational purposes, solely.

We would advise the missionaries going out to wait until they are sure of their sailing date before being vaccinated for smallpox, as all of us had to be re-vaccinated on the boat regardless of the fact that we had vaccination certificates dated within two or three months. The few people who still had the scabs on their arms escaped. The charge was \$2.00. It might be just as well for them to wait until they get on the boat to have it done.

The missionaries who have passed through here before we did have left letters for us, and we will leave them here for those who follow us, in care of Miss Maria Amelia Baptista, a fine Christian girl who is glad to be of help. Her telephone number is 50463. There is another Christian who usually meets the boats and is very kind in helping the missionaries—Mr. Grancha. He takes the missionaries about the city sight-seeing, etc. However, he knows very little English, speaking French and Portuguese, while Miss Baptista speaks very good English.

We are booked to leave here the third week in November. The boats are booked full up to that time. We are trying to make arrangements to get off at Zaire; if there is a Belgian boat in port at the time we arrive there, we can get off; if not, we will have to go on to Lobito. Since there are 19 of us missionaries who want to get off there the boat company may decide it would pay to have a boat there to meet us. Pray with us about it.

Living conditions here are quite good. Most of the missiontries are here at the Hotel Tivoli, where very good accommodations can be had. Our room and board here is costing us about \$35.00 per week, excluding tips — the lowest-priced rooms here. We are looking around for cheaper rooms, and have several places in mind—room and board with private families. We will leave all this information for missionaries following us. Our excess baggage to Lisbon amounted to the staggering sum of \$140, and will probably be about the same down to the Congo; and we hate to think what it will cost on the railroad to Leopoldville; so we feel that we must economize as much as possible. Of course, some of that will come back

to us when we deliver some things to the missionaries we are taking things out to, but that won't help us in getting the things to the field.

We would appreciate it if you would cable to us here, in care of the American Consulate, the funds you have on hand for us; or if you get this too late to send the funds here, send them c/o the American Consulate at Leopoldville, Belgian Congo. Don't suppose you have much on hand for us, after paying our insurance.

The Christians here are very friendly. Wednesday night we went to the First Baptist Church of Lisbon; there were so many of us that Mr. Grancha chartered a street car for us; and the folks there really gave us a royal welcome. The Baptists here are associated with the Southern Baptists in the U. S. We understand the Southern Baptists sent missionaries to Brazil some years ago, and the Brazilians in turn brought the gospel to Portugal. The President of the Association of Baptist Churches in Portugal gave us a very touching welcome, in English. Then there are the Brethren churches here—Plymouth Brethren; and it seems that most of our missionaries passing through here have attended their meetings more than the Baptists. We will probably go there tomorrow (Sunday). The leader of one of their churches speaks English; he is a banker and is glad to help in getting checks cashed, etc. The churches here seem to be almost 100 per cent fundamental.

Our passports were to expire next week, and we got them renewed here without any trouble, although the Vice-Consul told us at first that he thought we would have to cable to Washington to see about it. If there is any missionary coming out whose passport will expire while he is here, it would be best to have it renewed before coming.

Lisbon is a most interesting city, and we expect to enjoy our stay here, much as we would like to be on our way. All in all, we must say, "The Lord hath done great things for us, whereof we are glad," and "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation."

May the Lord bless you as you carry on in the homeland. We know you have been praying for us; we could feel the prayers of God's children as we had perfect peace and good health on the ocean, and know you will continue to remem-

ber us before Him, as we do you all.

In Him,
(Signed) Lester and Martha Fogle

Luke 10:2.

P. S. Farthings are also in this Hotel. You can get in touch with either of us through the American Consulate.

DYNES McCULLOUGH HAS THRILLING TRIP

Caixa 103
Manaos, Amazonas, Brazil
October 13, 1943

Dear Friends in Christ:

"I am come that they might have life, and that they might have it more abundantly." John 10:10.

You remember the two men walking the Emmaus road, sad and downhearted? Then Jesus appeared along side of them and walked with them all the way to the inn, and once again their hearts were gladdened. It is blessed to know that Jesus walks with us where we go. Making this last trip to Cruzeiro do Sul, which lasted 69 days, was a long tedious journey, but praise the Lord that He went all the way with me and when my heart would be sad, then HE appeared and it was made glad in his presence!

The boat left Saturday night, July 10th, at mid-night. Mr. and Mrs. Barber, Mr. and Mrs. Warfield, Garnet Trimble, Maxine, and a young American fellow who is a Christian, and also three Brazilian Christians were down to see me off. The boat was to leave at 10 o'clock, but because of the "rubber soldiers," the boat did not leave until mid-night. These "rubber soldiers" are men that the President of Brazil is sending from the crowded cities of the south to the vast jungles of the north to extract rubber for war purposes. They are coming up by the thousands to work in the rubber fields. The little boat that I went up river on carried 128 of them, and there was very little room for us to walk around. The filth would make the strongest sick, because they were treated just like a herd of cows. It was my privilege to have a good time talking to many of them, and there were some who were near to accepting the Lord, and many of them were so hardened that they

even threatened to throw me overboard. However, the seed was sown and we know that it will not return unto HIM void. Each one had received a Gospel here in Manaos from the missionaries, and so it was only the matter of explaining to them what they were reading, but did not understand.

Four nights after we left Manaos, we had a storm. It was so terrible that it broke the wires and lifted the top of the boat. Everyone was frightened and the rain came in and swept over the soldiers of the rubber who were sleeping in their hammocks, so that everyone of them was wet right to the skin. One young fellow about 18 years old was sleeping near the edge of the boat and the storm picked him up and threw him into the river. The boat stopped about 10 minutes, but they could not find him. He and his father had come north to work on the rubber fields leaving his mother, sisters and brothers south. But, the worst part of it all is that in the black of night, this black man went out into a black eternity, not knowing the blessed light, the Lord Jesus. Even through this experience, the father hardened his heart against the Lord. He acted like a crazy man and he could not find peace because he openly rejected the Prince of Peace.

After three weeks journey, and we had already changed over into a much smaller boat, a young woman gave birth to a son. There was no one on board to help with the delivery, but she came through it all right until three days later, she got some kind of fever that is here on the river, and there was absolutely no hope for her. Within 24 hours the woman died, but just before she died, the people were so concerned about putting a candle in her hand. They didn't care whether she lived or not, but as they are taught to put a lighted candle in the hand of the dying person in order to light the way into eternity, they were very careful in holding the candle in the woman's hand until she was dead. How my heart went out to these people because they needed more than a candle. They needed HIM who said, "I am the way, the truth, and the life, no man cometh unto the Father but by me."

Then, a young man, who had had malaria ever since he left Manaos, died after weeks of suffering. He too went out into outer darkness holding a candle. I witnessed to a

great many of them, showing them that they did not need the light of a candle, BUT the "light of Life." Many times I have thought that if the believers in the Lord Jesus Christ in the homeland could only see some of these people leaving this world, going out into an eternity they know nothing of, they would do more praying, giving and going, obeying the Lord's command to "go into all the world and preach the Gospel."

All along the river, people, and even whole families, are dying with smallpox. When we see all this sickness and sadness and heartache, we ourselves are affected, but when we stop to think of the people whose hearts are sick with sin, our hearts are burdened, but not saddened, because we have the cure to offer them, the Lord Jesus Christ. All the way up the river I saw more sickness than I ever seen in my life. On board the boat there were many cases of malaria, including myself. Today is the first day since I have been back that I have felt any way like walking, and I can't eat even yet. Up to the present time I have lost 32 pounds and I praise the Lord that my weight was enough to be able to afford losing so much. I left Manaos with 206 pounds and I now weigh 174 pounds. I have a Brazilian doctor treating me so I guess I will snap out of it in a few days. I didn't know I was going to ramble on about myself, so I guess I had better quit. But, it is at times of these needs when we surely appreciate the prayers of the people at home holding us up to the Great Physician.

There were many more sad cases that I could tell you about, just on this trip, but I also have a brighter side that I want to tell you of. All this letter, so far, has been about people who would not accept the Lord and went out into eternity without HIM. I would like to tell you of a few who did pass from darkness into the marvelous light.

One young fellow had been shipwrecked coming up from Rio, and it had taken him three months to reach Manaos. He arrived in Manaos sick, and he too, in his weakened condition, was making his way into the interior to work in the rubber fields, thinking he would earn a lot of money, and in two years he would return to Rio a rich man. It is a sad thing because we never know what tomorrow holds for us. Before he

reached his destination he lay dying. He was reading a Gospel of John, but he didn't know what he was reading, so it was a very simple matter to turn him to the third chapter, and it is needless to say that in a few days when he left this world, he did not need a candle to light his way.

There was also another family on board, a father, mother, daughter, and two sons. It was my duty to talk to the two sons, and they were very much interested. Their parents became very angry with them, and sent them to their cabins. They were angry with me also, calling me that "American protestant." I believe that the seed was sown too deep into the hearts of those boys for them to forget soon, and I believe that the Holy Spirit will continue to work with them. Another young man accepted the Lord. He had known the Gospel for a long time, but never wanted to accept it even though he knew that it was the truth. His wife has been a believer in the Lord for years and has lived a good Christian life before him. He was ripe unto the Gospel and felt his need of the Savior, and so that day, old things passed away, and behold, all things became new. Haven't we a wonderful Saviour?

"And none but Christ can satisfy
None other Name for me;
There's love, and life, and lasting
joy,
Lord Jesus found in Thee."

Psalms 36:8 "They shall be abundantly satisfied."

In Cruzeiro, I spent three days, and they were blessed days witnessing for the Lord. I arrived there on a Saturday morning, and Saturday night we had a meeting. Then, on Sunday morning, during the morning service, a man accepted the Lord giving a wonderful testimony. He told that he knew the Gospel was true, but that he would be persecuted by his family and friends who are Catholics. He asked that the people pray that he might be faithful to the Lord. I had the privilege of going out to the Leper colony on Sunday afternoon, and many of the lepers remembered me, so we had a good time with them in the Lord. Sunday night we had another service, and the Lord certainly manifested Himself during that meeting. On Monday afternoon, I had to leave Cruzeiro to return to Manaos.

The little house that I bought

before I left Brazil is in bad condition as it has been neglected, so it will take a lot of work to put it in shape. My horse is in good condition, even though I was out of "practice." It was certainly wonderful getting back to see all the believers, and I praise the Lord that He was with me all the way.

Maxine and I are so thankful for your faithfulness to us in our needs. We thank you for your prayers and gifts to us. We know that the Lord will bless you, each of you richly, for your part in bringing the Gospel to the lost of Brazil.

Your missionaries, in His service,
Dynes and Maxine McCullough.

*(Post Script and Editor's Note:
Word has come of the safe arrival
of little Judith Marie McCullough.
Congratulations and God's best to
parents and little one!)*

BABCOCKS REPORT FROM MOUNTAINS

Nov. 29, 1943

Dear Praying Friends:

"O praise the Lord, all ye nations: praise Him, all ye people. For His merciful kindness is great toward us." Ps. 117:1, 2a.

During this Thanksgiving season, we do give praise and thanks unto the Lord for all His mercies toward us. In August, we had to leave the field because of broken bodies but we are praising Him today for renewed health and strength so once more we can carry on His work. For every blessing that has been ours, we offer thanks unto God.

We have started our fall work in Pickens and trust that many precious souls will find Christ as their Saviour. The attendance in our church has been good for which we are thankful and a deeper interest is being manifested in spiritual things among our people. Sunday morning, we study together the book of Revelation which is strengthening our folks. On Sunday evenings, we study Baptist doctrine which is proving a great blessing. In presenting these studies, we urge all to know Christ as their own Saviour. Join us in prayer that God will use these studies for His glory.

We are starting a new project in our work for which we wish all to definitely remember in prayer. We are writing to all the boys from our community that are now

in the armed forces. Each quarter we send them a Sunday School quarterly especially prepared for them. All who acknowledge this gift, we write, sending good gospel tracts and other literature that points them to the Lord Jesus Christ. From the letters we receive from the boys, we choose an appropriate portion, read it in one of our church services and pray for that boy by name. Before hand, we notify the parents of the boys whose letters will be read, inviting them to attend to hear their boys' letters, thus reaching them also with the gospel. This effort is for one purpose — reaching our own boys who are away with the gospel and also reaching the parents with the "good news." This project means much more work and the writing of many letters but when we deal with souls, it is worth while. Pray that through this effort many boys will come to know Christ as their Saviour.

Because of poor health and recuperating from surgery recently done, we have had to give up the work in Removal. Yet, this field is still on our hearts. We are praying that the Lord will send someone to carry on there for Him. The people are anxious for the work to continue, so please join us in this prayer request.

The first of the year, we want to start a Ladies' Missionary Society in Pickens. Pray with us as the plans are being made and this effort is started.

Continue to pray for our health and strength that God will enable us to do the work this winter. We do thank God for all your prayers and interest in our work in West Virginia. As you pray and as we work, may we all see many souls saved because of our faithfulness.

Your missionaries,
Peggy and Harry Babcock.

BOOK REVIEW

(Continued from page 16)

Those who have heard or read after Dr. Rice are well able to imagine the stimulating and attractive manner with which these themes are presented. Well does Dr. Robert G. Lee write in the Introduction, "—Such a book is needed and will, when read and preached, do unmeasurable good in this day of invertebrate theology, jelly-fish morality, India-rubber convictions, see-saw philosophy, scientific conceit—when some speak with breath strong with conjectural onions and

foul with the garlic of critical contempt for Scriptural certainties." Having read the book carefully and prayerfully, we agree heartily with Dr. Lee's comment and add that our heart was also warmed by the flame of Spirit-filled passion for the lost which surges throughout the entire volume. Christians will read it unto edification and stimulation.

WORK EXPANDING IN MANAOS

Caixa 173
Manaos, Brazil
November 2, 1943

Dear Friends at Home:

"My spirit remaineth among you:
fear ye not.—
The battle is not yours, but God's"

Street cars are passing the house at the rate of four and five every few minutes, jammed to the limit with teeming humanity. Once again we have come to the first and second of November, Brazil's Memorial Day better known to them as "All Souls and All Saint's Day." As we have looked once again at the hundreds of thousands of candles, the fancy wreaths, and wooden crosses, we have been tempted to give up. Our group of believers which seems so large to us on Sunday nights, seems a mere handful to us now. How good our Lord is to remind us through His Word that "the battle is not ours but God's."

Now, we have really something very cheerful to write about. Perhaps the news could best be expressed in the words of the old song:

"Hush! be still as any mouse!—
There's a baby in the house;
Not a dolly, not a toy,
But a great big, laughing boy."

Yes, Thomas Robert Barber arrived October 16th, at 4:50 in the morning. Looks as if he is going to live up to his name for he is long and gives the promise of being a big fellow some day. Of course he can never be president but he might be another Dwight L. Moody or Billy Sunday or James M. Gray. Anyway the "Mama" is up and around, ready to enjoy life once again and the "Daddy"—well, I think it's best to tell you. Somebody else will if I don't. Mr. Barber was so thrilled over his firstborn son that he went out to the breakfast table and

poured some of our good Brazilian coffee on his oatmeal instead of milk. Now you have something to write him about!

Not only is there a new baby on the field but there are some new hopes for a new church. It would do your heart good to see how the small group of believers is taking the burden of a new building upon their hearts. We have just finished a series of messages on "Giving" and the results have been truly wonderful. Even the little tots who have a Junior Young People's Society have come asking if they might be permitted to take up an offering in their meeting. In four weeks they have increased the amount to four times what it was their first offering. One of the missionaries mentioned that after the tithe was given anything over was counted as a love offering to the Lord. He was so pleased to find one envelope in the offering marked with a certain amount for tithe, then in another envelope was a note containing these words "Love offering to my Lord." The one who gave it is a poor woman who has been deserted by her husband because of her Christian testimony and she has been going through deep waters. The strange thing to me is the system they asked for as regards their finances. They have asked that the financial treasurer post at the beginning of every month, a statement on the bulletin board showing how much each one has given. But it works and they like it, and it is their church.

We received some encouraging news regarding one property which would be ideal for a church building this past week. The man who owns the lot does not care to sell it because it was the home of his only son who died recently. He does not want to spoil the memory he has of his son so he has shut the house up and does not even intend to cut the trees. After some conversation with Mr. Barber he seemed rather favorable to a church building if it would not be a money making scheme. He asked that designs of the new church be submitted to him and then he would make his decision. He would like to lease the property rather than sell. This, of course, would be more reasonable now but later on after the old man dies the heirs could claim the whole property. So you see we must pray and deal wisely if the property is to be ours for a church building.

The next step was to get the believers interested in the plan for a church building. At first we were met with a great many refusals but on Sunday there were three plans submitted, all of them well done, and one that we especially liked. How glad we are after seeing the enthusiasm with which they enter into these different projects that we have waited to build the church until there were believers who could really have a part in it. We covet your prayers for wisdom in planning the building and also that the proper building site may be secured. There are so many empty properties but so few who are willing to sell at any price. They prefer to build shacks on them or to let them grow up into jungle thicket.

Some of you know how wonderfully God has answered our prayers regarding a home in Cachoeirinha. After the door had closed fast shut for one particular property we were led in a perfectly marvelous way to a much coveted property which we had supposed was not for sale. The house is small but modern. It has a water tank which is a wonderful convenience as well as a health measure since the water is shut off here sometimes from early in the morning until late at night. Then it is screened in so that we will be free from mosquitoes, snakes, and spiders. There is a lovely yard full of flowers and fruit trees, with ample space for Billy to play. One of the added features which means a great deal to us during this time when we are so pinched for space, is a large outdoor pavilion. It will be possible for us to teach all of our week day or week night classes without going out into the heat of the afternoon and standing for a half hour, waiting for the street car to come. The property is large enough so that after the church is constructed and we are free to launch out into other objectives, there will be ample space to expand. Suddenly the eyes of all of the churches and "isms" have been turned to our territory. We must get a missionary couple into that territory at once or much of the hard work will have been in vain. Already a native pastor has moved directly across from our mission and this past week we heard of another one who is attempting to buy property and build. He has opened a Sunday School and a week night service. We are not afraid for we

know that if the work is of God it will help ours but if it is of Satan it will not last. But it does serve as a warning to us to be up and doing while it is yet day. Our visitation work and ministry among the people could be tripled with a residence in that section.

We have an option on the house and the tenant is supposed to move this month but until we have the money to secure the transfer papers the man does not have to do a thing. The owner is not anxious to have the tenant find a house because he is receiving rent all of the time. The house is just around the corner from the mission and every week when I have stood for a half hour or more waiting for a street car, I look with envious eyes at the little house the Lord has promised us, praying silently that He who is the author of wonder, may work in wonderful ways so that soon we may move in and go ahead for God.

But with all of these new things we find the same old sinful conditions and problems. One hot afternoon we went out calling with one of our faithful believers. In one of the homes we found an old woman old beyond her years, full of wrinkles, weatherbeaten from washing clothes in the hot sun. Her house was made of mud and it was stifling hot because there were no side windows. She could not come to services on Sunday because it was the only time she had to gather wood from the jungle. We pointed out to her that if she would put God first, and honor His Day that she would be able to make arrangements so that it would not be necessary to gather wood on Sunday. That next Sunday evening she came and seemed to enjoy the service. When I shook hands with her I asked her about her soul's condition, and she left the mission, offended. She said I did not understand the great sacrifice she had made to come that night. God forgive me, for I meant no offense, I was simply offering her the richest thing in this life, opportunity to accept salvation in Jesus Christ. Pray for her!

My attempt to go democratic and do all of my own work has not been so successful. My tiny little kitchen gets very hot at times. So hot in fact, that my feet became infected to the point where I finally had to give up and get off of them for a week. The charcoal fire gets so hot, the floor is cement, and the sun beats in dur-

ing the morning, so that it is just a little bit too much for a tender-foot. Mrs. Barber loaned me one of her girls for a few days and also recommended some good strong medicine. I was a good girl and obeyed the nurse and now I have my two good feet back again. I am still without help but I am taking it a little easier in the kitchen.

One day last week I limped my way out of the house and onto the street car to call on the mother of two of our little Sunday School pupils. She has a very bad case of tuberculosis. She had been eleven days without anything but fruit juice and pop. She lives in a shack made of rough boards with a zinc roof. The sun beat down on the roof so that the heat is almost unbearable. I know the woman is not saved. She is lovely and courteous to me. She begs me to come back every time I go. She always urges me to read and pray with her but when we come to the point of acceptance she puts me off, sick as she is. She makes wonderful promises of what she is going to do when she recovers but the thing that saddens my heart is that she may never get better. Please pray for her. She has two little girls and nothing but the \$1.25 per month that the one little girl earns. And still she does not see her need of Him!

Willard was called out last week to measure a man for a wooden leg. His wife is a believer and he is close to the kingdom. The doctor wanted twenty dollars to take the measurements, so these people are not always to blame when they do not call in a doctor. Yesterday another of our believers was here wanting to know what harm there would be in selling candles to the people at the cemetery on All Souls' Day, if he didn't burn any himself. Last evening we were invited to a birthday party for one of the pastors here in the city. I took out one of my prettiest dresses and was all set for an evening a little bit out of the usual run, and then we found out that we had been invited in order to help pay for an expensive gift which was being presented to the guest of honor. So we didn't go. The other day I sent the little girl who comes to play with Billy in to dust the furniture and she asked, "You mean you want me to tear down some more spider webs?"

So it is with us here. Tonight the burdens and problems seems a bit heavy but we know that He carries

the heavy end. Please write to us that we may share one another's burdens at the Throne of Grace.

Your missionaries in North
Brazil,

Willard and Grace Stull.

REPORT FROM BAPTIST JEWISH MISSION

5872 Cabanne Ave.
St. Louis, 12, Mo.
Dec. 1, 1943

Dear Christian Friends:

"The Lord is good, a strong hold in the day of trouble; and He knoweth them that trust in Him." Nahum 1:7.

What a pity that the Jews do not read the Old Testament prophecies. Most of them are so busy feeling sorry for, and justifying themselves, they have no time to read the precious promises in God's word, and when they do read them they don't believe it is true. Praise God for those who do believe and are saved. I was thrilled at what Charles Siegelman said at that last meeting; a group of us were talking about what joy there is in Christian fellowship, Charles said, "It is so beautiful the way God gives so much, when my father and mother and brothers turned against me, just look at all the brothers and sisters He gave me to love, and to love me. He gave me lots more than I gave up." When I remember how scared Charles and Bessie were, only a little more than a year ago, I say thank God for answering prayer. They would not see us, all we could do was pray for them, it is God who gives the victory anyway and He has done more than we asked. The joy Charles has in Christ is quite a contrast to the troubled mind manifested by his brother-in-law. He came here one evening and when he came in I could see he was disturbed about something, in about a minute he made it clear that he was furiously angry because he had received some tracts in the mail and he thought we had sent them; he wanted to see Carl but he and Mildred were out. I finally convinced him that we didn't send them then he was sure Charles had and called him everything but a gentleman. He was sure Charles sent them just to hurt his feelings, for he is a Jew and has no use for Jesus, and to add insult to injury there wasn't enough postage on them and he had paid three cents to get them, he was just plain mad.

I told him he had the wrong idea. Charles is happy in Christ and wants his people to have the same joy, but he went right on raving. I didn't defend Charles but gave him the gospel of Christ every time he slowed down a little. He would become interested and talked about the Bible and ask questions until he would remember he was mad then he would start all over again. After more than an hour he said he would have to go, his wife was calling him. I had heard some one calling but I didn't know it was for him, he heard the gospel once at least. He said they were going over to settle with Charles; God answered prayer, when they got there Charles was so kind and quiet they were the ones who were "settled."

The hopeless distress of some of the old Jews nearly breaks my heart. As Carl and I talked to Mr. Brown, a man seventy-nine years old, about some of God's promises to Israel, he put his hands over his face and sobbed aloud, he couldn't see why God doesn't send judgment on those who are causing the Jews to suffer so much, if Messiah is ever coming why doesn't He come now. We read a number of Scriptures telling how God told the Jews they would be persecuted if they refused to obey His word, and believe the words of men rather than the word of God, and when God judges sin it will be all sinners who will be judged, Jew and Gentile, if they have rejected Jesus as the Saviour, the "korban." He tried to defend the Jews but when I quoted 2 Chron. 7:14 and told him the trouble with him and most Jews is they refuse to humble themselves, admit they are sinners in need of a Saviour. He didn't have anything to say for he had just been telling me how good he is and the Jews are better than most others. He has read the New Testament, he says Paul was a good salesman who sold his religion to people who didn't know any better, and Jesus was a great reformer, a good man but not God.

Please continue to pray, for the children's classes, the Sunday meetings, the radio broadcasts and additional missionaries. Praise God for Jews who are listening to the gospel, that through the faithful stewardship of His people, our needs are being met and for physical strength to do the work He called us to do.

Yours for Evangelizing Israel,
Mary Dowding.