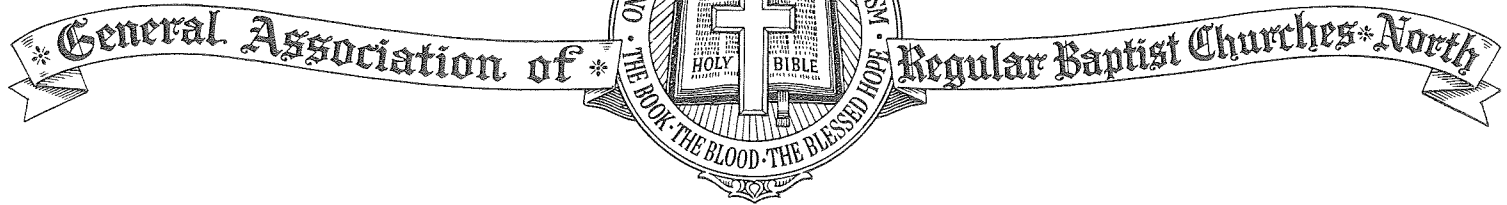


The Baptist Bulletin



PONTIAC 1941 — WATERLOO 1942

The Ninth Annual Conference of the General Association of Regular Baptist Churches is now history. But what a history! Each year when we go away from these conferences it is generally agreed that there can never be a better one, and yet every succeeding conference rises to higher heights than any of its predecessors. There is simply no way of describing an annual meeting of the General Association. There is something about the conscious presence of the spirit of God. The attendance of Baptists free from the yoke of Convention bondage, the presentation from the platform of unexcelled Bible expositions, the presence of large numbers of missionaries from Independent Baptist Mission fields home on furlough, the constant exaltation of the Person of Christ and the hiding of the person of any man—We say, there is something about all this that will not submit itself to descriptive phrases. One must be there in person to really sense what it is that makes these annual conferences a veritable heaven on earth.

We cannot take time and neither do we feel it would be profitable to review the program in detail in this short article. It is sufficient to say that the program again this year was in every respect one in which every speaker exalted our precious Lord. Speakers are not assigned subjects by the committee, but this year from the opening session Monday night to the closing session Thursday night, every speaker seemed to drive toward one objective, namely, an appeal to Christian men and women to really live the Christ life. There were several conversions during the Conference and four young men gave themselves for full time definite Christian service.

Thirty new churches were welcomed into the fellowship this year and on every hand visiting pastors were saying that they hoped to bring their churches into the fellowship during the coming year.

The secretary's report showed a healthy increase in per capita giving to missions over

1940. In a later article we will present the actual figures with some interesting comparisons.

The attendance at the Conference this year exceeded anything in the past. An attempt was made at the opening session Monday night to hold the Conference in the First Baptist Church building which seats approximately 900 people. The building was jammed beyond its capacity and it was therefore decided to take the Conference sessions the next day to the tabernacle property of the First Baptist Church about a block away. The tabernacle seats 2,000. It was more than half filled by the day sessions and the evening sessions ran approximately 1,700 in attendance.

The Association is grateful to Mr. R. G. LeTourneau for loaning us the use of the Caroline Gospel Quartet for the sessions of the Conference.

A missionary offering was taken at the last session Thursday evening amounting to \$269.93. The Association added other funds to this offering which made it possible for us to distribute nearly \$400 to the missionaries who were present.

The entertaining church, First Baptist Church of Pontiac, Mich., Dr. H. H. Savage, Pastor, certainly did a fine piece of work in handling the Convention. There was an unexpected avalanche of messengers and visitors which taxed the capacity of entertainment facilities, but the whole thing was conducted in the most efficient manner, and while the entertainment committee of the church worked almost to the point of exhaustion, yet everything was as smooth as could be. The car with which every messenger was surrounded at Pontiac was certainly a delight. We congratulate Dr. Savage upon his great work and his great church. His church is putting more than \$20,000 a year into missions.

The next annual meeting of the Association will be held with the Walnut Street Baptist Church at Waterloo, Iowa.

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

By G. H. MOULDS

Chapter V—The Controversy Over Ministry and Officialdom

(Continued from last month)

In the preceding chapter two questions that have troubled Baptists exceedingly since 1920 were discussed: namely, "What is a Baptist?" and "What is a Baptist church?" There yet remains a third: "What is the Northern Baptist Convention?"

Is it a purely missionary body, with capacity to advise but without power to legislate for the churches? So say both the Fundamentalists and the Modernists. But the former have gone on to charge: if the Convention has not already become, it is fast becoming an hierarchy, an ecclesiastical machine with centralized authority. The Modernists have held this not yet to be the case, but have asserted that the Convention will become such a supreme national judiciary if the Fundamentalists are allowed to get control.

Baptists have always been radically individualistic and democratic. Characteristically, they have been most reluctant to surrender the slightest measure of personal religious liberty to any organization superior to the local church, and in administering the affairs of that local church they have demanded that every man have an equal voice. Compared with other religious bodies, Northern Baptists have moved at a snail's pace in yielding to the modern tendency toward organic unity and concentrated power. From local churches to district associations of churches to state conventions of churches to a national convention of churches: these have been the stages marking surrender of an increasing measure of the self-determination of the local church. This is written advisedly: for it is recognized that the local church is still theoretically, nominally, and legally sovereign. But the mere presence of this superstructure is a heavy weight imposed on the foundation, the local church. And one cannot peruse the many and varied programs and projects that are to be found in the annals of the State and Northern Conventions without becoming aware of the immense influence from higher-up that is brought to bear upon the individual congregation, thus impinging upon its freedom of action. This is not necessarily to deny the ex-

pediency of this movement toward centralization and unity. Nor is any judgment meant to be passed as to the intrinsic worth and beneficent results of the Convention's various recommendations for concerted action.

The Unified Budget

Charging that the Northern Baptist Convention harbors Modernists in its salaried work, Fundamentalists have tended to be more or less non-cooperative in support of what is known as the Unified Budget, which annually unites the numerous co-operating and affiliating organizations of the Northern Baptist Convention in a single campaign for funds. They have held that since a portion of a contribution through the Unified Budget goes to the maintenance of so-called "modernistic" teaching and practice, it is therefore necessary either that the idea of a unified budget be abandoned and separate budgets and separate promotion restored, or else that freedom be given within the Unified Budget to direct contributions to those phases of the work of which the donor approves. Fundamentalists have criticized the Convention as making its constituency "budget-minded" rather than "missionary-minded". This censure has been met with the reply: while the missionary enterprise takes preeminence, there are other phases of Northern Baptist work which, though highly essential, are often neglected because they lack the glamor that attaches to missions; it is by means of the Unified Budget that these branches of Baptist service are given adequate support and that Northern Baptists are made conscious of the scope and the unity of their service to humanity.

At the Denver Convention of 1919 there was created a General Board of Promotion to raise one hundred million dollars within five years for financing a program of expansion of Northern Baptists' missionary and educational enterprises. This campaign for funds was christened, "The New World Movement", a noble name that well bespeaks the optimism with which men beheld a meta-

morphosed society emerging from the death and destruction of the World War. It was urged that Baptists should make a worthy contribution to the bringing in and establishing of this new order of things. If the principles of Christianity were but vigorously applied to the grave problems of the day, a notable transformation might be wrought. Accordingly, this breath-taking sum was voted with remarkable enthusiasm. But it was one thing to vote, another to pledge, and yet another to pay.

The New Board of Promotion, composed of some one hundred and fifty individuals representing the Convention, its co-operating and affiliating organizations, was both to raise and to distribute the one hundred million dollars. The activities of the Convention, therefore, were left to its coordination and direction. It was argued that efficiency dictated one program, one board, one budget and one appeal for funds.

This Baptist drive, however, was but a part of a much greater project. Some 180 organizations, representing thirty denominational bodies, were associated in what was known as the United Simultaneous Campaign of the Inter-church World Movement. At two o'clock on the afternoon of Sunday, April 25, 1920, a great host of canvassers began to swarm over America "button-holing" the citizenry with pen and pledge card in hand. The drive lasted for a week; and at its conclusion Baptists were able to report but half their goal, only \$47,811,442. But the Board of Promotion would not give way to discouragement. Pledges subsequently coming in enabled it to report to the Buffalo Convention of 1920 that \$65,129,960 had been subscribed from 4,937 churches. Since it was thought that if forty-eight million dollars could be secured in a week's time then surely thirty-five million dollars might be pledged over a period of four months, the Convention voted to extend the campaign to November, 1920. But though it was eventually stretched out over the full five years, the amount pledged hardly advanced beyond the figure reported at Buffalo.

In thus sealing the fate of the New World Movement a factor of considerable importance was the failure of the Fundamentalists to give whole-hearted cooperation. They had murmured dissatisfaction at Denver in 1919; subsequently, the chorus of conservative objection increased steadily in volume. For one thing, they disapproved of the intimate connection between the New World Movement and the allegedly modernistic Inter-church Movement. But more important as a cause of discontent was the fact that nearly one-third of the New World fund was to go to the schools, including the very institutions which for some time had been charged with "false" teaching. Thwarted in their efforts to purify these schools, the Fundamentalists felt justified in withholding support from the New World campaign. So it was that even though the Board of promotion persuaded Baptists to pledge a record sum, and even though actual per capita giving increased from two to ten dollars, still the boards and societies had to report deficits because they had constructed their budgets in anticipation of twenty-million dollars in yearly receipts. This indebtedness amounted to seven million dollars by the time of the Indianapolis Convention of 1922; and J. C. Massee, the Fundamentalist leader, laid the blame at the door of the Board of Promotion. Moreover, he accused it of extravagant administration and of modernistic sympathies. He suggested that conditions might be improved by the Board's early demise.

But before dissolving, the Board was to leave something that would keep its memory ever green among Fundamentalists. Its Director, John Y. Aitchison, presented figures at Indianapolis showing that of the churches not pledging to the New World Movement, 1,021 failed to contribute in any wise to any denominational agency. Yet the great majority of them continued to send delegates. For this situation, termed "representation without taxation", the Executive Committee of the Convention had the remedy. In its annual report it recommended the following change in the By-laws:

"That Article I, Section 1 (a) be amended to read as follows: '(a) Any Baptist church in the United States may appoint one delegate and one additional delegate for every one hundred members, provided the church during the year immediately preceding the annual meeting of

the Convention shall have made a contribution of money for the work of at least one of the co-operating organizations of the Convention, or for the work of the Ministers and Missionaries Benefit Board of the Northern Baptist Convention, or for the work of the Board of Education of the Northern Baptist Convention.' "

This was indeed a new departure, for there had previously been no restriction whatsoever as to representation in the Northern Baptist Convention. Thus the gauntlet was thrown down. Since most of the non-cooperating churches were of the Fundamentalist persuasion, it was clear whom the suggested By-law was aimed at. The Fundamentalists accepted the challenge, and through Melbourne P. Boynton of Chicago moved to strike out the section of the proposed By-law that enforced financial support of the Convention work. Boynton's amendment was overwhelmed by a two-to-one rising vote. Having thus indirectly disciplined the Fundamentalists, the liberals, "out of courtesy to the fundamentalists," supported a motion to refer the whole question to the Executive Committee for reconsideration. Thus one controversial issue was shelved for the time being.

Dr. Massee having recently taken such a hostile stand in opposition to the Board of Promotion, the eight thousand delegates and visitors that packed the Cadle Tabernacle for the afternoon session were expectant that he would demand the discontinuance, or at least the reorganization, of the Board. Instead, the Board's report was received without opposition. The Fundamentalists were saving their limited strength for a larger issue, that of a confession of faith. But these two victories made June 15, 1922, a "red letter" day for the liberals.

The amendment to the By-laws that was shelved at Indianapolis in 1922 came up again at Atlantic City in 1923; and there, after an unsuccessful Fundamentalist attempt to table the motion, it was passed in substantially the same form it had been proposed the year before. The weakness of the Fundamentalists' counter-attack was probably due to the absence of a number of their best generals, for reasons already given. This remarkable victory achieved, the liberals could afford to make concessions. Dean Vichert of Colgate Theological Seminary presented a

plan making for the democratization of the denominational program. Churches and individuals were to be allowed entire freedom in the designation of their gifts. But more important, the all-powerful Board of Promotion was to be supplanted by a Board of Missionary Cooperation shorn of much of its predecessor's powers. Moreover, the new board was to include representatives from sectional conferences, thus allowing the possibility of representation from strong Fundamentalist districts. These changes were to take place in May, 1924, at the close of the five-year period of the New World Movement. When Dr. Massee, speaking for the Fundamentalists, heartily endorsed the proposed reorganization, the Convention released its pent-up emotion in an enthusiastic demonstration. Dr. F. L. Anderson of Massachusetts tried to have the new board constituted as was the old; but he was vigorously nayed, and the new program was passed by a practically unanimous vote.

Under this Atlantic City system of missionary giving, Fundamentalist churches were released from support of the Unified Budget and allowed to specify that their contributions go to those phases of Convention work of which they approved. Many of these churches found their wishes well served by such a plan. However, it was not long before there was introduced what was known as "equalization"; every three years the budgets of the organizations cooperating or affiliating with the Northern Baptist Convention were revised so that those organizations that had received little designated money would be allotted in the future a larger share of the undesignated monies received through the Unified Budget. The net effect of such a measure was to neutralize designated giving and defeat the will of the donors; under such a regimen Fundamentalists continued restive.

The year 1933 saw the introduction of the "New Deal" into the governmental affairs of the nation. Northern Baptists were affected by the fever of the time, and at their Washington Convention in May, 1933, created a Commission of Fifteen to examine the structure of the Northern Baptist Convention and report how the work might be reorganized so that the resources of Northern Baptists would be coordinated in a more fruitful cooperative endeavor. That the Northern Baptist Convention was in need of reorganization, or some stimulative treatment, can scarcely be denied in view of the fact

that the American Baptist Foreign Mission Society, chief of Convention enterprises, reported in 1933 that donations for the closing fiscal year were forty-three per cent under the figure for 1927-28.

Reporting in advance of the 1934 Convention through the columns of *The Watchman-Examiner*, the Commission of Fifteen directed much of its attention to the problem of designated giving. The Commission admitted its dilemma: "how to protect the unified budget and give freedom for individual initiative and effort or in other words to continue the principle of interdependence and still leave some room for independence." It recognized that appeals for designated and specific giving had the value of cultivating and maintaining a donor's personal and responsible interest in a particular piece of missionary work; and the Commission indicated that out of such a consideration it was trying to introduce a greater degree of freedom in the designation of gifts. But, strangely enough, its findings were rejected by the Fundamentalists as destroying freedom rather than guaranteeing it.

The Commission recommended that after a society's receipts totaled eighty-five per cent of its budget for the year, it receive no more of the undesignated monies of the Unified Budget till all organizations had attained to the eighty-five per cent mark. It would be allowed, however, to continue to accept designated donations. Fundamentalists contended that under such a system every designated dollar but released an undesignated one for support of the "modernistic" phases of Convention work. To their minds this new equalization was far greater evil than the "three-year" equalization that was then the practice, for its effect was more direct, as well as more confusing in a society's financial affairs. The executives of societies hitherto receiving large amounts of designated money supported the Fundamentalists in their struggle to retain the degree of freedom they then possessed. On the defensive now, the conservatives fought with grim determination. Their substitute for the Commission's recommendations was prepared by George B. Huntington, Treasurer of the American Baptist Foreign Mission Society, and fixed the equalization level at 100% of anticipated receipts. These rival recommendations were vehemently debated on May 24 and 25, 1934, at the Northern Baptist Con-

vention held at Rochester, New York. The Masonic Temple was packed to the doors as many speakers with many motions brought the Convention into a state of confusion. The vote, when finally taken, was the closest of any clash of arms between conservatives and liberals: 879 for Huntington's proposal and 898 against.

At the Colorado Springs Convention of 1935 the Finance Committee recommended that equalization begin at the one hundred per cent level of 1934-35 donations. But the Fundamentalists, through H. W. Virgin of Chicago, secured a further concession that there be no equalization till receipts were 100/85 of 1934-35 contributions. The principal of equalization continues in effect today; but as the above figures indicate, the point of application is not so soon reached as the Commission of Fifteen would have liked.

The Commission suggested in 1934 that the article in the By-laws on membership be revised so as to include the words:

"The constituency of the Northern Baptist Convention shall be all Baptist Churches in the United States which cooperate in its work. The voting members shall consist of: (a) Two delegates and one additional delegate for every one hundred members above the first one hundred, appointed by any cooperating church from its own membership."

Such a regulation was harmless enough; surely a church that contributed something, even though it were designated, was cooperating, though it might be argued that its cooperation was not full and complete. What constituted "cooperation" had yet to be decided.

In 1935 the General Council, successor to the Executive Committee, asked that the following be adopted as a standing resolution:

"Resolved, that a cooperating church or agency is defined as one that whole-heartedly and truly cooperates (by pastor and people where a church is involved) in the objects and purposes of this Convention.

"Resolved further, that the Convention reserves the right to determine in each several instance and in such manner as it may decide whether a church or

agency is cooperating within the meaning of this resolution."

These resolutions put a new face on matters. The word "cooperate" of 1934 now meant to go along with the Convention program without reservations. And to cap it all, the Convention was to be the judge of "wholehearted cooperation". This setting-up of a test to be applied to churches seeking representation at a Northern Baptist Convention was a principle already given official approval in the By-law that passed at Atlantic City in 1923, and which stipulated that only contributing churches would be allowed delegates. F. W. Freeman, the Fundamentalist leader, had expressed a similar sentiment when at Seattle in 1925 he said that the Convention was not only sole judge of when a church was Baptist in faith and practice but also of when a church was "denominational [and by "denomination" Judge Freeman seems to have meant the Northern Baptist Convention] in sympathy, loyalty, and objectives" and thereby entitled to delegates. The principle, then, was one already formally endorsed though in mild fashion; and one already enunciated by the Fundamentalists. But these 1935 resolutions were of sterner stuff, and their passage was a factor in accelerating the withdrawal movement.

The Convention meeting at Philadelphia in 1937—this was the Convention that elected Earle V. Pierce, the Fundamentalist leader to the presidency — combined conciliation with censure. It passed the following resolution:

"We urge upon all our churches the necessity of giving their full support to the missionary enterprises of our own Convention. We recognize the right of any Baptist Church to contribute to the support of any missionary or benevolent object it chooses, without the necessity of being criticized or discriminated against by our denominational agencies or representatives; but in the interest of harmony, cooperation and effective Kingdom service, we request those ministers and churches choosing to contribute to missionary objects other than our own, to refrain from unfounded criticism of our denominational agencies and program."

The Baptist

The Survey Committee recom-

mended to the Northern Baptist Convention at Denver in 1919 the establishment of a religious weekly to be owned and controlled by the Convention. It was felt that since all programs were being combined in the one, the New World Movement, the same principle might well be applied to the various Northern Baptist periodicals. *The Watchman-Examiner*, leading Baptist weekly, was known to be strongly conservative, as were many of the smaller journals; and the liberals who were behind the New World Movement believed that the Board of Promotion should have a powerful organ with an editorial staff that would aggressively promote the new denominational program. The measure was given ample discussion at Denver, and the minor periodicals that were to be swallowed up in the merger surrendered not without opposition. *The Watchman-Examiner* and some of the state papers, as *The Baptist Banner* of West Virginia, *The Baptist Observer* of Indiana, and *The Baptist Record* of Iowa, held out against all appeals and continued on their independent way. The Fundamentalists objected not so much to the Board of Promotion's publishing an organ, as to its insisting that that organ be the only Baptist paper in Northern Convention territory. The conservatives were embittered by the knowledge that thousands of dollars would be used to subsidize a publication that they believed would support "modernistic" views.

On the other hand, the liberals pertinently inquired if the *Watchman-Examiner* supporters were not merely looking out for their own selfish interests and keeping back the forces of progressive journalism that would give Baptists an influential journal with news from every part of the country. In its maiden issue, *The Baptist* offered a simple but bold apologetic: "The people want a paper owned and controlled by themselves; they voted to establish it; it is here." Next week the editor of *The Watchman-Examiner* announced that he had seen the first issue of *The Baptist* and could report: "Well, I ain't skeered."

In reality, the columns of *The Watchman-Examiner* were literally crammed with New World Movement publicity. Editorials were written strongly urging support of the drive for funds. As for *The Baptist*, Fundamentalist writers were given an opportunity to present their views through its columns. Yet in general it may be safely said that the

Watchman-Examiner pursued an editorial policy along the lines of Fundamentalism; while *The Baptist* followed a "middle-of-the-road" policy.

At Buffalo in 1920 the Board of Promotion reported that *The Baptist* was operating at a loss. This was the Fundamentalists' opportunity. J. C. Massee threw a bombshell into the proceedings by moving the drastic step of selling *The Baptist* to the highest bidder. Rev. H. T. Stephenson of the District of Columbia then introduced a substitute resolution: "That the whole question of denominational journals be referred to a special committee, to be appointed by the President, composed of all elements and views held among us, and to report to this annual meeting of the Convention." This was accepted by Dr. Massee and adopted. The committee appointed by President Shull included such Fundamentalists as F. W. Ayer, S. W. Cummings, W. T. Elmore, J. C. Massee, and J. F. Watson. Its report was made to the effect that *The Baptist* be continued. Fundamentalists were pacified, however, by the committee's request for a more extensive investigation into the desirability of a denominational journal. The committee's report was adopted and attention was focused on the new Committee on Denominational Journals.

This Committee reported back in 1921. Noting a "remarkable" increase in the circulation of *The Baptist*—nineteen thousand to thirty-two thousand in a year and a half of existence—the Committee considered that fact evidence of the paper's commending itself to the members of the Northern Baptist Convention. The Committee thought there was room in the denomination for both private and denominational journals; but that the denominational journal should be a forum for the systematic expression of all types of thought, that Baptists might get an understanding of their varying points of view. Therefore, it was recommended that there be a new drive to increase the subscription list of *The Baptist*, and thus obviate the necessity of subsidy. The report was signed by the committee of five. Mrs. C. D. Eulette, F. W. Ayer, J. C. Massee, Smith G. Young and D. B. Purinton.

But Dr. Massee, if convinced then, was not so in 1922, especially after *The Baptist* printed Dr. Fosdick's sermon, "Shall the Fundamentalists Win?" He threw the Indianapolis

(Continued on page 10)

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PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

"THINGS DESERVEDLY DETESTABLE IN PASTORS"

"Let no man despise thy youth." "Take heed unto thyself."

It may be felt that this chain of articles leads the reader too slowly from the subjective to the objective. It is with design that these initial chapters are occupied preeminently with the Pastor himself. Men precede methods. The right man will likely discover the right methods. The first concern of any Christian worker or leader is the outliving of the truth. The natural corollary to this position is the outgiving of the truth. After some slight acquaintance with men and movements of this day we are convinced that the chief barrier to orthodoxy is the orthodox.

The Pauline Pastoral Epistles deal more with functionaries than with functions. First Timothy 3:1-7 forms a veritable X-ray focusing upon the Pastor and his life and fitness. Here is standardization with vengeance!

The following lines aim to treat pointedly self-evident flaws in the ministry which self-examination, followed by the grace of God, could readily correct. Against these flaws the Christian voice is everywhere justifiably uplifted. Now for specifics.

VISIONLESSNESS — Abraham remains to the end the great champion of faith and her mighty forces. God summoned him from his tent saying, "Look now toward Heaven." Genesis 15:5. That is, set aside the tent vision for the sky vision. True faith and a large outlook are natural colleagues. No man can have his eyes fixed upon God and have a starved imagination. "Where there is no vision the people perish." A shepherd must be able to see farther than the sheep. Just as the building is stamped upon the mind of the architect long before the first spade of dirt is turned over, so mighty Gospel accomplishments must march in parade before the eye of the leader, long before they become historical effects.

Any man worthy of the title Pastor will envision good equipment for his work where poor is now in use. He will envision a people who are now slumbering, quickened and swayed by the Spirit of God. He will envision young people, now the victims of bright lights and Satanic snares as offered upon the altar of supreme de-

votion to Jesus Christ. He will envision unity where dissension reigns. He will envision largeness of missionary support where it has been well nigh unknown.

CHANGEABLENESS—It is admirable in any person when shown that he is in error to make admission and from that point on comply with the truth. A Pastor, however, should not need often to retract from any position. At the very outset he should hold to and be held by the central verities of the Christian faith. Beginning with that kind of foundation he may develop without deviating.

There flashes to memory the case of a beloved brother who wrote a booklet in support of a certain system of Bible interpretation. Within a short compass of years he read himself into a brand new system of interpretation and appeared at a Convention intending to make open attack upon his own previous position. Whatever value might have come from such a courageous act it could not offset the confusion it would create among those who accepted his earlier position. Christian doctrine is not an Easter bonnet designed for a fortnight of exhibition. The foremost exponents of Gospel Truth have been known for their theological and ecclesiastical consistency. The writer always senses a certain disappointment in a speaker when he hears him say "The passage with which I am dealing I once felt had this force but I now feel that it means something vastly different," "Why gaddest thou about so much to change thy way?" The truth is like God, it changes not.

INCOMPATIBILITY — Probably the only likeness that some of us bear to Paul and Barnabas is the one mentioned in Acts 15:39, "The contention was so sharp between them". We ought to follow the great in their excellencies, not their weaknesses.

There is a clash of personalities in this hour almost equal in vehemence to the more widely known clash of principles. We are in danger of burying that blessed art of getting along with people. No one in any branch of Christian service can afford to be known for his multiplicity of estrangements. It is not fair for

a leader to behave like a wildcat, then call people's reactions to his spirit persecution and carnality. If one is naturally cold and sharp tongued let him not excuse himself on some pretext, that he is born that way, but let him remember that he has been reborn. Let him prove the grace of God in his own experience. That God who has brought us into accord with Himself is sufficient to bring us into accord with the other members of His household. Quarreling over picayunish matters is not a proof of moral courage but a sign of spiritual babyhood. I Corinthians 3:1. The Pastor should be the first to see clearly, issues in a local church or in the general Christian camp and the first to ally himself with the righteous side of the question. This he can do without being disagreeable. The Divine injunction is, "Not a brawler." The comment by all good people concerning a chosen ambassador of Christ should be, "He is a delightful person with whom to be and work." We need a revival of the Jonathan-David spirit.

SWELLED-HEADEDNESS—The one kind of work that men do that should uniformly produce humility sometimes issues in haughtiness and pride. Dean E. H. Bancroft often remarks in the presence of young people, "Some Christians grow, some just swell."

As in the case of the physical body nothing is more noticeable than an oversized head, so in the case of one's feeling, nothing can be more readily seen than self-inflation. Our comments on this are emphatically Biblical, "These six things doth the Lord hate: yea, seven are an abomination unto him: (first,) a proud look." Proverbs 6:16, 17.

Timothy was cautioned not to induct into the pastoral office a novice, "Lest being lifted up with pride he should fall into the condemnation of the devil." Someone remarked long ago, "There is pride of face, pride of place and pride of grace." It ought to be added that the last of these three is not the least dangerous. He is a praise-worthy Christian indeed who can serve God in a larger sphere with the same kindly human and approachable spirit that he manifested when in the limited sphere. Our

generation needs the ministry of Dr. Gray's song, "Naught have I gotten but what I received."

We were asked one time by Christian laymen of a small church that had been served by a man, who rapidly rose in the ministry, to pass their good wishes along to him when we met. When at last we gained entree to his study it was with difficulty that he called back to memory that he had ever served the little church. His ministry there was dismissed with one or two crypt references. Peter and John after Pentecost were still accessible to common folks even cripples. A preacher should never find his symbol in a balloon tire.

STINGINESS—In this connection the thing in mind is money. It has been my lot to play the part of host, guest and traveling companion to many preachers. There is not to be found a more generous company. In fact we are amazed at what a good camper and lavish host the average pastor manages to be on such a restricted income, but there is an occasional exception, who should not be allowed to slide by.

In a certain city, we met a layman well known for his liberal giving who was very critical of his Pastor. The reason was that though his Pastor's salary was materially higher than that of the average his recorded giving was painfully low. The per capita giving in that church was likewise very low. The Pastor must set the pace on giving as well as on living. He does not live well who does not give well. A sharp contrast to the shepherd just mentioned comes back to mind often. The man serves a small church, he has few if any people of high financial standing in his church. The per capita contributions to the work in that church are probably three times as high as in other churches of similar size. The explanation is the teaching of the Pastor accompanied by a consistent example. The Lord be praised that there are few miserly ministers. Let all of us conform to the standard "Given to hospitality." "Not covetous."

In this connection it will not hurt to add this sentence. That of all people the watchful shepherd is just as responsible for the administration of his gifts, (seeing to it that every dollar serves to spread the Gospel), as he is for the degree of his generosity.

BOSSINESS—This weakness, like some of the foregoing, is a glaring sign of spiritual immaturity. Who has not seen an eight year old boss-

ing younger children and happy only when he could do so. The word "dominie" is not to be confused with domination. Not a few Pastors have completely lost cast with their people by emulating some striking awesome personality whom they heard tell how he browbeat his people into compliance with his will. No layman will gather from what is now being written that he may kick the recommendations of his Pastor around as if they were a football. Paul's word to Christian layman, runs, "Remember them which have the rule over you". "Obey them that have the rule over you". "Salute all them that have the rule over you". Divine authority does inhere in the Pastoral office so long as the Pastor is executing the plain teachings of the Bible and his own prescribed ministry. What we are trying to say is that this does not give the Pastor any excathedra authority or the right to assume that his own private opinions are dogmas to which all must bow. Let a Pastor secure support and following for his ministry by the sheer wisdom of his proposals, by counsel, by wise direction and wholesome leadership. This is doubly desirable in a land where democracy and free spirit reign. Let us confer and contend leaving it to God to compel. We recall the case of a Pastor whose relationship to a good church ended in glorious failure because his companion was permitted to meddle and dictate. True Christians need no more than sound example and wise instruction.

JEALOUSY—The name F. B. Meyer stands high in the estimation of the English speaking Christian world. Not long before Marion Lawrence departed from this life he related this story to a company of us met in a Presbyterian church building. I give it, of course, in substance. Doctors G. Campbell Morgan, Thomas Spurgeon and F. B. Meyer were contemporaries in London. It suddenly became noticeable to Mr. Meyer that his two distinguished brethren in London pulpits were commanding large audiences and followings. He found himself greatly disconcerted by this. The ready weapon employed by many at a later day would have been to charge Spurgeon and Morgan with sensationalism, superficiality, catering to the crowd and so on. Instead of doing this Mr. Meyer recognized in himself a spiritual defect. He betook himself to the secret place. He said he put himself right down on the floor and tramped on old F. B. Meyer's neck. He owned his sus-

picion, his grudging attitude, his downright jealousy before the Lord to be a sin. Then he went before his official board and called attention to how God was blessing Morgan and Spurgeon. He said, "Ought we not pray for these men and their work? Furthermore, should we not in body, some day, go to visit each of their churches?" Then in F. B. Meyer's quaint way of saying things he reported, "God answered the prayers of my official board and myself; He filled the building in which Morgan and Spurgeon preached, and the overflow filled mine."

Let each of us examine himself on his inner attitude to fellow comrades in Gospel arms. Am I able to rejoice in the marked progress of another? Am I happy in that wider usefulness to which God has led a friend or friends? Do I suffer when my work is unfavorably compared with that of another? Can I stand it to have another recognized in my own pulpit and observe that he receives a favorable hearing? Your writer was asked to preach several years ago in a pulpit of wide reputation. He was carefully cautioned at the time that any favorable comments that might escape the lips of the listeners should be concealed. If they reached the ears of the host Pastor there would be no return engagement. Fortunately, fervently given comments were so few that there were many returns to that pulpit. But think of the loss of genuine joy in the ministry of that one who cannot endure a word of praise spoken about another! Add to the loss of joy the more serious loss of prestige among good and Godly people. New Testament preachers seem to have been remarkably free from the demon of jealousy.

DISHONESTY—Let it be made crystal clear that there is no class of men that form a safer risk for a business transaction than preachers. In instances where we have learned of infractions upon the practice of honesty a measure of the blame has rested upon the congregation which is muzzling "the ox that treadeth out the corn." A preacher is expected by some of his followers to maintain his family and himself according to the best in social standards on an irreducible income. When he misses a step in walking this tightwire he is hastily labeled a crook. Preachers do not belong to wage-maintaining, wage-protecting organizations. Fair-minded laymen will not take advantage of this. On the contrary they will appreciate high ideals and sacrificial devotion of the minister of the Gos-

pel and will labor to set him free as early as possible from practical anxiety.

On the other hand whether the church aids the Pastor or not he will have to maintain himself in a high state of business integrity. Grave dangers are set up by present-day easy credit. Clothing, groceries, books, jewelry, conveyances and even travel may be secured on payment terms—what a peril to Pastors, with their low incomes! No wise Pastor will mortgage an uncertain future. Anyone of granite character will seek to meet his creditors on time. He will respect that Scripture which says, "Owe no man anything." Few people, if any, will overlook default in the payment of debts by pastors. Regrettable as leaving the ministry is to take up some secular field of employment, it is much preferable to bringing reproach upon the Gospel and the churches by the incurrence of unpayable accounts. We are to have "A good report of them who are without."

FALSIFICATION—The Bible before me is open to Ephesians 4 in which these stern words are written, "Wherefore putting away lying, speak every man truth with his neighbour:" That was written to as noble a company of Christians as ever lived. Indicating that those most advanced in the grace of God are liable to fail to practice the most elementary virtues. It ought never to be necessary to tell anybody to speak the truth. Contrariwise it is a social and spiritual precept that needs pretty general revival. Not a few who denounce religious liberalism, carnal habits, and gross worldliness are all but total strangers to veracity. Few tributes can be paid to any person so enviable as this one, "You can accept his word at its face value." Under the heading of wicked untruthfulness must be listed not only false statements destructive of the character and influence of others but highly exaggerated statements concerning one's self and ministry. A company of us were invited once to a church where, according to the pastor, an all but unprecedented awakening was in progress. We spent a brief period with the people. Rarely have we seen less spiritual life and purposeful Gospel action. One doubts if the worst of Gospel preachers and singers could bring to an end a historic awakening in a single day. Lying is the next thing to pure devil,—all Christians should loathe it.

INGRATITUDE—We close this none too palatable discussion with a

mere reference to a most heinous sin, namely, ingratitude. Pastors smart under the recollection of persons to whom they have rendered service who proved to be ingrates. An ingrate is a person like the butler who forgot Joseph. Grateful remembrance is a quality divine in essence. The Psalmist at the recollection of the person, greatness and work of God burst into praise and summoned the whole physical universe, its inhabitants and the angels of heaven to join him in an anthem of thanksgiving. How real must have been Paul's heart throb when he wrote, "Thanks be unto God for His unspeakable gift."

We preachers need to remember daily that while we are preeminently indebted to God, if the grace of God could incur a debt, we owe much to fellow ministers of the Gospel and to Christian laymen. We know of no man entrusted with high responsibility in any Christian sphere who attained to that place of trust independent of human influence and a human voice. God brings about His wise and lofty designs largely through redeemed men and women. Both author and instrument should be forever remembered. These lines merely suggest how we may show forth the "excellencies of Him who has called us out of darkness into His marvelous light."

NO "DULL" MOMENTS IN JEWISH WORK

4121 Wyoming St.
St. Louis, Mo.
Apr. 1, 1941.

Dear Friends and Co-Laborers:

"Sing unto the Lord, bless His name; show forth His salvation from day to day." *Psa. 96:2.* Surely ours is a great privilege, to go from day to day, telling of the salvation that is in Christ, to both Jew and Gentile, and we rejoice in the way the Jews are willing to listen to the Gospel. Time after time we marvel as we are able to speak freely of Jesus to some of the old orthodox Jewish men who, a few years ago, would have spit at the mention of His name. Truly God is dealing with His people and we should use this opportunity to witness to them.

Often as we go into a Jewish store we meet with bitter opposition and a refusal to listen to what we have to say, but as we quietly pray and ask God to break down the opposition, we see their attitude change and they are willing to listen. Mary and

I had an experience like that a few days ago. A man in a tailor shop was very antagonistic when we first went in and he said, "You're missionaries, I know what you're trying to do, I don't want to listen to you, get out." While he was talking a Jewish woman came in to get some clothes she had left to be cleaned and pressed and in a few minutes they were involved in a heated argument and she began to swear at him in no uncertain terms. When she left his attitude toward us had undergone a complete change and we were able to give him the Gospel and he accepted our literature.

Some time ago I called in a shoe store on Biddle St., and talked to a young man who was interested, but as he was busy he asked me to call again when he would have more time. When I went back again I found him sitting in the store with nothing to do. He said there was no business so I suggested it would be a good time to discuss the Scriptures and he agreed. I sat down beside him and for two hours, without a single interruption, I had the privilege of taking him through the Old Testament, showing him the promises concerning the Messiah, and then into the New Testament, showing him how Jesus fulfilled these promises. By the time we had finished, the conviction of the Holy Spirit was so great that I wish you could have seen the expression on his face as he said, "Oh Lord, what must I do now?" I asked him if he didn't realize how important it was for him to accept Jesus as his Saviour. He said he would have to think about it seriously. I urged him not to put it off but to make his decision at once but he said he must have more time to think about it. Will you pray for him? This is not an easy decision for Jewish people to make as they realize what it means when they accept Christ.

Last Wednesday Mildred invited several Jewish women to our home for lunch and they seemed to enjoy the day very much. After lunch they visited for a while and then read together the 1st chapter of John, commenting on the verses as they were read and Mary led in prayer at the close. The women remarked on the difference between a meeting with Christians and the Jewish services where no one is friendly. Mildred asked them if they would like to meet together twice a month and they said they would. Will you pray for these meetings? The next one is to be April 9th. Also continue to pray for the girls' class.

On March 12, I had to go to the City Hall to get the city license for our cars and as I walked toward the end of the line, which was two blocks long, I heard someone call my name and looked up to see Charles Siegelman. We had the joy of fellowship together as we waited in line three hours. As we talked about the Lord, it wasn't long before we had an audience, two women, two men and the policeman who was there to keep the line in order. It made my heart rejoice to hear Charles witness to these people. He said a million dollars wouldn't buy what was in his heart. One of the women said she had had a new experience, meeting a Jewish Chris-

tian, a missionary, and getting preached to for three hours. She said she was going to think about what she had heard. The other woman, who is married to a Jew, said she was going to try to forget it if she could. One of the men said he had never heard the Gospel before. Experiences like this make all the discouragements and disappointments in our work seem like small matters.

We thank God daily for all whose faithful stewardship make it possible for us to continue in the ministry He has given us and pray that they may be conscious of His blessing.

Yours in the joy of serving Him,
Carl and Mildred Anderson.

MESSAGE TO ISRAEL

By REV. COULSON SHEPHERD

Never was the outlook for the Jewish people blacker than it is on this double holy day—Passover and Easter. With the hopelessness of their plight in Europe, Jewish hearts are crying, "How long, O Lord, how long?"

Jews all over the world spent days in cleansing their homes of all leaven, in anticipation of celebrating Sedar this past Friday evening. Jews in Europe must have realized that their plight is far worse than it was 3500 years ago in Egypt for their forefathers, as they performed this never tiring observance. No matter what the circumstances, wherever a Jewish family still had a roof over its head, a box of Matzoth, and an evening free from Nazi storm troopers interference, there mother and children gathered around the table where the white-garbed father and priest in one, directed the traditional and time-hallowed ritual. It is difficult for us here in America to realize the awfulness of the situation, but for those home-loving, loyal Jewish citizens throughout Europe it must have seemed on Friday night that Death again stalked close to the Passover Door. No angel it was to them, but a howling, hostile mob. I can imagine it was not safe to leave the door open even for Elijah!

Last week we spoke about "Shabbath Hagadol", the Great Sabbath, which was observed a week ago in your synagogues. This High Day always falls on the Sabbath preceding Passover, and commemorates the procuring of the passover lamb. We also reminded you of the other things leading up to Passover: how God spoke to Moses, telling him that He

had not forgotten nor forsaken His covenant people. Just as God heard their cry in that long ago, and knew their sorrows, and came down to deliver them, He hears the cries of His still-beloved people today; He knows your sorrows; and has come down to deliver you.

It so happens that the Jewish Passover and the Christian Easter occur at the same time this year. Today is the second day of Passover and also Easter. The word for "Passover", in the Hebrew, is "Pesach", and means "to pass, or skip over"; so that the teaching in Exodus 12:23, is that the Lord will "pass over" the door where the blood of the passover lamb has been applied, thereby safeguarding that home from death. The name "Easter" is derived from a Saxon goddess called "Eastre", and many Eastertide customs come from the festival of this goddess, which took place about the time we celebrate Easter. All intelligent Christians regret this pagan origin, but we thank God for what the CHRISTIAN Easter commemorates—the most proven, authenticated fact of all history, the resurrection of Christ from the dead.

Passover always falls on the 14th day Nisan of the Jewish Calendar. The first day of every month in the Jewish Calendar the new moon appears, so the first day of Passover there is always a Full Moon. Because Easter always falls on Sunday, the date varies. It always falls on the first Sunday after the first full Moon on, or following March 21st, the first day of Spring.

Since that memorable night in Egypt 3500 years ago, you Jewish

people have been observing annually the deliverance in Egypt. Wonderfully beautiful and touching are the instructions given to Israel through Moses. I am reading from Deuteronomy 6:20-23.

"And when thy son asketh thee in time to come, saying, what mean the testimonies, and the statues, and the judgments, which the Lord our God hath commanded you?

"Then thou shalt say unto thy son: we were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand:

"And the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

"And He brought us out from thence, that He might bring us in, to give us the land which He swore unto our fathers."

Thus it developed down through the centuries that the Jewish boy seated at the Passover table would go through the ritual which involved his asking the father certain questions. The boy asks, "Why is this night different from all other nights?" Then follows the recital by the father of all the wonderful events that led up to the Passover deliverance from the clutches of the Pharaohs. So there is kept alive age after age that racial cohesiveness which makes the Jewish people self-conscious and makes them realize how, in so many wonderful ways, God has accomplished His miraculous preservation.

That is the reason why you Jewish people, even against hope, can press on and know that all the Pharaohs, Hamons, Herods and Hitlers together cannot wipe you out. If you as a Nation could be wiped out, God would be the greatest loser, for His Word is at stake. He said you would never cease to exist as a Nation. During those early days of Joseph's sojourn in Egypt it looked as though your Nation was doomed to go out of existence because of the famine and pestilence in the land. That small company of about 75 were preserved by going down into Egypt but there they grew to about 600,000 men, beside the women and children. And what a miracle of God's dealing with Moses, that could take such a vast horde of untrained, discontented serfs and through a process of discipline and chastening and clashing of will against will, and finally whip them into a co-ordinat-

ed Nation under banners of regimentation and under the strict discipline of a true theocracy.

But now let us look carefully at the table you gathered around Friday night. Remember what was on the table? There was the shank bone of a sheep, unleavened bread, bitter herbs, wine, candles, an egg, salt water, greens and grated apple. These things I admit are significant, but God only ordered three things. The bread must be without leaven for leaven is a type of evil. Bitter herbs look back to the bitter suffering under the lash of Egyptian taskmasters. The wine speaks of sacrificial blood. The candles bring to your minds the Tabernacle worship in the wilderness. The egg is added because in it are qualities of life, a type of resurrection. Salt water speaks of the tears shed in Egypt. The grated apple, having the color of clay, recalls the clay with which the bricks were made.

What are the three things God commanded for the Passover Table? They were the lamb, unleavened bread and bitter herbs. The most important and most significant of the three that night in Egypt was the lamb. Surely without the passover lamb there could be no passover, but the lamb was conspicuous at your Sedar by its absence. There has not been a lamb at your Passover Feast since the Last Passover Supper, attended by Jesus Christ 1900 years ago. Why? The answer is found in these Scriptures I am about to quote. First from Isaiah 53:

"He (the Messiah) was led as a lamb to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth." Acts 8-32.

Now hear this:

"The next day John seeth JESUS coming with him, and saith, 'Behold the Lamb of God, which taketh away the sin of the world.'" John 1:29.

And this one:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . .

"But with the precious blood of Christ, as a Lamb without blemish and without spot."

I Peter 1:18-19.

Another:

"Even Christ our Passover is sacrificed for us." I Cor. 5:7.

Do you not see that Christ was the fulfillment of the lamb slain in Egypt on that Passover night? Without the lamb THEN, there could be no passover, no deliverance. Without the Lamb of God NOW, there can be no true passover and no deliverance. Without the lamb slain there could be no blood sprinkled, and without the sprinkling of the blood God could not have passed over; He could not have stopped the destroyer from coming into the houses of your fathers in Egypt and claiming the firstborn in death. There had to be a lamb THEN, and there must be a lamb NOW. You did not have a lamb at your Passover Feast because Jesus Christ is the Lamb of God, and without Him, your promised Saviour-Messiah, you have no real Passover. A Pesach without a lamb is like an automobile without a motor, or a man without life-giving blood in his veins.

THAT NIGHT it all depended on the shed blood of the Passover lamb. TODAY it all depends upon the shed blood of Christ, your Passover, sacrificed for you. THEN if there was no blood, there was no redemption. NOW if there is no blood, there is no redemption.

So, the Scripture reason, God's reason, you did not have a lamb at your Passover Feast is because God provided His Son as THE LAMB; Christ your Passover, sacrificed for you. Believe in Him. Believe He is your true Passover, sacrificed for your deliverance from the bondage of sin and death, and know with millions that He rose from the dead as the guarantee of your personal redemption.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

"For whosoever shall call upon the name of the Lord shall be saved." Romans 10:9, 13.

AMEN!

CONFLICT

(Continued from page 5)

Convention into confusion and general disorder when he moved again that *The Baptist* be sold. Dr. Massee wanted to know if the organ of the Board of Promotion was "to continue to berate, belittle and villify a group of men in our church?" His motion was expeditiously shunted to the Executive Committee, which the next morning reported that instead of selling *The Baptist* an act which would "cripple . . . the continuation and completion of the [Convention] program", the Convention should continue its publication "with increased energy."

Though publication was continued, *The Baptist* was not a financial success, but rather a burden and loss. *The Watchman-Examiner* and other old and established papers provided too much competition; if *The Baptist* were to depend for its support on subscriptions, the liberal element in the Convention could not provide enough to keep it going. Accordingly, its sale was authorized on December 10, 1929, to a group of Baptist laymen. The advent of the depression at this crucial stage in its existence sealed the fate of the paper, and on December 29, 1932, it was merged with *The Christian Century*. The Convention continues to this day without an official organ, other than the long-established missionary monthly, *Missions*.

ORDINATION

At the call of the First Baptist Church of Strathmore, California, the Council convened April 18, to examine for the ministry Brother E. L. Rasmussen, the pastor of the church. After a thorough examination, the Council unanimously declared itself justly satisfied with the candidate's Christian experience, call to the ministry and view of doctrine. The ordination service was held the same evening.

NOTICE TO PASTORS

Help us to cut down the expiration list by checking up your members on their subscriptions. Your people need this paper.

GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

Dear Friends at Home:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven. For where your treasure is, there will your heart be also."

Matt. 6:19-21.

For the past twenty minutes we have been sitting at the typewriter trying to capture our thoughts and put them down on paper in such a way that your hearts may be encouraged for the way God is working here in Brazil. To many of you I know it will seem that we are using a time worn phrase and yet it glows with shining, golden letters to the missionaries here in Manaos, when we say: *God Is Working*. If we could transport all of you to this land for just a short time and let you have a taste of the feeling of helplessness, discouragement, loneliness, and chains that the missionary feels the first few months on the field because of a strange people, foreign country, unknown language, and yet that same burning desire to tell them the way out of darkness into His glorious light, perhaps you might understand. We feel sure you would understand the feeling of joy in our hearts when we say: *God is working*. Again we may thank you from the bottom of our hearts for the prayers that have been heard at the Mercy Seat for us and the work here? Many more of our friends and readers have written in the past few months expressing appreciation for this monthly letter and we want you to know that it encourages us to continue. If God speaks to your heart to write us please don't delay for your letter may contain the message that will strengthen us to hold the fort until He comes.

What proof do we have that God is working? The answer is simply this. He is saving souls. The little children sing a song which begins like this, "When He cometh, when He cometh to make up His jewels". We like to think that He is giving us a part in the making up of His jewels in Brazil. A month ago the Lord led us to begin a Bible class for girls in the new mission house. Martha Hocking is very proficient in sewing and so we felt that if we com-

bined Bible and sewing together we would be able to reach a great many of the girls, especially the Jewish and Catholic girls, who would be afraid to come for Bible alone. The Devil tried his best to discourage us for every week on the day for the class there would be a terrific down-pour of rain. The first week I had to pick my way along from one patch of grass to another and even then managed to slip a couple of times and arrive at the mission fifteen minutes late. In three weeks the class has tripled in attendance and we are asking the Lord to make the attendance four times the original size this next week. The opportunity is such a great one that we sometimes tremble at the responsibility for there are only two Christians in the group. If some of you have been guilty of believing or saying that a missionary does not have to be trained or know His Bible and His Lord even more so than at home, we would like you to deal with some of these young Brazilian girls. In the group we are contacting we must be able to point out the false teachings of Adventism, Jehovah's Witnesses, Spiritism, Catholicism, and why Jews are lost as well as Gentiles. The questions these young people ask are intelligent questions, and we like their questions. We have not been in Brazil a year yet but already we have found that those who remain true, as a rule, are those who quietly, wisely, and coolly ask us for a reason for the Hope that is within us.

The second jewel among the girls was born Saturday afternoon at 3:30. She is another lovely Brazilian girl in her last year of high school. Several of the missionaries talked with her but it was difficult to get her to come into the mission. Finally the ice was broken and she came in one night. Shortly afterward when the invitation was given she held up her hand signifying her willingness to accept Christ as Savior. But the taunting jeers of curious friends and onlookers on the verandah, conquered and scarcely had the hand been raised ere it was lowered again. However, a few nights later she told us quietly, that her friends thought she was fooling but she was really in earnest. We urged upon her the necessity of accepting the Savior without delay but she would always say, "Amanha", tomorrow. She

finally told us the reason she was putting it off was because her mother had threatened to put her out of the house if she became a believer. We opened the Word of God and pointed out the necessity of obeying first the Word of God, but her fear was greater than her faith. At the next meeting there were so many interested friends around that she whispered to us that she couldn't make a decision then but would come to the mission house on Saturday afternoon. You may be sure our joy was unbounded when we heard her voice at the door on Saturday afternoon. The interview lasted three hours, but what is three hours when the fate of a soul is hanging in the balance. When Coitinha, for that is her name, was born anew we believe that there was not only rejoicing in the Mission House but rejoicing in heaven as well. She went home and told her mother who immediately threatened to beat her. The beating hasn't taken place yet and Coitinha is rejoicing in the Lord Jesus Christ. Will you not pray for this new babe in Christ that she remain faithful and grow in grace and in the knowledge of her Lord? Sunday night the Lord saved another member of the class so that we are hoping soon to have a nucleus of Christian girls who will be instrumental in winning others. I haven't told you much about Coitinha's personality or appearance but trust that sometime soon a snapshot may tell you more than many words.

Some of you have been following Maria Castro with your prayers and your interest. She is now in Rio and we receive letters from her regularly. However, our hearts ache for her as we read between the lines and sometimes her actual words. She is living with relatives who are very poor and it is necessary for her to work long hours a day for a dressmaker. Hard work never hurt anyone, it is true, but in Maria's case her type of work may prove disastrous because she has never fully recovered from the operation she so recently underwent. The doctors in Rio advise another operation but because of funds she is going on without it. Her father has given his consent for her to return to Manaos, since he and his wife are moving to San Paulo, but rebels at spending the money for her return passage from Rio. He has promised that

should she return, we would be given absolute jurisdiction over her. We do not know what is the wise thing to do. The responsibility would be a very great one, but in the present environment she is not permitted to attend a protestant service and we feel we must do all in our power to help her. Won't you pray that this first jewel may grow in His love, in spite of persecution and obstacles?

We have been wanting to tell you some definite facts about the kind of problems we meet with here in the work. Certainly it is true that our ministry is one of personal work. True it is, we do have preaching services and they fill a very important place, but—it is in personal dealing with these people that the way is made plain. Of course every case is different with its own particular background but as we go on we are beginning to find several outstanding excuses that are commonly given. With men and women it is generally: "I am living with one to whom I am not married". With Catholics the response is very often: "I feel the Christian religion very beautiful but I have been baptized and cannot leave the religion of my mother". With the young people it is: "I would like to be a Christian but I fear my mother, or I fear my father".

This little talk on paper with you over the past month's work would not be complete if we did not include a description of our visit to Manuel. You have never met him but he is one of our most faithful members. He worked like a regular trooper in the weeks when the mission was being made ready. Poor, oh very poor in this world's goods is Manuel, but rich in his love for the Lord Jesus. We had missed him for some time from our weekly meetings and so a week ago last Sunday Lois and I planned a visit to his home, since two of his little girls were members of her Sunday School class. The mother had told us that the children did not have dresses to wear to school and we thought perhaps that was the reason we had not seen them.

Genesio was invited to go with us since he knew the way to Manuel's home. He was here at the mission house at 2:30, dressed spick and span in a clean white suit with his Bible under his arm in spite of the fact that we did not plan to leave until 3:30. The way was much longer than we had anticipated and it was necessary for us to follow what would seem to you, narrow little pig trails part of the way. We marvelled

as the distance grew longer and longer that any Brazilian loved his Lord enough to come that long walk to services. There were no street car connections from that section so we knew that the family had to walk.

After what seemed a long time we reached a little house with thatched roof, the kitchen and living room without side walls of any kind. Manuel was there and very glad to see us. Rude wooden benches were brushed off and we were urged to sit down. It did not take very long for us to understand why Manuel was so grateful for our visit at that time. One married daughter, the two little girls from Lois's class and a two-months-old baby were sick with measles. But that was just the beginning of their troubles. That same day at 1:00 A. M. the husband of the eldest daughter had been killed in an accident while trying to rescue some women and children. Manuel said, "He was here in our house last night at eight o'clock." "I urged upon him the necessity of accepting Christ as his Savior, but he told me he was still young and had plenty of time yet to become a Christian. A few hours later he died in the hospital." Plenty of time? Yes, plenty of time in Hell to remember, "If I only had". We read from the Word of God, and then after a time of prayer, we left accompanied by a

young son who was going to return with some medicine to relieve the headaches and coughs of the sick ones. How we did praise God that He laid it upon our hearts to go that particular afternoon. When we see so much of failure, sin, and inconsistency in the lives of believers it does our hearts good to think of Manuel.

Perhaps next month we shall be able to write something about the children here. We have come to love and appreciate the Brazilian children very much and look forward to introducing some of them to the children in America who are following our letters and remembering us in prayer. There are two sections simply crying for children's meetings and the Sunday School at the mission is greatly needed. We feel so greatly the responsibility of this work that we are leaning heavily upon Him to know how much work to take on. The heat here is very wearing at this time of year and it seems night after night finds us almost too tired to pray. But we praise Him that in spite of sickness on every hand He is keeping us and His work is going forward. We believe that it is a direct answer to your prayers and urge you to continue that we may be permitted to "lay up treasures in heaven" for you in return for the sacrifice you are making for us.

Yours and Christ's for Brazil,
Grace Heidt Stull.

FLASHES FROM

FOREIGN FIELDS

PALMERS BUSY IN NEW WORK

1534 General Luna
March 22, 1941
Manila, Philippines,

Dear Prayer-helpers and Friends:

"This is the Lord's doing; It is marvellous in our eyes." Ps. 118:23.

"Blessed be the Lord for evermore. Amen, and amen." Ps. 89:52.

Truly our hearts are overflowing with gratitude and praise for what God is doing. Since writing you last month we have had many blessings from Him. We had the meeting in "Friendly Center" and one in Pandacan. God surely blessed in both of these meetings.

The meeting in Friendly Center

was different than anything that we have ever tried. The Center is located across the street from Far Eastern University which is a new and large University with a large student body. Our congregations were not the same any two nights. We did not have the help of all the workers of the Institute and First Baptist Church. Nearly all who came in were students. Most of them had never heard the Gospel before and there were forty-eight who made a profession in the two weeks. There is a real thrill in speaking of Christ to young people who have never heard even one Gospel message before nor had a Bible, nor read any part of God's word.

After one week of rest we began a two weeks meeting in Pandacan. We have a native Baptist Church there with a native pastor. We had

the meeting in a tent and I spoke every night through an interpreter. This was hard for me but God blessed and several souls were saved. Several nights the crowds were so large that the street was packed full to the other side. One night we gave away ninety-six Gospels of John to people who had never in their life read any part of God's word. The priest came several nights and listened from a house across the street. We are sure he urged the people not to listen to us. But the people kept coming and the last night four were saved; one of these being an elderly man.

We hope you will pray about our summer work. We have planned a meeting in a provincial town but of late we are not feeling so well and do not know if we will have the physical strength to do this or not. We will send native workers out anyway. We are supporting a graduate from the institute for the summer and hope to use him as an interpreter as we did in the meeting in Pandacan. His name is Mr. Colegado. Will you pray for him?

We will close by asking again that you all write to us. We have heard from so few at home. Pray for us that we may be allowed to stay here to witness in spite of the war scare.

I will add a few lines concerning the Bible Club work. One Sunday afternoon I attended a Bible Club held at Pandacan in or rather under a Nipa house (they are built several feet up off the ground, high enough for people to walk under). There were about 40 little children at this Bible Club, some of course too small to understand much but most of them could sing. I taught them the chorus "Running Over" with the motions. They caught on to it right away and learned to sing it by themselves. Miss Cornelia Vila, a Doane Dormitory Girl, is the teacher of this Club and taught the lesson. The children were so attentive to God's word and so eager to learn more about Jesus. We have 25 such Bible Clubs throughout Manila, some of them for adults. I have visited several of these and expect to help much with these when the school year begins June first as all the clubs are discontinued during the summer. I wish that all of you might pray for me and these clubs as they are again opened up at the beginning of the school year June first.

Yours in Christ,

Harold and Esther Palmer.

JOAZEIRO, BRAZIL, MISSION HAS FINE REPORT

Joazeiro, Ceara, Brazil
March 31, 1941

Dr. R. T. Ketcham
Waterloo, Iowa.

Dear Dr. Ketcham:

This month of March passes into history today and before it does I am going to write you the mission news which I think will interest our Christian Friends at home. At least part of my western friends are now receiving the Bulletin and I am sure that you will be only too glad to pass on this bit of information through its pages.

The Lord definitely answered prayers when on March the sixth Miss Inez Hills and Miss Florence Sutter, both young people from the Johnson City Seminary, disembarked at the Port in Fortaleza. The rains had just started a few days previous so that to get ashore was not a pleasant experience. Fortaleza is well known as the most difficult place to disembark along the coast of Brazil. A high cement pier has been constructed far out into the open sea with large concrete piles as supports. To enter or leave the small boat which takes one to and from the ships is difficult and often dangerous. On this particular day the sea was high but with a few gymnastic feats we made the change safely.

Their coming to us with their talents has already put new life into the field activity. Now we have the instruments in the different services and special singing which is equal to the best. Miss Hills has taken over the musical part of the program. Miss Sutter has already entered the work among the children, assisting Miss Mary Mills who directs this department. In the Wednesday prayer meeting of last week we had thirty-five present, and in Crato on a Friday night the number was about the same. They are now well settled in their new home which stands just across the street from Miss Mills. May the Christian friends remember them in prayer as they enter into the study of the Portuguese this week, we have been very pleased to be able to secure the secretary of the local normal school as their teacher, as she is one of the most efficient teachers of language in the interior. With their studies and helping in the public meetings their lives as missionaries will be very busy.

Inez and I would also like to announce to our friends that we are engaged to be married. That such an important step should be made by either of us when we were occupied with so many mission activities during the month, may seem to some a little hasty. Yet we both feel that the Lord has led as directly in this as He has in other important experiences in Christian service; and His hand and will have been manifest in every decision. We plan to be married in Fortaleza on my birthday which is July the 27th of this year. The service will be held after the Sunday evening service in the First Presbyterian Church of that city. We are inviting the native pastor to perform the ceremony in Portuguese, a judge the civil ceremony, and one of our own missionaries the English service. After a week at the sea side we will plan to return to Joazeiro and take up our duties on this field. We both deeply feel the need of the prayers of our friends, asking them to pray God's will and direction for us. We desire that through our union we may both have a larger and more fruitful service in this vineyard into which the Master has called us to minister.

Friends should continue to pray for Mr. and Mrs. Knutson who have had to go to Fortaleza because of illness. We are glad to report that they are better but there is still need to be careful. They are taking the opportunity to take special work in language study and in this, too, they need to be remembered before the Lord.

Brother Ketcham, this seems to be enough for one letter so I will close. The Lord is blessing. Today Inez and I visited a home and the lady of the house accepted the Lord before her friends. One man climbed up on a chair and took down the "Sacred Heart of Jesus", also the saints that hung on the wall, wrapped them in paper and we carried them out. What a great victory for the Lord!

Sincerely in Him,
Guy McLain.

DON'T MISS THIS THRILLING LETTER FROM DR. CROZIER

Interested Friends:

Rev. Jewell M. Earnheart returned a few days ago from a short tour in the Lalabazar region again. On his former trip there some Manipuris asked if there were any Manipur

Christians. So he took with him this time, besides one of the regular evangelists, our two active Manipuri Christians, Koireng and Nipamacha. I have told in a former letter of Koireng's great desire to go to a Medical School; just before starting on this trip he returned from the Jorhat Bible School with an average in his examinations for the year of 85.7% standing. We have not at our disposal funds sufficient for his support in the medical school. Nipamacha is a recent convert and his joy and gentle ways seem to make it impossible for people to persecute him. He is very happy in getting an opportunity to go with Koireng to the Bible School; one of the regular evangelists also went with him. In the Lalabazar region when the people saw the Manipuri Christians, many were very glad and a few were very angry; but many enjoyed their singing and their witness for Christ.

In one village a man met Mr. Earnheart with a most profound bow. When he straightened up, he said, "You gave medicine to that one and to this one and to that one and they all got well." THAT man's heart was open to listen to the Gospel. Independently of all medical service some are turning to the Lord, but some hearts and doors are open to the medical service that would be closed a long time to others.

A brief note about the Medical Department will help you to interest other people in the work and will give you encouragement in your steadfast hope.

Many hearts are already full of gratitude and praise to Dr. Burrows. In connection with the ordinary routine of the Dispensary, the care of the Lener Colony, and the care of a few of the many cases of tuberculosis and two months (nearly three) special training with one of the best eye surgeons in India, Dr. Burrows has done over 400 operations in his first year of work. He was sick three weeks with dengue fever in Calcutta and took six weeks' vacation in the hills with the others of our group of new missionaries, most of the time giving close study of the Manipuri language which he now uses much in his work as also his first ten months of his work in India, excluding the nine weeks off duty.

Dr. Burrows' First Ten Months of Surgical Operations in India are as follows:

EYE CASES

Cataract with iridectomy	87
Cataract needling	65

Iridectomies	38
Release of corneal adhesions	18
Corneal implants	3
Eyeball resections	9
Entropion operations	68
Total	288

GENERAL

Resections of simple and complicated tumors	22
Carbuncle incisions	8
Appendectomies	2
Fistulae, burn contractures, and emergency operations	36
Bone resections and repairs ...	6
Tendon suturings and Muscle implants	21
Total	95

WOMEN

Salpingectomies	2
Perineorrhaphy	2
Urethro-cysto-vaginal fistula ...	1
Complicated obstetrical cases ..	4
Total	9
Cholera cases (with six deaths) .	35

From these operations he has collected in cash, about \$77.50. He gets about cost price for considerable of the medicines used.

In the midst of all this he has picked up a good beginning in the use of both of the Manipuri and the Bengali languages. He and members of his family have about half the time of a Manipuri teacher. The three children chatter like Indians; their mother digs into it more methodically and grammatically, besides feeding the flock, teaching the children their lessons, keeping accounts for her husband, playing the organ in church and Sunday School, teaching the Women's Meetings.

If you think that is not enough for a one-year-old missionary, please send out some one to try it and have him report to you!

A few days ago I gave the chloroform for an extensive operation on a little boy's right elbow that had been seriously injured a year or more ago. Possibly two years ago Mrs. Crozier and I stopped on the road near a village in the Lalabazar region and our evangelists sold some Bible portions and gave out some tracts along with a little preaching and medical service. Mr. Earnheart was there last week and therefore the boy has been brought for operation. The father and some others in the village had consciously touched the love of Christ and His Book and so quickly loved Mr. Earnheart that

they dared trust him as we made that little son unconscious and operated for four hours. NOW they are happy in the rapid recovery and in the growing boldness of their faith in Jesus.

Last Friday evening Dr. Burrows and an assistant were called from prayer meeting to the bedside of a village woman dying in spasms, but trained and God-given wisdom resulted in full recovery and the birth of a living son. JOY in THAT home.

Dr. Burrows tells me that there were four consecutive Cholera cases in one Hindu Bengali Village, each one near death when he was called. Three died, the fourth, a girl recovered. In the last case he and one of the evangelists bowed in prayer before giving treatment. Later he says "We had a fine spiritual service there and many old and young were in tears of conviction," and they felt that much had been accomplished. Gospel tracts were given and some of them explained in detail. He says, "As we were leaving I was asked to light the fire that was to burn the body in the Hindu cremation service,—No, I didn't. It was the first rite, and the people said "We love you for what you have done, why you came from America, and for prayer through your channel to God! We did it for Jesus' sake."

We rejoice together with you in the many blessings of the Lord and in the blessed privilege of witnessing for Him in this place. The ladies are enjoying their new bungalow, and Jewell enjoys seeing his aircastle crystalize and on his little hilltop open to the very beautiful views in all directions and to every breeze and pushing wind that comes.

Please remember to pray faithfully for these numerous suffering people, for a hospital for Dr. Burrows, and for the outpouring of the Holy Spirit and on His Word that has been distributed.

Your Friend in Jesus,

G. G. Crozier, M. D.

KOHLERS GETTING SETTLED IN NEW FIELD

Talakag, Bukidnon
March 25, 1941

Dear Dr. Ketcham:

"For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will be withheld from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee." Psalm

84:11, 12. What comfort these verses bring when seemingly every day brings a new crisis to this sin ridden world.

As you see from the address above, we did move. It was February 6th when we actually came although we were in the process of going for more than a week and in the drudgery of settling for two weeks. In fact we are not completely settled yet. We have no bathroom and that is waiting for the new store room to be done so that the old store room can be changed into a place where we can stand in a little privacy and throw some water over us. The house we finally were able to rent is big but old and poorly constructed. It was evidently built at three different times with three different ideas on how to build. It is a good thing the owner let us use the rent money (can't do much on \$5 a month) to make some repairs. I put some new supports under the kitchen so it wouldn't fall down. There was no back stairway to go with the back door so we had one put in. We are quite comfortable now.

We found the church here in good condition. The first Sunday we had 67 at the service. Last Sunday we had 75 which shows some gain. There have been some new ones. Our neighbor, Mrs. Urbena, the wife of the mayor, came for two Sundays. Last Sunday she did not come because of a toothache. She said she would come again this Sunday. The wife of one of the Chinese merchants came once also. She can come only when her husband is home, for all the tiendas are open on Sunday. An old man, a protestant who moved here from another province, came one Sunday. He said he would always come if he was able. He has to walk about three miles. A carpenter who worked a few days here for me came last Sunday for the first time and seemed very much interested. He is a member of the Aglipayan Catholic Church. His father told him that if he ever changed his faith he should become a protestant and not a Roman Catholic. Besides these there have been others. Pray for them and others who have been invited. Mr. Sagaral, the worker who came with us, has been inviting in almost every home in Talakag.

Since coming we also have been able to start two prayer meetings. One on Wednesday nights here in Talakag at the homes. The number of believers who live right in town are few but we have been having

good times in prayer. Then on Thursday morning we have a prayer meeting in Juangilan. This is about three miles from here where quite a group of believers live. It is a fine thing to note their desire to pray and also the fact they have a burden for the lost near them. I am sure God will answer.

The church is meeting under the house of one of the deacons. We really have need of a new church. It is quite possible that some would come if we had a regular church building. I was about to buy a lot so we could construct one. It is the best lot and about the only suitable location in town. Finally I found that it could not be sold until December because of a homestead law. So we are waiting. God knows about the delay and we are looking to Him.

I was invited to a birthday party in Kapatolongan. The man is a believer and had invited some of his unbelieving neighbors so he thought it would be a good opportunity to have a meeting. They told me it was near. It was on Saturday and I had to be back for S. S. teachers class. We walked about two miles and then started down to the river. We went down much further than I thought we would. It was a beautiful river which we crossed by bamboo raft. The other side was much higher than it looked. We were soon to the house but the effort spent in the canyon was equivalent to a five mile hike. About 40 were present and I brought a little message on the need of a second birthday. We partook of the birthday feed—corn, pig fried and boiled—and came home. I was so full of corn I could hardly make the canyon.

We were hardly here long enough to get settled when we were invited to go to Baguio for March and April for our mid-term vacation. We will be leaving here the 13th of March and so I dated these ahead because we expect to finish getting them put up there.

We are all quite well. Three of us had colds and are just getting rid of them. Joyce had it the worst. We would appreciate a letter from all who can possibly find time to write. We are more alone here—no other Americans. May the Lord bless you and keep you in His grace in these troubled days.

Yours in His service,
Robert and Grace Kohler.

P. S.—It was a pleasure to meet the Palmers who have recently come

and to hear of their reports on Regular Baptist work. Praise the Lord for His blessing on the work.

We are enjoying a vacation in the beauty spot of the Philippines. It is refreshingly cool here. Certainly we will go back to our work with renewed strength and ambition.

Continue to pray for us and the work in Bukidnon.

Sincerely,

Robert.

Walter Carvin's Corner

"ADMIRE OR ADORE, WHICH!"

The world is divided into two groups. Those who admire Christ and those who adore Him. Between the two there is a division. A division as deep and as wide as heaven and hell; a division as long as time and eternity; a division between salvation and damnation. To merely admire Christ will never save. The modernist admires Christ while the Fundamentalist adores Christ. To merely admire Christ will never save a lost soul. To admire him is to say he is a man and to adore Him is to say He is God. Do you think the difference is merely academic? merely a question to be settled by the process of human reason? You are wrong. It cannot be settled in that manner. It must be settled by the Word of God, the only revelation, the only information which we have at our disposal concerning the Christ of God.

If there is a question whether we should admire or adore Christ in theology, there is none in Bibliology. In the 8th chapter of John you find our blessed Lord giving sight to a man born blind. Jesus later inquired of the man if he believed on the Son of God. The man inquired "Who is he that I might believe?" Jesus said, "Thou hast both seen him and it is he that talketh with thee". Well, what do YOU think the blind man said? What do you think he did? Do you think he should admire him or adore him? What would you do if you heard from his lips such a statement? What could you do but do the same thing this blind man did? What could you say but say the same thing he said. Here it is "Lord I believe," and he worshipped him.

But perhaps some one with critical eyes would say, "Yes, but you read from the gospel of John and John was prejudiced in favor of the Deity

of Christ." Well, what of that? Why was he prejudiced? Would you believe it if you got it from the synoptic gospels? Here it is. Turn to Luke the 24th chapter and read verses 50 to 53. I'll quote them for you: "And he led them out as far as to Bethany and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they WORSHIPPED him and returned to Jerusalem with great joy". You see it was not enough for his disciples to ADMIRE him, they ADORED him. Again I ask, "What would you do if you were there?" "Would you refuse to worship him?" "Would you stand while the others knelt?" "Would you merely bow in admiration while the others knelt in adoration?"

To be sure you must remember our blessed Lord on one occasion told Satan to get behind him for it was written, "thou shalt worship the Lord thy God and him only shalt thou serve". Now on top of this statement you see the disciples doing the very same thing Christ said should be done to God ONLY. And best of all, He accepted such worship.

Today the world is willing to admire Christ. They admire his humility; his teachings; his life; his influence, but they miss the best. Only as we come to ADORE him do we put Him in his rightful place. And when we miss the place of ADORATION we will some day miss the place of acceptance. A human Christ is too short. Too short to save; too short to bridge the gap between humanity and divinity; too short to stand between God and my sins. A Divine Christ only can save. He who once stood between God and my sins on the cross makes it possible for me not to stand before God IN my sins. Oh, how I adore him. It seems to me long, oh so very long until will come the day when I like doubting Thomas will fall at his Blessed feet and say with him, "My Lord and My God." ADORATION OR ADMIRATION, Which?

**DON'T
LET
YOUR
SUBSCRIPTION
EXPIRE**

CALIFORNIA YOUNG PEOPLE MEET

The young people of the Regular Baptist Churches of Northern California held a rousing rally at the Grace Baptist Church in Modesto, Thursday, April 10th, under the leadership of Lorne Sanny, President. This rally had for its purpose the agitating of interest in the coming Mt. Hermon Bible Conference to be held from July 27th to August 2. This year's theme is "Looking Unto Jesus". In the rally program, Pastors Jackson and Chrisman spoke in the morning hour. Following the luncheon prepared by the Ceres Baptist women, the recreation period, to be held in the Park, was continued, but due to inclement weather, an informal program was held in the Church, at which songs and testimonies were given. Following the supper at 5:30, prepared by the Grace Baptist women, the Biola String Ensemble gave an inspiring concert at which time Douglas Anderson, a student, delivered a devotional message. The evening session was closed by a touching account of our Suffering Saviour given by Pastor Chrisman.

CALIFORNIA ASSOCIATION HAS BLESSED MEETING

The Regular Baptist Churches of California held a very profitable fellowship at the Calvary Baptist Tabernacle, Los Angeles, of which Carl M. Sweazy is pastor. The opening service on Tuesday, April 15th included a message on "The Church which He Purchased" given by Pastor Lemmon of Wilmington. Mr. Lemmon struck the key note of the Conference when he impressed upon the messengers and audience the fact that the Church must be shepherded faithfully in these critical days. The theme of the Conference was "The Church."

Wednesday morning found a devotional service at 9 A. M. Three messages were given by Pastors Marvin, Riggs, and Watanabe, dealing with The Church Visible, Her Membership, and Its Message. In the afternoon at 1:30 men's and women's forums were held separately, followed by three further messages on The Church, Her Ordinances, Her Authority, and Her Relation to Other Churches. These subjects were treated by Pastors Jackson,

Poole, and Eyman. The evening service, Dr. J. E. Conant of the Baptist Seminary of Los Angeles read a most unusual thesis on the delicate subject of Dictatorship in Pulpit and Pew." This message will be in printed form for distribution. Then Pastor Mercado of Phoenix, Arizona, thrilled the audience by illustrated motion pictures of his gospel work and narration of his missionary experiences.

Thursday morning, following a devotional period, two messages were delivered by Pastors Risor and Satterthwaite on the topics, "The Church, Her Safety and Aggressiveness as Related to Sound Doctrine," and "The Church, Its Power". The afternoon services were characterized by four pointed messages on such factors as fundamentalism, missions, church work, and relation between Pastor and people. The speakers respectively speaking on these themes were Pastors Marvin, Stokely, Brookhert, and C. E. Hedrick, and J. C. Derfelt, the last speaker touched on "The Church and the Kingdom in Contrast". The closing service included two messages by Pastors Young and Post on "The Church, Its World Mission," and "The Church, Her Future Glory." The entire Conference manifested a spirit of unity, joy, and spiritual expectancy. The Moderator, C. M. Sweazy skillfully handled the proceedings.

Two brief business sessions were held, one on Wednesday morning during which reports were made, and the other on Thursday morning, at which the following officers were elected for the coming year: Pastor J. C. Derfelt as Moderator; Pastor P. R. Jackson as Vice-Moderator, and Pastor Samuel Post as Secretary-Treasurer.

The local church offered the finest and most cordial hospitality. The representation of the various churches was very good. The next annual fellowship of the California Churches will be held the week following Easter of 1941 at the First Baptist Church of Petaluma, of which R. Patterson is Pastor.

**WHY NOT
EACH READER
GET ONE
NEW SUBSCRIPTION?**

GLEANNINGS

Edited by R. F. HAMILTON

PERFECT PEACE

For years I sought that "perfect peace",

My troubles seemed but to increase,
Until at last I found release:

I fixed my mind on Thee.

I could not reach that hallowed ground,

Where peace, unmoved, by strife, is found;

But now, my Lord has hedged me round:

My mind is stayed on Thee.

When trials come,—they often do—

I look unto my Saviour, who
Sends needed grace to take me through:

My mind is stayed on Thee.

Some weighty problem once would make

My very soul with trouble shake,
But now my load to Christ I take:

My mind is stayed on Thee.

I cast my burdens all on Thee,
Jesus my Lord, who died for me,
And may my mind forever be
Completely stayed on Thee.

By S. F. C.

* * * *

NORTH SHORE YOUTH RALLY

The semi-annual rally of the North Shore Fundamental Young People's Fellowship was held Sunday afternoon and evening April 28 at Racine. The afternoon session was held at the Gospel Tabernacle with 388 delegates present in addition to many others. The speaker of the afternoon was Rev. Harry Saulnier, superintendent of the Pacific Garden Mission, Chicago. The evening Rally was held in the Grove Ave. Baptist Church, of which Rev. Walter Carvin (Editor of Carvin's Corner) is pastor. The church was crowded to capacity and the meeting was rich in blessing. Three delegated young people gave testimonies which were followed by a brief message by Rev. Milton Dowden, pastor of the Merton Baptist Church, Merton, Wis.

* * * *

ACCORDING TO THE CHURCH CALENDARS

We See That—

"Bob Mayer of Alton was sched-

ed for two weeks of evangelistic services at the Fundamental Baptist Church of East Saint Louis from April 21 to May 4. C. S. Henson is pastor of the East Saint Louis church.

* * * *

Evangelistic services also were scheduled for the Calvary Baptist Church of Highland, Indiana, April 6 through April 27. Also the Poplar Street Baptist Church of Michigan City, Indiana, from April 14 to the 25. Where possible, we wish that the pastors would send us some report on these meetings.

* * * *

The First Baptist Church of Pana, Illinois has scheduled the services of Rev. John D. Hess, an evangelist and radio preacher from Decatur, to lead the church in two weeks of meetings, beginning May 18 and closing June 1. Rev. Jess is also a member of the Pana church of which this editor is the pastor.

* * * *

Dr. W. H. Houghton was speaker on April 6 at the Moody Day Services in the Garfield Avenue Church of Milwaukee. Pastor Kuhnle reports steady increase in Sunday School attendance. They are working toward a goal of five hundred. The young people have inaugurated a thirty minute "Singspiration" on the first Sunday of each month, following the evening service. The period is spent in singing, testimonies, and prayer, and is a most valuable asset to the spiritual growth of the church.

* * * *

A blessed time was had at the Riverside Baptist Church of Decatur, Illinois during the evangelistic services held by A. G. Annette. Fine attendance is recorded at the mid-week prayer meeting of the church. We noted where 147 were present recently. When Pastor Carlson first came to the Riverside Church, he asked the people to pray for three things: 1. that God would increase the attendance at the church services; 2. that the Lord would add one hundred to the membership; 3. that He would enable them to have a radio ministry. He reports that God has answered all three. He has challenged the church to pray for more things this coming year: 1. that He

shall continue to increase the church attendance; 2. that He would add one hundred more to the membership, and; 3. that He would enable the church to pay at least \$1,000 on their debt. Pastor Carlson is on station WSOY (1340 kc.) from 1.30 until 2:00 every afternoon except Sunday.

* * * *

Rev. Harvey Taylor, of Waterloo, Iowa, held a two weeks campaign with the Baptist Church in Fenton, Michigan the last of March and the first of April. Garrett Graham, evangelist pastor from Knoxville, Tenn, was scheduled for a three day youth rally some time in May in the Burton Avenue Baptist Church.

* * * *

The Hebron Association of Ohio held their meeting with the Grayton Road Bible Church Friday afternoon and evening, April 11. The afternoon speakers were the Rev. Harry Shepard and Rev. Ralph B. Smith. The evening speaker was evangelist, Dan McNally, who was also conducting a special series of meetings in the Berea Church.

* * * *

The Christian Workers Bible Institute held in the First Baptist Church of Elyria, Ohio, the first two weeks of April, had 114 registrations for the first week. Much profit must have been realized from these special studies.

* * * *

Evangelist W. Douglas Roe and his pianist, "Doug" Fisher conducted post Easter services in the First Baptist Church of Atlantic City, N. J., from April 16 through April 27. Then they began in the Chelsea Baptist Church of Atlantic City on April 28 and conducted through May 4. If this editor remembers correctly, this is at least the second time that these churches conducted successive meetings with these evangelists.

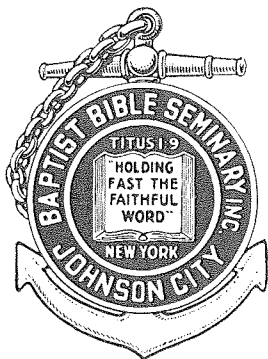
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Pastor Ralph Roads of the Edwin Avenue Baptist Church in Flint, Michigan, reports steady growth throughout the church and Sunday School, both in attendance and finances, and also in missionary interest. The need is very great for additional room and the church is considering a building program. The

(Continued on page 19)

THE BAPTIST BIBLE SEMINARY

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



The students and faculty once more claimed this precious promise on another "day of prayer", Friday, April 30th. The faculty members who led the various periods of prayer were: Dean E. Bancroft, Rev. B. Bancroft, Dr. E. G. Griffith, and Miss Mabel Thomson. Untold blessings were received by all.

"First Annual Evening of Music"

The Seminary Glee Club and Quartette Choir under the direction of Mrs. Elsie Bancroft Nichols united to present the cantata "Life Everlasting" by H. W. Petrie on Thursday evening, April 10th. The pianists were: Winona Lloyd and Jeanne Ives. Special vocal parts were sung by: Edith Mace, Maxine Cochran, John Allen, Vera Lloyd, Jennie Weltz, Lenore Butts, Carl Elgena, Irvan Crawford, Rubyanna Brace, George McKnown, Lloyd Smith, Charles Conrad, and Raymond Poludniak. All present enjoyed the gospel message in song.

"Special Speakers"

During the past month inspirational messages were given by: Rev. Milton D. Arnold, pastor of the Grace Baptist Church, Buffalo, New York; Rev. Earle Hooper of Niagara, New York; Rev. John Winston returned missionary from Belgium, who is under the Belgium Gospel Mission; Rev. C. H. Curtis, ex-marine; Rev. Montreville Seeley of Kingston, Pa.; and Rev. Frank Salvesson of Northern Minnesota. The Seniors were privileged to hear a stirring message from Miss Sadie Busse, missionary on furlough from the Philippine Islands under the A. B. W. E.

ing of fun closed with a short period of devotions.

"Alumni News"

The South Jefferson Baptist Church of Stamford, New York, called an ordination council meeting



H.M. Damon



J.N. Pfaff



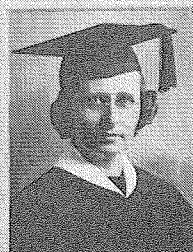
E. Crosby



W.J. Aardsma



L.R. Tucker



K.M. Jespersen



W.A. Herzog



L.M. Kimmy



A.E. Killam



K.B. Prindle



D.M. Guilford



D.E. Lawrence



D.E. King



J.L. Weltz



D.B. Stowell



R.P. Poludniak



G.A. McCauley



A. Philipp

"Fun Night"

The Freshmen entertained the faculty and upper classmen on Friday evening, April 25th. After games which produced much laughter refreshments were served. The even-

ing of fun closed with a short period of devotions.

for Friday afternoon, April 18th, to ordain their pastor, Karl Smith, '40. After the examination of the candidate the council unanimously recommended his ordination, which was carried out by the church the same evening.

"Prayer Requests"

Pray for each one of the 35 graduates, who have completed the Seminary course and are going forth to labor in His whitened harvest fields.

Pray for the faculty members that they may continue to be used by the Lord this summer.

Pray for the student body as they separate for the summer months that all may be busy for the Lord.

was unanimously recommended to the church that they proceed with the ordination. The service was held that evening with the ordination sermon being delivered by the Rev. M. A. Darroch, director of the Christian Workers Bureau of The Moody Bible Institute. Following the afternoon session, the following brethren met together to consider an organized fellowship of The Independent Baptists of that state: Walter Carvin, Grove Avenue Baptist Church, Racine; L. E. Martz, Community Baptist Church, Spring Lake; M. L. Dowden, Merton Baptist Church; Herbert Farrar, Ramond Baptist Church; T. J. Gibson, Memorial Baptist Church, Verona; and W. E. Kuhnle, Garfield Avenue Baptist Church, Milwaukee. Plans were made for a further conference, the first of June, to be held at the Memorial Baptist Church of Verona.

W. H. Carvin of Racine broadcasts over station WRJM (1400 kc.) Monday through Saturday at 1:45, and from 9:00 to 9:30 Saturday nights.

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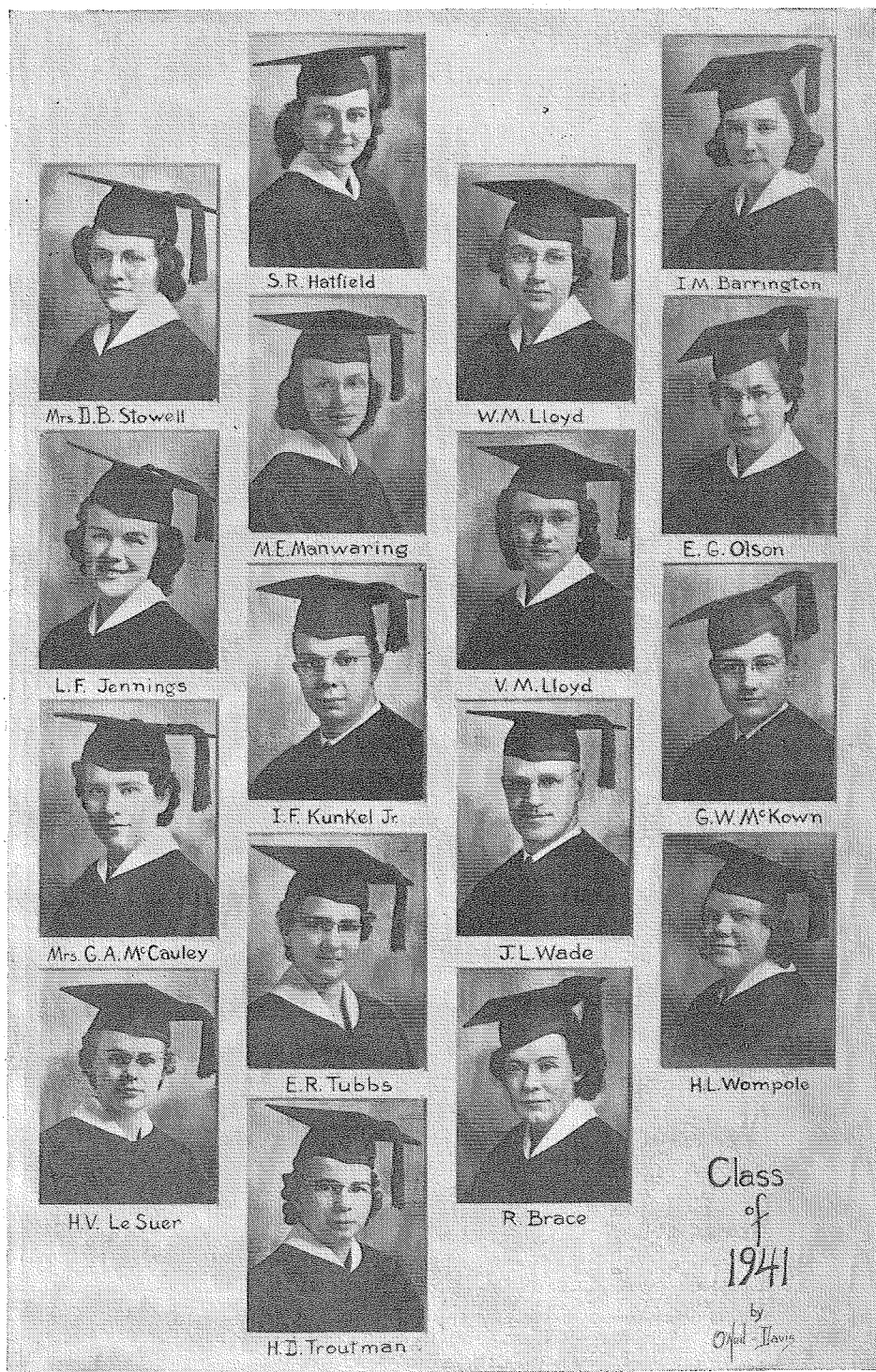
ILLINOIS ASSOCIATION

The Illinois Association of Regular Baptist Churches met in their mid-season fellowship April 13 through 15 with The Berean Baptist Church of Bunker Hill, B. G. Ham, pastor. It was a meeting we shall not soon forget as it was one of the best state meetings we have ever attended. Every speaker on the program proved to be a real blessing to the people. As best we can we shall seek to give you the highlights of that conference.

"Bob" Mayer, of Alton, conducted the song service throughout the conference and did a real job. The choir of the First Baptist Church of Pana on Monday evening thrilled the audience with four selections from their Easter cantata. On the other two succeeding nights, music was furnished by a combined choir from among the nearby churches under the capable leadership of Mrs. B. G. Ham. Without question, the entire musical program was the best we have ever had.

Among the pastors from the state who had part on the program were: R. A. Cook of LaSalle, Howard Fulton of Chicago, J. M. Carlson of Decatur, W. J. Richardson of Alton, and Rev. Benny. Out of state speakers included Barney Antrobus of Indiana, Dr. H. O. VanGilder of Ohio, and Rev. & Mrs. Paul Metzler, missionaries from Africa.

Space forbids our giving reports on all the speakers, but we would

**GLEANINGS**

(Continued from page 17)

young people of the church publish a very fine monthly magazine entitled, "The Guiding Light". We congratulate Brother Roads and his people on their attainments.

WISCONSIN REGULARS

The first fellowship meeting of the Regulars of Wisconsin was a dual occasion. Milton L. Dowden, pastor of the Merton Baptist church was examined with a view to ordination. After giving a good account of himself before the examining council, it

like to briefly mention the messages of all out of state guests. Under the title of "First Things First", Brother Metzler spoke about the reasons for his being a missionary in Africa. He laid stress upon the fact that one does not go to Africa for a life of ease or adventure, but for the love of Christ, as the difficulties are many and the missionary's life is a hard one. On Tuesday afternoon, Mrs. Metzler spoke in place of A. G. Annette and told many experiences of a missionary's life. Brother Metzler spoke again Wednesday morning on the subject "What Can I Do?". We are confident that many of the people present received a new conception of the work of a missionary and their own responsibility towards same.

On Wednesday afternoon, in the absence of one of the scheduled speakers, Brother Barney Antrobus, of Indiana, encouraged the hearts of his listeners by recounting some eleven or twelve passages of Scripture which had been given to him from the Lord during some crises in his life.

Three outstanding messages were brought by Dr. H. O. Van Gilder, of Portsmouth, Ohio, who spoke upon the theme "The Silent God". From Psalm 50, verse 21. "The silence of God in the midst of a rebellious world is not the silence of impotence, but the silence of emphasis and forbearance", declared the speaker. "God is now speaking to us through His Son. When God does speak again, it will be in wrath." Speaking on the subject, "Walking in the Truth", from Second and Third John, he emphasized that this included embracing all that is good and excluding all that is error. We are to have no fellowship with those who believe not the truth. On the closing evening of the conference, Dr. Van Gilder presented his final message, "Will The Church Pass Through The Great Tribulation?" Speaking from I Thessalonians 4:13-5:10, Dr. Van Gilder presented the best argument for the pre-tribulation rapture that we have ever heard. We hope that this article may appear in full in some future edition of the Bulletin.

We could not pass over our comments on this conference without special mention being made of the delightful hospitality of Rev. and Mrs. Ham and their good people. As hosts they did everything possible for the comfort and convenience of their guests. On Monday evening, the ladies of the church arranged a

splendid fellowship supper for all who could come. Many failed to send in their reservations with the result that the ladies planned for 75, but nearly double that number came. Yet they managed to supply everyone with a bountiful meal. We don't know how they did it, but they did it. Our hats are off to the ladies of the Berean Church.

Tentative plans are being made for the fall fellowship to be held with the First Baptist Church of LaSalle, R. A. Cook, pastor. Those who were unfortunate enough to miss this last conference, by all means ought to be present for the next one.

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LOOKING AT THE WORLD

By Louis A. Jacobsen

JAPAN

The population of Japan is 72,222,700. There are 970 foreign missionaries, or about 13 to the million, states World Dominion.

99.6 per cent of the people are still outside the Christian Church.

KOREA

Instructions have been given to Korean pastors and officials in the Church in Korea, that on Sunday morning before worship, the congregations must:—

1. Face in the direction of Tokyo and very reverently bow.
2. Have a flag-staff beside the church, and unfurl the Japanese flag, shouting "Banzai!" "Banzai!" each Sunday before worship.
3. Stand, and, while pastor reads the following, pledge themselves:
"We are loyal Japanese subjects. We pledge all faithfulness to His Imperial Majesty, the Emperor of Japan."

"We shall observe all care to be good people and strong in body."

ATHEISM MARCHES TO THE NEAR EAST

Jaroslavski always talks bombastically, and his latest speech is characteristic: "Whether France and England successfully resist, whether Germany and Italy are victorious—there will be nothing to hinder the spread of the influence of Moscow. Eastern and Middle Europe are already in our hands. We will now concentrate on the Near East, which will enable us further to govern the world. Atheism marches on in full force. Churches, synagogues, and convents will soon be things of the past."

NEW GUINEA

The National Geographic of March, 1941 has an article which should be of interest to every Christian concerned in evangelizing nations, races and tribes.

It tells of a tribe of 65,000 Negroes never before seen by white men. This colony was discovered by white explorers flying inland on a scientific research expedition.

We wonder what missionary society will have the courage, vision and faith to send a missionary to this tribe, that they might hear the story of salvation through the vicarious death of Christ on the cross.

GERMANY

350 German pastors have been expelled from their churches, forbidden to travel or preach. Religious broadcasts have been suppressed. Restrictions have been placed on the selling of Bibles and religious literature.

CATACOMBS—GERMANY

More persons have died for their faith since 1918 in Germany than in all the persecutions of the early Church. . . The Church has been driven into the catacombs, but there surely will be a resurrection. (World Dominion).

IRELAND

An increasing desire to read the Bible is noted in Bible sales. This Bible-reading is raising problems for the Roman Catholic Church.

RUSSIA

Alarm is felt in Russia at the tenacity of the Christian faith, especially in rural Russia, and the devotion of Russian women.

The President of the Godless movement is calling upon the 3,000,000 militant atheists to make a supreme effort to capture youth. 40,000,000 children in schools are especially in view.

POLAND

In German Poland all Catholic, Protestant and Jewish religious societies have been dissolved.

—Copied from "The Evangelist".

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THE
BULLETIN**