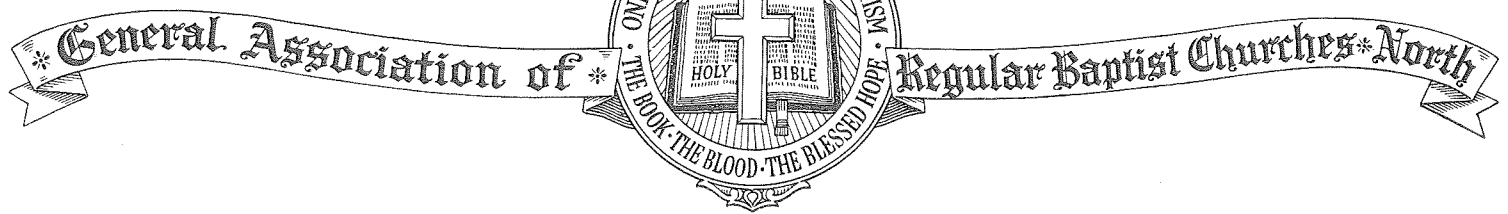


# The Baptist Bulletin



## "WHERE ARE THE NINE?"

Sermon Preached by Pastor, CARL M. SWEAZY

(Stenographically Reported)

Scripture Luke 17:11-19

In this passage of Scripture taken with the few verses which immediately precede it in this chapter we have first a parable of service and a miracle of our Lord, from which we may gather some lessons in stewardship.

Jesus was having continual difficulty with the Jewish conception of justification by the deeds of the law, which leads directly to two forms of religious error, trusting in failing flesh and spiritual pride. In verse 10 of this chapter, the Master says that after we have kept his commandments, we are still unprofitable servants, and have nothing in which to boast for we have but done our duty.

### *Facts of the Story*

Let us look at the facts of the story before us. Jesus returning to Jerusalem and passing through Samaria and Galilee, was entering a certain village when he was met by ten lepers, who in obedience to the law, "stood afar off"; and having heard of the fame of the great teacher and healer, with one accord lifted their voices and cried, "Jesus, Master, have mercy on us."

When Jesus saw them he gave them the commandment to show themselves unto the priests, that they might conform to the ritual of the Mosaic law concerning the cleansing of lepers. They turned in obedience to go, and as they went they were healed. One of them, who was a Samaritan, and not a Jew, when he saw that he was cleansed of his leprosy, turned back and fell on his face at the feet of Jesus and "with a loud voice glorified God."

Now the brief statement, "and he was a Samaritan," may not appear to be so significant to the casual reader, but when we understand the enmity which existed between the Jews and the Samaritans, it at once stands out in its rugged significance. This one was a stranger

to the covenant of promise: an alien to the commonwealth of Israel. He was not only a leper but a mere gentile in the thinking of the Jew of that day. Having nothing to commend him to the favor of God; still he was the one of the entire company of ten who should actually give thanks to Jesus for his healing and glorify God.

### *The Savior Shocked*

The Savior seems to have been absolutely shocked at the bald ingratitude of the nine, and then to have been deeply impressed with the fact that the one who gave thanks, was a stranger. He asked a question of the stranger which went unanswered; and it really needed no answer, for Jesus knows every man's whereabouts. He does not need that anyone testify to him of any man. He knows every man. But what disappointment, what heartache is couched in the questions, "Were not ten cleansed? but where are the nine?"

### *Four Gospel Principles*

Now before I speak further of this question, I want to call your attention to four gospel principles which are illustrated in this story of the ten lepers. Dr. James M. Gray mentions them in his Christian Workers' Commentary. (1) The Lord visited the scenes of their wretchedness unasked; (2) They owned that among themselves, Jews and Samaritans there was no difference (so far as the disease of leprosy was concerned); (3) They supplicated divine mercy as those who felt their need of it; and (4) Manifesting the obedience of faith they got the desired blessing. It is not until after all this that any difference is seen, and that in the case of the Samaritan. As Dr. Gray says, "He who was the most signal example of grace of them all, most valued it." This stranger Samaritan, "with a loud voice glorified God."

(Continued on page 6)

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

By G. H. MOULDS

## Chapter II—The Controversy Over The Schools

(Continued from last month)

The Northern Baptist Convention convened in the Broadway Auditorium at Buffalo on June 23, 1920. At the morning session Dr. Massee rose in behalf of the Conference on Fundamentals to present a resolution calling for the appointment of a committee to investigate the teaching in Baptist schools within the bounds of the Northern Baptist Convention, with special reference to such "fundamentals" as "the atonement," "the necessity for a regenerated, baptized church-membership" and "the imperative responsibility of carrying out the great commission." The Massee resolutions also contained the names of the men whom the Fundamentals Conference thought could be safely intrusted with such an investigation. Naturally, it was a Fundamentalist-controlled committee.

The resolutions were made a special order for that afternoon at four. By that time the Modernists had their strategy perfected: Dr. Herbert J. White of Hartford, Connecticut, should present a set of substitute resolutions, which, after taking a positive stand for tolerance and harmony (that was for Fundamentalist ears), should ask simply that the schools "put forth a statement of their purpose and work" and that the investigating committee chosen by the Convention "inquire into the loyalty of our Baptist schools to Jesus Christ and his gospel and to the historic faith and practice of the Baptists and their efficiency in producing men and women of Christian Character and capacity for Christian service". Such terms were broad and indefinite enough to suit the best of compromisers. They furnished a platform upon which the most diverse elements among the delegates could unite.

Fundamentalists generally believed that the trustees of the schools were self-perpetuating, and in some cases entrenched behind huge endowments that freed them from dependence upon Convention support—and hence, control. The Massee resolutions had, therefore, asked that the committee discover how answerable the trustees were to the

Baptist public. The White resolutions also included that request; but as the report of the committee was later to reveal, the Modernists had no reason to regret making this concession.

After the presentation of the White resolutions a stormy debate raged through the Auditorium for several hours. John Roach Straton, that irrepressible and absolutely uncompromising pastor of the Calvary Baptist Church, New York City, took the platform to attack the substitute resolutions. Every sentence he uttered evoked cries of protest from certain sections of the audience, till finally he shouted, "I will not be browbeaten or bulldozed." Dr. Massee, sensing the strength of this vociferous opposition, offered to withdraw his suggestion of who should constitute the committee. But even that was not enough, and he finally had to yield by accepting the rival resolutions *in toto*. The hour was growing late, and the impatient delegates, with practically unanimity (there being but one dissenting vote), quickly made the substitution. But there remained the question of how the committee should be constituted. After some discussion, Dr. Milton G. Evans, President of Crozer Theological Seminary, moved, as a most disarming gesture, that the Fundamentalists' committee become the official investigative body. That was voted and the weary delegates filed out of the auditorium.

Both sides counted it as a victory. The Fundamentalists had secured their investigation; but the Modernists had confined it to such innocuous generalities as presence of a Christian atmosphere and efficiency in producing graduates of a Christian character. In such particulars the heads of the schools were confident that they would pass examination with flying colors. So President Evans of Crozer could say during the course of the debate: "Our classrooms are always open, and, brethren, we will welcome you at any and all times."

Immediately the Committee on Denominational Schools began its year's work, or as the extreme Mod-

ernists would have it, its "heresy hunt". It had plenty of help—of a certain kind. Rev. Charles Hillman Fountain of Plainfield, New Jersey, was only crystallizing what other Baptist Fundamentalists were saying and writing when he brought forth early in 1921 a brochure entitled *The Denominational Situation*, in which he brought a number of Baptist teachers to the bar and found them guilty in their writings of "false" teaching. For example, he found Professors Henry C. Vedder of Crozer and Gerald Birney Smith of Chicago Divinity School denying the atonement; Professor Shirley Jackson Case of Chicago denying the resurrection; and President W. H. P. Faunce of Brown University denying the incarnation. The Fundamentalist conception of good pedagogy is summed up in these words: "Hence our schools are criticized, not because they have the students study false views, but because they fail to show the falsity of the views, and the arguments against them."

The 1921 Convention of the Northern Baptists was held at Des Moines in June. The Fundamentalist forces were again gathered for a pre-convention conference. Again Dr. Massee, as Chairman, delivered the keynote address. He demanded that "the Bible be restored to the heart of the school" and that a stop be put to the teaching of a "false, evolutionary science" and a "false scientific method" that acted on the "priori assumption that the Bible is as other literature," i. e., without divine origin. He lamented the fact that the recent graduates of the seminaries were teaching:

"That the Bible is not accurate; that its moral conceptions are shocking to civilized moral consciousness; that its history is legend; that its great incidents are folk lore stories; that its supreme revelations are the opinions of men growing out of their local settings and colorings; that the value of the Book does not depend upon historic accuracy and that the Christ whom it reveals is not necessarily the Christ whom we trust,

love and follow and that the God of the Bible was originally only a tribal God of the Hebrews."

But the assembled Fundamentalists were not so much concerned with what the schools were *said* to be teaching, as with what the investigating committee would report that they *were* teaching. The conservatives were confident, of course, that such charges as their leader had just made would be confirmed. The Committee, however, had steadfastly refused to reveal its findings before the day of its report. And so when the delegates took their seats in the Coliseum on the morning of June 23, the atmosphere was charged with suspense, a suspense that was not relieved till Chairman Goodchild read the concluding words of a report that occupies some fifty pages of the 1921 *Annual*.

The Committee indicated that its path had been beset by many difficulties and embarrassments. It had to report that its members had been "characterized as 'inquisitors' on every side." The Committee had appealed for information through the press, hoping thus that the manifold and multitudinous charges that had been noised abroad might be either substantiated or proven false. Of the results of this plea it had to say: "But we are obliged to admit that most of the material sent to us consisted of the most general statements, the vaguest accusations, rumors and grievances of doubtful origin, trivial matters of complaint, and small and rather unworthy criticism."

The Committee had sent a questionnaire to the schools, wherein it inquired as to the degree of denominational control over the trustees and teachers and as to the nature and extent of the religious activities of the schools. Out of fifty-two universities and seminaries, colleges and secondary schools, twenty-one indicated that they were subject by charter (or other) provisions to definite Baptist control, by reason of the fact that their trustees were required to be nominated or elected in whole or in part by some Baptist body or bodies. The seminaries and training-schools falling in this category were: Berkeley Divinity School, Chicago Divinity School, Colgate Seminary, Kansas City Seminary, Newton Theological Institution, Rochester Seminary, Norwegian Seminary, Bethel Seminary, Baptist Missionary Training School, Baptist Institute for Christian Workers. As for the other thirty-one schools, their trustees were

either self-perpetuating (though required by charter to be Baptists), or else there was no Baptist control by charter at all, though the school, as a matter of fact, might be under strict Baptist control by practice of long standing.

The Committee next found that only five of the schools (Crozer, Kansas City, and Bethel Seminaries, Colby College and the Baptist Missionary Training School) required, by charter or any other document, that their instructors be Baptists or accept Baptist beliefs. Numerous other schools, however, had long pursued a policy of either choosing only Baptists or a majority of Baptists.

Not a single school reported that by legal requirements it was forced to teach any particular doctrine. However, with varying degrees of emphasis, the following reported that the doctrines mentioned in the questionnaire were taught: Berkeley Divinity School, Colgate Seminary, Crozer Seminary, Kansas City Seminary, Newton Theological Institution, Northern Seminary, Rochester Seminary, Bethel Seminary, Danish Seminary, Norwegian Seminary, Baptist Institute for Christian Workers, Baptist Missionary Training School. Bates, McMinnville, Ottawa, and Shurtleff Colleges held that they were largely taught. The rest of the schools were silent, except for Chicago Divinity School, whose answer is so typical of the method and attitude of "modern" seminary training that it is reproduced here in full:

"We teach our students to study the Bible reverently and with the aid of the best scholarship available. . . . We teach that it is a trustworthy record of the progressive revelation of God through the experience of the Hebrew people and of his personal revelation through Jesus Christ our Lord. Without super-imposing any theory of inspiration upon our students we bring them directly to the Bible, in order that with the guidance and help of the Holy Spirit they may experience its inspiration by discovering its own message." "We teach our students to recognize and conserve the truths expressed in the historic documents of the Church, at the same time holding that the great contribution which Baptists have made to religious history is their refusal to limit and restrain the religious message of the Bible, the gospel of Jesus, the work of

the Holy Spirit, by formulas that cannot be as final as the gospel itself. We present the truths of Christianity as we have been given light to see them, but we train our students to pray, think for themselves, and to serve their Master in their own day. . . . We are whole-heartedly endeavoring to train men to bring the gospel of Jesus Christ to our modern world."

In regard to the religious activities of the schools, the committee expressed itself as satisfied that there had been advance on a number of fronts. The Committee had also communicated with the schools maintained by the home and foreign mission societies of the Convention. Their answers had generally indicated close supervision and strict orthodoxy.

In respect to the efficiency of the schools "in producing men and women of Christian character and capacity for Christian service," the Committee found, in comparing the records of seminary-trained men with non-seminary-trained men in the same geographical areas, that 405 seminary men averaged over a five-year period \$9,129.13 raised for benevolences and 93 baptisms, while 675 non-seminary men were averaging but \$1,889.02 for benevolences and but 37 baptisms.

Dr. Masee, acting independently, had sent out questionnaires to fourteen hundred members of the graduating classes of 1920. Of the 210 replies, 102 were from Baptist colleges and seminaries. The results of this study were placed at the disposal of the Committee. Excluding the replies from Brown University, whose graduates were rather evenly divided, the answers were grouped in the following fashion:

Seventy-two believed in the virgin birth, seven did not, one was uncertain.

Fifty-eight believed in the pre-existence of Christ, twenty-four did not, three were uncertain.

Sixty-eight believed in the vicarious atonement, twelve did not, four were uncertain.

Sixty-five believed in Christ's bodily resurrection, fourteen did not, four were uncertain.

Thirty-five believed in the return of Christ, forty-two did not, five were uncertain.

Seventy-two believed in the necessity of regeneration, nine did not, four were uncertain.

Thirty-six believed in the bodily resurrection of believers, thirty-five did not, nine were uncertain.

The Committee had had its attention drawn to a large number of abstracts from professors' writings. Though acknowledging that such evidence appeared damaging, the Committee suggested the possibility of its being unrepresentative of a man's attitude or of being susceptible of varying interpretations. Then the Committee went on to say (and here it tacitly admitted the dilemma that faced it because of limitations in the Convention's power):

"We (the Convention) could not pronounce judgment on any man unheard. And we cannot turn the Convention into a court where a man shall be tried for heresy, and testimony be given pro and con. The purposes of the Convention are practical, not controversial or judicial. Nor has this Convention any right of control over our Baptist schools."

The Committee declared itself as convinced that ample direct authority and indirect influence resided in the Baptists of the general locality of a school to secure the remedying of any evils that might arise.

(EDITOR'S NOTE: It has always been a puzzle to this editor, as to why this Committee should, in the face of volumes of books and stacks of printed matter, say that such evidence, while it might be damaging, could nevertheless be subjected to the possibility of misrepresenting a man's attitude toward doctrine. When one picks up "Transplanted Truth from Romans" by Dr. A. S. Hobart, then of Crozier Seminary, and on page 29 reads the following, one does not feel that there is much room for misunderstanding. We quote Dr. Hobart—"I cannot see anything understandable or acceptable in the theory that my guilt and my penalty were placed upon Christ, or that Christ's holiness is imparted to me in any way that involves a substitution of His holiness for mine or His suffering for what was due me. That view of the theory of the atonement finds no foothold in my consciousness or my reason.")

A quotation from Henry Vedder, then of Crozier Seminary, would indicate that the professor does not leave himself open to misunderstanding. We quote Professor Vedder:

"Of all the slanders men have perpetrated against the Most High, this is positively the most impudent, the most insulting. No, sin cannot be escaped by a bloody sacrifice. Jesus never taught and never authorized anybody to teach in His name, that He suffered in their stead and bore the penalty of our sins.")

Though the members of the Committee had paid brief visits to a number of the schools, they admitted that their contacts with the classroom had been too brief for them to pass any judgment on the teaching from actual observation. Thus it must be concluded that in the final analysis they had only their "common sense" as a guide in deciding how accurately the writings and public and private pronouncements of professors and students reflected what actually went on in the classroom.

Their concluding words were: "The Committee is confident that for the most part our schools of all grades are doing a work of which the denomination may well be proud. Here and there doubtless is a teacher who has departed from the Baptist faith or has lost the Saviour's Spirit."

Since the Committee had made no recommendations that the Convention could act on, there was nothing that could be done with the report except to accept it. That was easy, since even a liberal like Shailer Mathews of Chicago Divinity School could commend the report as impartial. The report was accepted; the Committee members were thanked and forthwith discharged. With rapturous joy at this seeming restoration of harmony within their ranks, the delegates rose spontaneously to sing, "Praise God from Whom All Blessings Flow". Thus ended the great "heresy hunt" of the season of 1920-21. The Fundamentalists had not returned with their game bags loaded.

(EDITOR'S NOTE: We are compelled to agree with Mr. Moulds that the "Fundamentalists had not returned with their game bags loaded," but it was surely not because of the scarcity of game. For the most part the "hunters" on this Committee were afraid of mortally wounding the game. We have always felt that this Committee was far too generous with the schools in view of the mountain of evidence that was stacked up before it, and one cannot be true to Jesus Christ in the fullest sense and be very tender with his enemies. It was just such com-

promising and "fiddling around" on the part of the "Convention Fundamentalists" that led many of us to give up in despair that any solid victory could ever be won within the Convention.)

Even though the language of the report was a model of moderation compared with the accusations some conservatives had been hurling right and left, the Fundamentalists, in general, accepted the report gladly. The Committee had seen many good apples in the barrel; it had also detected evidence of some that weren't so good. It thus became imperative, the Fundamentalists reasoned, that these rotten apples be sorted out and discarded with utmost dispatch before the whole barrel should be spoiled. But how should that be done? The Committee had declared such a duty to be within the power only of the Baptists of the country round the school. But what if those Baptists were unconcerned about modernist professors or lacked the leadership necessary for organizing a protest that would secure their dismissal? What were Baptists of the Middle West (where a good majority were conservative) and of the Far West (where an even greater percentage were conservative) going to do about the schools of New England (where most influential Baptists had modernistic sympathies)? Should they adopt passive resistance, i. e., discontinue their contributions to the support of these schools till the objectionable teachers were removed; or should they continue their direct, aggressive offensive against the schools? The Executive Committee of the Fundamentalists chose the latter course; its constituency, to a considerable extent, followed the former method.

In a letter of November, 1921, copies of which were mailed to the trustees of all the Baptist schools, Masee and his associates announced that numbers of Baptist churches were withdrawing financial support from the Northern Baptist Board of Promotion (in charge of solicitation of funds for denominational work) until the schools were purged of the modernistic leaven. Expressing fear for the future solidarity of the denomination, the Fundamentalists' Committee urged that the trustees cooperate with them in seeing to it that all cause for complaint be removed by the eliminating of all teachers who could not accept certain stated "Baptist fundamentals". A month later the Executive Committee wrote to its Fundamentalist

supporters in these uncompromising words: "Baptist seminaries should expel from their faculty every teacher who has in any wise departed from the historic Baptist faith. Baptists cannot tolerate a scientific attitude toward the Bible." Liberals, led by Dr. Cornelius Woelfkin, veteran pastor of the Park Avenue Baptist Church, New York City, accepted that challenge and circulated among Baptist ministers a pamphlet in which they set forth their views of the school situation.

But their energies were needed in another direction; for the Fundamentalists, though continuing to blast away at the schools now and then, were transferring their activities to a new field of interest, that of the very Convention itself. They had proposed and had secured an investigation of some several hundred employees of Northern Baptists—the professors and administrators of their schools. They were now to propose an investigation of Northern Baptists themselves.

The "victory" at Des Moines had given them much confidence. Besides, as their movement became more widely known, more and more assurances of support were given them, till they became fully convinced that the great body of Northern Baptists were of their brand of theology. If that were the case, it was high time the majority's interests were being conserved. Why shouldn't the Fundamentalists rule? Majority rule was good American and New Testament philosophy, and at any rate better than the minority rule of the Modernists, whom they believed were in the saddle.

But before turning to this new phase of the Fundamentalist-Modernist conflict, the lines along which the criticism of the schools has continued to the present day must be indicated.

In 1923 the more extreme Fundamentalists, together with certain Canadian and Southern Baptist sympathizers, met at Kansas City and organized the Baptist Bible Union of North America. More will be said of this new group later on, but to demonstrate their intransigence it may be pointed out now that they resolved to absolutely discontinue financial support of any school that refused "to avow its allegiance to the fundamentals of the faith".

That same year, at the Northern Baptist Convention, held in Atlantic City, Dr. John Marvin Dean of Pasadena, California, representing the more moderate Fundamentalists,

asked that Henry Vedder of Crozer, Henry Cross of Rochester and E. D. Burton of Chicago leave the Northern Baptists in peace "and unite themselves with the Unitarians or the Universalists, which they have already joined in heart". Drs. Vedder, Cross and Burton, however, were well satisfied with their Baptist fellowship and saw no reason to leave; nor did the majority of the Convention feel like forcing them to depart.

Fundamentalist action against the schools was in the future to be restricted largely to individual teachers and individual schools. Already, in June of 1922, the trustees of Crozer Theological Seminary had rejected a petition from some twenty-five Fundamentalists requesting that Dr. Vedder, Crozer's Professor of Church History, be released. In defending their action, the Board of Trustees pointed out the wide diversity of opinion and the lack of a creed among Baptists. More to Fundamentalist liking was the resignation of A. G. Sullen (February 28, 1923) as head of the Department of Religious Education at Shurtleff College (Alton, Illinois) because his doctrinal views were proving embarrassing to the school. Three months before, an ordaining council had declined to recommend him for the ministry.

Soon, however, Fundamentalists were to find themselves in controversy over their own schools. Northern Baptist Seminary was recognized throughout the Northern Baptist Convention as the most conservative of Baptist theological schools (except, perhaps, the Norwegian, Danish, and Swedish schools). Yet in 1925 the Bible Unionists, discovering that some faculty members had had a kindly feeling toward Chicago Divinity School, announced that Northern was not worthy of absolute trust. In that same year Fundamentalists of the Philadelphia area, despairing of reforming Crozer Seminary, founded Eastern Baptist Theological Seminary at Philadelphia with Charles T. Hall as president. Its five-point creed had to be signed annually by trustees and faculty alike. The first year was a trying one indeed: first Dr. Goodchild, Chairman of the Board of Trustees, withdrew, charging that Ball was incompetent; then, a few months later, the President himself resigned and later established (1927) in the same city Eastern University. Also in 1927, Dr. J. M.

(Continued on page 10)

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## "WHERE ARE THE NINE?"

(Continued from page 1)

*God Expects the Glory*

Jesus' question revealed the fact that he thought glory was due unto God for this great ministry of healing. Paul, the Apostle, in his letter to the Ephesians 2:10 says, "For we are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them." Rather than reproving this cleansed leper for falling at his feet, worshipping, as some modern teachers would have us believe; Jesus accepted his thanks giving, as though it was the glory which was due for such a merciful ministrations. Further, he evidenced genuine disappointment, because the rest did not do likewise.

*Jesus the Source of Blessing*

The remaining nine may have been so intent upon reaching the priests and performing the ceremonial ritual connected with their evident cleansing, that they hurried on at even faster gait. This stranger, recognized at once the divine omnipotence of the one who had given the command, and forsaking the mere letter of the procedure to be followed, reveled in the glorious experience "giving glory to God" with a loud voice. My friends, the very power of an original experience with God through Jesus Christ, will carry us far beyond the mere form of godliness into an adequate vital expression of reality. How many thousands, today, have a mere "form of godliness, but denying the power thereof." II Timothy 3:5.

*His First Question*

Was "Were not ten cleansed?" God is not so profligate in the release of his healing virtue as to take no cognizance of it. When the "woman with the issue of blood" pressed through the crowd that day and "touched the hem of his garment" and received immediate healing, Jesus said, "Somebody hath touched me, for I perceive that virtue is gone out of me." He knew who it was, but he desired the woman to confess him. Upon her confession of the fact of her healing, he used the very same words which he used to this cleansed leper. "Thy faith hath made thee whole."

*He Questions Many*

Today, Jesus questions many, who on some wonderful day in the past,

experienced his wonderful power to save. In times of spiritual awakening scores of men and women and young people have experienced his mighty power; have been delivered from fearful habits, and cleansed from their sins; but of that number only a very few are really following Him today. He asks of them, "Were not a score converted?" Did not several scores taste of the sweets of eternal life?" Did I not hear the cries of hundreds in the time of their trouble?" Have I not raised up hundreds from their sick beds in answer to prayer?" Have I not heard the cry of the hungry, when they turned unto me, supplying them with bread?" "Have I not heard the prayers of thousands who asked me for employment? Who begged that I bless and prosper them in business? Who even promised to serve me and live for my glory?"

*"Where Are the Nine?"*

Recently we heard it stated that there are 65,000 Baptists alone, in the State of California, who are not identified with any definite form of Christian service; belonging to no church; taking no part in the evangelization of the rest of the state and of the world. Add to these, those of other communions who too are hiding out, and compute if you can the weight of heartache and disappointment, our Great High Priest must bear on his heart as he intercedes for his erring children, yonder at the right hand of God. Ah, my friend, you who have failed in recent months and years, to faithfully acknowledge your Savior's rightful claim to your life and service, listen to Jesus' second question, "Where are these nine?"

*Applied to Church Attendance*

"Where are the nine" at the hour of worship? Here in California, which we advertise as the playground of the world we wonder sometimes if we should not make our advertisement read, "the playground of the church." A few weeks ago, someone made the statement that for both Catholic and Protestant churches, less than fifty percent of the actual members of the various church bodies attend church on any one Sunday. Another has made it actually less than a third. Such a figure is enough to make the angels weep. Here is failure on a colossal scale. Actually, no one can put the Church of Jesus Christ out of commission but her lazy indifferent members. How many preachers today, are tempted, upon entering their pulpits,

and looking over the company assembled for worship, to ask, "Where are the nine?" Paul warned of the day of empty churches when he suggests in Hebrews 10:25 "Not forsaking the assembling of ourselves together, as the manner of some is . . . and so much the more as ye see the day approaching."

*Applied to the Prayer Meetings*

In the early days of Church history, when the company of believers was small and despised, they were absolutely dependent upon God, and the manifestation of His divine power in their behalf. The prayer meeting was their main service. Whatever there was of preaching to the saints and praising God grew out of a meeting for prayer. What a power house every place of prayer became! We read, "And the place was shaken, wherein they were assembled, and with great power gave the disciples witness." But something is happening to our prayer meetings. Just plain church pews and other articles of furniture can't pray. It takes people, and saved people, too, to run a successful prayer meeting. Jesus asks, "Were not all saved that joined the fellowship of this church? Well where are the nine?" Of all the alibis and excuses that are given. And what is an excuse anyway? My friend, Dr. Vance Havner says, "an excuse is the skin of a reason stuffed with a lie." Well I can't say as to that, but I would like to know where the nine are?

*Applied to Service*

Again this question is a mighty pertinent one applied to the field of service. We are giving a great deal of attention these days to the registration of our young men for military service. If after six months in the service, Uncle Sam can't make a better accounting of the whereabouts of his men than the average church can of its members, we're whipped from the start and we have whipped ourselves. Who are the folks in every church that may be depended upon for some definite kind of service for Christ? Their names are "FEW." What would happen, do you suppose, if every member of the church counted one for "something?" One verse of that grand old militant church song, "Onward, Christian Soldiers," reads—"Like a mighty army, moves the church of God; Brothers we are treading where the saints have trod." But when we have this mighty army pass in review, we frequently discover that "nine" regiments are missing.

"Where are the nine?" I like the kind of a Christian who will be able to report that he really "saw action" at the front. The mountain climbing, beach swarming, gas burning, sight seeing, slackers of the Church are going to be "powerfully" unpopular in Heaven. I don't want to wear any scars on my back, for eternity. I want to buck up and face the enemy and fight the battle for Christ, and thus "give glory to God." He deserves it!

### *The Nine Financially?*

The acid test of a man's interest hinges on this point: "Where does his money go?" Tell me that and I have the measure of your man. No truth that Jesus uttered is more apparent than this, "Where your treasure is, there will your heart be also." Luke 12:34. The reverse is just as true, "Where your heart is, there will your treasure be also." Thousands are as poor as "Job's turkey" when it comes to giving financial backing to the Church or some Christian project, who are as rich as Croesus, the wealthy King of Lydia, when it comes to buying a car, a suit of clothes, a new dress, throwing a big party, or a hundred other things which they really want to do. Somehow folks have the money or get the money for the purpose that is dear to their hearts. A great many churches today would absolutely sink financially were it not for a few precious souls who love the Lord and His cause to the extent that they are willing to make any kind of a sacrifice for Him. God is expecting that the whole company of believers give Him glory by bringing their tithes and offerings for the support of the gospel. But where are the nine? They spend their dollars for trifles and give their nickels to God. And their puny souls flinch when they hear the clink of their nickel as it joins the scores of other small coins on the collection plate. God is insulted by such hypocrisy.

The blessed old gospel that sets men free from the misery of their own sins, saves their souls from an eternity of despair and gives them eternal fellowship with our loving Heavenly Father and inheritance among them that are sanctified, deserves the unbounded, full flow of our heart's love and sacrifice and service.

Were the whole realm of nature mine  
That were a present, far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."

## **AN URGENT CALL TO PRAYER**

Word has just come that Mr. Ross has been stricken with a peculiar type of rheumatism and has been removed from the Iucaby station six hundred miles away to Manaos for hospitalization. It is an affliction which tightens every muscle of the body so that he can neither lie down nor sit up, but is pulled into a crouched position with intense pain from head to foot. Let all prayer warriors lay hold mightily upon the Lord in his behalf.

## **MESSAGE TO ISRAEL**

*Broadcast by*  
**Rev. Coulson Shepherd**

This past week has certainly been an epoch-making one. January 20th, 1941 will go down as an important date in history books that will be studied by generations to come. We had a precedent-breaking inauguration in Washington, an important meeting in France, and the secret meeting of the world trouble makers No. 1 and No. 2 somewhere in Europe. We have learned that Mussolini was in perfect agreement with all of Hitler's suggestions. We expected that: any of us would be in perfect agreement with the firemen fighting a bad fire in our own home! These two men paid the highest tribute to the R. A. F. that has yet been paid. Their bombproof, armored, specially built, private railroad cars moved about in practically every direction to elude those daring men of the Royal Air Force.

Perhaps these men of destiny mapped out plans to carry out what military experts have been expecting. By the middle of April they expect the Nazis to launch the most terrible air attack of all time on England, with a view to destroy the R. A. F., and will follow it with a direct assault on the Island. If the assault fails the world will go forward. If it succeeds, the world will slip backward into a black-out quagmire of horror from which escape during our lifetime will be impossible.

"England Invaded" might be the electrifying news shouted into every microphone, and cause us in our homes, or driving our automobiles,

or walking along the streets to grow cold and break out in perspiration. If the invasion is successful, and remember Hitler must attempt it to save his face—if the inevitable invasion is successful, the fifth column traitors in the United States will start openly putting into practice, plans and schemes now being worked out secretly.

We need to put our trust and confidence, not in princes or politicians, but in "the Rock that is higher than I", even the Rock of our Salvation, the Saviour-Messiah.

Who will suffer first and foremost if these possibilities, which are far from being remote, take place? We all know that the Jewish people and all who befriend them now and then will be the worst sufferers.

I have been asked why, when I translate your "Hear, O Israel", I call your Lord God a United One. Very frankly, let me say, I do this because your Scriptures teach that your God is a triune God. This is the very warp and woof of the writings of Moses and the prophets.

Of course if you are going solely by the writings of Jewish scholars who compiled your articles of faith, readings and prayers in your liturgy, all written by man, you will never accept the teaching that God is a triune God. But if you will follow me carefully this morning as we look at the Word of God together, unless you deliberately close your mind to this truth, you are bound to see with me that your God is a "United One". If we had time this morning we could go through your whole Scriptures from Genesis through Chronicles and examine the word, "one", every time it is used. This would prove that when the Scriptures speak of God as being One, it means He is a United One. We will only have time to look at a few in the first book of the Torah, Genesis, Bereshith, the book of beginnings.

We are going to examine two Hebrew words translated "One". The words are "Yochid" and "Achod".

In Genesis 22:2 God said to your father Abraham:

"Take now thy son, thy ONLY ONE, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

Notice carefully what God said, "Take now thy son, thy YOCHID,

thy "ONLY ONE". Surely it is clear that this world "yochid" is singular. It means an "only one", an "absolute one".

Now look at the other word translated one, "Achod". In Genesis 1:5 the word is used:

"And God called the light day, and the darkness He called night. And the evening and the morning were the first day."

The literal rendering of that last sentence is, "and-it-was evening and-it-was morning a-day ACHOD (one)". Note the word, "Achod", is used here because there are two separate things, evening and morning, making the one day. It is Achod, a united one.

I am turning now to Genesis 2:22:

"Therefore shall a man leave his father and his mother, and shall cleave to his wife: and they shall be one flesh."

"They" (plural) shall be flesh Achod (One). The word "Achod" is here used again because it is referring to two people, Adam and Eve, becoming ONE flesh. They became Achod, a united one.

This principle holds true all through your sacred Scriptures. Whenever God speaks of One and means it to be singular, or an absolute one, He uses the word, "Yochid", and when He speaks of a unit comprising more than one, He always uses the word, "Achod", a united one.

Now the question is, does God ever speak of Himself as One God, and if He does, what word does He use? "Yochid", singular for one, an absolute one? Or does He use the word, "Achod", plural for one, a United One?

Let us now turn to Deuteronomy 6:4, where we find your majestic "Hear, O Israel":

"Hear, O Israel: the Lord our God is one Lord."

What is that word translated "one"? Is it "Yochid" or is it "Achod"? If it is "Yochid" then God is an Absolute One, and there is no room or place for the teaching that He is a triune God. But if the word is "Achod" then all must agree that God is a Being composed of more than one personality. Listen to the Hebrew and determine for yourself:

"Shma, Isroail: Adonoi Eloa-inu Adonio ACHOD".

So you see my reason for trans-

lating your "Hear, O Israel" as I do is because God uses the word "Achod". God in effect, says, "I am Achod, a United One."

It should interest you to know that the most sacred Jewish book, the Zohar comments on Deuteronomy 6:4—"Hear, O Israel, Jehovah our God, Jehovah is One", saying:

"Why is there need of mentioning the name of God three times in this verse? Because the first Jehovah is the Father above. The second is the stem of Jesse, the Messiah who is to come from the family of Jesse through David. And the third one is the way which is below (Meaning the Holy Spirit who shows us the way) and these three are one."

The New Testament starts out with these words,

"The book of the generation (or family) of Jesus Christ, the Son of David, the Son of Abraham." Matthew 1:1.

Jesus was born, you see in the right family: He was the stem of Jesse through David: He was the Root and Offspring of David. He was born where the Jewish Scriptures said He would be born, in Bethlehem (Micah 5:2, Matthew 2:1). He was born of the virgin according to your prophet Isaiah (Isaiah 7:14, Matthew 1:18-25). He lived and acted as your Scriptures said Messiah would live and act, and finally He died for sin on the altar of sacrifice and rose again according to the Prophecies of Isaiah 53, Psalm 22 and all others relating to the Messiah.

When Jeshua, the second Person of the Triune God, was on earth He quoted your awe-inspiring, "Hear, O Israel". Let me read the account that occasioned this:

"And one of the scribes came, and having heard them (i. e., the Sadducees and the Lord) reasoning together, and perceiving that He had answered them well, asked Him, 'which is the first commandment of all?'"

And Jesus answered him, 'the first of all the commandments is, Hear, O Israel, the Lord our God is one Lord:

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.' Mark 12:28-31.

So you see Jeshua was born, lived and died as your prophets foretold, and He believed every word of your sacred Scriptures, including your grand, "Hear, O Israel". Furthermore, He claimed to be included in that phrase, "The Lord our God is Achod (a united One) for He said,

"If ye believe not that 'I AM', ye shall die in your sins."—John 8:24.

"He that believeth on Me hath everlasting life."—John 6:47.

If you will just behold Him as the Second Person of the Godhead, and believe with Isaiah that He was wounded for your transgressions, that He died on God's Altar of Sacrifice for your sins so that you need not die in your sins, you will be eternally saved.

"Neither is there Salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

It was—

"God in Christ, reconciling mankind unto Himself, not imputing their trespasses unto them."—II Corinthians 5:19.

Believe these things in your heart and you are eternally saved: believe them not, and you are eternally lost. God help each one of us to believe!

(News Items given in Broadcast, but not included in this mimeographed copy of the Message.)

## NEW CHURCH ENTERS FELLOWSHIP

Rev. Robert M. Arthur advised us under date of January 9th, that the church in Ames, Iowa, which had been an unorganized independent group called the Ames Bible Church, has reorganized as the Campus Baptist Church of Ames, Ia. They not only organized as an independent Baptist Church, but immediately declared themselves in full fellowship with the General Association of Regular Baptist Churches. Pastor Arthur is one of our ablest young men in the State of Iowa, and we bespeak for him and his new formed Baptist Church the blessing of God in days to come.



**MRS. JAY J. PEASE—ABSENT FROM THE BODY, PRESENT WITH THE LORD**

Mrs. Jay J. Pease, wife of the Rev. Jay J. Pease, pastor of the Loomis Park Baptist Church, Jackson, Mich., passed away at 5 a. m. January 26, 1941, the day being her 46th birthday.

She had recovered from an attack of the flu when meningitis set it, taking her life in just a little over 48 hours. Her death came as a sudden shock to Brother Pease, her two children at home, Jay, Jr., 15 years, and Mae 13 years, and to her married daughter and husband, the Rev. and Mrs. Joseph M. Stowell of Ithaca, N. Y.

Margaret Spyke Pease was born near Grand Rapids, Mich. and as a young woman went to work in that city. She soon was invited to the City Mission where Mel Trotter ministered so many years. It was here that she accepted Christ and first met Jay J. Pease, then a student at the Moody Bible Institute of Chicago. Later they were married and she went with him to labor in his first pastorate in a Western Wisconsin Baptist Church.

Then followed years of evangelistic work in the Middle West during which she accompanied her husband aiding in the work, and standing by him as a real helper in a number of pastorates in Michigan. She has been his co-worker at the Loomis Park Baptist Church during the twelve years of ministry there. During the difficult and trying days of severing relationships with the convention and standing true, and apart from apostasy she has been her husband's constant encouragement and comfort.

Mrs. Pease was a real soul winner. Many were at the funeral who had come to Christ through her personal work. She was the mother of many a soul. Her words of pleading still linger to bring decision in some hearts. Truly, she being dead yet speaketh.

About fourteen hundred people attended the funeral which was held in the Loomis Park Baptist Tabernacle. Rich and poor alike came to do honor to her memory. A number of pastors from Jackson and from about the state had part in the service.

# PASTORAL THEOLOGY

By DR. EARLE GRIFFITH

## Chapter 3—The Pastor's Mental Menu

"We are physically what we eat." We are mentally what we read. Life knows no more formative factor than the printed page. More and greater issues are settled in printing plants than are settled in munition plants. It is doubtful if God ever placed anyone in the pastorate who was naturally indisposed to read.

We inquired sometime ago of a Christian woman as to why her pastor terminated his relationship after eighteen months? The reply was, "he had preached himself out, he had exhausted his preaching reserve." A careful and consistent reader could hardly do that.

Two pictures of Mr. Spurgeon that we have often seen linger. The one presenting the great Londoner in his own pulpit facing thousands—the other, Mr. Spurgeon alone among his books.

We have a Bible thesis for this chapter. The inspired counsel of an old and well-seasoned preacher to a young pastor was, "Till I come give attendance to reading." Our Lord's cryptic word to his critics was, "Have ye not read?" He swung Himself into His public ministry in Nazareth by reading from Isaiah.

### Acquire a Selective Sense

If reading is thought-food every reader must exercise a strong selective sense. It is not true that anybody ever rises to such spiritual heights as to be able to read anything and everything confident of being uninjured. There comes back to memory the actual case of a man who was utterly indiscriminate in his choice of secular and religious reading material. He took the view that even detective stories are allowable since they have a certain nerve tonic value, but that very spirit of carelessness carried that one on to an eclipse in ministry and life from which he never recovered. One should employ the same sensitiveness about what he reads that he does concerning what he eats or drinks. The pen of the writer may be at once powerful and poisonous.

### Cover a Wide Range

At the same time the minister's reading should cover an extended range. We differ with those who would deny the pastor a glance at the Dailies. Proof of our doctrine of

the total depravity of man is more accurately mirrored in the daily paper than anywhere outside the Bible. There are secular journals not out of place in the parsonage or the Pastor's study.

The very composition of the Bible implies that every servant of God should be something of a historian. Take from the Bible the historical portions with their needful, pertinent lessons, warnings and reassurances and you would all but emasculate the Bible. In fact, many who are posing as great authorities on what will happen tomorrow, would be looked upon with greater regard if they were authorities on what happened yesterday. If we were more historical we should be less hysterical. One of the miracles of a book is that it brings us into speaking distance and seeing distance with lands long buried, cities of teeming thousands now long silent.

As corollary to what has just been spoken a pastor should find fascination in the biography of the great now living and the celebrated now dead. History revolves around personalities. Somebody remarked "the biography of Gladstone was for twenty-five years the history of the British Empire." Abraham Lincoln has come to be a symbol of America in her sixties. People are interested in people. The preacher must know men as well as things. What a wealth of biography lies right out on the surface in the Christian revelation. The Bible is not a collection of adages, it is more a procession of men, with the Christ standing always preeminent. There comes back to mind an instance when a mere bit of biography proved a ready deliverance from embarrassment.

Your writer is still sufficiently old-fashioned to believe that classical literature makes a contribution to the minister's culture and to all others as well. There will be a color and fragrance in the preaching of that one who has thought great men's thoughts after them that no one can have who restricts his reading diet to the purely factual and practical. The writings of the masters will spare us the calamity of becoming dullards. The Pastor's life, and sermons need flavor and seasoning. Many sermons have no juice and no glow. The remedy for this

is spiritual depth enhanced by companionship with the books of the illustrious. Paul read the prophets and the poets.

It is hardly necessary to say that a pastor should be a common consultant in his reading practice of standard works dealing with his field. One must guard against becoming a reading dawdler. With tons of reading material fairly surging from the presses there is a strong temptation towards superficial reading. Sometime ago a pastor remarked in our hearing that he read about fifteen gospel tracts daily. Gospel tracts are not commonly designed with the pastor's need in mind. They are appropriate spiritual weapons for him to use—they are not his nourishment. A tract to a real preacher would be like a wafer to a pugilist.

No one of us should ever permit his conceit to grow to the point where he cannot read contemporaneous writings. There is light, help and blessing in abundance in well edited Christian journals. Daniel according to his own testimony read the writings of Jeremiah. Simon Peter was acquainted with the writings of this fellow apostle, Paul. God has His tried and trusted servants now, what they say and what they do should be known to us. What we say and do should be known to them.

As a needful safeguard every pastor should be preeminently a man of one BOOK. Charles Spurgeon picked up the Bible one day. Upon examination he found that a worm had gone to work on that Book, had bored its way all the way through from Genesis to Revelation. He held the Book between himself and the sunlight so that the light shone straight through; he was heard to breathe a prayer, "Lord make me a bookworm like that, then I shall not be an earthworm." If a pastor-preacher is less than an authority in many branches of learning the fair and considerate will readily forgive. If he is less than an authority on what the Bible teaches he is a prophet to no one. Negligence in any direction carries its own penalty but neglect of systematic, regular, general as well as careful study of the scriptures on the part of a preacher is fatal. "Meditate upon these things."

It is germane to this subject to say that a preacher who wants to be his maximum for Christ will do well to listen in on every radio program for which he has time, that illuminates the mind and elevates the heart. One evening when the spirit was at

a very low ebb your writer listened to a broadcast from Chicago, one sentence in that broadcast served to reelectrify his whole being. It is true that the radio lanes are fairly cluttered with truck-loads of rubbish, at the same time, there is now at our command an amazing amount of clear, positive Bible testimony coming to us from radio stations—both pastor and people need it. Radio and reading are kindred agencies of good and evil. Feed on the best.

As the gun to the hunter; as the tools to the craftsman; as the laboratory to the scientist; as the kitchen to the cook; as the plow to the plowman; so the book to the pastor.

## *The Controversy Over the Schools*

*(Continued from page 5)*

Dean established Western Baptist Theological Seminary at Portland, Oregon; and in California, Los Angeles Baptist Theological Seminary was organized to offset the influence of Berkeley Divinity School. Though the Board of Education of the Northern Baptist Convention was inclined to frown at any multiplication of seminaries, the Fundamentalists, by raising up these schools to represent their own theological conception and train their own ministers, were nevertheless paving the way for a cessation of the strife over the schools. All they needed now (1927) was a good, strong liberal arts college for their young people other than ministerial students.

For some time Des Moines University (Des Moines, Iowa) had been the object of Fundamental attack. In 1927, Secretary Padelford of the Board of Education reported to the Northern Baptist Convention, meeting in Chicago, that Des Moines University was bankrupt and title to the property was being transferred to the Baptist Bible Union, which had agreed to assume all of the school's liabilities (totaling some \$300,000). Upon acquiring control of the school, the Bible Unionists undertook to purge the faculty in order to ensure that modernism and evolution would not be taught. Resignations were received from some twenty members of the faculty who found themselves unable to subscribe to the Bible Union creed. When, at length, the vacant posts were filled with "sound" men and Harry C. Wayman, former president of William Jewell College and an avowed Fundamentalist, was in-

stalled as president, the Bible Union felt that the foundations had been solidly laid for what they hoped would be a great Fundamentalist university attracting students from coast to coast.

The scene of battle next shifted to Minnesota. Carleton College (Northfield Minnesota), though under Congregational control, had for a number of years been cooperating with the Minnesota Baptist Convention by selecting certain Baptists as members of its Board of Trustees. In 1926 Dr. W. B. Riley of Minneapolis asked the State Convention assembled at Rochester to sever all affiliations with Carleton because of alleged false teaching that he had found evidenced in students' notes. But it was only after a two years' fight and by a rather close vote of 172 to 135 that the Minnesota Fundamentalists were able to expel Carleton from the Baptist fellowship.

In Ohio, in 1928, things arrived at and passed the breaking-point. A group of Baptist Bible Union pastors submitted their complaints to the officials of the Ohio Baptist Convention, with the understanding that the Convention would reply to the charges and indicate what would be done to remove cause for complaint. The Fundamentalists' grievances were varied and touched upon phases of the denominational life that are not now pertinent to this discussion, but more attention was paid to the schools than to any other sources of complaint. They charged that conditions in the two Ohio schools, Rio Grande College and Denison University (Granville) were typical of conditions prevailing throughout the Northern Convention. It was asserted that Rio Grande and Denison were using "evolutionary" and "modernistic" text-books and that the trustees were refusing to cooperate in removing these offensive books. The texts were named and the objectionable passages cited. The State Convention officials, in answer, expressed confidence in the trustees of the two schools and urged the Bible Unionists to follow the "proper procedure" of going to the heads of the schools directly with their complaints. The Bible Unionists replied that their attempts along this line had been met with silence at Denison and the "none-of-your-business" attitude at Rio Grande. So there the matter stood. The aftermath was that a number of these pastors withdrew from the Northern and Ohio Baptist

Conventions, and at a meeting in the Central Baptist Church of Columbus organized what is now known as the Ohio Association of Independent Baptist Churches, one of the first of a number of state associations of secessionist churches.

Meanwhile things had not been progressing so well at the Bible Union School, Des Moines University. Sincerely desiring to preserve the University as a pure and undefiled model of Fundamentalism, the directors of the institution maintained a careful check on what was being taught in the classrooms—the students declared that spies were employed for that purpose. This strict supervision resulted, naturally, in mistrust, misunderstanding, and finally a breach between the faculty and the trustees. The upshot of it all was truly sensational. On May 12 and 13, 1929, newspaper headlines announced the rioting of the students after the preemptory dismissal by the Board of Trustees of the entire administrative staff and faculty of the school. By court order the school was continued in operation till June; subsequently it went into the hands of a receiver. It has not been revived, and Baptist Fundamentalists have not since had a college of their own.

Thus the Des Moines experiment in Fundamentalism became a boomerang to the serious damaging of the Fundamentalist cause. *The Christian Century*, undenominational religious weekly, took particular pains to point out to Baptists that a "narrow" theology in control of a school could only result in the wrecking of that school. This Des Moines "fiasco" became the occasion, though not the basic reason, for the gradual break-up of the Baptist Bible Union.

The doctrinal storm struck Indiana with particular force in 1934. Dr. R. T. Ketcham, pastor of the Central Baptist Church of Gary, had become convinced, through correspondence with Franklin College (Franklin, Indiana), that the Dean of that Baptist school, Dr. P. L. Powell, was denying certain basic Baptist beliefs. Because of this and other "evidences of Modernism" in the Indiana and Northern Baptist Conventions, the Gary Church withdrew and assumed an independent position in February, 1935. Meanwhile a committee of the State Convention had been inquiring into conditions at Franklin. Reporting in 1935, the committee, while asserting that much of the criticism was unfounded, yet urged that steps be

taken to make Franklin "distinctively Baptist". But some of the Indiana churches had lost all hope of recovering the Conventions for orthodoxy. These, together with the Gary Church, united in a state fellowship, known as the Indiana Association of Missionary Baptist Churches.

Since 1934 it has seemed that the pace of the withdrawal movement has remarkably quickened. This may be associated with the reaction against another phase of the activity of the Northern Baptist Convention (see Chapter Six), but in nearly every case of withdrawal considered during the course of this investigation a good deal of stress has been laid on the continued teaching of "Modernism" in Baptist schools.

For several years the Fundamentalists who continued their affiliation with the Northern Baptist Convention—and they were a majority of the Fundamentalists—had been, as a whole, much quieter about the schools than formerly. As has already been pointed out, they had their own seminaries, which had become well established. Moreover, in 1923 they had won the right to designate that their contributions through the Unified Budget be used to support only the schools (and other denominational agencies) of which they approved. That was concession enough to persuade many of the conservatives to lay down their arms and sign a truce; and as one by one, down through the following years, the irreconcilables left their ranks to join the Bible Union or, later, the Regular Baptist associations, the co-operating Fundamentalists were largely left without that aggressive leadership that had neither given nor asked quarter of the schools. But more responsible than anything else for the tendency of the strife over the schools to diminish was the attitude adopted by the professors who were under fire. One can't keep up an argument with a man if he doesn't argue back—at least within one's hearing. Dr. Shailer Mathews, former Dean of Chicago Divinity School, writes in his autobiography that he

"advised the representatives of other schools to withdraw from any active participation in controversy and give attention to matters with which they were immediately concerned leaving the Convention free to adjust matters within itself. I practiced what I advised lest the criticism directed against my views should intensify the con-

troversial spirit within the denomination itself."

(EDITOR'S NOTE: This statement from Dr. Shailer Mathews as to why he remained silent during the controversy over the schools is intensely interesting. He says that he kept still and said nothing because, had he spoken, the criticism which would have been directed against his views would only intensify the controversy. We ask in all sincerity if this is an honest position to take. Dr. Mathews knew that his views were so far away from those held by old-fashioned Baptists, that if he said anything about them the controversy would only rage the more. Therefore, the policy is, and mark you, the policy he advised for all the school men, is to remain silent so that nobody will know what you believe.)

Then, too, it must be remembered that the cardinal doctrine of Modernism is toleration, or better, soul-liberty; by which the liberals mean, as applied to the work of the Northern Baptist Convention, that men of differing theological views have as much right as they do to serve the Convention in positions of responsibility. Thus the Modernists have contributed millions of dollars to the Unified Budget without designation, though realizing that much of that money would go to the support of conservative instructors scattered through the Baptist schools.

But though there were all these factors making for harmony, Fundamentalists, when sufficiently aroused, could make a spirited stand for their rights. In 1934 the Commission of Fifteen, appointed at the Washington Convention of 1933 to consider the advisability of the reorganization of the work of the Convention, suggested that a denominational agency be allowed to receive designated gifts and to share in the undesignated monies contributed through the Unified Budget only so long as it had not yet attained 85% of its budget. It was argued that such a procedure would result in a fairer treatment of some phases of denominational work that had previously been much neglected. But this was clearly a blow at the very thing that had enabled the Fundamentalists to continue to cooperate with the Northern Convention. Therefore, with a good measure of unity, they strenuously opposed this recommendation of the Commission; and at the Rochester (New York) Convention of 1934 they were successful in retaining their privileges.

As a final word about the "conven-

tion" Fundamentalists it may be mentioned as significant that whereas in the early 1920's the cooperating Fundamentalists were bent on "redeeming" the schools that were "denying the faith", they now (if Drs. E. V. Pierce and W. B. Riley are to be regarded as typical) seem to consider these schools as lost forever.

The seminaries established by the "convention" Fundamentalists, Northern and Eastern Baptist Seminaries, are also supported by the Northern Baptist Convention. This has seemed an ominous fact to many independent Baptists. In a recent (April, 1940) interview, Dr. Ketcham, editor of *The Baptist Bulletin*, organ of the General Association of Regular Baptist Churches (North), characterized President Gordon Palmer's (Eastern Baptist Seminary) new book, *What's Right With The World*, as being "postmillennial from start to finish". This he attributed to the "leavening influence" that he felt was the inevitable result of dependence on the "modernistic" Northern Baptist Convention.

It will naturally be asked: have the independent Baptists established any schools? In 1932 a number of conservative pastors of the Johnson City (New York) vicinity organized in that city the Baptist Bible Seminary. This seminary has been patronized largely by independent Baptists, from several states. It is the only seminary on the approved list of the above-mentioned General Association. The faculty now numbers seventeen, and there are some one hundred-ninety students in day classes and fifty in evening classes. The Board of Directors must sign each year the seminary's twelve point declaration of faith.

For the training of lay Christian workers, independent Baptists have organized (usually in cooperation with Fundamentalists of other denominations) a number of Bible schools to serve conservative Baptists in the cities where they are strong, the youngest of these being the Baptist Bible Institute of Buffalo, New York (1939).

**EDITOR'S NOTE:** *And still more recently the Baptist Bible Institute of Grand Rapids, Michigan, (1941).*

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Perhaps before leaving this discussion of the conflict over the schools, an attempt should be made to answer two questions that were suggested at the beginning of this chapter as being basic.

Was there a "New Theology" being taught, not necessarily in all Baptist schools but in any Baptist school? For the answer we need go no further than to Dr. Shailer Mathews, recently retired from the deanship of Chicago Divinity School. He writes:

"Our [i. e., the Divinity School's] former students are now teaching in more than a hundred theological seminaries and religious departments of colleges. They are serving as pastors in hundreds of churches and extending Christian influence to intellectual and social life. . . . It is probably correct to say that generally they represent a realistic view of religion and I like to think that our emphasis upon a scientific approach to contemporary individual and social needs has helped forward a morally vital rather than a merely doctrinal conception of Christianity. . . . Our students would generally be regarded as sympathizers with the more liberal and progressive school of theological thought. . . ."

Should the "New Theology" be taught in Baptist schools? And again the answer comes from a source that certainly cannot be held to be partial to the Fundamentalists. *The New York Times* thus commented editorially on the dismissal of Dr. A. W. Slaten from William Jewell College (a Missouri school jointly maintained by the Northern and Southern Conventions) in 1922 when it was found that his doctrinal views were not in harmony with those of the school:

" . . . He has, of course, the best of rights—it is even his duty—to tell the truth as he sees it to all who care to hear him. But he is also under obligation to accept, as cheerfully as he can, the consequences that follow the telling while he occupies a chair at a denominational college founded expressly for the perpetuation and promulgation of certain beliefs which no longer are his—the verity of which he explicitly denies.

It is all very well for him to talk about 'academic freedom,' but really that is not involved in his disagreement with the trustees of the college. They are not trying to silence him; they simply say that he must do his teaching somewhere else than in a place where his ideas give great and justified offense."

## PRAY FOR JEWISH GIRLS IN ST. LOUIS

1030 Hamilton Ave.  
St. Louis Mo.  
Jan. 7, 1941.

Dear Friends in Christ:

As I think back over the past year I am constrained to say with the prophet Jeremiah, "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning; great is Thy faithfulness." Jer. 3:23. It was a year ago that Mr. Siegelman was baptized and Mrs. Siegelman gave her testimony of faith in Christ. Now, although they are not attending church services because of the opposition of their families, they are reading the Bible and the Holy Spirit is revealing the things of Christ to them. Mr. Siegelman is witnessing for Christ and says he is longing for Christian fellowship. We know the victory belongs to God who is able to give the courage to stand against all opposition. Keep on praying. Since last June when I learned to drive the "Chevie" the Lord made it possible for me to have, I have driven over five thousand miles in the mission work, almost all of it, doing visitation among God's covenant people, Israel, here in the city. Mildred and I have made many calls that we could not have made without the car. This has added a lot to my expenses, but every need has been met at it came. I thank God daily for those who are concerned that the Jews hear the truth of God's word, and by their prayers and gifts make it possible for us to give our time to this work. Unless you have talked to Jews about their need of salvation you can have no idea of all the foolish stories they have been taught, and believe, are in the Bible. They must hear the true Gospel or they can never be saved, for faith comes by hearing and hearing by the word of God. Pray that we may have the boldness we need and at the same time the wisdom to so present our Saviour that they will be attracted to Him.

Since opening the mission in October 1939 we have tried to get Jewish girls to come to Bible classes, but without success, until about six weeks ago when three Jewish girls began to come. For three weeks we had the joy of teaching them, with five Gentile girls, two of them Catholic, then two of the Jewish girls who go to Hebrew school, were told by the Rabbi that if they continued

coming to the mission they couldn't go to the synagogue to the Hebrew School. The parents of these girls are like the parents of the man whose eyes Jesus opened, they don't want to be cast out of the synagogue, so they stopped the girls from coming to the mission. This makes our hearts ache, as the things the Rabbi teaches the children are so often a direct contradiction to the Bible. We had a Christmas party for the girls at the Anderson's home; as I was taking them home after the party they started singing "Jingle Bells". The Jewish girl said, "Let's sing Silent Night, I like it better." They sang it and then the gospel choruses

they have learned at the mission all the way home, I long to see them accept Christ as Saviour and Lord. Pray with us that other Jewish girls will come to the classes.

Our prayer days with the churches are proving to be power days, we have had several prayers answered. A young Jew who has saved but putting off baptism has been baptized into the fellowship of a Baptist church. An older Jewish man who told us three years ago that he had accepted Christ as his Saviour, and with his daughter, joined a Methodist church, when he lost business because of the opposition of his Jewish friends (?), he denied his

faith, he told us a few weeks ago that he has never been so miserable in all his life as since he said he believed in Jesus. We explained that the reason is, he is fighting against God. His daughter was begging to be allowed to be immersed in the Baptist church, and he said he would never give his consent. When asked why he wouldn't consent to her being immersed when he did not object to her being sprinkled he said he knew all the time there was nothing to sprinkling. She has been baptized since we talked to him. Praise God, He is always the victor.

Yours in His Service,

Mary Dowding.

## THE CAPITAL PARADE IN THE LIGHT OF BIBLE PROPHECY

By DAN GILBERT

*Director, Christian Press Bureau, Washington, D. C.*

The President has now clarified the course to which he has committed the nation. America is committed to participation in the attempt to create a "new world order"—after the war is over. This does not necessarily mean that the United States will take part in the war itself, if by "taking part in the war", we mean the sending of an expeditionary force abroad. This may not be necessary, if Britain wins. It may not be possible, if Britain loses. How could an army be landed, with tanks and fighting equipment on the soil of continental Europe?

But assuming a British victory, in the end, with or without the help of our army, our active participation in the "peace treaty" is promised by the President. Indeed, he looks beyond the peace treaty to a new world order in which America, presumably, and the President personally, will have the role of leadership. It is significant that the President has made promises of an utopian new world order which far eclipse, both in detail and scope, any commitments made by any responsible member of the British government.

In fact, Mr. Churchill has been strangely silent regarding Britain's "war aims". He has given no satisfactory answer to the natural question: after the war—what? Only fanciful romanticists and theorists, such as H. G. Wells, who have no influence in governmental circles, have ventured to state what the British propose to do, once the war is won. Formulating the "new world order"

seems to be the favorite pastime of certain speculative "thinkers" both abroad and at home. Hitler, of course, has his plan for a "new world order" in readiness, should he win the war. And Stalin has a similar plan, should he be able to wrest the lion's share of the spoils of victory from his partner in plunder, Hitler. Mussolini, who once had plans for reconstructing the old Roman Empire, appears to be dealt out of the picture—temporarily at least. His one hope now is that Hitler will "rescue" him from total vanquishment. But the price of such a "rescue" would be the virtual enslavement of Italy to the chariot of Nazi ambition.

The theorists and romanticists of England and the United States have been flooding the book markets with lengthy volumes, setting forth plans and patterns for this new world state. Some of them go no further than a "United States of Europe"—under which all of Europe would function in some such union as the federal organization of American states.

Other of the "prophets" and "architects" of the future talk vaguely and loosely about a plan for "Federal Union" of the English-speaking nations. Under this scheme the war would be used as an "emergency" for merging the United States with England, Canada, and Australia. Thus, the U. S. A. would be out-voted 3 to 1 by the constituents of the British Empire. Our nation, in effect, would return to the status it had before 1776. We would be a

colony of Britain. Theoretically, of course, the Federal Union would consist of four states with equal rights and powers. The U. S. A. would be one of the republics functioning under the super-state, with its international capitol in London, presumably.

The more grandiose version of the Federal Union scheme contemplates the gradual admission of other "republics" into the great amalgamate of nations. Other countries would see the benefits of "Federal Union" and, one by one, they would apply for the right to join the union. Ultimately, so the dreamers anticipate, all nations of the world would be members of the super or world state.

The very idea of a world state is so fantastic that it seems strange that intelligent persons would seriously contemplate it, from a democratic standpoint. Obviously, it is easy to see how a world state could be founded on force and violence. All trends point toward its formulation on that basis. A world-state grounded on tyranny seems in the making. But with the nations divided as never before by class, race, and national hatreds, the idea of an international unity predicated on democracy and liberty—such a fantasy seems even less than a mirage.

War is a great destroyer. War is a great divider. Each war sows the seeds for the next war. War is the creator of dictatorship. In view of past experience, it is difficult to understand how this war can be ex-



pected to produce results other than the last war: dictatorship and more war.

The President was assistant secretary of the navy during the last war. He was vice-presidential candidate in 1920; and, as such, he toured the nation championing the cause of the League of Nations. He and the League cause were overwhelmingly repudiated by the people at the polls.

Woodrow Wilson was undoubtedly sincere in believing that the last war would—or could—accomplish two things: make the world safe for democracy and lay the foundation for a new world order in which the nations would live in brotherhood, peace, and justice. Although he classified himself as being a fundamentalist, and although he repudiated modernism, Woodrow Wilson was ignorant of Bible teaching in two important respects. First, he did not apply to international relations the Lord's teaching that men must reap what they sow, that figs are not harvested from thistles, that sweet water does not come forth from springs which are befouled at their source. Therefore, war can never lead to peace; war can never produce peace; war cannot make the world safe for peace, liberty, and democracy. War can only multiply hatred, violence, and dictatorship. In the second place, Woodrow Wilson was not a premillennialist. He did not understand the Scriptural teaching that there will be no peace until the Lord Jesus Christ returns. He did not understand that there can be no League of Nations upholding democracy, liberty, and peace. The only kind of League of Nations that will be established in this era is one based on tyranny and terrorism, functioning to enforce persecution and oppression, under the rule of Antichrist.

The scheme for a new world order set forth by President Roosevelt goes far beyond anything remotely contemplated by Woodrow Wilson. Wilson's plan was for a loose sort of league which would grant every nation the right to manage its own internal affairs as it saw fit, but which would require that every nation should respect the rights of all other nations. Wilson would have been content to manage the international affairs of nations according to a standard pattern of international justice. He never was so rash as to contemplate centralized management of the domestic policies of all nations.

Yet that is precisely what the

President proposed in his address to the new Congress. He said, "In the future days, which we seek to make secure, we look forward to a world founded upon four essential human freedoms.

"The first is freedom of speech and expression — everywhere in the world.

"The second is freedom of every person to worship God in his own way—everywhere in the world.

"The third is freedom from want — which, translated into world terms, means economic understandings which will secure to every nation a healthy peacetime life for its inhabitants — everywhere in the world.

"The fourth is freedom from fear —which, translated into world terms, means a world-wide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbor—anywhere in the world."

He went on to declare, "That is no vision of a distant millennium. *It is a definite basis for a kind of world attainable in our own time and generation.*"

Every Bible student knows that the President is speaking in direct contradiction to the Word of God. God's Word says emphatically that this "kind of world" is *not* attainable in our time and generation. The President is probably sincere in his ignorance of Bible teaching. But he is holding out a delusive hope to our people. Not all the billions of dollars that can be wrung from the American people, not all the millions of lives of American youth spent on a foreign battlefield—not anything we as a people can do can bring into realization that kind of world in our time and generation.

America was founded on the Bible. It is a tragedy that our nation cannot be guided by the Bible in her formulation of national and international policy.

We cannot build Utopia in our time and generation. Peace and happiness, liberty and an end to poverty and fear, will not come until the Lord Jesus returns. The people ought to know the truth.

The consistent Christian believes in standing for liberty in our own land. We should hold back the tides of evil as long as possible. We should resist the attack of the forces of totalitarianism. But we should not delude ourselves into believing that we can make the world safe for

utopia. We should defend our homes and Christian institutions as long as we have strength with which to defend them. But we should not waste our substance in foolish and unscriptural adventurings abroad.

As several senators said, "President Roosevelt is declaring war on the whole world." Most of the nations of the world deny freedom of speech and religious liberty to their peoples. His plan would require that we overturn every government on earth, except possibly two or three, and substitute the kind of government we think that all peoples on earth ought to have. We would be at war unceasingly, in Europe, in Asia, in South America, and on the high seas.

The President is an idealist and a humanitarian. But he is committing this nation to a course which goes contrary to Bible teaching. He is proceeding on assumptions that are denied by the Revelation of God. He is acting in the belief that, in our time and generation, democracy can be forcibly established around the globe. The fact, according to God's Word, is that, while the Lord is absent, the only thing which can or will be established around the globe is the dictatorship of Antichrist.

Christians do not look for a democratic new world order in their day and generation. They look for the coming of the Lord—knowing not what day and generation He shall come.

## ORDINATION

RICHARD L. ROBINSON

At the call of the Belfast Baptist Church, Belfast, N. Y., a council of messengers from seventeen Baptist Churches met on June 11th, 1940 to examine for ordination, Brother Richard L. Robinson. The Council expressed itself as perfectly satisfied with the candidate's statements and recommended that the church proceed with his ordination, which was done the same evening.

## CORRECTION

In the December issue of the Baptist Bulletin, there appeared a list of churches and pastors in fellowship with the Association. The First Baptist Church, Endicott, N. Y., was listed, Rev. Willis Hull, pastor. This is in error and should have read United Tabernacle Baptist Church, West Endicott, N. Y., Rev. Willis Hull, pastor. We are sorry for this error and happy to make this correction.

## FLASHES FROM FOREIGN FIELDS

### ROSS WRITES FROM HOSPITAL

January 28, 1941

A personal letter to YOU:

So many people tell me that they don't care so much for a circular letter; that a personal letter is so much better, that I thought I'd like to make this one "Personal." For we are living in troublesome times and we need to get our eyes off of the world and the chaos that reigns in this old dwelling place of ours, and get them firmly fixed on Him, who has all power in heaven and earth. For we can say, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." The glorious thing about that verse is that it is neither past nor future, but an eternally present victory—right now when I need it the most. So, I say with Isaiah, "Let the inhabitants of the ROCK sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare His praises in the islands." I know of no one who has more to shout and sing about than we, who are dwelling in the ROCK, for He has made us heirs, and joint-heirs with the Lord Jesus Christ. Our position in the ROCK is sure!

This is the portion of every one who has put his trust in the shed blood of the Lord Jesus Christ; but in this great vast republic of Brazil, there are thousands and thousands that as yet have never heard for the first time that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." They have never heard the promise of Jesus: "Verily, verily, I say unto you, He that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." They are still dead in trespasses and sins!

But our God is working in their behalf! Last year at Iucaby there were some fifty-five youngsters—boys and girls—studying the Living Word of God daily. And we know that "The Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and

intentions of the heart." His Word will not return unto Him void. The entrance of His Word giveth light. This year there are from one hundred to two hundred that want to come to Iucaby. This is on the Negro River, where the population is very sparse, which only goes to prove that the day of miracles is not past; that "Jesus is the same yesterday, today and forever." On this river, where it is impossible to reach the people because of their scattered condition, the Lord is sending them in to our place.

We are sorry to have to say that we cannot accept all those that want to come this year, because we have been unable thus far to get the boards to floor the upstairs of the school and dormitory. Several men have promised to go cut the boards and bring them to us; but they haven't done it and the boards in Manaos are very expensive when we consider the high freight rate that we will have to pay to get them to Iucaby. Another reason is that we haven't the workers to care for such a large group. We don't believe it is wise to have our boys and girls together in the same building, and we only have the one building. Now, I know that YOU have your problems and your hearts are often heavy; but we find that the more we pray for others, the lighter our own hearts become. So, will you (personally YOU) get under this load in prayer and let us rejoice as the Lord does the impossible.

I tried to write this letter last week, but didn't have what it takes. On Christmas day I went to bed with rheumatism, and haven't been able to walk since. We came to Manaos to the hospital, arriving here the 12th of this month, and since then the M. D. has been putting the needle to me every day, trying to get me ready to go back to Iucaby the 3rd of February; but at present it looks hopeless. The pain has been intense, but the suffering of the body has driven me closer to the Lord, so I am gaining. However, I am quite anxious about the school, for it should begin in February and we have postponed that until the month of March. Then, too, we had to leave Wayne Barber alone at Iucaby with all the work of the place.

My what a joy it was to once again get back up the river and to

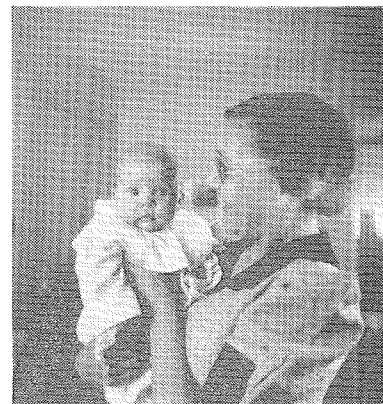
have fellowship with those who had heard the gospel for the first time when we carried it to them in 1937. Some of them had fallen into sin and were not living for the Lord, which always grieves a preacher's heart. But the sting is somewhat removed when you hear them on their knees once again pouring out their hearts to Him, who has promised: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

There are so many things I would like to tell you, but once again, "what it takes is getting away from me." I'm sure you will pray me out of the hospital and back to Iucaby, and to the work. Pray, too, that the Lord will provide so that we may be able to accept all those who want to learn of Him, whom to know is LIFE ETERNAL!

Yours because of CALVARY,  
W. A. Ross.

### TRIMBLES ANXIOUS TO RETURN

We have received several communications from Brother and Sister Trimble, who have been home on furlough since the middle of the summer. Every letter is like all other missionary letters, filled with an urge to get back to the field. Mr. Trimble's health is somewhat improved and, of course, both Mr. and Mrs. Trimble haven't got over the thrill of the arrival of little Grace Ann, who is now about fourteen weeks old. The accompanying picture of Grace Ann in the arms of her mother, will cause all of us to agree that she is really a thrill. The Trimbles hope to go back to the field some time this spring.



Mrs. Trimble and Grace Ann

## BRAUNS CARRY HEAVY BURDENS IN AFRICA

Our Dear Friends Across The  
Atlantic:

We realize more than ever the value of your friendships. We learned by silence that for six months mail deliveries to and from you have practically not existed. During the past half-year we have had a half-dozen letters! We were happily taken unawares three days ago when a native puffed up our hill with letters (all postmarked by States in August) from Croom, Garrett, Logsdon, Fick, Metzler, Mishawaka, Bulletins and Minutes. Branch and three F. News. How we did gobble up every word of writing and printing! Will not more of you write as you note the new address at above right corner? We believe mail service will be greatly improved as a direct result of our colony having thrown in her resources with the Free French and the Allies. This declaration came to our ears at 1:15 one early morning as a storm blew our way and I got up to close shutters after which I switched on the radio and heard that exact news we had prayed for! Yes, RADIO! And in our home near-by our refrigerator! Such modern missionaries! Each evening we get good reception from B. B. C. in London especially. We also hear Germany, Russia, Turkey and our choice local colonial news comes from Leopoldville, Capital of Belgian Congo, 1,200 miles South. We get the States only fairly well, but the past three nights at 9:30 (your 3:30 afternoon) we heard Christian Monitor Boston very clearly: Heard the scientists from the Mercury fact-hunting plane far up in the skies. Got weird music from Tokyo. We get sermons from England twice weekly. Our sincere thanks to our Pendleton St. Baptist Church and S. S. Friends in Greenville, S. C. for this radio gift.

You wonder why we have not said THANK YOU for your kind gifts sent to Mishawaka for us. As stated, we have had no mail from them or you so we may have spent *your* money without knowing who sent it to Mishawaka. Trust us to be appreciative until records get through. Then we shall write you. With no exchange (even by banks) on any money and with no money order service, you wonder how we spend your money! Headquarters have made satisfactory arrangements through which we get fullest possible

value in francs at Bangui. What we now spend for carrying on the work and for food and other supplies is spent on the assumption that you folks who have been providing are continuing; i. e., that you have not stopped because you "have not heard that the Brauns are actually getting it." We are doing our best to carry on as usual especially since we seem to have more confidence in the near future than we had a few months ago when we knew nothing of our 'morrow's whereabouts.

Testaments, Gospels and other printed matter are again coming through from England and there is a real hunger in many sections for the Word of Life. Church and class work go on regularly. Sick and halt call for aid and several or more repair jobs always await nimble fingers or best efforts without nimble ones. Lillian makes my trousers and I sole shoes! The home and surroundings yet take some time, but near completion. Our walls have just been claysomined which means kalsomined with clay we mined. One room is light pink, one white and two a light cream. The results from one part red dirt carried on head from 25 miles east; three parts burned oyster shell from 40 miles S. E. and one part salt from far up the Tchad (Chad in English). Equal parts of water make the liquid. The salt makes the finish rub-off proof but causes tears in the "hearts" of the workmen as they watch ME waste the salt as I add it to the mixture. Notice I said they watch me else the finish would certainly rub off! The cream color results from use of a yellow clay. The white is same mixture of burned shell, salt and water without coloring clay. This shell is really an unslacked lime which dries a beautiful spotless white.

Anyone can make an unblackened board, but what about making a board black for use as a blackboard? We send a boy to the woods. He crushes leaves and rubs them on the boards—nothing else. We still use one made four years ago. We actually use leaves as sandpaper. They grow on our own property and may be had in any grade from 000 to 12! All according to the age of leaves. I tried to solder, then to cement, then to wood-plug a leaky drum for water storage, but I thrice failed so discarded the can. Upon return from furlough I saw the container in faithful service by our gardener. In answer to my question he replied "with a little sap from the woods."

We now use such sap also! Last week I saw an odd looking gourd affair with black thread strings. I picked this new-to-me instrument from the ground and to my full surprise I distinctly thumbed "The Old Time Religion". A near-by eight or ten year old lad told me that his little brother made himself a toy.

Four of us in pairs recently made two-day stops at four different villages at this end of the Bangui Road. We found the usual mixture of hunger for, and ridicule of the Gospel. Six men endeavored to shoot craps at the edge of one meeting. Another eastward trip showed an unusually evident interest in things eternal. At the outbreak of the war church attendance increased 100%, but has dropped far from that large increase. Like us, the native can not understand all this war business, yet he is vitally affected far more than he suspects. Our colonial coffee, beeswax, cotton and other products substantially aid the allies daily. Rations by the government provide us with most-needed necessities in sufficient quantities. During those days of uselessness of human knowledge and years of African experience alike—days when prayer alone availed, we know some of you were remembering us in exactly that available way. We thank you and Him who answered. Things should be more normal under the DeGaulle leadership. He last month made a speech in Bangui using the Biblical story of saving a city for a few. We hear him on radio now and then. We believe he believes in a square deal for all nations. A French Christian in Bangui told us that General DeGaulle is positively a "believer in Christ." We trust so!

We promise our best in the work you trust us to do and assure you there is no charge in our thought of Him who purchased us at Calvary.

Yours for Africa,  
Ray and Lillian Braun.

## WAYNE BARBER FACING TERRIFIC RESPONSIBILITIES—PRAY FOR HIM

Due to the illness of Mr. Ross, which has necessitated his removal to a hospital at Manaos, it has fallen to the lot of Missionary Wayne Barber to carry on alone at the Iucaby Station. No doubt arrangements will soon be made to send some other missionaries to help him, but with Mrs. Warfield confined to

her bed and she and her husband attempting to make their way home to the States, and with Mr. and Mrs. Ross laid aside, it will be difficult to distribute the remaining workers so that the work does not suffer.

Mr. Barber had been attempting to establish a work at Sao Gabriel which is about thirty miles from the Iucaby Station. He has met with unprecedented Catholic opposition and is now carrying on alone at Iucaby, only thirty miles from Sao Gabriel. He needs to be surrounded by a mighty host of prayer warriors. In a personal letter to Mr. and Mrs. Moffat and in a personal letter to his parents, Wayne tells something of the situation. We quote his letter in full to the Moffats, and excerpts from his letter to his parents. Herewith the letter to the Moffats:—

"Dear Ones at home:

"I had been wondering what has been at the root of the feeling here in Sao Gabriel, for the people are not coming to the services. I knew that the priests were not in favor of my being here. The people are all afraid of them and dare not do anything contrary to their wills, so I felt led to go and talk to these priests. If it was a matter of saving my life I did not know what I was going to say—except for the comfort of these words in Mark 13:11—"take no thought beforehand what ye shall speak, neither do ye premeditate."

"Clapping my hands at the entrance of the priests house, I waited. In the doorway the padre himself appeared saying in a muffled voice (due to the good crop of whiskers and beard), "Quer alguma coisa, (do you want something)?" Informing him that I had come to visit and talk about the Lord he suspected me right away as I turned to the Word. He said, "the devil wrote that Bible and he is in hell now. It does not have the authorship of a council; and it has more errors than truth." With the Lord fulfilling His promise to "Open thy mouth wide, and I will fill it", I could not keep still after opening my mouth even though it was an unexpected reception."

"Another padre was coming to the door and at that the first walked away as mad as they are made. Right away the second one began to inquire if I were a Protestant. I tried to explain that that did not make any difference, but upon his continual persistence I had to own up to the fact. I began to think that the

frigid zone had swapped with the tropics. Speaking angrily he bore down on me. "You know that this is a mission, 'pode ir embora' or go away." With that he shut the door in my face. I wanted to talk about our Saviour but they would not listen to me. Thanks be unto Him for His grace "I know" as Paul says, but how about these poor Indians? After returning it was reported to me that the priests were warning all the people to keep away from the anti-Christ that was in town. It is not so far fetched as you read John 16:2—"whosoever killeth you will think that he doeth God service."

"The rest of the morning was spent talking to another Catholic that had studied for five years to be a priest. Living in a horrible life of sin, he refused to turn his life over to the Lord. Another man here makes his brags that he never drinks water, but drinks this Brazilian stupefier, "cachaca", made from fermented cane extractions. It is the strongest drink and is used at all of the "festas", and of course the padres get their big haul afterwards when the people come confessing their sins. 'The love of money is the root of all evil.' The padres or priests really encourage sin for the people have more to confess and this fills their coffers to build a school to teach the children.—Teach them what! ! Perhaps you can tell me."

"The Lord has given me the privilege of staying with the one Christian family in Sao Gabriel. Though there is only one bed in the house—please do not get excited for all eight of us do not sleep in it—only "Senhor and Senhora" Andrade. The rest of us are hung up on the wall each night just enough so our feet do not touch the floor, and there we swing until morning by means of a hammock in the light of a kerosene light to keep the blood-drinking bats away."

"Reading the Word in the homes seems to be the only way to get the Word to the people, for only a few dare to come out from under the Roman yoke to hear the Gospel of salvation. If the Roman Catholic turns them down they can't have work, food or clothing, no hope of salvation (so they are taught). It is a pity that people are forced to worship according to the dogmas and dictates of wicked popes past and present. On Pages 190 and 191 of the book, 'Our Priceless Heritage', the author, Henry M. Woods, D.D., LL.D., gives the gist and quotations

of the adversaries books: "No other church has a right to exist, and it is right to use force to crush those who do not accept the papal system! 'Heretics' ought to be put to death. The Church has a coercive power, even to the extent of the death sentence. 'It must put these wicked men (heretics) to death.' " These men are included as among the 'heretics'—Milton, Bunyon, Whitfield, the Wesleys, Wm. Penn, George Fox, Chalmers and Moody, whom he mentions by name, as among the wicked men who ought to be put to death. 'If heretics profess publicly their heresy, and excite others to embrace the same errors, none may doubt that they deserve not only to be separated from the Church by excommunication, but even to be cut off by death from the number of the living.' "

"With dangers ever so near as I am here alone in this village until school begins in Iucaby the 5th of February, the Lord has daily revealed Himself anew in His Word. Thank you for your prayers through Him. 'Wait upon the Lord—, Fear thou not; for I am with thee—' Isa. 40:31; 41:10."

Yours to glorify Him on the  
Rio Negro,  
Wayne B. Barber.

The following are excerpts from Wayne's letter to his parents:

Dearly Beloved:

"Things have taken a sudden change that only the Lord understands. December 31st word came to me in Sao Gabriel that Mr. Ross had been suffering from rheumatism for two weeks. Immediately, I had to pack to come down to take over the work, for he must return to Manaus being unable even to get out of his bed."

"Rosses both dread going down for they both get sick when travelling and also the expense of such a trip along with the cost for return, plus hospital will be so much. Who knows what the next day will bring, truly, only our Lord and Saviour Jesus Christ."

"It will be necessary for them to have hospital treatment in Manaus. While they are away, I will have to carry on with the work among the children as well as handle all the preaching. Believe me, there is one missionary who these days, is going to need the Lord's tender care moment by moment and His guidance. Yesterday, I could very readily see that it takes the wisdom of the Lord as I was taking over the books and going over

the business side of it. I am so helpless. These children need the milk of the Word. . . Christ must be lifted up . . . that they might desire to know Him."

"Pray especially for Mr. and Mrs. Ross. I am weak and helpless but the Lord has called me to take over this work at Lucaby alone for an indefinite period because of this sickness. Through your prayers for me and for these people the Lord is able to work wonders with a vessel of clay."

### LATEST WORD FROM HAMMANS

Kyabe via Fort Archambault,  
A. E. F.

October 28, 1940

Dear Friends in the Homeland:

Africa does seem a long way from America these days. Letters are at least four months old when they reach us and even then there are not many. We hope that more of our letters have reached you, though we know mail service is very uncertain. Perhaps some of you have sent money for us through the home office but have received no acknowledgement from us on the field. We want to assure you that all funds sent from the office have come through intact. God has promised to supply all of our needs, and He is faithful, yes, even in War times. However, the statements of the individual donors have not arrived and that is why we have not written personally to thank you. Please believe that we thank God daily for all who give and we ask Him to bless you spiritually and materially. He knows each one by name, He also knows the sacrifice you make in order to give to this work of preaching the Gospel. You are not forgotten or overlooked by Him. It seems that these are "the last days" and there may not be much time left to offer Christ's salvation to this lost tribe. Keep on giving and praying and writing; soon we shall hear our Lord's "Well Done".

The dry season is here again. Each day gets hotter and drier and will continue to do so until next April when showers will be welcomed again. Last evening we were talking over plans for itineration work for this dry season. We hope to be able to cover our territory. Because of the two small children I am confined more or less to work on the station and in the nearby villages. On Saturday we went on the Motorcycle for a meeting. Among the crowd that gathered around were

two boys with the mumps. I tried to keep them away from Donald as I did not care to have him get the mumps and pass them on to his baby brother. I asked if the natives knew of any medicine for mumps.

This is the remedy: A boy afflicted must take a corn stalk and beat three times upon the trash-pile of the village, then throw his stick upon the pile and run to his hut and close the door. He remains there for some time and soon the mumps will get better. A girl must pound four times on the trash-pile. Does this work? No. If one has a hard case it takes a long time to get well and it hurts much. We wonder what is behind such a belief. It is impossible to find out. Their fathers did it and so they do too, just a heathen superstition, of which there are many.

Bani, a young lad who has been converted, works here on the station. On Sunday afternoon he went to another village and had a group of seven gathered around him teaching them to read. He knows very little himself but is very eager to pass that little on. While the group were sitting under a tree a drunken chief came up and accused some one of the boys of stealing seven francs (about 16 cents). All denied taking it so he said that they would be put to the test. Each one must thrust his arm into a pot of boiling water. The innocent ones would come out unharmed. As no one had seen the money in the chief's hands they said that he must do it first to prove to them that he had that sum of money. He was unwilling to do this and so the matter was dropped. All natives have a firm conviction concerning the accuracy of such trials and declare they have seen many times that innocent ones passed such a test unharmed while guilty ones were burned.

Yesterday was Sunday and seventy gathered in our old brick shed to hear the Gospel. We expect to build a brick Chapel this dry season. The service began with a testimony meeting and it was so interesting that the whole time was thus spent and the missionary's message omitted. Natives listened intently to those of their own tribe who had found Christ and had let Him change their lives. Less than two years ago the name of Jesus was unknown, now many have been redeemed by His blood. Do you think we are ever sorry that we came here to open up this new field? To the contrary, ours has been a great privilege. We are much burdened for the women. None have yet openly accepted

Christ as their Saviour.

Donald Roy and Dicky are both healthy, happy boys. Dicky will be five months old this week. A native boy watched me with surprise as I gave the baby water from a bottle the other day, then he exclaimed, "Madame, once I saw a white man feed a baby leopard from a bottle just like that". He thought nursing bottles were designed for baby animals and not for human babies. Dicky has not been sick a day and always has a smile ready if he gets a bit of attention. He is so good that we leave him pretty much alone. If I let him cry a minute some native comes to tell me that my baby is crying; as if I must not hear him. They think it is terrible to let a baby cry. At the least cry, a black woman would pick her baby up and feed him. Our ways are a bit different.

Donald Roy still plays with his little black friend Noel, (Christmas). They sat here in the door-way this morning looking at picture books and Donald was explaining to Noel the story of Humpty Dumpty. Noel was surprised to hear that Humpty Dumpty was an egg. He asked, "Why does he have eyes and nose and mouth?" Donald said, "This is the way hens lay eggs in our country". Noel seemed satisfied with the answer. He thinks most anything could happen in America. Of course Donald remembers nothing of America as he was only a year and a half old when we left. He too, has vague ideas of what the "village" must be like. When we spoke of different people living in America he said, "Mama there must be lots of houses in that village of America".

The tom-tom has just beaten and in twenty minutes the natives will gather for four o'clock classes. Roy has one group and I have another. They learn Bible stories which they give out in nearby villages on Saturdays. Two days a week we have writing classes for the brighter ones. Every morning for one hour they are learning to read the New Testament in Sango.

Next month we expect to move into our new home. It has been over a year in the building. Many things have held up the work but now it is nearly finished and it will be so very nice. Immediately we will begin making bricks for the Chapel. There is always something to be done on a new station and everything takes time. God is saving some souls from this tribe and we feel it is all worth while.

I am sure Roy would like to tell you about the delicious (?) snake



meat he ate the other day but lack of space prevents details. The boy who cooked it put lots of garlick in, "otherwise the odor would have been too strong" so he explained.

God bless each one of you. We would like to hear from you.

Yours, 'Looking Up',

Roy and Fern Hamman.

## GARLOW'S CARRY ON IN INDIA

North Lakhimpur,  
Assam, India

October 28, 1940.

Dear fellow-workers:

According to the way we have been receiving mail you should have just recently received our August letter, and we are now in the midst of setting up housekeeping, just as we thought we would be. But before telling about this place, let us review a few things that have happened since we last wrote to you.

The month of September was spent in Assamese study at Jorhat. Our days started early as I had a daily class in New Testament in the Bible School at 6:25 A. M. Being a well established mission station, we were kept busy attending the many meetings, listening in on daily problems and helping to prepare stencils, etc., for the Bible classes. (Very few text books are available that suit the particular need of a school of this type).

From Jorhat we went to Sadiya for eight days of Bible Class with Rev. and Mrs. Selander. These were enjoyable days for it presented another blessed opportunity to teach the Word and learn something more of the work we must do. These are really school days for us. At one of the Bible class hours I taught I Corinthians. The open discussions we had on Christian conduct were certainly helpful to me, as the men from the villages brought up actual cases.

Together we searched the Scriptures for God's revealed method of dealing with Christian misdemeanor. Even though discipline on the mission field does not always measure up to the standard set forth in God's Word, yet I soon came to the conclusion that if Christian discipline was practiced at home even to the extent that it is out here, our church rolls would be reduced by many thousands.

You will be interested to know that Joling came to see us while we were in Sadiya. He looked much thinner than when he left us last spring and he said he has been work-

ing hard in the fields. His village is only three miles away, but he said he has no time to come to church. I feel certain that if he had a desire to learn of the true God, he would be willing and the way would open for him to attend the services in Sadiya. We must continue to pray.

From Sadiya we traveled by lorry and country boat to our old home. We were glad to find that most of our things were in good condition in spite of the rains. It was a busy week for us as we not only packed our things, but also stored Prior's things as best we could to protect them from insects and moisture. We had expected trouble in finding boatmen because of the large Hindu puja or religious holidays taking place that same week. But the Laimakuri shop keeper was very kind to us. He arranged for having the path cut so that the bullock cart could get through to the closest river, hired boatmen and the necessary boats to get our baggage to Dibrugarh and on to the river steamer.

Padmaswar was home on vacation and paid us a visit at Laimakuri one afternoon. We had another long talk with him. He has not accepted the Saviour as yet. He attended a few Christian services when he first returned to College, but then he decided he was too busy with college life to continue to attend the meetings. We know you will remember him and we are going to keep in touch with him by correspondence.

We had a service Sunday afternoon for our little group in Laimakuri and I am sure you would have enjoyed being with us. It was made up of the Daphla family, who are caretakers for Priors, and a Daphla friend, an Abor boy who helped us while we were there, our Angami cook and a few Bengali Hindu children. We had no song books, so we decided to have a solo in each of the different languages. They all understand some Assamese, and the one Daphla man understands English, so he interpreted for me. We closed by singing together some very familiar songs, each in our own tongue.

On our way to Lakhimpur—if Joyce were writing this letter she would tell you all about her comfortable trip from Laimakuri to Dibrugarh; five and a half hours in a dug-out with two boatmen who rowed as if it were their first trip!—we again stopped at Jorhat for a few days to allow time for our baggage to reach the river ghat thirty miles from Lakhimpur. Mrs. Cook gave us three chairs and loaned us a folding organ to help fill up the empty places.

After all, when you begin to spread the furniture you had in one room over a five room bungalow and veranda, you know there are a few vacant corners. We are lounging at the table at present on cane chairs, but hope to have a few straight chairs before long.

The bungalow is quite old, built over fifty years ago, but we believe it will make us a very nice home. It is not nearly so large as the one in Laimakuri. After we make a few dabs with paint and whitewash, and Joyce puts up a few curtains and fussings, we know it will be quite cozy and home to us.

The American Baptists have a Church and Primary School here on this compound. Yesterday they had a welcome service for us and indeed they made us feel at home. There were several songs and speeches and even Massi, the caretaker, in his new white undershirt with the size stamped on it in large letters right in front with the manufacturer's name, brought us words of greeting. We received our first garlands when five little boys and girls sang us a native welcome song and shyly put the flowers around our necks.

A new mail service between India and the States has recently opened. American ships will carry mail from Calcutta, via the Cape of Good Hope to New York in five weeks. We are glad for this service at this particular time for we do want to say, "A joyous Christmas season to you all", and have some hope that you will receive it before Christmas.

We pray that this Christmas season might be remembered in the spirit of the first Christmas Day. When the wise men saw His star in the East they came to worship Him. May it be that each of you will experience the same joy and desire to worship as they, and as your thoughts are once again turned to the "Star in the East" and the birth of the Saviour, may the purpose of His birth be a reality in your life. Jesus said, "The Son of man is come to seek and to save that which was lost." "There is none righteous, no not one." Then too, as you think on this first coming, may the Spirit direct your thoughts to the Morning Star, and cause all to realize that the night is far spent and the "Sun of Righteousness" is about to rise upon the darkness of this world and reign. Jesus first came to be offered for sin and His second coming is the only cure for this sin-sick world.

Rejoicing in the risen and coming Saviour,

Jimmi and Joyce Garlow.

## KNUTSONS' FIRST CHRISTMAS IN BRAZIL

Fortaleza, Ceara,  
Brazil, S. A.  
Dec. 26, 1940

Dear Friends in Christ:

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

This is our desire as we contemplate the joys of this Christmas season and look forward to another year in His service. Our prayer and desire for each and every one of you is that God's blessing and guidance may direct you in His pathway, which is also the pathway of peace and joy.

Our first Christmas in Brazil is just past, and what a time of joy in the fellowship of His Son we have had with the other missionaries here at the coast. The setting and circumstances were all different than we have been used to, but the enjoyment was the same; for Christmas is not the outward circumstances but the peace and joy through knowing our blessed Lord and Saviour. There were thirteen missionaries together for dinner and a time of fellowship in the afternoon. These were from England, Canada, and The States but all seemed to be enjoying themselves to the fullest extent; presents were exchanged, games played, and a swim in the ocean was also enjoyed. In the evening we divided in going to two different church services, one a Christmas program and the other the 25th anniversary of the present pastorate of the Presbyterian pastor.

It has been wonderful to hear the familiar Christmas songs sung in another language, to realize that God is making up His church from believers of every kindred, tongue and tribe. Here we see the fruit of long years of patient sowing of seed on the part of the early missionaries, and what a stimulant it would be for your missionary interest if each one of you could attend one such service.

The Christmas shopping rush is not what it is at home, but there is more evidence of the people taking up the commercial idea of Christmas than the spiritual. Cheap toys, especially in the military line, games, dolls, artificial trees and trimmings, and even 'Santa Claus', who is known as 'Papa Noel', are to be found in many of the stores. It is only within the last couple of years

that these additions have been made, and it is not unusual to see a table with toys in a store dealing only in cloth; looking for extra profits like-

ly. You will have noticed that we are writing from Fortaleza this time, not only because we are all here for the holidays, but also because it has been necessary for Mrs. Knutson to spend some time here on account of the climate, which is more healthful than at Joazeiro. The last of October she had a number of boils which were climaxed with a felon on her right thumb. The strain from suffering with this for a month and a run down condition made a change necessary for a little while. She has been getting along fine here, the thumb will soon be healed so that the bandage can be left off, and we hope to go back to Joazeiro about the last of January. During this time of illness we had opportunity to prove the Word of God. "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." It is wonderful to know that we have an all-sufficient Saviour, and also to experience it in times of need.

Since our last letter we have been greatly encouraged over the work in the town of Croto. A Sunday School meets every Sunday morning and a regular service is held each Friday night. The Christians are happy to have these services and manifest an interest that indicates a bright future for the work. Services are held in one of the homes, which is already too small to accommodate the ones that come; we hope that it will be possible to secure a chapel here in the not too far distant future.

You may also recall that we asked your prayers for Senor Antonio, who was selling Bibles; at that time, he was a member of the police force and working during his spare time. On the first of November he began working as a full time colporteur and has been greatly blessed in the Lord for this work. As he said, he was happy to lay aside his police uniform and spend all his time as a soldier of Jesus Christ. He lives at Croto, and goes to all the surrounding towns carrying the Word of Life.

We wish to thank all who have sent us Christmas cards and also those who have contributed toward our support in the form of a Christmas gift. May God's blessings rest upon each one of you; we will in time acknowledge each manifestation of your remembrance to us.

Your servants for Christ's sake,  
in Brazil,  
George and Bertha Knutson.

## PALMERS LAND IN MANILA

Harold M. Palmer  
1534 General Luna  
Manila, Philippines  
January 17, 1941

Dear Brother Ketcham and Family  
and All of Walnut Street Church:

We thought today was the very last that we could wait before writing to you. There has not been a day since arriving in Manila that we have not thought of you and prayed for you. We thank God for your tender care of us. The gift sent in for passage was certainly welcome. And we are still praising God that your church decided to support us on the field. It gives us comfort to have churches like yours behind us.

As you probably know by this time, we had to leave our car behind at the very last. We had made every preparation, we thought, to bring it. A gift that would have paid for the transportation over on the boat did not come through. It has not yet come. We left the car with friends in Oakland. We are praying that God will see fit to send it over to us real soon as we want to do some work out in the province, beginning in March, in which work it will be necessary to have the car. This is our first prayer request.

Our second prayer request is that you all pray for the meeting we are to begin next Sunday in the Church. We are anxious for this to be a revival in the church and to be the beginning of a great sweeping evangelistic campaign which will take in the whole city of Manila. We are planning big for next fall. This place is ripe and the doors are wide open. Pray for us that strength may be given to us to do all that our hearts desire and see to do. We wish we were ten or twenty couples instead of two. There are yet thousands of souls who have not heard the Gospel in this darkened land. We want to reach as many of them as we can in the time that God allows us to preach.

We would like to tell you of some of our first impressions of Manila and the country around about. We were indeed glad when we first sighted land. It meant the end of a journey that had not been all joy to us. Carole Jean, our little girl fared nicely, but we were sick before two hours had passed after sailing from the pier in San Francisco. I was down for four full days not eating a

bite. After Honolulu we felt much better, but we have all the Pacific we want for a while. Manila looks good to us.

The Missionaries and the Believers here received us gladly. I believe God has enabled us to fit in right from the very start. The people are responsive and easy to preach to. We have had good crowds at all the services. God is blessing with a stirring up of the members. They are going out this week and then will go out all during the meeting from house to house inviting people to the meeting and dealing with them about the Lord Jesus Christ. The missionaries are entering into the meeting with real zeal.

One thing that has been brought to our attention is the noise which one hears almost constantly. Every one seems to drive with their horn. There are literally hundreds of Taxis going all the time. Most of them are about to fall apart, even if they be late models. Then we have hundreds of Calesas (two wheeled buggys) with the small horses, some not even as high as the wheels of the calesa, trotting as fast as they possibly can. I have not been any place on any street but that I have seen dozens of them. They seem to be everywhere. Then we have the little (Bantam) Auto-calesas. To make the noise complete there are shine boys passing all the time calling "Sho—ine" and men ringing bells on ice cream wagons. Then the homes where they possess a radio they turn it on for the benefit of all the neighbors. These noises are not lessened much at night. If they are, there are other things to take their place. Sometimes it seems almost impossible to preach and be heard. Even in our own front room many times we have to get close together in order to be heard. We are getting used to it some. We sure can't do anything about it.

Another thing that has impressed us is the dirt and filth we see every place. The streets are always full of very "dirty" dirt. When we walk down the sidewalk we must constantly watch where we are stepping as there are banana peels and every other thing lying around. All the garbage is placed in front of the homes for the men to pick up some time in the night. It may be in cans or boxes or it may be just thrown on the ground. The dogs, the cats and some people may go all through it before the garbage men come. You can imagine the mess. Then the dust is always flying. It

is really hard to keep the house clean and the dust off one's things. The moral filth is even worse than this.

Then we have been impressed with the fact of the ignorance of the people of the real truth of God. We saw the procession of the Black Image on January 9th when at least twenty-five thousand persons crowded into the streets and many actually fought for an opportunity to kiss the foot of the image or to just touch it. Many of the men fainted and one was hurt badly. They are lost in the darkness that is worse than heathendom. Our hearts hurt for them. We are praying for the time to come when we can lead many of them to the True and Living Christ.

We have been outside of the city some since coming here and have been impressed with the fact that many of the villages do not have a witness for the Lord. We want to go out to many of these, the Lord willing, in the near future and do some evangelistic work. That is why we want the car. Then, not so many miles from Manila, live the mountain people. They are yet wild and many are untouched by much of civilization. Most of them have never heard the Gospel at all. Some time before our service in the Islands is over, soon we hope, we are going to make at least one extended trip into the hills and try to reach some of these dear ones for whom Christ died. It may seem a little dangerous to go to them, but God loves them and they are precious in the sight of His Son. Will you all pray that God will give us that privilege.

We are also impressed with the fact that our labor for Him here in the Philippines may be a lot shorter than we expect it to be. If the U. S. A. goes to war we can expect that one of the first places she will be attacked will be here in the city of Manila. We certainly hope that it does not come. But we are working hard and praying that God will send forth many more laborers into this field while the door is still open.

Will you continue to pray for us. Please write to us when you find time. Greetings to all the family. We do hope that Lois is still improving. Tell Don hello for us. We will remember to pray for you.

Your missionaries and His servants,  
Harold and Esther Palmer.

### **SORRY!**

On account of lack of room several articles and cuts have been omitted.

## **FOURTEEN NATIVE EVANGELISTS WORK- ING OUT OF FORT CRAMPEL**

Dear Friends in the Homeland:

This has been such a nice rainy morning, just an ideal day to write letters; but here it is 10:15 and this is the first one started. But the morning sped by so quickly; after breakfast I had devotions with the boys, then prepared for my classes for this afternoon, and with all the little interruptions in between, there is not too much time left to write. But I do want to get a few lines off to you to let you know that we are all well and happy, not being in the midst of things as it were, like you are at home, with radios and daily newspapers; I think we have more peace of heart not hearing so much. Anyway it is the peace that God gives and which the world cannot give neither can it take it away, according to John 14:27.

We now have 14 native evangelists out from Crampel and the Pearsons have recently visited all of them, reporting progress in the work. God is wonderfully using these black men to reach their own people with the Word. The last two months have been rather difficult as it is cotton and food planting time and the natives are out in the gardens from early morning until almost dark at night, and it is rather hard to find hours for classes and teaching, in the out-posts, but God makes the time and although perhaps, the work has been slowed down somewhat, it has been going on. It has been surprising, (and yet why surprising, when I have prayed definitely about it) how the children's attendance has kept up during these months. But isn't that just like us sometimes, we pray definitely for something and then are rather surprised when it is answered, or are any of you like that? I confess I am. This month our lowest number was 57 on a rainy day, and the highest 133 just last Wednesday. But we have them at 4 o'clock in the afternoon, and many of them work in the gardens all day and then come in for class hour. The native woman that has been taking the advanced girls' reading class, has been ill and so I have taken the class the last two weeks. There are now 13 girls in that class; perhaps that does not sound like many to you, but we rejoice that there are that many. Just recently we promoted 3 into this class; most of these read well, but it takes so

long for them to find their places in the book. Most of them know the names of the Books of the New Testament, but to hunt a book, they don't know where to look; so they begin with Matthew and leaf through until they find Hebrews or whatever book it is, and then they have to begin with Chapter 1 and leaf through, a page at a time, until they find the right chapter. I trust that sometime within the next year, by having them hunt verses, they will be able to find the place quickly. We have 14 boys in an advanced class, taught by a native; then we have two intermediate classes and one beginners class. The time is short and we must get the Word into

their hearts and not just their heads, so pray much for this work among the children. There is a smaller village nearby where we have been trying for so long to get the children to come, but without success; in the last two months they have started coming and how they come! There must be about 15 or 20 each afternoon from there.

The missionaries' children's school is starting again July 30, after almost a month's vacation; since the vacation started three of the children have left for home and another is planning on leaving soon, so it leaves only seven for the school, but just as many grades as before; four grades will have only

one pupil and the other grade will have two pupils. Pray for the school teacher and school nurse as they not only instruct them in their lessons, but in spiritual things; also for the house parents, as they care for them day by day.

Space does not permit more, and in reading this over, it looks like little news, but you will know that we are going on in the work, being "kept by His Power" and looking for Him. "I go to prepare a place for you and if I go, I will come again and receive you unto Myself that Where I am, there ye may be also." John 14:3.

Yours, Happy in the Lord,  
Bertha Manuel.

## GLEANNINGS

Edited by R. F. HAMILTON

### ANNIVERSARY CELEBRATED

On the evening of January 22nd, the members and friends of the Temple Baptist Church of Tacoma, Washington met together around the banquet table to celebrate the seventh anniversary of the church's founding.

Seven years ago, under the ministry of Dr. R. L. Powell, because of scriptural convictions, a large group of members separated from the First Baptist Church of that city and formed the Temple Baptist Church, conducting their services in the Masonic Temple. Under the fearless and wise leadership of Dr. Powell, the church has had a sound and substantial growth.

About 360 people were present at the banquet to enjoy the time of rich fellowship, hear the various reports and speeches, and the main message from Rev. Forrest Johnson of Everett, Wash.

Dr. John Scroggie, eminent British preacher was to be the special guest speaker on Sunday, February 23rd.

The church is undertaking the purchase of property upon which they might build a building of their own to house their strong work.

\* \* \* \*

WE WOULD LIKE TO KNOW what has happened to our California brethren? For a number of months we have had no communication from any of their churches. A number of them formerly sent us their church calendars and other information, but now we are receiving nothing. I am sure, even though they now have a

publication of their own, that the other brethren across country would be glad to have the news from the West Coast.

\* \* \* \*

### SUCCESSFUL BEGINNING

The recently organized Baptist Bible Institute of Grand Rapids, Michigan, which opened its courses in the Wealthy Street Baptist Temple on January 7th, reports a very gratifying enrollment of over 200 students.

Twelve pastors from Grand Rapids and surrounding cities are contributing of their time as teachers. The only remuneration they receive is for the gasoline used in getting to and from the Institute.

Forty-three churches are represented in the student body, from seven different denominations. The Spring term is scheduled to begin April 8th. Remember this new work of faith in your prayers.

\* \* \* \*

### LAPEER GOING FORWARD

It was editor Hamilton's delightful privilege to spend six days, from January 21 through the 26th, with the First Baptist Church of Lapeer, Michigan in assisting Pastor D. Walter Davis with plans for expansion and reorganization in the Sunday School. If we remember rightly, the Sunday School attendance was 136 the Sunday we were present, which was 98 more than the year before. The average attendance for the month of December was the highest in the history of the church.

The Lapeer church under the lead-

ership of brother Davis is making great strides forward and upward. About 40 new members have been added within four months, the church auditorium completely renovated, and a bus purchased to transport folk to the Sunday School. A picture of the bus is herewith given with pastor Davis standing in front and his Sunday School superintendent, Mr. Pierce, standing to his right. We believe that it would pay all our churches large dividends if we too had busses to go out 'into the highways and byways and compel them to come in that My house may be filled'.

\* \* \* \*

THE BAPTIST CHURCH OF WILLIAMSON, Michigan, of which Harold T. Reese is the pastor, will celebrate their Centennial this year, having been founded in 1841.

\* \* \* \*

DON'T FORGET THE ANNUAL MAY MEETING THIS YEAR IS WITH THE FIRST BAPTIST CHURCH OF PONTIAC, MICHIGAN, MAY 12 THROUGH 15.

\* \* \* \*

THE BEST YEAR IN THE HISTORY OF THE CHURCH was reported by pastor O. W. Stanbrough of the First Regular Baptist Church of Kansas City, Mo., recently. The membership has grown steadily and the finances have increased although no financial appeal is ever made; offering plates are not even passed, so we understand.

The church is planning for three weeks of revival meetings beginning

March 16th, pastor Stanbrough doing the preaching entirely from the Gospel of John. Remember these services at the throne of grace.

\* \* \*

#### NEWS FROM ILLINOIS

**THE MISSISSIPPI VALLEY FELLOWSHIP** of Regular Baptist Churches held their January 25th meeting in the beautiful new building of the First Baptist Church of Troy. The afternoon speakers included Rev. P. H. Hobert of St. Louis who spoke on the subject, "Present Day Conditions in the Light of Prophecy"; also Rev. Fields of Alhambra. Rev. D. L. Osburn of Roxana brought the evening message.

\* \* \*

**REV. JOHN D. JESS**, radio preacher from the Decatur station WSOY, occupied the pulpit of the First Baptist Church of Pana during the absence of Pastor Hamilton on January 27th. Rev. Jess and his wife recently placed their membership with the Pana church.

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**THE FEBRUARY 15th** meeting of the Mississippi Valley Fellowship was scheduled with the Milton Heights Baptist Church of Alton. Lester Turner was scheduled to have charge of the afternoon session, and Dr. E. G. Griffith as the evening speaker.

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**EXAMINATION AND ORDINATION** of Arvis Fields was carried out on January 27th at the call of the First Baptist Church of Roxana. Seven churches were represented on the examining council. Rev. Mayer of Alton was elected moderator; T. E. Best of Troy, clerk; Rev. Paul Smith of St. Louis, examiner. After examining the candidate for two hours, the council declared itself satisfied and recommended the church to proceed with the ordination. Rev. D. L. Osburn brought the ordination sermon at the evening meeting. Rev. Arvis Fields has been called to the First Baptist Church of Alhambra.

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**THE ANNUAL MEETING OF THE ILLINOIS ASSOCIATION OF REGULAR BAPTIST CHURCHES** is scheduled for April 14, 15, 16 with the Berean Baptist Church of Bunker Hill—B. G. Ham, pastor.

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**PASTOR CARLSON** of Decatur reports fine attendance at his mid-week meetings—well over the hundred mark. At the present time he is taking his folk through a study of Daniel.

**REV. A. G. ANNETTE** of Plainfield was speaker at a Young People's Rally, February 7th in the Brunswick Baptist Church of Gary, Indiana. The rally was sponsored by the Lake Region B. Y. P. U.

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**ANTHONY ZEOLI** is scheduled for two weeks of evangelistic meetings with the Central Baptist Church of Gary, Indiana, beginning March 30th. Rev. Zeoli was in a meeting with the Gary church about five years ago, during the ministry of Dr. Ketcham.

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**THE HUNGRY FIVE**, a group of consecrated laymen from the Central Baptist Church of Gary, Indiana, opened up the Free Gospel Mission in what had formerly been a tavern. They have been doing business for God in this place for more than a year and a half, with services every night in the week. It was a work of faith signally honored of God. At a recent business meeting of Central church, it was voted to take over the entire support of this mission. It is located in a very needy part of the city.

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#### YOUNG PEOPLE'S BANQUET

"Four hundred and eighty-three young people converged on the 8th floor of Black's building, Saturday evening, January 11th, to take advantage of the banquet and entertainment that followed by the Carolina Quartet and Dr. Linton. The dining room doors opened promptly at 7:00 and from then on it was all good Christian fun.

The quartet must get some special inspiration from food, for their renditions of "Old MacDonald" and "Wake Me, Shake Me!" had a harmony we'll never forget.

Dr. Linton's magic exhibition showed him to be a man of more than one talent. He was especially adept at making things disappear; napkins, silk handkerchiefs, and a glass of milk. He also showed us how to pick half dollars out of the air; Dr. Ketcham, however, said that this was at his expense.

Those that were there will never forget this evening of Christian fellowship."

—From "The Announcer",  
Walnut St. Bap. Church,  
Waterloo, Ia.

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**DR. W. GRAHAM SCROGGIE**, pastor of Spurgeon's Metropolitan Tabernacle, London, has had a narrow escape from a violent death. A bomb fell near his home, blowing his house to pieces and bringing the

roof down on him while he was in bed. It is a cause of rejoicing that Dr. Scroggie himself escaped almost miraculously with a few cuts and bruises. This eminent preacher and Bible teacher is held in high regard on this side of the sea, and there will be many prayers of thanksgiving that his life has been spared and that he is able to continue his noble ministry.—Watchman Examiner.

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**REV. FORD PORTER**, member of the Executive Council of the G. A. R. B. C. and pastor of the Berean Missionary Baptist Church of Indianapolis, is preaching a series of prophetic messages on Sunday nights which are being stenographically reported and mimeographed by some of the members in his church. These are available to any who might desire them for 10c a copy. Send all orders to brother Porter, 1236 Wade St., Indianapolis, Ind.

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#### BOTH KNEES NEEDED

A lecturer recently declared at the outset of his lecture that he received his moral training at the knee of a devout mother and across the knee of a determined father. One wonders how many of the oncoming generation will be enabled to make such a statement.—Sunday School Times.

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#### UNITY

There is a unity in the church of the Lord Jesus Christ that is not found in another organization in the world. It is a greater unity than that found in many families. The nations cannot produce any thing like it. No social group has anything to offer that can compare to it. So unique is the united effort of the Lord's own, that He says of them "Behold, how good and how pleasant it is for brethren to dwell together in UNITY". Ps. 133.

It is a beautiful thing, and the church is urged to preserve its beauty, "Endeavoring to keep the UNITY of the Spirit in the bond of peace." Eph. 4:3. And the Lord tells us also, that this attempt will cost us some of our individual ideas, needing forbearance in love, patience with one another and humbleness of heart toward the brethren. This is walking worthy of our calling, and pleasing to the One that called us out of our sin and into His salvation, setting us in the church as His own servants.

Though it does cost somewhat to walk the worthy path, there is real profit for us in so doing, not spasmodically, though this is better than not to walk for Christ at all, but



# NEXT ANNUAL MEETING AT PONTIAC, MICHIGAN, MAY 12-15

The next annual meeting of the General Association of Regular Baptist Churches will take place at Pontiac, Michigan, Monday through Thursday, May 12-15. The entertaining church will be the First Baptist Church, Dr. H. H. Savage, Pastor.

The Council of Fourteen met in Indianapolis, Ind., February, 11 to 13 and put the final touches on the program for the Pontiac meeting. The program will be run in full in the April issue of the Bulletin but we give here a partial list of speakers who will be heard in this great

conference: Rev. Clarence Mason, Atlantic City, N. J.; Rev. S. Franklin Logsdon, Erie, Pa.; Rev. H. O. Van Gilder, Portsmouth, Ohio; Rev. Robert Ryersee, Grand Rapids, Mich.; Rev. Paul Metzler, Africa; Rev. Leonardo Mercado, Phoenix, Ariz.; Rev. David Otis Fuller, Grand Rapids, Mich.; Rev. J. T. Jeremiah, Toledo, Ohio; Rev. Kenneth Kinney, Johnson City, N. Y.; Rev. R. F. Hamilton, Pana, Ill.; Rev. Paul J. Watanabe, Los Angeles, Calif.; Rev. Carl Sweazy, Los Angeles, Calif.; Rev. Fred Kendall, Detroit, Mich.; Rev. R. T. Ketcham, Waterloo, Iowa;

Rev. James A. Ker, India.

These and several others will be on the program and also Mid-Missions, The Association of Baptists For World Evangelism, The Johnson City Baptist Bible Seminary, and The Interstate Evangelistic Association will have a large place during the conference.

Begin now to plan your trip to this annual meeting. These conferences are growing in power and blessing each year and there should be many hundreds of out of town messengers this year. Watch for full announcement in next issue.

steadily, "Till we all come in the UNITY of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of Christ." Eph. 4:13. Adding to this statement, the Lord would have us to know that it also will take us from spiritual childhood, prevent doctrinal departures from His word, increase His body and edify one another in love. UNITY pays dividends.

—Rev. H. E. Cole,  
Hobart, Ind.

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## CAN WE KNOW THE WILL OF GOD FOR OUR LIVES?

The following incident told by that saintly preacher of England, Dr. F. B. Meyer, beautifully illustrates how we may with certainty discern the Lord's will for our lives:

"When I was crossing the Irish channel one dark, starless night, I stood on the deck by the captain and asked him, 'How do you know Holyhead Harbor on so dark a night as this?'"

"He replied, 'You see those three lights? Those three must line up behind each other as one, and when we see them so united we know the exact position of the harbor's mouth.'"

When we want to know God's will there are three things which always concur: the inward impulse, the Word of God, and the trend of circumstances—God in the heart impelling you forward; God in the Word confirming whatever He says in the heart; and God in circumstances when such harmonize with the inner impulse and the voice of the Word. Never start until these three agree."

God has promised to guide us in

Psalm 32:8—"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Young man and young woman, count on Him to do just what He has promised to do in your life, but make sure you put the above test to every impulse.

—Pastor Headley to the Young  
People of Central Bap. Ch.

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## Baptist Bible Seminary

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." —Titus 1:9.

For a complete relaxation from the tenseness of examinations the Junior Class sponsored a dinner in the dining room of the First Baptist Church, Friday, January 31st. Carl Hill, president of the Junior Class was toastmaster. The program was in the form of a "Quick-Quiz" led by Robert Pollack, '42. Musical numbers were inserted in the program. Miss Bernice Jordan of the Bible Club movement taught a Feltograph Lesson.

## "NEW STUDENTS"

Thanking Him that fourteen more young people have been led to study at the Baptist Bible Seminary for full-time service. The Seminary is glad to have the state of Iowa represented for the first time by two students coming from Waterloo. Other states represented again are: New York—4; Pennsylvania—4; Minnesota—2; Ohio—1; and Indiana—1. May God bless them as they are preparing to go forth "holding fast the faithful word".

## "FACULTY NEWS"

The students are praising God for answered prayer in behalf of their Dean, Dr. Bancroft. He has recovered from a serious illness and is again teaching his regular classes.

The loss of Rev. Charles Ohman as Homiletics instructor for this semester is regretted by the Juniors and Seniors. He is pastor at Montrose, Pennsylvania. Dr. Earle G. Griffith is filling the vacancy besides teaching Church Polity.

Continue to pray for Rev. Willis Hull, who has gone to Florida to recover from a long illness.

## "SPECIAL SPEAKERS"

The students have been privileged to hear inspirational messages from: Rev. E. J. Pudney, General Secretary of The Unevangelized Fields Mission; Mr. Thomas Fletcher, blind pianist, and Rev. G. C. Maine, Evangelist; Rev. Montreville Seeley, pastor in Kingston, Pa.; Rev. E. M. Shelton, Evangelist of Macon, Ga.; Rev. "Mickey" Walsh, Evangelist; Rev. Arthur Glass, returned Jewish missionary from Argentina; Misses Lefa Moon and Louise Byron, missionaries from Hyderabad, India; Rev. Richard L. Robinson of the Le-Tourneau Evangelistic Center; Rev. Leslie Jones, pastor in Worcester, N. Y.; and Dr. M. E. Hawkins, president of Mid-Missions.

## "ALUMNI NEWS"

Misses Florence Sutter and Inez Hills of '40 sailed for Joazeiro, Ceara, Brazil, February 11th under Mid-Missions. May God bless them in their new field of service for Him.