

# The Baptist Bulletin



## FACING THE FACTS

(What are the facts concerning the relation of the Federal Council, the American Council, and the National Association?)

BY THE EDITOR

There is much confusion abroad concerning the situation as it relates to the three above named groups. The editor's mail is full of inquiries asking particularly what the difference is between the American Council of Christian Churches and the National Association of Evangelicals for United Action. These inquirers also want to know why it is, since both the American Council and the National Association are made up of fundamentalists, that they do not combine their organizations and efforts and present a united front to the world.

In the Baptist Bulletin of May 1942 we answered this question in our editorial "The Shadow of the Federal Council" in which we pointed out that the essential difference between the American Council and the National Association was the attitude of these organizations toward the Federal Council of Churches of Christ in America. The men in the National Association, while they are fundamental, at the same time refuse to take any organized position on the matter of the destructive ministry of the Federal Council. That this is a *fact and positively authentic* is evidenced by the following quotation from the president of the National Association, Dr. Harold Ockenga. Writing to Mr. Bennett of New York City, Dr. Ockenga says, "I do not agree with their (American Council) strategy, which as you state is to come out plainly against the activities of the Federal Council. We are not willing to do that as an organization and will not do it as an organization."

The men of the American Council feel keenly that it is not only our responsibility to proclaim and propagate the blessed Gospel of our Lord Jesus Christ, but we believe also that we are under command from our Lord to raise our voice in testimony against evil, and certainly there is no more evil influence in Christendom today than the Federal Council

of Churches of Christ in America. Certainly the American Council sees no reason why it should be silent concerning the Federal Council when the Federal Council can recommend to its reading public, books by the late Havelock Ellis. Mr. Ellis is the man who wrote the following words: ("Such (sex) unions are numerous. What we need is to socially recognize them as worthy. We already admit that they are legitimate and beneficial . . . . . A greater freedom between the sexes before marriage, even if it has sometimes led to license, is not only beneficial but the proper method for preparing for a more permanent and intimate union." Mr. Ellis is quoted approvingly and recommended as a suitable author in books that are in turn recommended by the Federal Council.

The un-American activity of the Federal Council is well known. The Federal Council was named among other organizations by the Secret Service Department of the United States Navy under date of August 17th, 1935, as an organization which "gives aid and comfort to the Communist movement and party." Why any group of fundamentalists should be organizationally silent about such a menace as this it is difficult for this editor to understand.

The present article will be somewhat lengthy but we earnestly solicit the careful reading of every word in order that the situation may be thoroughly understood. Because of contradictory statements which have come to the ears of the public we feel it is necessary to present the facts in relation to (1) *The time of the organization of the American Council and the National Association*, (2) *What the American Council has actually accomplished*, (3) *The facts concerning the purported statement of Dr. J. Elwin Wright at St. Louis*, (4) *The facts concerning radio time*, and (5) *The facts concerning the issue between the two*

groups. These we shall try to present as clearly and concisely as possible.

#### THE FACTS CONCERNING THE TIME OF ORIGIN OF THE COUNCILS

I have before me a letter written by Rev. Elwin Wright to Rev. Kenneth Smelser, Mannington, W. Va., under date of September 15th, 1942, in which he says "Replying to your letter of September 3rd, I note that you have been misinformed on at least one point. The American Council was *not* first in the field. The two groups, as a matter of fact, commenced preparation for organization at about the same time." The historical facts concerning the origin of these two groups are as follows. In November 1939 Dr. William Ward Ayer, pastor of Calvary Baptist Church, New York City, and one of the present leaders in the National Association for United Action, called a group of men together in his church to discuss the advisability and necessity of forming some kind of a united opposition to the Federal Council of Churches of Christ in America in relation to their radio policy. At that time there were present at Mr. Ayer's invitation, individuals who are now lined up in each of these groups, the National Association and the American Council. The language of denunciation used at that time against the Federal Council was about as emphatic as language could be. It was unanimously decided that there should be some kind of organized action to enter the field in defense of a fundamental radio ministry which was being opposed by the Federal Council. The group closed its deliberations that day by electing Dr. Ayer and one other man whose name I do not know, as a committee of two to draw up a formal resolution and prepare a draft for some kind of organized expression. As soon as this was done they were to send out the call for another meeting, at which time the organization would be perfected. Everybody went home in high hope that at last there was going to be something to set over against the iniquitous Federal Council.

Months passed, a year came and went, other months rolled by and no word was ever heard from Dr. Ayer or his committee. Heartsick at another delay in getting large groups to move, Dr. Carl McIntire finally went to work and led out in the organization of the American Council of Christian Churches which

organization was perfected in September, 1941.

After the two denominations, the Bible Presbyterian and Bible Protestant, had appointed their committees to co-operate toward the establishment of such a Council, and the constitution had been carefully and prayerfully prepared, the constitution as it was to be adopted by concurrent action of the two denominational delegations, together with a covering letter, was sent to some four hundred Christian leaders throughout the country. Full information concerning the nature, the purpose, and the function of the American Council was given in the paper sent, with the request that those who desired to sign as a member of the sponsoring committee would have their names used in connection with the first public announcement. Their signature, it was expressly stated, involved no more than the approving of the plan and purposes as contained in the communication sent.

It was stated that public announcement would be made on September 13. One of these letters reached Mr. Wright, and on September 10 he wrote to Mr. McIntire stating that a group of *seven or eight men* were planning to hold a meeting in Chicago to discuss this same thing. He added, "Personally I don't care who originates the plan so long as it is developed in a way to be really effective. *I see nothing in your set up which I cannot fully endorse.* The only suggestion I would make would be that public announcement be deferred for at least a few weeks until a larger number of those whom you wish to interest are brought into the movement." Announcement was delayed from September 13 to September 17.

In view of the fact that the covering letter was sent to so many, and that Mr. Wright's request involved only seven or eight men, and that at least two of the men who were supposed to be interested in the Chicago meeting signed the sponsoring list of the American Council, and in view of the uncertainty of Mr. Wright's plans and his unqualified endorsement of the constitution, it seemed to the American Council that to delay the announcement until the last of October or November would hurt the testimony because of the *previous commitments*. And besides, the Council was being organized by denominations and churches, not just individuals. We did delay it for a while. The American Council had

taken steps to incorporate and its members felt that, if the principles on which it was established were right, God would commend it to the consciences of other men to support it as unto the Lord's cause.

After the American Council's organization was announced and it received such widespread attention in the public and religious press, word was heard through Mr. Ralph T. Davis, who was working closely with Mr. Wright, that they did not know whether they would arrange a Chicago meeting or not. The dates, etc., had not been arranged! When it was announced that the group would meet in Chicago, the members of the American council then asked for the privilege of meeting with them to discuss all the issues.

At the Chicago meeting everything went well until that one little clause in the American Council's constitution dealing with membership came up. This little clause provided that no church or association or group of churches could enjoy *membership in the American Council while at the same time they were members of groups, associations and churches which were affiliated with the Federal Council of Churches of Christ in America.* Here the one exception in constitution, policy, and objectives stood out as the rock upon which the Chicago meeting broke up. The National Association men declared that they *would not take an organizational position against the Federal Council.* The American Council men felt that while certainly our major business was not solely to fight the Federal Council, yet they did feel that the Bible demanded that we *state in so many words our position as an organization in relation to the Federal Council.*

The Chicago group decided to meet in St. Louis in April 1942 to discuss the advisability of some kind of united action and what kind of action should be advisable. Again men of both groups were invited and many of us were told by Dr. Wright and his colleagues that at St. Louis not only *the American Council, but any other group already in the field would have a hearing and the delegates could decide what to do.* If the American Council seemed, in the judgment of those present, to fill the bill of present needs, they could vote to unite with the same. If in the judgment of the men present the American Council was not what they were looking for, they could vote to set up some other or-

ganization. We journeyed to St. Louis and the record of that meeting discloses the fact that even the presence of Dr. McIntire in the room was resented by some, and that it was only after considerable haggling and heated debate that he was granted the privilege of the floor to explain the American Council. Immediately it became again apparent that the issue upon which the two groups were unable to come together was the issue of the *Federal Council*. I know that Dr. Wright and others are saying that it was the issue of *leadership in the American Council*. Under date of August 18th, 1942, Dr. Wright wrote Rev. William Headley of Gary, Indiana, in which he says,—“*I think the main difficulty is a lack of confidence in the leadership of the American Council.*” That the leaders of the National Association themselves are confused on this point is evident when we quote the exact opposite of this statement from a letter to Attorney James E. Bennett of New York City written by Dr. Ockenga, president of the National Association, under date of June 19th, 1942. Speaking of Dr. McIntire and other leaders in the American Council, Dr. Ockenga says, “*I highly honor these men for their sacrifices for the faith which undoubtedly they have made. I do not agree with your strategy which as you state is to come out plainly against the activities of the Federal Council. We are not willing to do that as an organization and will not do it as an organization.*” Here then again is the clear cut issue. Wright says it is personalities. Ockenga says it is policies. That Dr. Ockenga has stated the facts as they really are is proven when we remember that at the St. Louis meeting Dr. McIntire publicly offered then and there to withdraw from office in the American Council if it was his presence to which they objected. If the National Association would take the American Council Organization and constitution which they themselves had so often commended and make it not only an instrument for the propagation of the Gospel, but also a testimony and a witness against evil, the leaders would step aside. Dr. McIntire pled with a passion which few of us will ever forget, with the St. Louis group to come in and take over the American Council, eliminate him, do anything they wanted to, but lead the organization as a clear cut witness against the Federal Council. “If you cannot do this,” he said, “then I plead

with you in the name of God not to do anything for a while. Above everything else, do not let the fundamental forces of this country go out of this room with two organizations. If you cannot take over the American Council, then Brethren, I plead with you to do nothing until you see whether or not God is with the American Council.” This, of course went unheeded. The American Council was rejected because it drew the line of separation from the Federal Council, and another organization was set up, which while its individual members say they repudiate the Federal Council, yet they will not allow their organization to say so.

The situation thus produced would be paralleled if the nearly thirty odd allied nations should say, “Each one of us repudiates the axis. We believe that the axis is harmful to the highest principles of civilization and human life. We will, however, not allow our selves as an organized group of nations to oppose the axis. Each nation can take a pot shot at the axis whenever it pleases, but we will tolerate no united action as an organization of allies.”

The National Association came away from the St. Louis meeting with no organization other than one postulated on paper. They came away from the St. Louis meeting announcing that *there would be no organization until the following April of 1943. They have no organization now.* Admittedly their work is still preliminary. How then can Dr. Wright justify his statement to Rev. Kenneth Smelser when he says “*the American Council was not first in the field.*”

Dr. Wright in his editorial published in United Evangelical Action, September 1, 1942, implies that the American Council has not capitulated to the National Association because of “prejudices, jealousies, love of position, desire to be in the spotlight, and twisting of an issue on the part of professed Christians.” This is just about as unfair a statement as can be imagined in view of the facts which we have already stated above. The American Council was *already organized and in existence when it became known that Dr. Wright and his group were thinking of some such organization.* The American Council leaders at St. Louis offered to withdraw from office and from leadership in the American Council if only the National Association would take the thing over and make it a real witness

not only for Christ, but against iniquity. If this can be construed as jealousy, pride of position, and wanting the big place, the English language has suddenly become bankrupt of all meaning.

I am wondering how Dr. Wright's editorial can stand up in the face of this paragraph which I quote from a letter written to Attorney James E. Bennett of New York City, by Dr. Ockenga, president of the National Association. “The thing that seems to be resented by men all over the country is that a *certain little group of men* organized a council without adequate discussion or representation and then asked us all to join.” It seems to me that this charge of “jealousy,” “love of position,” etc., has something of the nature of a boomerang. Let us keep in mind the fact that a *big group* of well-known men did meet in Calvary Church in New York City in November, 1939, and that some of the *big men* of this *big group* were appointed to do something about setting up a functioning organization to deal with the issues of the day. Let us not forget that the “*little group*” and the *little men* waited for two years for Dr. Ayer and his committee to do something. Let us not forget that it was *two years of silence. Then and not until then did the “little group” get up and do something about it.* And because they did and because they are doing something about it and because they got at it and did it while the *big crowd* was still sitting around, we are now to be condemned as “jealous,” “lovers of place and position,” etc.

#### WHAT HAS THE AMERICAN COUNCIL DONE ABOUT IT?

The American Council was organized just one year last September. The American Council has already in existence a “Commission on Army and Navy Chaplains.” (See article elsewhere in this issue). This Commission has already been to Washington and has received a statement from the Chief Chaplains of both the Army and Navy that the American Council's Commission on Army and Navy Chaplains is *now to be recognized*; that all of the constituent bodies in fellowship with the American Council are to be granted the privilege of chaplains on the same ratio of membership as the groups represented by the Federal Council. The American Council also has a Commission working on the matter of radio, and communications are coming from broad-

casting stations across the country, assuring the Council of cooperation.

At the St. Louis meeting I personally asked Dr. Wright to come to the platform and state the *specific reasons* why the National Association would not name the Federal Council. Dr. Wright gave two reasons, one of which was that to go to Washington before Government officials in outright opposition to the Federal Council would cause them to be turned down on the basis of religious controversy. Our contention that day was that even our Government recognized the fact that there was a *modernistic* wing and a *fundamentalist* wing in Protestantism and that they would take the position that both should be represented. It has now turned out to be exactly that. Mr. Arnold, Chief Chaplain of the United States Army took *exactly that position*.

Incidentally, we should like to ask the National Association how they are going to proceed to get chaplain representation in Washington. For instance, how are the Baptist brethren who are uniting with the National Association going to get anywhere in this matter of chaplains? The National Association will send its Commission on Chaplains to Washington and they will say to Mr. Arnold "We represent so many Baptists." Mr. Arnold will say, "Are these Baptists in the Northern Baptist Convention or the Southern Baptist Convention?" The Commission will reply that they are. Mr. Arnold's reply will immediately be, "Well Northern Baptists are represented here by the *Commission on Chaplains from the Federal Council of Churches of Christ in America, and your quota is included in that listing*." And that will be that!

Dr. J. Elwin Wright is sending out a mimeographed letter in which he declares that in my editorial in the May issue of the Bulletin, entitled the "Shadow of the Federal Council," I was deliberately "dishonest" when I reproduced a quotation from the St. Louis Post Dispatch in which Dr. Wright was represented as saying, "The new organization temporarily named United Action Among Evangelicals is not in sympathy with the Federal Council . . . but it does not subscribe to the policy of the American Council in attacking the Federal Council. . . The new group when permanently organized will be a conservative, constructive body regarding the Federal Council as destructive to evangelism, but ab-

horring the destructive methods of the American Council." It will be recalled that all of us at the St. Louis meeting had been bound by a covenant of secrecy not to make any statement of any kind to any representative of the public press. When the above quotation appeared in the Post Dispatch on Wednesday evening, right in the middle of the St. Louis Conference, it caused no end of flurry. Dr. William McCarroll took the paper to the platform, read the article, and asked for a statement. Dr. Wright made a statement denying the authorship of the quotation. In his mimeographed letter Dr. Wright says that I was present and heard his denial and yet deliberately published the quotation in my editorial and ascribed it to him.

We would like now to present:

#### THE FACTS CONCERNING DR. J. ELWIN WRIGHT'S STATEMENTS TO THE ST. LOUIS PRESS

First of all it will be necessary to present the background of the controversy. At its meeting in St. Louis last April the Temporary Committee for United Action Among Evangelicals now known as National Association of Evangelicals for United Action discussed the matter and finally voted that no person attending the Conference should make any statement whatever to the reporters of the public press, concerning the doings of the committee until such time as the committee itself should arrive at some definite decision as to what their action was going to be. Every person there saw the justice of such an action and was apparently willing to abide by it. Since the proposal for silence had come from the leaders of the Committee themselves, the amazement of a number of us can well be imagined when on the evening of the second day of the conference (Wednesday), the St. Louis Post Dispatch carried the announcement that Dr. J. Elwin Wright, Chairman of the Temporary Committee, had said the following: "The new organization temporarily named United Action Among Evangelicals, is not in sympathy with the Federal Council . . . but it does not subscribe to the policy of the American Council in attacking the Federal Council. . . . The new group when permanently organized will be a conservative body, regarding the Federal Council as destructive to evangelism, but abhorring the destructive methods of the American

Council." These words were in quotation marks and as we have said were ascribed by the reporter to Mr. Wright. In the Wednesday evening session, Dr. William McCarroll took a copy of the paper to the platform, read this quotation and asked for an explanation from Dr. Wright of the pledge of secrecy to which we had all been committed. Dr. Wright came to the platform and made a statement in which he said that a woman reporter had sought to interview him but he had refused to give her any information. Mr. Wright made no reference to a man reporter in any way, shape, or form. All he said was that a woman reporter had sought to get information which he had refused. This statement of Mr. Wright was intended by him to be a denial that he had given any information to any news reporter whatsoever.

It is true that even though I heard Mr. Wright's statement, I did publish in the Baptist Bulletin in my editorial on "The Shadow of the Federal Council" the quotation from the St. Louis Post Dispatch. And it is furthermore true that I ascribed the statement to Dr. Wright. And for this I had a very definite reason. After the public statement by Dr. Wright in which he referred only to a *woman* reporter we found that the reporter of the Post Dispatch was a *man* by the name of Mr. McCulloch, and that Mr. McCulloch insistently declared that Dr. Wright had talked to him.

I should like now to present certain correspondence from which the reader can draw very definite conclusions. Mr. McCulloch in a personal letter to Dr. Wright says: "As I told you over the phone, the exact quotation ascribed to you that you believed the new group to be 'a conservative, constructive body, regarding the Federal Council as destructive to evangelism, but abhorring the destructive methods of the American Council' was inadvertently ascribed to you. Actually it came from one of your associates and was noted by me in juxtaposition with some data which I had taken from you." In this communication we note three points of interest: (1) That while the actual *words* of the quotation are taken out of the lips of Dr. Wright, they *are* put into the lips of one of Dr. Wright's *associates* who spoke for the National Association; (2) That Dr. Wright *did* talk to this reporter and had given him data in such close relationship with his "associate" that the reporter got the

statements of the two men confused; (3) That while Mr. Wright is relieved from this actual quotation, it nevertheless still places him as having talked *with a man reporter* when he said he had talked *with a woman reporter*.

The letter from Reporter McCulloch to Dr. Wright from which we have quoted above was sent by Dr. Wright to Dr. Carl McIntire with a demand that he publish the same in the Christian Beacon as a correction to Dr. McIntire's editorial in which he too had quoted the St. Louis Post Dispatch article. In sending this letter to Mr. McIntire with his demand for publication, Mr. Wright by so much put himself on record as to the truth of its statement. Evidently he overlooked for the moment, the fact that Mr. McCulloch's statement and his own (Dr. Wright's) statement made on the St. Louis platform were *not in agreement*.

Under date of May 28th Dr. McIntire replied to Dr. Wright calling his attention to these discrepancies. On June 3rd Dr. Wright replied to Dr. McIntire and said: "At no time on Wednesday of the Conference was I approached by any reporter other than a woman . . . . and to whom I gave no information regarding what was going on in the sessions." Then in the same paragraph Dr. Wright says "Another reporter called me on Wednesday representing himself as a reporter for News Week. I told him I was unable to make a statement regarding the proceedings." In one breath Dr. Wright says that he was approached by no reporter on Wednesday other than a woman. In the next breath he says he was approached by a reporter from News Week.

So far as this editor is concerned we are willing to make the acknowledgement which the reporter himself makes, that the quotations from the St. Louis Post Dispatch were actually the words of some one other than Dr. Wright. The other facts in the case seem to be as follows: (1) Dr Wright did give a man reporter data concerning the St. Louis Conference. This was in *direct violation of the agreement which all entered into*. (2) That still another leader of the St. Louis Committee violated his agreement and talked to Mr. McCulloch. (3) That Dr. Wright gave his data to Mr. McCulloch in company with this "associate" and that their juxtaposition" was such as to cause the reporter to confuse the two. (4) That Dr. Wright's own

statements concerning the persons to whom he did and did not talk are so confusing and contradictory as to make it impossible to find out from Dr. Wright just what he did do.

The facts as here presented, together with other information in our possession force us to the conclusion that the point at issue in our editorial has not been changed at all in so far as the *essence and principle* of things are concerned. It still leaves the *National Association of Evangelicals for United Action through at least one of its leaders as "regarding the Federal Council as destructive to evangelism, but abhorring the destructive methods of the American Council."*

#### THE FACTS CONCERNING RADIO TIME

Dr. Wright is claiming strongly that he did much to save fundamental broadcasts by his presence at the Columbus, Ohio meeting of the Institute for Education by Radio held last May. The religious sessions of the Institute were arranged by the National Conference of Christians and Jews. This National Conference of Christians and Jews is, of course, a subsidiary of the Federal Council of Churches of Christ in America. A preliminary committee had drafted a set of five resolutions in the form of recommendations governing the control of religious broadcasts. These five resolutions were the basis of discussion at the Columbus meeting. Among those present at the Columbus Conference were Dr. J. Elwin Wright officially representing the National Association of Evangelicals and Dr. Chas. E. Fuller's Old Fashioned Revival Hour. Also Rev. Ralph Stewart and Rev. Harold Lundquist who were there representing the interests of W. M. B. I. of the Moody Bible Institute.

Later on in this article we shall quote from the Sunday School Times, issue of October 10th, in which the TIMES editorially discusses and analyzes these resolutions as they were passed in their final form at Columbus. The reader will at once see the danger to fundamental broadcasting which lurks in the six resolutions adopted at Columbus. (A sixth one being added by the Columbus Conference itself).

We anticipate the TIMES article at this point in its discussion of Article 5 in order to show the folly of these fundamental brethren in having had anything to do with this Columbus Conference. By their

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very presence there they became a part of the conference and are so considered in the official report of the same. (This official report is entitled "Religious Broadcasting in Wartime" and can be secured by sending 15c to the National Conference of Christians and Jews, 381 4th Ave., New York, N. Y.). It seems to this editor that representatives of fundamental forces should easily have known that going into a gathering such as that Columbus Conference, they would be hopelessly outnumbered in any contest of votes. It seems to us also that they should have thought far enough in advance to have recognized the fact that their very presence as participants in the shaping of these six resolutions would make them a small minority with no place to appeal their case.

Perhaps we can illustrate the predicament that Mr. Wright now finds himself in by looking at Resolution No. 5. This resolution provides that no religious broadcast should be permitted to mention its financial needs over the air. On Page 15 of the official report "Religious Broadcasting in Wartime" it is stated—"A vote was taken on the recommendation and it was accepted. Mr. Wright and Mr. Stewart, and Mr. Lundquist . . . were in opposition." According to the official report all the other resolutions in their final form were unanimously adopted. This is significant as the reader will see when he reads the analysis of these resolutions in the quotation from the Sunday School Times. It can only be concluded that these three fundamentalists voted for the acceptance of the remaining five resolutions, since the official report nowhere says they did not, but is careful to record their negative vote in the one instance in which they were opposed.

I am discussing the predicament in which Mr. Wright and the National Association will find themselves on the point involved in Resolution No. 5. Already we have heard of two broadcasting companies who have put this recommendation into effect and have notified the men who are broadcasting religious programs over their stations that they can no longer make mention of their financial needs. What two stations have done, twenty-two will soon be doing. And sooner or later it is not at all improbable that it might catch up with some of the stations, if indeed not all of the stations carrying Dr.

Fuller's Old Fashioned Revival Hour. In that event Dr. Wright would undoubtedly present himself before the Mutual Broadcasting Company and the Federal Communications Commission in protest. In such an event it is not difficult to anticipate what would happen. The Company and the Commission alike would call Mr. Wright's attention to the fact that they were acting upon a recommendation handed to them by the religious representatives of the country. And furthermore, that Mr. Wright himself was not only present but was a part of the group which formulated this recommendation. Mr. Wright would no doubt then insist that while present, he nevertheless voted against the recommendation. The Company and the Commission alike might then ask "You and how many others?" Mr. Wright would then inform his questioner that he and two others had been in opposition to Resolution No. 5. The Company and the Commission alike would without a doubt inform Mr. Wright that since he had sat in as a party in the making of the resolution and since he had been defeated in the wording of the resolution by an overwhelming majority that he could not expect either the Company or the Commission to now assume a position which was contrary to the majority and favorable to a small minority. In other words the very fact that Mr. Wright became a party, even though a minority party, to these resolutions, he could not expect great broadcasting companies or national commissions to reverse the findings of the majority. It seems to me that his very presence in that Columbus meeting has tied his hands from being of any service to fundamental Gospel broadcasting if and when the broadcasting companies decide to put into action the resolutions handed to them by the Columbus Conference.

The one safe position it seems to me was the position taken by the American Council of Christian Churches, and that was to utterly ignore the Columbus Conference and insist to the Company and the Commission alike, that we are not a whipped minority, of any committee now asking them to win our battle for us. The American Council is now in a position to engage in wide open battle, if necessary, in the defense of Gospel broadcasting, without appearing in the role of one who has been whipped on its own battle ground with its own religious

colleagues, and is now asking secular and governmental agencies to win its battle for it.

We now call the reader's attention to the editorial in the Sunday School Times:

#### "MORE ABOUT GOSPEL BROADCASTING"

"Sunday School Times readers will recall the editorial published in the June 13 issue, 'Is Gospel Broadcasting in Danger?' setting forth certain recommendations that had been formulated by a committee authorized by the Institute for Education by Radio. Many believe that these recommendations, if adopted, would seriously hamper, if they do not close the door to Gospel broadcasting.

"After the original five recommendations mentioned in The Sunday School Times editorial had been mailed out 'to all sponsors of religious radio broadcasts,' the Institute for Education by Radio again met at Columbus, Ohio, May 3 to 6, and at this time the Religious Work-Study Group of the Institute considered these recommendations, modified them slightly, and added a sixth.

"The proceedings of the religious sessions at the above-mentioned meeting have since been printed in pamphlet form. The pamphlet is entitled 'Religious Broadcasting in Wartime,' and may be had from the National Conference of Christians and Jews, 381 Fourth Avenue, New York City, at 15 cents per copy. Readers of the Times are urged to send for copies of this pamphlet. It gives not only the six recommendations as they now stand, but also the addresses and arguments made in favor of these recommendations and the protests voiced against some of them.

"Recommendation one originally read: 'THAT religious radio programs, received in the homes of individuals of differing religious faiths, should be addressed to a cross-section of the public — to Protestants, Catholics, Jews, and non-believers—and not to members of any one faith. Exceptions to this recommendation are special event religious programs such as denominational conventions, eucharistic Congresses, and Passover services.'

"This recommendation after discussion was finally modified to read. 'THAT religious programs intended for the listening of individuals of differing or no religious faith should be addressed without dilution of

doctrinal teaching to the understanding of that public.' (Italics ours.) It was then unanimously adopted.

"It is difficult to see how this modification materially changes the effect. The fact that the words, 'without dilution of doctrinal teaching,' have been inserted means little, if religious programs for mixed audiences must be addressed to the 'understanding of that public.' If an evangelical message, for instance, had to be addressed to the understanding simultaneously of a Jew, a Mohammedan, and an atheist it would prove to be a rather difficult order. Paul said that he was sent to preach the Gospel 'not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.' (1 Cor. 1:17-21).

"Recommendation two originally read: 'THAT religious programs should not attack beliefs of members of other faiths. When religious doctrines are expounded on the air, the presentation should be strictly affirmative.' Here the word 'strictly' was taken out; then, the report says that, *following the remarks of Mr. Willard Johnson* of the National Conference of Christians and Jews, who introduced this recommendation, this point 'was unanimously adopted.' Mr. Johnson's remarks are recorded on pages 29 to 31 of the pamphlet, 'Religious Broadcasting In Wartime,' before mentioned, and it will be illuminating for all evangelical Christians to read what he said about 'Intolerance by Radio,' particularly the seven points with which he summed up his remarks, one of which states that 'radio is not the proper medium for conversion arguments or for the refutation of error.' Was the Work-Study Group so thoroughly in sympathy with Mr. Johnson's remarks that it passed this point unanimously? And is this a sample of decisions that are to be expected from local committees to be set up under Recommendation

four?

"The third recommendation read originally: 'THAT the broadcasting of religious programs should be provided by radio stations in keeping with their responsibility to serve the 'public interest, convenience and necessity.' Religious programs, like educational broadcasts, should be presented on a sustaining basis, without payment for time. This recommendation was finally adopted by the Religious Work-Study Group with the insertion of the words, 'wherever possible,' after the words, 'should be presented.'

"Here again, those who are concerned for the keeping of the Gospel on the air will find little real change. Surely, whatever the intention of this recommendation, there can be found in its wording no *obligation* imposed on the station or network management to furnish free time for Gospel broadcasting. All the station or network management would have to do in order to conform to such a recommendation as this would be to say that it is *not possible* to provide free, or 'sustaining,' time. It is true that at present the station or network has the same privilege, but the peril, under this new set of recommendations, if they become a broadcasting code, lies in the fact that there is no guarantee of the right to buy time and, as we shall see, there is an accompanying recommendation (Number five) that forbids any appeal for contributions, which would make it impossible for many to purchase time for religious broadcasting, even if the right to buy it is preserved.

"Recommendation four originally read 'THAT time available be allocated by networks or local station management in co-operation with advisory committees from the various faiths, in order to insure fair treatment of the various religious bodies seeking representation on the air. Also, that time for religion on the air should be provided in accordance with (a) the merit of the program for which time is sought; (b) the numerical strength of the various faiths within the service areas of the networks or local stations.'

"The report states that this recommendation also was adopted unanimously, but there is still no statement made as to how the 'advisory communities from the various faiths' are to be selected. And judging from the record of the particular Religious Work-Study Group which was composed of members from

various faiths, and which adopted these recommendations, it will be quite possible for evangelical members on such advisory committees to be completely outvoted on issues vital to Gospel broadcasting, as in the case of the action taken on Recommendation five.

"Recommendation five read originally: 'THAT regular religious radio programs should not appeal for contributions either directly or indirectly, for the support of the radio program itself. Nor should a charge for sermons, pamphlets or religious objects, distributed through religious programs, be used by the sponsor as a means of raising funds.' Here is the crux of the whole matter, for if Gospel broadcasting may not ask for the financial support of its listeners and thus be enabled to purchase time, and if the free, or sustaining, time is to be granted only 'wherever possible,' and then it is to be controlled by mixed communities, which may at any time rule out any 'conversion arguments' or 'refutation of error,' then it is difficult to see how Gospel broadcasting can continue. On this point the report records that three evangelicals who sat with the Group strongly opposed the recommendation, but when a vote was taken the recommendation was adopted over this objection.

"A sixth recommendation was proposed and unanimously adopted at this meeting which was not included in the original set. It reads: 'That religious broadcasts in wartime, as well as in peace time, should not only avoid stirring up hatred against human beings of any race, nation or creed but should seek to contribute to the understanding and goodwill which are basic to a just and durable peace among the peoples of the world.' Interpreted from an evangelical standpoint, this recommendation would impose no hardship on Gospel broadcasting. The true Gospel never seeks to stir up hatred between individuals or races or nations. It teaches its followers 'in honour' to prefer 'one another' (Rom. 12:10), and 'if it be possible, as much as lieth in you, live peaceably with all men' (Rom. 12:18). However, almost any unequivocal doctrinal statement of Christian faith is likely to stir up opposition among those who hold a different view. For this reason the Modernist opposes any such positive preaching. It would be interesting to know if this recommendation is directed against such statements as,

'Without shedding of blood is no remission,' and, 'There is none other name under heaven given among men, whereby we must be saved.'

"There is still need for much prayer that this set of recommendations, as they have now been adopted by the Religious Work-Study Group of the Institute for Education by Radio, may not be adopted by the Institute as a whole. Such adoption would mean that they would then be presented to the National Association of Broadcasters, and if accepted would then become a part of the broadcasting code."

This whole situation demonstrates once more the folly of the position that all that is needed is a sort of a gentle insistence upon *positives*, but that we must never engage in the *negatives* by the exposure of error and evil. If this policy had been followed by Jesus of Nazareth, many great and interesting portions of the four Gospels would never have been put in print! If this policy had been followed by the writers of the New Testament, much of the Epistles would never have appeared in the pages of Holy Scripture!

So far as we are at all familiar with the personnel of the leaders and the followers in the movement known as the National Association of Evangelicals for United Action, there are none who can be called "separationists." Every leader and every follower, so far as we know them at this moment, are men who have been content to stay inside apostate conventions and argue that the way to stop the apostasy of the denominations is to stay in and be *positive* and to *soft pedal the negatives*.

The argument for rejecting the American Council of Christian Churches and for the formation of the National Association of Evangelicals is that the American Council was started by "a little group of men" and that they did not give to the other brethren proper consideration in the discussion and formation of their Council. May I call attention again to the fact that the little group waited patiently through the years for these leaders to call the big group of brethren together and when nothing was done in that direction the little group got busy and did something? Might I ask, why must a thing be discounted because it is little? Even the church of Jesus Christ was little once! Furthermore, if the little thing has in it all of the essential elements

that are needed for united expression and action, why reject it because it is little? True, the American Council is only one year old but it already has been authorized by approximately 330,000 fundamentalists to speak for them!

Again we would call attention to the inescapable fact that the issue is not *persons, leadership, or little groups*. The issue is *organized opposition to the Federal Council of Churches of Christ in America*. The National Association says that as an organization they *will not* oppose the Federal Council. The American Council says that as an organization it *will* oppose the Federal Council. Membership in either one of these groups should be determined *solely on that issue*. If a church, association, or denomination, wants an outspoken testimony in behalf of the

Gospel of Jesus Christ and the propagation of such by a new emphasis upon evangelism and missions *plus* an outspoken testimony against the modernistic control, by the Federal Council, of public religious thought through radio and chaplains, then they should declare themselves in fellowship with the American Council.

If on the other hand a church, association, or denomination wants no *organized voice* raised in opposition to the iniquitous control by the Federal Council, but wants to continue quietly and peaceably within the associations and denominations controlled by the Federal Council, then by all means they should declare themselves in fellowship with the National Association of Evangelicals.

The issue is clear!

## AMERICAN COUNCIL WINS RECOGNITION FOR ITS COMMISSION ON CHAPLAINS

Our readers will rejoice at this news which we quote from a New York release:

"NEW YORK, Sept. 28—The American Council of Christian Churches, 340 W. 55th Street, announced today in connection with the opening of its first annual meeting, which is being held in the First Baptist Church of New York, that its General Commission on Army and Navy Chaplains has been recognized in Washington by the Chief of Chaplains of both the Army and the Navy for the certification of chaplains for the services in the same way that the General Commission on Army and Navy Chaplains of the Federal Council of the Churches of Christ in America certifies chaplains for the services.

Dr. Arthur F. Williams, pastor of the First Baptist Church of New York, as chairman of the American Council's Commission on Chaplains; Dr. J. Oliver Buswell, Jr., president of the National Bible Institute of New York and secretary of the Commission; together with the Rev. Carl McIntire of Collingswood, N. J., president of the American Council, secured this recognition after conferences with Army and Navy officials in Washington last week.

The question of quotas, which has been a controversial one, was also taken up with the authorities, and the churches represented through

the American Council of Christian Churches' Commission on Chaplains will be included in the quota percentages.

The statement issued to the press by Mr. McIntire as president of the American Council declares:

"Under the careful planning of the Federal Council of the Churches of Christ in America the control of the appointment or certification of Protestant ministers for chaplains in the United States has been handled through the Federal Council's Commission on Army and Navy Chaplains. This Commission was established by the Federal Council, its officers must be approved by the Federal Council, and it has been controlled to all intents and purposes by the policy of the modernistic Federal Council. Of the two hundred sixty Protestant denominations in the United States, all of which are entitled to representation, or should be entitled to representation, in the matter of chaplains, the Federal Council has so arranged it that at the present time only forty denominations are entitled to representation in the chaplaincy of the United States' armed service. The American Council, organized last year, bringing together denominations and groups of Christians who could not support or co-operate with the Federal Council because of its modernism and socialistic doctrines, established its own General Commis-



sion on Army and Navy Chaplains for the purpose of uniting groups and affording them representation and recognition. When the actual situation was pointed out, the Chief of Chaplains of the Army recognized that the American Council had a point, and that it was entitled to representation, and also that the quota assignments should be adjusted to include the groups represented through the American Council.

"This definitely means that into the armed forces of the country will

go chaplains who preach the old-time religion. The greatest mission field in the world today is our armed forces. The American Council has fought to do its part to secure more truly Gospel preachers for these men.

"The fact that there was no overlapping between the American and the Federal Council, and that the Federal Council did not represent in any way through its Commission on Army and Navy Chaplains groups represented in the American

Council brought it this recognition.

"The American Council's Commission offers to serve any orthodox denomination in this capacity which cannot and which is not co-operating with the Federal Council's Commission. The Council also asks the support of God's people financially for the maintenance of this service. All communications and contributions should be sent to the secretary of the Commission, Dr. J. Oliver Buswell, Jr., 340 W. 55th Street, New York."

## CHAPLAINS AND THAT UNITED TESTIMONY AGAIN

By R. T. KETCHAM

From time to time in the Baptist Bulletin, and even by personal correspondence, we have urged the wisdom and necessity of a united testimony. By "united testimony" we mean that all Baptist churches in the North that are nominally or actually no longer fellowshiping with the Northern Baptist Convention, should unite themselves in one great continent wide fellowship as a testimony in this dark hour. *There has just now arisen another situation which makes such a united testimony and fellowship well nigh imperative.*

Before we discuss this new situation, we would like again to call attention to previous arguments to such a fellowship. We would point out again the fact that such a united testimony and fellowship is needed *for the preservation of the consciousness of the oneness of Bible Believing Baptists.* Certainly when Baptist churches all over this country have by the hundreds, if not indeed by the thousands, come to an open break with established Conventions (because for the sake of Christ and conscience they could no longer go on as a party to a modernistic program) and when these Independent churches without exception adopt the same confession of faith, it seems to us that if there were no other reason on earth, this should be sufficient to cause them to come together in one great fellowship.

We have also on former occasions pointed out a second reason for all Independent Baptist Churches to be united in one fellowship, namely, *that such a fellowship would be a tremendous encouragement to still hundreds of other Baptist churches and pastors who are seriously think-*

*ing of taking the independent stand.* It would surprise our readers to see the number of letters which come to our desk from such interested churches and pastors, asking us always the same question: "How many churches are there in the General Association of Regular Baptist Churches—North?" In all honesty as to *actual enrollment* we must say to them—"one hundred and ninety-seven." We are forced to give this answer because out of the hundreds and hundreds of churches that are independent, only 197 have by an *actual vote of the church* declared themselves in fellowship with the G. A. R. B. C. We cannot go into long detail and point out to our inquirer that there are at least three hundred other churches who *really* fellowship with us by sending their pastors and messengers up to our annual conferences! We cannot explain to our inquirers the fact that there are hundreds of Independent Baptist churches from Maine to California which have already declared themselves in fellowship with some *local State group of Independent Baptist churches*, but have never gone on and declared themselves in fellowship with the G. A. R. B. C. In other words while we might have a right to claim several hundred churches as being fully in *sympathy* with the General Association, because of their sympathetic attitude, we cannot claim them *actually* on the roll because they have never put that sympathetic attitude into the form of an actual vote. The result is that our inquirer sees that figure—197, and concludes that after all the Independent movement isn't much of a landing field for his tired

and discouraged church, and so they make up their minds to continue on with the old machine. We cannot justify ourselves for our failure to give this church and brother proper encouragement by saying that they should come out anyway, no matter how small the movement to which they come. We are desperately in earnest when we insist that Independent Churches ought to provide the greatest possible encouragement to our beleaguered brethren.

Furthermore, we have pointed out that there is *no hindrance or bar to such a united fellowship.* The General Association has a constitution which forever makes it impossible for it to become anything other than a fellowship. Practically the only difference, so far as a local church is concerned before and after entering the fellowship of the Association, is that it gives the Association the permission to list the name of the church on its fellowship roll. The Association has no *"denominational program"* to present. Each church runs its own affairs, selects and supports its own missionary objectives and continues in all of its church activities just as though there were no such thing as the General Association in so far as any overlordship is concerned.

### AND NOW WE PRESENT ANOTHER REASON

We would like now to present the argument for a united testimony and fellowship among Independent Baptist churches which is presented by a new and unlooked for situation which has been recently created.

It is well known to every Baptist

pastor that the Federal Council of Churches of Christ in America has controlled the matter of Army and Navy Chaplains. The Commission on Army and Navy Chaplains of the Federal Council has been the only agent recognized by the Government as the one which represents Protestantism. Unless a denomination was a member of the Federal Council of Churches of Christ in America it had no possible way of having any of its men appointed as chaplains, because it had no one to speak for it whom the Government would recognize. Baptist men in Northern Convention Baptist Churches could get in because the Federal Council speaks for the Northern Baptist Convention. But *Independent Baptist* men were barred, unless they had some wire somewhere else which they could get hold of and pull.

A little over a year ago the American Council of Christian Churches was organized and one of the purposes of its organization was to present itself in Washington as the *spokesman for fundamental groups* who cared to have it do so. Already seven denominational groups or associations have declared themselves in fellowship with the American Council and authorized it to speak for them at Washington. The total constituency of the American Council is now approximately 330,000—all fundamentalists.

The General Association of Regular Baptist Churches is one of these seven groups. Not the point which we wish to stress is this: the American Council has a Committee on Chaplains in the Army and Navy which has been *duly recognized by the United States Government officials in charge of chaplains*. The Commission has been told that any man in these denominational groups within the American Council will be accepted as a chaplain when credentialled by the American Council's Commission providing (1) they meet the required standard of education, etc., and (2) if the quota of that particular group is not already filled.

This means that any man in the General Association who meets the educational requirements of the Government, may be credentialled by the American Council's Commission on Chaplains and he will be accepted, unless our quota is already filled. *Naturally, the larger the membership in the denominational group, the larger their quota of chaplains.* At the present moment we can only have a quota of chaplains based on the *total membership*

of the 197 churches. If all the Independent Churches would declare themselves in fellowship with this perfectly harmless but blessed thing called the General Association of Regular Baptist Churches, it *would increase the listed membership by multiplied thousands and hence raise our quota of chaplains considerably.*

Let it be kept in mind that the American Council cannot speak for

Independent Baptist churches *until and unless* they become a part of the fellowship known as the General Association of Regular Baptists. We trust our readers will see the tremendous importance of making this simple declaration in order that our Armed Forces may have the benefit of a greater number of the kind of chaplains which the G. A. R. B. can produce.

## GLEANNINGS

Edited by R. F. HAMILTON

### NEW JERSEY

THE FIRST BAPTIST CHURCH OF ATLANTIC CITY, under the leadership of Pastor Shepherd, has been engaging in a unique ministry to the many soldiers who are quartered in this seaside resort. The Army has taken over most of the large hotels to quarter their men who are being instructed in the various phases of Army service. Pastor Shepherd seeks to use as many of these soldiers in his service as he can. Some present musical numbers, take up the offering, and occasionally bring the message. U. S. Army New Testaments are presented to men who attend church services. The presence of so many soldiers in the city does present a splendid opportunity to reach them for Christ, and we are delighted to know that Pastor Shepherd and his people are making every effort to do so.

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### NEW YORK

NIOBE. The Fellowship of Independent Baptists of Western New York and Western Pennsylvania held their August meeting with the Niobe Baptist Church, Donald Beightol, pastor. The afternoon message was brought by Rev. John Linendoll on the subject, "Take Heed That No Man Deceive You." The evening message was brought by Rev. Gordon Houser from II Kings 1:1-16. The evening roll call showed ninety people present representing nine churches.

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ITHACA. Forty-six Baptist Churches united in extending a call to all the independent fundamental Baptist Churches of New York State to meet in conference Octo-

ber 5, 6, and 7 at the Tabernacle Baptist Church in Ithaca, for the purpose of establishing a state fellowship of Regular Bible-Believing Baptist Churches. A splendid program was prepared by the committee. Further news of this history-making gathering will be given in another section of this paper.

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### OHIO

ELYRIA. The First Baptist Church enjoyed an excellent evangelistic meeting September 11-20 under the leadership of Carl Sweazy of Los Angeles. This campaign was a continuation of the G. A. R. B. C. executive meeting held on September 8, 9, and 10. The attendance was good, and the church was greatly blessed spiritually. Fourteen professions of faith were made. An excellent children's work was also carried on by Brother Sweazy during the meeting.

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LaGRANGE. The Baptist Church, under the leadership of Henry A. Cruver, is rejoicing over the blessings of the past year. They began the church fiscal year with a membership of seventy-one. This year they have received eleven by baptism, two by letter, and three by experience, making the present membership eighty-seven active members. Current expenses amounted to \$2,293.00, building fund \$341.00, missions \$693.00, making a total of \$3,327. The church also contributes to a missionary couple in Kentucky. They have one young man graduating from Bible school, and several more who plan to go. The Sunday School has an enrollment of ninety and an average attendance of seventy-two. We congratulate the

pastor and church on their good work.

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**PORTSMOUTH.** Dr. H. O. Van-Gilder, pastor of the Temple Baptist Church, has had a busy ministry during the month of October. On October 6th he began a series of meetings with the First Baptist Church of Wissinoming, Pennsylvania. October 12th he spoke in the Philadelphia School of the Bible, the next day in the First Baptist Church of Bristol, Pennsylvania, on Wednesday in Philadelphia, and on Thursday in the Chelsea Baptist Church of Atlantic City. On Friday he spoke at a great Tri-State Rally for New York, New Jersey, and Pennsylvania, in the First Baptist Church of Hackensack, New Jersey.

The Ohio Association of Regular Baptist Churches was scheduled to meet with the Portsmouth Church October 19-22.

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### WEST VIRGINIA

The Randolph Street Church of Charleston, and the Calvary Church of Clendenin, together with some Christian business men, secured an evangelistic tent for the summer and two Baptist Bible Seminary boys, Glen Klamm and George O'Keefe, held two meetings in it, Ralph T. Nordlund held a third in Charleston, and Robert Guelich held two more in the Coal River section.

The Lester church near Beckley, Owen Lilly pastor, is having a large influence for a village church. A fine revival was held this summer with twelve additions. A Sunday afternoon radio program has been secured over the Beckley station, in cooperation with two other pastors, John Meadows and M. F. Wendelken. These two men have been encouraged by Brother Lilly to come out of the Convention, and they have taken their three recently organized churches with them. It means a real strengthening of the fundamental cause in the southern part of the state.

The Bellepoint church is pastored by an evangelistic and fundamental pastor, C. H. Martin. He also has a radio program on the Beckley station Thursdays at 4 P. M. About a year ago the church voted to give only to fundamental Baptist missionary work, and since that time missionary giving has more than doubled.

October 9th, Ralph T. Nordlund, pastor of the Randolph St. Baptist

Church, went on the air over WGKV, a Charleston station, with a fifteen minute exposition of the Sunday school lesson. It is called "The Preview of the Sunday School Lesson," and comes on at 7:10 each Friday.

The West Virginia Association of Independent Baptist Churches met in the Nutter Fort Baptist Church in Clarksburg. Joe Carpenter is the pastor of this church. Recently he went on full time for the church, and is now rejoicing in the completion of a full basement for Sunday school work. The conference was well attended in spite of the war, and spiritually a great success. The closing message by Frank Nichols of Hawthorne, Nevada, was a clarion call for more home missionary work.

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### MICHIGAN

**THE BEREAN BAPTIST CHURCH OF GRAND RAPIDS** held their fourth annual "Prove Me" Month in October. Every year the entire membership is urged to tithe for that particular month. Those who are already tithers are urged to give double. Most gratifying have been the results of previous tests along that line.

In September the church began broadcasting the evening services. The service of song and the preaching of Pastor Keithley is proving a great blessing to radio listeners. The response has been most encouraging to the church.

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**FLINT.** The Riverdale Baptist Church, Merle T. Huffmaster, pastor, began a series of revival services Sunday, October 11th, with Richard A. Elve of Bay City doing the preaching. The music and children's work was under the direction of Rev. Elton W. Crowell. Daily prayer meetings and much calling preceded the campaign.

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**THE EMMANUEL BAPTIST CHURCH** of Flint was host to the second annual meeting of the Association of Regular Baptist Churches of Eastern Michigan. An excellent program was arranged for morning, afternoon, and evening. Rev. William Headley of Gary, Indiana was the evening speaker.

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**THE EDWIN AVENUE BAPTIST CHURCH** of Flint recently voted to affiliate with the General Association of Regular Baptist Churches, according to the announcement made by Rev. Frank C. Hurley.

**ROMEO.** Under the leadership of Rev. Ralph Rhodes, the Baptist Church has been attempting new ventures of faith. In September, during the annual Peach Festival held in that locality and which attracts many visitors, a store window was secured by the church, in which many interesting missionary curios were displayed and chalk pictures were drawn illustrating the gospel of Christ, which attracted large crowds. More than five thousand gospel tracts were distributed. A Youth Meeting was held in the church on Friday night, August 28th, at which Rev. H. P. Warren of Flint spoke on the subject, "Grass Grown Paths."

A missionary conference, which looks forward to being an annual event, was held in the church October 11th through 18th, with speakers from the various mission fields of the world presenting the cause of Christ. Dr. V. Raymond Edman of Wheaton College closed the series of services on Sunday, the 18th.

On October 4th the church had a mortgage burning at a special homecoming service, at which time Rev. H. P. Warren of the North Baptist Church of Flint was the guest speaker. The mortgage was for \$4,000.00, and was placed on the property at the time the building was enlarged and improved during Rev. Warren's ministry with the Romeo church. The last \$1,100.00 was raised during the ministry of Rev. Rhodes since last March 15th.

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### INDIANA

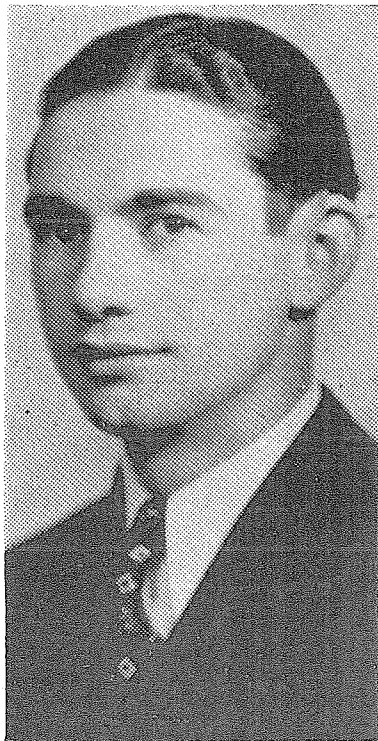
**THE MIDWEST BAPTIST BIBLE SCHOOL**, located in Crawfordsville, began its third year's work Monday, September 21st. The school is under the direction of E. Gordon Wray, pastor of the Calvary Baptist Church of the city. The student body is made up largely of young people from the nearby churches. A building was purchased some time ago in Crawfordsville, where classes are held and some of the students live. Nearby pastors assist with the teaching ministry.

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**BOONVILLE.** Rev. Paul J. Hall began his fifth year as pastor of the Calvary Baptist Church on October 30th. Since he began his pastorate, a new church home was erected, and dedicated November 2, 1941. The building now is practically debt-free. More than a score of souls have been saved this past year through the ministry of the church.

THE MISSIONARY BAPTIST CHURCH OF MICHIGAN CITY, Indiana, is rejoicing in their newly acquired location and edifice. The church was organized as an independent, fundamental, Baptist church in 1937 and affiliated immediately with the General Association of Regular Baptist Churches, (North) and later with the Indiana Fellowship of Missionary Baptist Churches.

The church has occupied several locations since its organization. The foundation for a new building was laid on a property owned by the church, but construction was withheld by the rise in prices and by government priorities in materials. It pleased the Lord in view of this sit-



Carl W. Brown

uation to make possible the purchasing of a fine edifice where a congregation was dissolved by a recent merger. The building and location are far better than the originally intended situation. In addition, the purchase price was much below that of a new building, and the church is left with a comparatively small debt.

A repair and remodeling program is already under way to adapt the edifice to the needs of the growing congregation. A neon sign, indicating the name of the church, and the words "Jesus Saves" has been installed."

Attendance in the church and Sunday school sessions has in-

creased about twenty per cent since removal to the new location on August 20th.

Carl W. Brown has pastored the congregation since its beginning. Miss Irene Cochran, Missionary, (now on furlough) represents the church in French Equatorial Africa. Miss Maxine Cochran, a graduate of the Johnson City Baptist Bible Seminary, has been authorized to do Gospel missionary work in Brazil; she is engaged to Mr. Dynes McCullough, Missionary on furlough from Brazil. Following their wedding, they will take their station shortly after the beginning of the new year.

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THE SEVENTH ANNUAL CONFERENCE OF THE INDIANA FELLOWSHIP OF MISSIONARY BAPTIST CHURCHES was held September 14th and 15th at the Calvary Baptist Church of Crawfordsville, where E. Gordon Wray is pastor. The sessions opened Monday evening with a message by Ray Hamilton of Pana, Illinois, on the subject, "Dare to be a Daniel." The Tuesday morning session opened with a service of prayer and praise led by Carl Brown. Pastor Wray followed with an address of welcome. A doctrinal message on the second coming was brought by Robert Johnson. The missionary hour was presided over by Orville Yeager. Brief missionary messages were brought by Mr. and Mrs. Willard Stull, Don Stowell, and Mr. and Mrs. Carl Anderson. A generous missionary offering was then taken, to be divided among the missionary speakers. An election was held before the afternoon session, in which the following council members were elected: M. C. Finney and Bob McCarthy of Indianapolis, Robert Johnson of Hammond, Carl Brown of Michigan City, Orville Yeager of Princeton, and Phil Halvorsen of Gary. Brown was chosen chairman of the pastor's conference. The afternoon devotional was brought by Paul Hall, and the main afternoon message by Dr. H. H. Savage of Pontiac, Michigan, who spoke on the subject, "The Good Samaritan." Dr. Savage also brought the concluding message Tuesday evening on the theme, "The Key of Knowledge." The music of the conference was ably directed by Arlin Halvorsen of Hobart. The messages by the various pastors, and the general spirit of the conference were the best this editor has ever witnessed in the Indiana Fellowship. We were made glad by the knowledge of the

good spiritual fellowship which the Indiana brethren are enjoying.

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### ILLINOIS

DECATUR. The Riverside Baptist Church has engaged Evangelist Pat Malone for meetings beginning November 1st and concluding on the 15th. The church is continuing to enjoy both spiritual and material prosperity under the leadership of Pastor J. M. Carlson. At the recent annual church business meeting it was reported that a total of \$10,-104.37 had been raised during the year. This was nearly double the amount of 1940 and almost triple the amount of 1935. During the present pastorate the church has paid \$2,450 on their indebtedness, which now stands at \$5,050. The Sunday School has shown an excellent growth and has had an average attendance of two hundred thirty-seven. Two hundred thirty-seven people have responded to the invitation for salvation or church membership since Brother Carlson began the pastorate, and the morning congregation has increased from an average of sixty-two during his first summer to an average of one hundred seventy-nine during the past summer. Congratulations to Brother Carlson and his people.

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ALTON. On Monday, September 28th, Pastor W. J. Richardson opened a new radio program over station WTMV of East St. Louis. This program is sponsored by the Jameson Baptist Church, under the title, "The Regular Baptist Broadcast." It may be heard Monday, Wednesday, and Friday afternoons at 3:30.

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Evangelist Harry Ketcham conducted special meetings in the Milton Heights Baptist Church of Alton, October 4th through 25th. Bob Mayer is pastor of the church.

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ROXANA. Evangelist Carlyle Scott was the speaker in the First Baptist Church October 4th through 25th. Denzel Osburn is pastor of the church.

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THE ILLINOIS ASSOCIATION OF REGULAR BAPTIST CHURCHES met with the First Baptist Church of Plainfield, October, 5, 6, and 7. While the attendance at the conference was not very large, the spirit was excellent, and those who attended were greatly blessed. The conference opened Monday evening with a message from M. A. McCone, Pastor of the

Central Baptist Church of Aurora. Pastor McCone's church is one of the newest additions to the fellowship. Brother McCone spoke from Ephesians 4:1-6 on the Christian's Worthy Walk, and emphasized the seven characteristics of the body of Christ. The Tuesday morning speakers included C. S. Henson of St. Louis, who spoke on Victory and L. M. Clark of Joliet, whose subject was taken from Psalm 42. Dr. Marshall, C. E. Davis, and M. S. Hansen brought the messages of the afternoon. Dr. Marshall answered questions from the audience concerning the land of Palestine, and Brother Davis spoke about his work among the soldiers at Rantoul Airfield. Brother Hansen spoke from the fifth chapter of John, on the subject, "The Vindication of Christ to the Jews." Howard C. Fulton, from the Beldon Avenue church in Chicago, brought the evening message from the book of Philippians, enumerating several of the "Secrets of Success in Paul's Life." Wednesday morning Charles F. Fields of Chicago spoke on "The Three Cannot's of Discipleship." W. A. Wood of Fairbury spoke on "Holiness." During the afternoon session R. F. Hamilton of Pana spoke on the theme, "Love for God," and Carl Anderson of St. Louis took the missionary hour speaking on the work among the Jews. R. A. Cook from LaSalle gave the closing message of the evening on "How and When to Do Personal Work."

During the associational business hour the following men were elected to the executive council: C. F. Fields of Chicago, John Rader of Silvis, A. G. Annette of Plainfield, and R. F. Hamilton of Pana. These, together with R. A. Cook of LaSalle and D. L. Osburn of Roxana, whose terms of office continue for another year, constitute the executive council. At the organization meeting of the council, R. F. Hamilton was chosen chairman and C. F. Fields secretary-treasurer.

\* \* \*

#### WISCONSIN

PASTOR RANSOPHER of the Calvary Baptist Church of Wisconsin Rapids and Oscar Renberg conduct a Sunday afternoon broadcast at three o'clock over station WFHR. Friends in that area are invited to tune in.

A new pulpit was unveiled and dedicated on Sunday, October 4th, by Pastor Ransopher.

#### MISSOURI

KANSAS CITY. R. D. McCarthy of Indianapolis conducted evangelistic meetings for Pastor Stanbrough and the First Regular Baptist Church, September 27th through October 2nd.

The Mid-Continent Fellowship of Independent Baptist Churches held their first annual meeting with the First Regular Baptist Church October 28, 29, and 30. Dr. E. G. Griffith of Johnson City, New York was scheduled to be the evening speaker for the three days.

Mr. and Mrs. J. Randall Turk of the First Regular Baptist Church entered the Baptist Bible Seminary of Johnson City, New York, to prepare for Christian service. The church is greatly rejoicing in these young people.

\* \* \*

#### IOWA

On the evening of Oct. 2nd, the Tabernacle Baptist Church, of Swaledale, Iowa, dedicated the new Tabernacle, which had been built during the summer, as a permanent church home.

The Rev. Leo Sandgren, of Austin, Minn., brought the message of the evening, stressing the necessity of church members keeping themselves in such relationship to the Lord that He may be able to accomplish His work through their lives and ministry. The Rev. G. H. Dahlberg, of Eldora, Iowa, offered the prayer of Dedication at the close of the message. Other pastors who participated in the service were: Lloyd L. Holm, of the Fundamental Baptist Church, of Belmond, Iowa, B. A. Rust, of Britt, Iowa, and Albert Rust, of Corwith, Iowa. Messages were read from other pastors who could not be present. Miss Ruth Rust furnished Marimba music as an instrumental feature of the service.

The Lord has graciously provided so that everything is paid for and no debt hangs over the congregation to cloud the joy of worshipping in this new church home. L. McCauley is the pastor.

#### NEW CHURCHES ENTERING FELLOWSHIP

Quite a number of churches have entered the fellowship of the General Association since its annual meeting in Waterloo last May. These new churches will be included in the entire list of G. A. R. B. churches which is always run in the December issue.

#### ORDINATIONS

##### HARLEY H. RUTHEFORD

On July 13th at the call of the Grace Baptist Church of Modesto, Calif., a council convened to examine for the ministry, Brother Harley Rutheford. The council unanimously declared itself as approving the young man and the church proceeded with the ordination the same evening.

\* \* \*

##### FRED MORNINGSTAR

On August 31st at the call of the First Baptist Church of Kent City, Mich., a council coming from sixteen churches represented by fourteen pastors and twenty-three laymen, met to examine for the ministry, Brother Fred Morningstar. The council expressed itself as being satisfied with the examination and recommended the same to the church. The public service of ordination was carried out the same evening.

#### APOLOGIES

We wish to express our regret that the name of the author of the article in the October issue entitled "The Missing Link in Education" was inadvertently omitted. The article should have been credited to Rev. Joseph T. Larson.

#### MISSIONARIES LOSE LIVES

The sad news has just reached us of the death by drowning of missionaries, Mr. and Mrs. Harvey Shaw and 10 year old daughter, Georgia, following the torpedoing of their ship while they were on their way home from their mission field in Africa. The Shaws were missionaries under the Mid-Missions Council and were returning for a much needed rest and recuperation of health following their first term on the field. Carol, age 7, and Richard, age 13, were rescued after many days on a life raft and are now being treated in a hospital on the Island of Barbados, British West Indies. There has been no detailed news but in "TIME" issue of October 5th, there was an editorial which dealt with the matter and which we reproduce herewith:

*"There was no warning, just the explosion of the torpedo. As the sea poured in, the merchantman began*



to careen. Voices of people rose above the crashing of furniture, dishes and gear. The ship rolled over, spilling wreckage and humanity into the ocean.

From deck chairs and other flotsam to which they clung, 18 people collected on a life raft. Four were children: Carol and Richard Shaw, whose mother and sister were drowned and whose father had vanished, and Mary and Robert Bell, whose missionary mother was rescued with them. Also dragged out of the sea was the torpedoed merchantman's skipper, 86-year-old Benjamin Bogdan of Brooklyn. Crowded on the raft the 18 floated on the vast ellipse of the Caribbean. The sun beat down.

Captain Bogdan, ranting, crazed with heat died within a few days. His body was offered to the sea. Sharks collected and began to patrol

the forlorn expedition. Certain that they had no chance, men and women prayed and gave way to despair. In their naivete, the four children sang hymns, prayed and kept up hope, until the adults caught their courage.

Another submarine attacked them. They escaped, paddled on across the blank sea. A week went by and rations dwindled. It rained and they replenished their water supply. More than two weeks passed. Then, suddenly, a patrol plane appeared in the burning blue sky, flew over them and dropped some food. They fished it out of the ocean, confident now that they would soon be rescued.

Day after day dawned without a sign of a vessel. The children sang. Men and women raised their croaking voices with them. Finally a destroyer appeared. It mistook the raft for a submarine and began shell-

ing it, realized the error and picked up the half-dead voyagers

This was the partially told story which censors released last week from Bridgetown, Barbados, B. W. I., where the exhausted survivors were recovering. There were few details given, but officials did pass the statement of one survivor, who gratefully recalled the courage of seven-year-old Carol Shaw and Brother Richard, of Mary and Robert Bell. Said he: "They kept us going."

What a joy it is to read this record that these four little missionary youngsters relying upon the training and teaching of Christian parents, were the source of morale and courage for the entire group of survivors. Let much prayer be made for the children, Richard 13, and Carol 7, that God will meet and supply the deep need of their young lives.

## ANNUAL MEETING OF THE GRAND RAPIDS ASSOCIATION OF REGULAR BAPTIST CHURCHES

By D. O. FULLER

The 34th annual meeting of the Grand Rapids Association of Regular Baptist Churches convened Tuesday evening, September 29 in the Wealthy Street Baptist Temple for a two-day and a three evening session. The Tuesday evening session was a Young People's Rally in charge of Pastor Robert L. Ryerse of the Calvary Baptist Church of Grand Rapids. Nearly 500 young people attended the fellowship supper at seven o'clock. At eight o'clock they adjourned to the church auditorium for the evening program. Between two and three hundred others interested in the program joined in the evening service. Dr. Vance Havner, Evangelist and Author of Greensboro, N. C., brought an inspirational address that was appreciated by all in attendance.

Dr. Havner was also the principal speaker for Wednesday evening and Thursday evening. On Wednesday evening his subject, "Fools for Christ with the World on Fire," very splendidly carried on the theme thought of the convention that we must hasten to take advantage of the present receptive attitude of many people toward the Word of God who have heretofore been very complacent. Dr. Havner said that we must preach with such fervor that the congregation will be moved to

tears even as in the old evangelistic days. God is among us now waiting to do wonders if we will let him. We should have a holy boldness rather than be conservative diplomats. On Thursday evening Dr. Havner's subject was "What is a Christian?" He elaborated on the five S's; Saved, Sure of it, Surrendered, Spirit filled, and Singing.

Approximately 1,000 people attended the evening services. The day-time services Wednesday and Thursday were especially well attended. The registration committee reported 46 Pastors and visiting pastors, 13 missionaries, 150 delegates and 348 other out-of-town registered visitors. The Statistic Committee reported of the 40 member churches for the year ending September 1, 1942:

Membership of 6,693, a gain of 518 over the previous year.  
Baptism 375, a gain of 111 over the previous year.  
Bible School average attendance 5,072, a loss of 73 over the previous year.  
Baptism from the Bible School 274, a gain of 82.  
Total missionary money \$62,865, a gain of \$6,875.  
A grand total of all funds, \$222,625, a gain of \$26,651.

The program was carried out as printed with the exception that the Minister's and Laymen's Conference was addressed by Rev. Robert J. DeVine, Pastor of the Intercity Gospel Tabernacle of Lansing, Michigan who took the place of pastor Clyde E. Wood whose health did not permit him to attend the Association. Reverend DeVine spoke on the three great laws of Christian life; The Law of Liberty, The Law of Mastery, and the Law of Expediency. The annual sermon was delivered by Rev. Robert Dice, Pastor of the Second Baptist Church of Grand Rapids. His subject was the "Minister and the Congregation's Responsibility to Him." His text was taken from Hebrews 13:7 and 17. The Doctrinal sermon was delivered by Dr. David Otis Fuller, Pastor of the Wealthy Street Baptist Church who took his text from the third chapter of Acts. Dr. Fuller gave a very masterful address with emphasis on the Doctrine of Repentance and Faith. Dr. Fuller warned against extremes in doctrine.

There was a general feeling throughout the whole convention that this was one of the most spiritual and profitable associational meetings held in a long time. The

interest in Home Missions was very pronounced.

The following two new churches were received into our fellowship: The Dover Baptist Church of Bristol, Michigan with Rev. John West as Pastor. Three delegates as well as Rev. West gave their testimonies before they were given the hand of fellowship and welcome by the Moderator. The Bear Lake Baptist Church of Bear Lake, Michigan with acting pastor Reverend Lather and their three delegates, all delegates giving a testimony before they were given the hand of fellowship and welcome by the moderator.

Our Association was much encouraged regarding the growth of the Regular Baptists in Michigan when three delegates were introduced from the newly formed association from the eastern part of the state which is called The Association of Regular Baptist Churches of Eastern Michigan. These three delegates, Rev. E. D. Ferguson, Pastor of the South Baptist Church, Bay City, Michigan, Rev. D. Walter Davis, Pastor of the First Baptist Church of Lapeer, Michigan and Rev. M. T. Huffmaster, Pastor of the Riverdale Baptist Church of Flint, Michigan brought greetings and invited us to send a delegation to their annual meeting which was to be held in the Emmanuel Baptist Church of Flint, Michigan whose pastor is Rev. David T. Jordan. This first annual meeting was held Friday, October 2 and three pastors from our Association were sent as delegates. This delegation suggested to our association that we consider a state meeting some time in the future. They told us that all of the fifteen churches in their new association were already members of the General Association of Regular Baptists.

*Have You  
Read  
Carefully  
Every Word on  
Pages  
One to Ten?  
If Not—  
Do It  
NOW!*

## FLASHES FROM

## FOREIGN FIELDS

### NEWSY LETTER FROM DR. CROZIER

Temporary address, present writing—Sunnybank cottage, Landour, Mussoorie, U. P., India.

Beloved Faithful Friends in the  
Lord Jesus:

This building is an old hospital converted into six suites of room for renting in Landour. It stands at about 7,000 feet above sea level. Mussoorie spreads out over the rough hills below us to the south and southwest at from about 6,000 to 7,000 feet elevation. Most of the hills where not occupied with houses are covered with evergreens and oaks. In front of us to the south is the railroad terminus town Dehra Dun at 1,400 foot elevation with its numerous white houses in the green forest and orchards with the Government forest and school and offices and experimental groves and shops to the right, beyond to the south a low range of forest-covered hills with two rivers flowing through the picture, one of them being the Ganges near its source. It reminded me one day of what Mohammed said of Damascus, "An emerald set in a pearl."

Many missionaries have gone back down to their work; but there are many refugees, some missionaries and many police and soldiers, and of course many Indians taking advantage of their opportunity to get rich quickly. There is an abundance of fruit and vegetables in the market brought in from the surrounding hills and plains, but the price of much of it is held at from 50% to 500% and even 800% profit. A few things raised more locally are cheap. Peaches 20 cents per pound, and apples the same or a little higher, grapes and plums about the same; good carrots and beets in abundance at 10 cents a pound, but good onions 3 cents a pound; sugar is partially regulated and sold at about 7 cents a pound.

Rent for these suites of rooms, and it is the general custom here, is paid

for the entire season of seven months at from \$50 to \$150, more for some of the choice suites. Ours cost us Rs. 385—about \$115 including city water in the bathrooms. Our suite is a line of good sized rooms cutting right across through the house. Mrs. Burrows has a little smaller suite at the end. In the suite next to us on the west are two brothers, missionaries of Burma and the China border. Their father retired recently after having baptized some 40,000 people of those wild tribes, the people like the Karens of Burma having the legend that a white man would come with a white book telling the true way of Salvation and to God; with them also is a friend missionary also from Burma. In the rooms beneath them and Mrs. Burrows is a widow whose husband was in engineering work in Burma and said to have been a fine Christian man. Some 40,000 evacuees have come for safety from Burma, many dying of privation and disease. Her husband and several others in this group died in the jungle. The two suites to the east of us are occupied by several ladies; one of them has not yet heard of her wardrobe trunk checked as baggage when she came from Calcutta about 2½ months ago. Shipping is so clogged and cluttered now that we brought Mrs. Burrows' folding American bed with us as baggage, but we lost track of it and also most of our checked baggage, but have finally secured it all; except no trace of Mrs. Burrows' bed has been found.

Jewell Earnheart has gone back to Alipur and is getting work started again with Koireng Manipuri and a few other helpers that have remained at the station. Dr. and Mrs. Burrows are in Calcutta staying in the home of the Secretary of the British and Foreign Bible Society. When Mrs. Burrows went down about a month ago she found the Doctor very ill; though he is out of the hospital now he is still very weak. He seriously overworked doing the surgical cases in one large military hospital; was then transferred to the large fort there and served as recruiting officer till prostrated with fever. Before he was fully recovered he was transferred to the front

in Assam, but is not yet able to go. Mrs. Burrows was hoping to come back next week; she may bring him along with her. I shall suggest that they stay a while down in Dehra Dun till his heart recovers good tone. Miss Barnum and Miss Funk are to arrive here tomorrow from the hills just at this west end of the Nepel Native State in the mountains. They are to have dinner with us on arrival at noon. They have engaged a suite of rooms up near the Kellog Church, which functions as a Union Church. Mrs. Garlow was at first with other missionaries and has lived with us for a month, and is now taking care of the Burrows' children. Her husband and Mr. Holm of the A. B. Mission were supposed to arrive today. Mrs. Holm and Mrs. Garlow have our keen sympathy, for it is probable that the train on which they were coming from Calcutta is one of the two that were wrecked two days ago some 50 miles this side of Calcutta. Several people were killed and about 50 injured. One train ran into the rear of another train on the track and telescoped the two rear cars, that were full of 3rd class passengers, and the engine of the other train was derailed right in the station where the other train was standing. We are HOPING to see our friends tomorrow. Mr. Holm arrived at noon but he had not seen Mr. Garlow—so we look for him later. (July 14th a telegram from him today in Jonhat tells of his plan to arrive here about the 18th).

The Secretary of the British and Foreign Bible Society was with us for dinner day before yesterday, having come up from Dehra Dun to talk with us and with a missionary of the A. B. Mission about printing our translations of the New Testament. The Secretary wants to get us to Calcutta at the end of this month to complete the New Testament printing in the Thadou Kuki language but it might be three months. After that I will PROBABLY return to our mission station but Mrs. Crozier and the other ladies will have to remain away from there for many months. It was time for our furlough, but with the strong probability that we would not be likely to get back again we thought a vacation in the hills a little longer than usual might help keep us fit and so make it possible to complete the New Testament in both the Thadou Kuki and in the Manipuri; and we are hoping the Lord may be pleased to extend our days and strength so

as to give these Manipuris and many small tribes in Manipuri State the Old Testament also. I suppose I shall have to do considerable building as soon as prices come down after the close of the war, especially the chapel and school house and the Kindergarten and Primary building. THAT is enough of a program for US! But at any rate, friends, please pray for us and for this large mission undertaking, and for the other members of our Mission, including the Garlows and their work for the Miri tribe.

Only one letter has been received by us from America during the past two months; that was from a former missionary associate. You will appreciate therefore why you get no letters of thanks for your gifts which are gratefully received regularly now by cable. Air mail service has been re-established and some people are getting letters in 18 days to four weeks.

Sincerely yours in Business for  
the King,

G. G. Crozier.

HOME OFFICE  
Mid-Missions  
Main and Mishawaka  
Mishawaka, Indiana  
U. S. A.

To the many friends of the Croziers  
and their associates:

The above letter was received this morning, August 15. On the back of the envelope a slip was posted containing the words in large print, "OPENED BY THE EXAMINER." Some cutting instrument had been used to delete two portions of the letter and other portions were blacked out completely. We are mimeographing as best we can what remains of the letter.

Cordially,

Lloyd Walker.

### MRS. METZLER'S FATHER DIES

August 10, 1942.

Fort Archambault, Tchad,  
Free French, Africa.

Dear Co-laborers:

It is hard to believe but I have to do so for the date on my list General Letter is May 29. More than two months have slipped by again. Nothing much out of the ordinary has happened. I did take

the two young ladies who had been with us to Bangui. They have left for furlough so we are now by ourselves. On the way to Bangui, just 175 miles from a garage, my car decided to stop. It made this decision in the midst of a down pour of rain. The only thing we could do was to "set" and "set" we did from 3:30 in the afternoon until 11:00 the next morning.

When the sun came out the next morning I was able to diagnose the trouble as either condenser or coil. Now I had both back home, just 225 miles behind me. So we "set" some more until a car came along. The driver had no spare parts but promised to tell a friend who had a mission station a ways back. About 11 o'clock this friend came and being a very thoughtful man he had some extra condensers. They didn't fit but we fitted one, found that was what was needed, thanked the man for his kindness and went hungrily on our way. I forgot to mention that all we had to eat was a couple of skinny roasting ears. Between us, the next time I go on a 400 mile trip in the rainy season I will take some spare parts and food for several days—just in case.

I wonder how many of you are praying yet that we may be able to go farther North into the Tchad. I trust you don't think that we have given up the idea because we have not been able to go farther than Archambault for the time being. Of course we cannot leave this great work here without workers, especially when the Lord has given us work that must be done now. This work will be over when the war is finished. It is quite evident to us that He sent us back here to take this work but we still feel the day will come when we will be able to go to those who have no witness as yet. "Brethren pray for us" that we may be faithful in this work and ready to go when He shows the way.

I am glad to be able to tell you that we were able to get a temporary roof on the Mission House in town before the rains came. It is, however, a temporary roof and we must put on a tile or tin roof before the end of the year so we can get the title deed to the property there. Please pray, for that means much work and expense. Making tiles is much more difficult than making bricks. I never have made any, but in order to get the final papers for this property we will have a hand at it as soon as the rains stop, in October.

We have had word that my wife's Father has died in France. We have no details concerning his death. Please pray for her mother.

We praise God for good health. Evelyne has not been as well as we would like, but we do not think she has much wrong. She is better than she was a week ago.

We are much in need of workers here, but inasmuch as it seems impossible for any to come now, pray that we will be given all we need to carry on for Him. Thank you all again for your prayers and for your gifts.

Yours in His blessed service.

Mr. and Mrs. Paul Metzler.

### **TRIMBLES OPEN NEW WORK IN BRAZIL**

Caixa 35 A, Manaus, Amazonas  
Brazil, S. A., Sept. 1, 1942

Dear Ones in Christ:

"The children of Judah prevailed, because they relied upon the Lord God of their fathers." II Chron. 13:18.

Greetings from Boa Vista of the Rio Branco, and how happy we are to be here. For days I have wanted to sit down and tell you about our trip from Manaus to Boa Vista, but my room has been so full of trunks and baggage that I haven't felt free to write until things were somewhat straightened out.

Some of you already know how Garnet came up river about six weeks before we did to find a house for us to live in. Finding it impossible to rent, the only thing we could do was to buy, so we have made the down payment of two hundred and fifty dollars and we are trusting the Lord to pay the other seven hundred and fifty by the end of September. The house is very cool, being made mostly of brick even to the floors with the exception of one room which has wood. The front of this room is covered with zinc at the present for the whole wall has been torn down for some reason or other in the past. In time this will be fixed and have a couple of windows in it.

From the window of the veranda, we are able to look across the river to the mountains on the other side, which cause us to look to Him, from whence cometh our help. To the left of the house we have a small garden, which at the present is giving us some precious string beans.

To the back of us is a nice yard with two fig trees, one very productive lemon tree, two Mamao (Papaya) trees which have fruit on them, but are not yet ripe and several orange trees which are not yet producing, but perhaps will be in a year or so. The Ata trees produce a green fruit which is quite sweet. I do not know of anything at home that has the same taste.

Would you like to take a peek into our kitchen? Of course the most important thing there is the stove. This is made of brick and is a real trial to those who enjoy seeing nice shiny kettles and clean walls. Some day we hope to have a real stove when the Lord sees fit. The wood we burn is brought in from along the riverside. Our house-boy goes out there once or twice a week, and cuts it, then we hire an ox-cart to bring it to us. Then as you look further in the kitchen, your eyes fall on a large barrel, and what is that for? Well, we don't have running water in the house, nor a well in the yard so Genesio ties a kerosene tin on each end of a stick, puts it over his shoulder and goes to the river, fills each can with five gallons of water, climbs a steep hill, walks two blocks, and arrives home with most of the water to fill the barrel. He generally has to make five or six trips each time, unless the Lord sends us a good heavy rain to fill the tank. The rains will be very few from now on until next May as we are entering into the summer months. Will you put a *well* on your prayer list?

Wish you could know our boy Genesio. He is the one who was vice president of the young people in Manaus. At that time he had many difficulties in his life, but the Lord has given him the victory, and now the Lord is really using him here to testify in these homes. He is not ashamed of work, and now he has been chosen to be superintendent of the Sunday School. Pray that the Lord will keep him humble and useful.

Lois Martinson and I have made several visits in homes inviting people to come to the services. We find that some of the Christians from before have grown very cold, and among these Mr. Reis and his daughters. Oh pray for them and that his wife and other children may be saved. The people here are very friendly and hospitable. Since we arrived there have been people coming every day to pay us a visit, and we go to visit them, we always have to

have strong black coffee or they give us cangica, which is a pudding made from ground corn.

We have been receiving few letters from home and we get lonesome to hear so please write to the above address as all mail must come through Manaus. We thank you all for your faithfulness to us in prayer and gifts. The Lord bless you.

Sincerely in Christ,

Fern and Garnet Trumble.

### **McLAINS TO STAY IN BRAZIL**

Joazeiro, Ceara, Brazil  
September 4, 1942

Dear Christian Friends and  
Prayer helpers:

"Commit thy way into His hands, to His sure trust and tender care; fix on His work thy steadfast eye, to Him commend thy cause, and He shall prepare thy way. Thou on the Lord rely—so safely shall thy days go by."

Soon Inez and I had expected to see our loved ones and renew Christian fellowship with dear friends who have been faithfully praying and supplying our material need these past years. But the Lord's ways are higher than those we choose and to His leading we gladly submit. Information has reached us from the Home Mission Office saying that for the present "return passage to Brazil is not possible." Workers may return to the United States but undoubtedly will not be able to return to Brazil until the war is over, due to transportation. This report has been confirmed from other sources these past two weeks. Many new difficulties present themselves since Brazil has entered the war with the United Nations. Under these circumstances Inez and I have cancelled our September passage and expect to remain in Brazil until the Lord makes possible our furlough under favorable circumstances. We covet the prayers of our friends. Praying that the Lord will give us needed strength and wisdom to continue our service on this field under present changing conditions.

One evening I called at the home of a bank cashier on business. He has four youngsters who attend the public schools, three boys and the oldest a girl. These gathered in the parlor during our business conversa-

tion which lasted only a few minutes. The conversation changed when Mr. W. asked "You are a Protestant minister are you not?" The young lady showed intense interest asking, "And in your religion you do not confess nor have mass?" "Yes, we confess," I replied, "But directly to God through the Spirit." "What," asked one boy, "and can God hear?" "Surely," I replied, "does not your religion teach that God hears and sees all?" "But you do not have saints, do you?" questioned the daughter. "Yes, we do have saints, and we believe that any person who directly does the will of God as written in the Bible and lives a pure life becomes a saint and child of God." "Papa," she said, turning to her father, "then we can all be saints, is that not so?" "Yes," he replied, "but few are willing." "But I am willing father." "Father," said one boy about twelve years of age, "these people will go to Heaven as we will, won't they?" "Yes, son." "Father if I was out in the woods and dying without a confessor, I would go to Heaven." "Yes son." "And father, these people have no one to confess to but God."

Thus the questions and answers were exchanged for an hour or more, and the Gospel entered another home in this land.

Many doors have been opening for our missionaries. During recent weeks calls have come to hold special meetings in towns along the railroad. Many Christians are showing anxiety for the evangelizing of their relatives, and open their homes for Gospel preaching. Acts 16:31.

Yours for the Lord in Brazil,  
Inez and Guy McLain.

### LET UNITED PRAYER BE MADE FOR THE GREENS

El Palmer, Venezuela  
July 13, 1942

Dearly Beloved:

"We wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:10.

You at home are concerned with the world events and the daily war news; we down here are scarcely aware of these things except for the higher cost of living. But we are definitely aware of the terrible bat-

tle which must be fought against the powers of darkness. In this land where sin has had full sway for so many years and has completely ruled and dominated the souls of men, the battle rages fiercely. Many times the forces of evil come so strongly against both soul and body that we are dismayed but not defeated. We can go forward only by, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance. . ." Eph. 6:18.

We were surprised to receive the cable from Nottingham, and appreciate greatly your concern for our personal welfare. We have no doctor here to consult but we are confident that by your continued prayers the Lord will continue to strengthen Martha so she shall be able to stay on in the work for some time. All three of us are bothered frequently with sickness and swelling of the eyes. We beseech you to surround us with a wall of prayer. Also *ask definitely* that the Lord of the Harvest will send forth more workers to this field. There are seven who should go home for the needed rest and change of climate this year, and no one to take their places.

The work of the house and church is going forward slowly, because the men are out in the mountains and jungles searching for "Chicle" so you folks can have chewing-gum. We have one young fellow that works every day on the house and others come to help when they can. We have received the promise of the Missionary-and-Native Conference in January if we can be ready at that time. We are trusting the Lord and praising Him for the way He is supplying the needed funds to go forward in this work.

We are sure you would like to know some of the superstitions that keep these people enslaved. As in most countries the snake and the toad have important roles. Snakes are very important. A snake killed on Friday has power to forgive the killer 7 sins, while if one is fortunate (?) enough to kill one on Good Friday he has gained indulgence for 100 sins. Our Superintendent of Sunday School said that each Good Friday would find him looking for a snake before he was freed from such things by the Lord. When I killed the rattlesnake and kept the "rattler" for a souvenir, I was warned that it would call all the other snakes for miles around. (As yet we haven't seen any other rattle snakes and

we have had it on our dresser for an ornament.) As for frogs, they are feared by all both old and young. It is believed that if someone molests a frog it will get its revenge by crawling into the hammock of the molestor and jump up-and-down on his chest, thereby giving him all manner of sicknesses. One night a large frog hopped into our house, he was about the size of a small saucer, and I told the children to pick it up and put it out. They were all too frightened so I picked it up and they all went running away. I was supposed to get a rash from it, but as yet I haven't felt any queer effects. They all fear the creature but there is no fear in their hearts for the Creator. Pray that the Holy Spirit will teach them to fear God and learn of Him, and to love and serve the Son rather than serve the Devil. "The fear of Jehovah is the beginning of wisdom."

"Now he that ministereth to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." II Cor. 9:10.

Lovingly, in the Lord,

The Green Family.

### THE WILSONS BEING BLESSED IN BRAZIL

Missao Volha, Ceara,  
Brazil, South America  
September 7, 1942

Dear Friends:

To the accompaniment of a beating drum and the singing of the National Anthem, I write you this letter. As Independence Day approaches all are "excitedly patriotic." Parades, singing, speeches and shouting fill the air with patriotism. We have been called to serve a patriotic people, patriotic to man and country, but a great gap is left because they daily forget God.

A month ago Jim and Antonio, the colporteur, took an eleven day trip, covering a hundred and ninety miles. They visited ten cities and preached in seven. Some of these places had never heard the Gospel of the Lord and Saviour. Due to the fact that there was no established work in these places it was necessary to do all street preaching. The Lord has especially blessed the preaching of His Word in these places. In various places He has touched the hearts of the "delegados" for His purpose. The "delegados" is the head of the



police department. When he is in favor of the Gospel then we can be assured of getting permits and protection for street preaching. You will rejoice with us that God has touched their hearts for such a great purpose. You will also rejoice to know that two men were saved by the preaching of God's word. We have no way of knowing how they are progressing in their new found life. We did get a report by letter that one of them was really progressing in the Lord.

During this trip things were happening here at home base also. Two young girls accepted the Lord as their personal Saviour. They are enduring persecution and the parents of one of the girls told her if she was going to be a "crens-believer," then she could leave her home at once. This she did and up to date we haven't much news of her. She is staying with a friend about two and a half leagues from Missao Volha. All reports are that she is really living a separated life, not only from her family, but also from the world. The other young lady is really living a triumphant life for the Lord. Daily she is being tempted and tried by Satan, but praise the Lord she is remaining true to the Gospel and the Christ who saved her.

The first of July a man came to us and told us that he had bought the house that we were renting for meetings. Immediately we had to move our benches so that he could make a store house for "rapadura" a native block sugar. For weeks we looked for a house to rent but could find no one who would rent to us because we were "protestantes." We had almost given up hopes of getting a house when God gave us one just three houses from our home. Triumphantly we took possession of our new chapel because we had won another victory through our God. Now we can reach both classes of people, the poor and not the rich, but the better class of people.

Our first prayer meeting was well attended and also initiated with showers of sand and pebbles. It happened that Jim was on a trip and I was left here alone in charge of the meeting. I was standing right where I got full benefit of the showers. The men in the meeting tried to stop them, but it was of no use. It just urged them on. Little did I know what to expect during our women's meeting that was to be held the following night. Placing all in the hands of the Lord we began our

meeting. Soon after it began we saw a "guardador"—policeman walking back and forth in front of the chapel. As he walked he chased the troublesome people away from our building. With thanksgiving and praise we continued without disturbance. Could you have been here you would have been deeply touched, as I was, to see those twenty-five women learn Scripture verses. The majority of them cannot read or write, so learning is very difficult for them. Eagerly they learn the verses by repeating them over and over till they know them perfectly. They have keen memories and the verses once learned are easily remembered by them.

The work goes on and need we say that we are enjoying it. Even though this past month has taken me into homes that are absolutely desolate of furniture and even the bare necessities of life. I can praise God that He sent me here because I have an opportunity to witness of God's saving grace to save. Jim said if I was called out to treat very many more people that he was going to put a sign upon the door "office hours from 8-11 and 2-4. He never did this so I'm still working from early morning till late in the afternoon. Sickness is prevailing in Missao Volha because of hunger and dry weather. We trust that soon our God will intervene and send rain and food.

The mercies and blessings of our Lord are new every morning. Great is His faithfulness. For your prayers and gifts we thank you, as without them we and the work would be very much handicapped.

Brazil for Christ,  
Florence and Jim Willison.

## WARFIELDS BUSY IN BRAZIL

Caixa 35-A  
Manaus, Brazil  
August 20, 1942

Dear Friends:

Once again we come to you folks in the homeland with the news of His work here in Brazil. These last two months have been busy ones here in Manaus with the arrival of the Barbers, the departure of the Trimble and getting things finally settled here in the mission house, so that there has been little time to do much letter writing. We are now in

the hot season and with it comes the many fevers of the tropics which always take a large toll in deaths among the people. And how terrible are the deaths in those homes who cannot say with triumph as did Paul, "Oh death where is thy sting? O grave where is thy victory?" And what darkness reigns as they see a loved one go with no hope whatsoever of seeing him again and vainly try to lighten his way and suffering in purgatory through the many superstitious teachings of Catholicism. On that we might be used to bring the real message of light to these darkened hearts.

In our last letter I spoke of either Mr. Hocking or myself going with Mr. Trimble up the Rio Branco to see about the opening of a new station. Mr. Hocking went with Mr. Trimble and has since returned. They have purchased a house in a small mining town about 500 miles from Manaus and Mrs. Trimble, little Gracie, and Lois Martinson have left to join Mr. Trimble who remained at the little town of Boa Vista. It was one confusion getting the many things together that would be needed on this new station, packed and sent off in order. As Iucabi on the Rio Negro is the only Gospel witness so also is the new station the only Gospel witness on the Rio Branco. Pray much for this new work as it starts reaching these people for Him.

The Lord has been blessing the work here in Manaus and souls are being saved in almost every meeting. There are now quite a few baptized believers here in Manaus and the first of this month they are meeting together to organize themselves into a church. Special advance Bible Classes are being started also to prepare the Christians to take over their work completely in the future, thus relieving some of the missionaries to go out into other sections.

As yet we have not been able to start the construction of our launch due to the high expenses of returning to Brazil which we wrote about in our last form letter. Yet, we can't help but feel that this delay is only temporary for as He supplied for the purchasing of the motor, so can He also supply for the construction of the launch. Without it we are unable to reach the thousands of Indians that have never heard the Gospel message. Sometime in the near future before the launch is completed, I expect to take another trip back among these Indians, but

won't be able to stay long due to the Brazilian law which forbids anyone to remain on Indian land. Pray much concerning this launch and trip that the Lord may work completely His will in all things.

The Barbers have arrived safely in Manaus after being about a month and a half on the way. It took almost four weeks of constant going to the officials to get their baggage through customs, but we finally did and everyone is now settled.

We are slowly becoming acclimated again although I sometimes wonder if I will ever get used to this hot weather. Billy is now walking everywhere having taken his first steps on his first birthday. He has been a real blessing to us and we praise the Lord for the healthy little boy He has given us. Remember the work here in Brazil much in prayer and we will be remembering you folks at home and your works for Him. Write and let us hear from you. So few letters have come through and we are anxious to hear of the work back home. Before bringing this letter to a close, we want to again express our thanks to all you folks who have had part in this work by your gifts and your prayers and we know our Lord has blessed you for it. Will close now, but will write again soon.

Yours in His service in Brazil,

Walter and Mildred Warfield.

Romans 8:28

(Sure arrival of letters to Brazil is guaranteed only through AIR MAIL—40c, or write to the HOME OFFICE, 3569 Fullerton, Chicago, Ill., for forwarding of your letter.)

## NEWS FROM ROSSES

Caixa 103  
Manaos, Brazil  
South America  
June 15, 1942

Dear INTERCESSORS:

Isaiah tells us: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking I will hear." And I believe the Lord has once again done this for us, through you. What a Precious Lord He is during these days of stress and toil and heartache and chaos. What a glorious heritage is ours, in that we have a safe retreat and a refuge sure and a VICTORY certain!

In my last letter of the month of March I requested prayer for our

new students, who would be coming to us for the first time this year. And it seems that before you called He answered. We fell heir to some pretty hard cases this time. We received several youngsters that have been in school two or three years in other places but learned nothing, so they brought them to us. One father came with his boy and said: "I have had my boy in school now for four years and he doesn't know anything; so I decided to bring him here to Iucaby. You may have him this year and if he doesn't learn anything here, I'll put him out in the jungle to cutting rubber." The Lord is blessing and under the teaching of Mrs. Ross, he is making splendid progress.

Another little rascal is our boy Joao, an orphan of ten years, and oh so tiny for his years. He came to me this morning with a tremble in his voice as he explained the fact that he has to sit on a BOIL, and was a bit ashamed to tell Herthel, who generally cares for the sick. So we arranged a poultice for the little scamp.

I am sure your heart would have gone out to him, as ours did, if you could have heard him explain and relate the number of times he had been in jail. He related how one day in a holiday crowd he attempted to pick the pocket of a policeman, but was detected in the act. As the policeman was chasing him he picked up a rock and heaved it into the "Copper's" head, breaking it wide open. For this he went to jail. But we praise the Lord that he has been apprehended by another now! And he is a prisoner of the Lord Jesus Christ. At first I had to dust the seat of his trousers regularly for lying, stealing, and fighting. But one night in prayer meeting, he along with thirteen others of the new students, confessed Christ as Savior. And now he is the loveliest little chap. Never a night passes, but that in the student conducted devotions, he gives a testimony. His favorite verses of Scripture are: "All have sinned and come short of the Glory of God." "The wages of sin is death, but the gift of God is eternal life through Christ Jesus our Lord," and "Behold the Lamb of God which taketh away the sin of the world." Yes, the Lord heard and answered. Will you now pray that there may be deepening in their lives and that the Lord will call some of them out to carry the WORD to the ends of the earth? For once again we can say that all fifty-seven

have made a profession of acceptance of our Lord. Pray that they might each one learn to walk daily with Him.

We have been experiencing a shortage of food here on the equator. The month before last not one pound of meat that I ordered for our family of sixty-five for a month came. And only two-thirds of the beans that I ordered came through. You may imagine how I felt when I knew that we would be without meat for our family and an insufficient amount of beans. Due to the dry weather last year our neighbors have no bananas to sell as they never take the trouble in planting them to fertilize the ground.

But the Lord has surely been good to us and as a result of much work (coupled with your prayers) our bananas are producing. We had expectations of many more than we are getting; but consider ourselves blessed of the Lord that we have any. Now we have twenty bunches of them in the pantry, getting ripe. Saturday we brought in three bushels of sweet potatoes, pumpkins, onions, tomatoes, spinach, etc. I had several ten month old pigs that we've been taking on a one way ride. Herthel with much labor, on top of her many other duties raised some three hundred chickens last year, and we've been ringing necks until I'm an expert at it. We hate to see our chix all going, but we're praising the Lord that He gave them to us, "For such a time as this."

I have quite a large rice field planted and it is doing nicely, the same can be said of the corn. It is ready to tassel and will soon be giving us roasting ears. So that will take care of the food problem for one month along with the string beans that we will be having at the same time.

We are losing money every month that we do without cattle, for we have plenty of feed going to waste for fifteen or twenty head. I've been trying to get in touch with some one who has cattle at a cheap price, and a means of transportation. But before we can have cattle we must do some fencing which will cost considerable, then the cost of the cattle and the transportation has been too much for my Scotch to get over. So we continue without milk or meat. Will you pray that the Lord will send those cattle to us and the means of getting them here which is the biggest obstacle?

Both Herthel and I are enjoying reasonably good health and there is

no sickness among our KIDS, or the help.

The old fellow who has been helping with the farm work told me yesterday that he will be leaving me next month to work for the Government at about three times the salary that I am paying him. To me this is the work of the priests. They have tried several times to get him to work for them, but he has refused.

He says he is acquainted with them. But they know how to pull strings with the Government.

But we know that the Lord is able to supply that which we can't and he no doubt has some one better for us. And under persecution the work will grow that much better. **IF WE REMAIN FAITHFUL.** So pray that we may be willing to suffer for His Name.

I just now glanced out through the window and saw another blessing that is ours. Our orange trees are laden with golden fruit as so are always the lemon trees. Of course for our family to have one each we have to pick a bushel of them at a time. There is only one of our tangerine trees bearing, but I notice that our cocoanut trees are heavy with fruit and one of our Brazil nut trees is putting on fruit again this year. These are just some of the good things that the Lord has done and is doing for us. And there are many more along with the hard things He sends our way to keep us humble and looking to Him.

Yours Because of Calvary,  
W. A. and Herthel Ross.

Letter received Sept. 1, 1942.

### **HAMMONS NEED REST— PRAY**

Kyabe via Fort Archambault,  
A. E. F.  
June 6, 1942

Dear Friends in The Home Land:

We just realized that it had been nearly four months since we sent you a news letter from Kyabe. Days have been full and letters have been pushed to the background. We trust that in your busy life you may not be tempted to push us to the background of your prayer life. We need Divine strength daily in order to keep up the fight and win the victory.

And now I look back and wonder, "What has happened during these last four months that would interest you?" One hot March morning

we looked out in time to see a tiny flame in the grass roof of the building which housed the steam engine. In a very few minutes the entire roof was ablaze. Men, women and children carried water in every available receptacle, but to no avail. Soon the roof fell in and the steam engine was completely ruined. Wind carried the flames to the night-watchman's house and from there to the garage. We were so glad there was time to get the truck, carpenter tables, tools and wood out of this building before the fire took it. In an hour there was nothing but a mass of smoking ashes to tell the sad story. It was a big disappointment to lose the steam engine for with it we were able to have electricity, charge batteries, run the saw and do other useful jobs. Aside from this material loss was small as the buildings were only temporary ones. We praise our Heavenly Father that our home was spared.

A few nights later the shooting of a leopard helped to relieve some of the fire disappointment. About ten o'clock one night this leopard was walking around the scene of the old carpenter shop and with the aid of a spot-light Roy was able to kill it. Drop in some day and Roy will gladly show you the beautiful leopard skin and give you all the details.

By the end of March our extremely hot weather had set in and we were glad to leave Kyabe heat for a while. During April we visited Crampel, Sibut and Bangui stations. The change of food and climate and the fellowship with other missionaries were refreshing. The trip was of physical, spiritual and material benefit. While at Bangui we were able to buy some supplies we had not had for a long time. Among these was the luxury of 50 pounds of potatoes, 8 apples and some chocolate bars. The Lord is surely good to us at this time when so many of His children are lacking even the necessities of life.

Recently four young Christian men with their wives moved into the Mission village. The men seem very promising and are beginning to read a little from the Sango Scriptures. As they understand Sango, they are very useful as interpreters for the Saturday village meetings. None of their wives are saved, and all show the usual indifference of Sara-Kabba Women but as they attend Sunday services and Thursday's women's meetings we are trusting the Word of God to pierce their hearts. There must surely be

an awakening among the women of this tribe if we persist in believing prayer.

In May the first showers came, after a dry spell of six months. How welcome they were! Everything and everyone took on new life. We and the natives enthusiastically planted our corn, peanuts, squash, beans and grain. The air cooled off and Africa became a desirable place. Rainy season is always our preference.

We ended May by celebrating Dicky Lee's second birthday. He talks quite a conglomeration of English, Sango, Sara-Kabba and other non-recognizable words. Both he and Donald are well and full of life.

Now about our furlough as several have written concerning it. We had hoped to leave here in the spring of 1943, which would give us a four and a half-year term. We feel this is long enough to live in this climate without a change, especially for the health of the children. But on the other hand, we do not like to leave the station until some missionaries come to replace us. These babes in Christ need guidance and there are hosts of Sara-Kabbas still in heathen darkness who need to be won for Christ. Ask God to show us His way. Our passage home would be about two thousand dollars, as nearly as we can figure. Though it looks like a large amount of money we know our God is able. Make this a matter of prayer please.

Yours For Lost Souls,  
Roy and Fern Hamman.

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## **BAPTIST BIBLE SEMINARY NEWS**

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### **SENIOR CLASS LARGEST IN HISTORY OF SEMINARY**

Considering the war and its withdrawal from the common course of life millions of young people, it is of special satisfaction to note that the enrollment at the Baptist Bible Seminary is only slightly lower than in previous years! The count by classes is as follows: 48 seniors, 68 juniors, 53 freshmen, 7 special; 176 total enrollment.

Both senior and junior classes are larger than ever before and the freshman class, affected by the war,

shows the only decrease. This representative group claims 17 states as their home with 3 new ones in the list, those of Florida, Maine and Missouri. Graduates of the Philadelphia School of the Bible, Columbia Bible College, Taylor University and the Moody Bible Institute are continuing their training here this year.

### FELLOWSHIP BANQUET INITIATES STUDENTS

Banquet is a formal sort of word to designate the "fellowship around the table" that Seminary students, faculty and friends enjoyed on the evening of Registration Day, September 22. Designed primarily to get new and old students together and "break the ice" of social restraint, it was assured of success when Dr. E. G. Griffith, president of the Seminary, arose as toastmaster. Disregarding possible embarrassment he had each class rise, and each student of the class tell his name and home town. Faculty and directors were introduced by Dr. Griffith. There were no speeches, but Dean Bancroft can pack a lot of thought into a few words and his welcome to the students combined inspiration and instruction not soon forgotten. No one hurried home, for it was early, there were no lessons to prepare, and much talking needed to be done to many people.

### TEACHERS STAFF ENLARGED

Added to the teaching staff this year are Miss Ruth Haycock, graduate of the University of Minnesota and the Baptist Bible Seminary, previously a part-time instructor at the Seminary, who will devote her full time in teaching Christian Education and English as well as being Librarian; Mr. Duane Sangren, graduate of Taylor University, will teach public Speaking; Rev. Douglas Christen, pastor of the West Endicott Baptist Tabernacle, will teach Personal Evangelism; Rev. K. A. Muck, pastor of the Calvary Baptist Church in Binghamton, will teach Greek.

### STUDENTS SPEND BUSY SUMMER

Summer vacation is usually considered as a time of rest and recuperation from a busy school year, but many of the students engaged immediately in definite Christian service to gain in experience what they had learned in theory during

the school year. The Victory Quartet drove 3,500 miles in a six weeks tour of the northern and middle western states singing and preaching the gospel. Jack Allen, Clarence Blazer, Delbert Dennelsbeck and Warren Coles assisted Mr. Rudolph Miller of the Million Testaments Campaign in distributing New Testaments to the Jews in New England. George O'Keefe assisted Glen Glamm, '42 graduate, in evangelistic work in West Virginia. Lawrence Hilliker, Robert Rockwell, Shirley Rogers and Heber Van Gilder assisted the staff at Le Tourneau Christian Camp at Canandaigua. Edith Mace was a counselor of girls at Percy Crawford's Mountainbrook Camp in Pennsylvania. Many others preached in their home church and other churches, taught Sunday School classes, Bible Clubs and in Daily Vacation Bible Schools.

### SCHOOL ACTIVITIES START IMMEDIATELY

Invitations for gospel teams were sent to the Seminary before school had even opened so the first week end of school found groups going to Athens, Springville and Dimmick, Pa.; Ithaca and Cortland, N. Y. Any church desiring the services of a preacher, song leader or special music group may send their request to the Seminary.

### WEALTHY STREET, GRAND RAPIDS, USING NEW FINANCIAL PLAN

In February the Wealthy Street church, on the recommendation of their church board, considered and approved a financial plan somewhat different from the one heretofore followed. A special appeal was made to the people to bring all their offerings into the church as regular contributions to the church budget. No extra offerings were taken during the year for any outside speakers. A budget of \$50,000.00 was established, one half of which was to go to missions. The first six months of operating under this new plan closed the last of August, and revealed that the new plan was more than successful, as more than \$32,000.00 had come into the church treasury. The church is to be highly congratulated for their

splendid response. We believed the plan has great merit for all of our churches.

Pastor Fuller is making a special appeal to the people to cooperate in bringing members to the church services when gas rationing comes. A list of 1,400 members is posted in the church foyer, divided according to the section of town in which they live. They are urged to become acquainted with one another, finding out the members who live nearby and are unable to drive their car. Pastor Fuller urges that for the duration they pledge that whenever their car comes to church, prayer meeting, or any other service, it will always come "plumbfull."

### NOTICE

The space taken up by the lengthy but extremely important editorials this month has made it necessary to omit the regular articles from Dr. Griffith, Dr. Van Gilder, Rev. Reese and Rev. H. E. Ketcham. These articles will appear as usual next month.

### READ THESE IMPORTANT EDITORIALS

## ANDERSONS TELL OF BLESSINGS AMONG JEWS

4121 Wyoming St.  
St. Louis, Mo.  
Oct. 1, 1942

Dear Friends and Co-Laborers:

These are days in which our thoughts are turned more and more to the precious promises of our Lord's near return, and as we remember His command to, "occupy till I come," we realize anew the need to be faithful in giving out His word that many might be brought to know Him among both Jews and Gentiles.

We still continue the special effort we have been putting forth for the past three months to distribute New Testaments among the Jews. Up to the present time we have given out about 500 of them. We have been rejoicing in this ministry as the Lord has given us many precious experiences in this work. One Jewish woman was so interested as I talked to her that she let her dinner burn, and when she realized it she wasn't a bit concerned, said she could always fix another meal but she couldn't always hear the things I was telling her. Recently I rang the bell of an apartment and when the woman came to the door and I started to talk to her she said, "You're a Baptist aren't you?" I asked her how she knew this and she said she had a Baptist girl working for her who was always talking to her about these things. She said, "You don't have to say a word, she has told me all about it. She tells me I have to believe in Jesus if I want to be saved." This is surely a fine testimony to the faithfulness of this Christian girl. If only there were more like her. Last week I had a thrilling experience. I talked for a long time to a young woman who told me she and her husband had been having quite a lot of discussion about the things of God and that she had made up her mind she wanted to know these things and was determined to find out about them if she had to go to the library and read up on everything they had on the subject. She said that especially during the recent Jewish holidays, Rosh Hashonah and Yom Kippur, she had been asking herself questions and couldn't find satisfaction in the things she had been

taught. She seemed to think it was a strange coincidence that I should have come to her door just at this time to offer her a New Testament and she said she also wanted a complete Bible. She asked me many questions so that it was hard for me to get away from her. Everytime I was ready to leave she would say, "Now wait I want to ask you this." Will you pray for this young woman and her husband, that the Lord will deepen this desire to know the truth until they find it in the Lord Jesus Christ? God is surely dealing with His people in these days and it is a wonderful opportunity for giving them the Gospel.

There is a very special request which we would like to have you make a matter of definite prayer. We are very much in need of a permanent mission headquarters as the lease on the building we were renting has expired. We have been asking the Lord to make it possible for us to purchase a building that would serve as our mission headquarters and also as a home for the missionaries. Just recently we have found the place that would be ideally suited to our purpose. It is in a very good location and is large enough to accommodate not only the present force of missionaries, but also the additional workers we have been asking the Lord to send us. At the same time it will permit each worker to have his own living quarters separate from the others. The building is in splendid condition having just been remodeled and we believe it to be a real bargain at \$8,250. It would certainly meet our needs for as long as the Lord tarries. We would need at least \$2,500 to make a down payment and we have a little over \$300 in the mission treasury. We know that if the Lord is leading in this He will make it possible for the money to be provided, and if He is not we would not want the place. However, this is a vital need for our work at present for with gas rationing in the immediate future it will greatly hamper our ministry to have the missionaries scattered about in different parts of the city. Then too, it would simplify matters to have living quarters all ready to offer those new workers who have written expressing their desire to come to work with us. Please join with us in urgent prayer about this. "The effectual fervent prayer of a righteous man availeth much," and God is able.

A short time ago Mildred and Mary called on an old Jewish wo-

man who, with her daughter-in-law, grandson and his wife live in the same house. Every time they called there the granddaughter stayed out of the room, but that morning she came into the kitchen where they were talking to the grandmother and sat down saying she had a bad headache. She asked them what their object was in coming to the Jews with the message of Jesus and as they began showing her from the Scriptures how the Jews have turned away from God and His word through the false leadership of their Rabbis, she became interested. At first she objected to some of the things said concerning these Jewish leaders but when they quoted some of their sayings and showed her how they contradicted the Word of God, she acknowledged they were right. While they were explaining these things her sister who was visiting her had been standing in the doorway listening and she now came into the room and told them they didn't know what they were talking about. She said she had read the New Testament when she was younger and what they were saying was not true. They were quiet until she finished talking and then they showed her from the Word some things she had not seen before, and it was not long until she was put to silence by the word which cannot be gainsayed. All during this time the Lord had allowed the rain to pour down in sheets, making it impossible for Mildred and Mary to leave the house. So for two hours they had the wonderful opportunity of talking to these two girls. They took a Gospel of Matthew and said they would read it. When the rain stopped and the ladies were ready to leave, the granddaughter made this remark, "I was so interested I forgot all about my headache, and I'll have to say this for you, you surely know how to waste your time." Of course what she really meant was that they knew how to put their time to good use, but this was her amusing way of putting it.

We continue to praise God for the faithfulness of each of you who helps us in this work.

Yours in His Precious Name,  
Carl and Mildred Anderson.

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SEE PAGES  
ONE TO TEN!

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# NOTICE!



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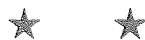
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