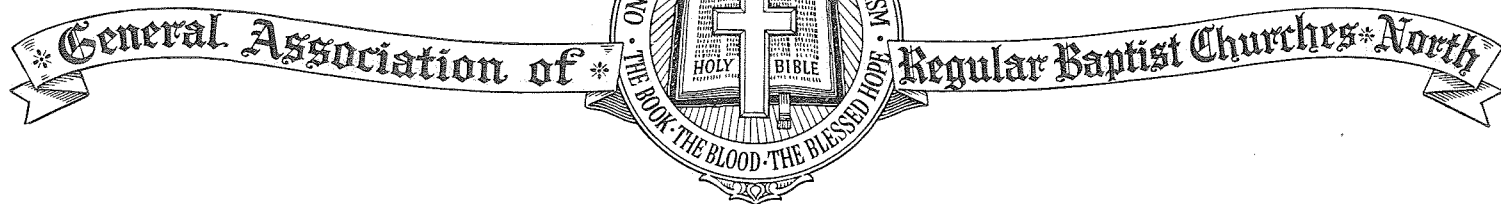


The Baptist Bulletin



I SHALL NOT WANT

By REV. R. T. KETCHAM, D. D.

An Exposition of the Twenty-Third Psalm

There is perhaps no more familiar passage of scripture in the Bible than the twenty-third Psalm, and there is perhaps no more misunderstood passage of scripture in the Bible than this same Psalm.

A full understanding of the beauty and blessedness of its contents will never be seen in their fullest magnificence until we understand the true structure of the Psalm. An exposition of the Psalm verse by verse will yield great blessing to the student, but it will never yield its fullest blessing until each statement of the Psalm is expounded and interpreted in the light of the opening statement of verse one—"The Lord is my Shepherd; I shall not want."

It is as though the Psalmist had set these words in large caps at the head of his paper and then proceeded to set down several statements, each one of which is a fact growing out of that original announcement. Let us now look into this familiar passage of scripture from this viewpoint.

The Lord is my Shepherd; therefore, I shall not want for REST.

"He maketh me to lie down in green pastures" (v. 2).

We are living in a day of extreme weariness. Our minds are tired. Our bodies are tired. Our hearts are tired. Our nerves are tired. Everything about us is tired and exhausted. We live in the constant and ceaseless whirl of things as they are. A thousand strange eddies in this stream of life seem to catch us every day and whirl us about until we hardly know where we are or why we are there. Strange and mysterious Providences crisscross our lives, and one kind of an emotion has hardly risen within our souls before it must give way to another kind. Joy and sorrow. Laughter and tears. Hate and love. Fear and courage. All these seem to be engaged in head-on collisions within this little thing we call "me"; and we are tired enough to drop!

Furthermore, there is no time for us to rest. Everything moves with such lightning-like rapidity. If we should stop and relax a

moment, the parade would be so far ahead of us that we feel we could never catch up. Dr. Pettingill well says, "Our forefathers took months to travel a few miles with an ox cart, but we in this generation cannot even wait for the next section of a revolving door." And how true that is! Three women in our home city were injured last year by someone in a hurry coming in behind them and literally catapulting them out of a revolving door in one of our large business concerns.

Yes, tired enough to drop. Tired in our souls. Tired in our spirits. Tired in our minds. Tired in our hearts. Tired in our nerves. And no time to rest!

Now, into this situation the Lord Jesus comes and offers himself to the Christian as a Shepherd who is able to lead everyone of His sheep into quiet places where they may lie down and rest. He keeps not only our hearts but also our *minds*.

The Lord is my Shepherd; therefore, I shall not want for REFRESHMENT.

"He leadeth me beside the still waters." (v. 2).

We are living in a salty old world. How often the salt gets into our eyes and the tears flow like rivers! How often the salt gets into our mouths and leaves us parched and gasping for water! Yea, for fresh water! There was that delightful thing that we were going to partake of and we were certain that it would be delicious to our taste and satisfying to our hearts. But something happened! Somehow, it didn't turn out that way. Instead, it left our mouths salty and thirsty. It did not satisfy. There was one thing that our eyes were fastened upon. What a lovely thing! How satisfying to our soul's vision it was going to be. But something happened! It didn't turn out that way. Instead, the salt of bitter disappointment got into our eyes and we cried! With eyes smarting and throat and lips parched, we sought for refreshing streams and there were none.

Now, into this situation the Lord Jesus
(Continued on page 5)

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

By G. H. MOULDS

Chapter IX—The Controversy over the Missionaries

The *raison d'être* of a Baptist church is basically self-propagation: not only adding to its own membership those of like faith and practice, but also sending its representatives far afield to form nuclei of new congregations. These emissaries of Baptist churches are now to be found in practically every country of the world. There are comparatively few Baptists who would question the wisdom of their being sent; but as to what should be the message that these missionaries must bear to non-Christian peoples, there has been and continues to be considerable difference of opinion. Is it to be the gospel of social reconstruction or of individual salvation, of moral reformation or of spiritual rebirth? the "good news" that Jesus is a savior or the Savior? education or regeneration? The Modernists have emphasized the former interpretation of the Christian mission; the Fundamentalists, the latter. But no one should suppose that more than a few liberals openly take such a position. The majority of them, as well as of the conservatives, take a stand somewhere along the lengthy line that stretches between the two extremes. The division, in the last analysis, is over what proportion of the missionary's labors should be given over to the social gospel.

The conservatives have alleged that the liberals are in control of the mission boards and are pursuing a policy of developing the institutional aspect of missions (schools, hospitals, settlement houses, orphanages, etc.) to the neglect of individual evangelism. In his booklet "Charges and proofs" published in 1928, Dr. R. T. Ketcham says: "A study of the Annual Reports show that during the eight years from 1915-1923 there was a net gain on the Foreign Field of 311 Churches and 957 Schools. During this same period there was a net loss of 186 Native Evangelists and a net gain of 1,480 Educational Workers. Or, if we confine our figures to the period of the New World Movement, alone (1918-1923), we find a net gain of 236 churches and 786 schools. During the same period there was a net loss of 170 Native Evangelists

and a net gain of 853 Educational Workers." Fundamentalists have contended that the first task in any missionary enterprise is the proclamation of the gospel by direct, personal contact. As souls are saved and lives rooted in the Christian faith, they will in due season bear the fruit of social transformation. What is necessary now, in view of the totally-lost condition of the heathen and their passing into eternity by the millions every year, is the preaching of salvation through Christ to the greatest number possible before the sunset of the "day of grace". To that end it is imperative that no money be spent in establishing and maintaining costly institutions each with a numerous staff, but instead used to support a host of evangelists who with simple means will go about on the highways and byways meeting people and telling the story.

And yet the conservatives will recognize the value of institutions:—if only they would produce a reasonable supply of native evangelists to establish self-supporting, self-governing, and self-propagating indigenous churches; or if they would at least take full advantage of their contact with students and patients and win more of the lost to Christ. Instead, it is affirmed, too many of those leaving the confines of schools and hospitals are either infected with Modernism or confirmed in paganism. Intellectuals have been educated, but souls left without light; bodies have been mended, but souls left in misery. Not only have conservatives voiced opposition to the draining of missionary resources into institutional channels; they have viewed with alarm what seems to be a further diversion of missionary giving through inclusion in the Unified Budget of a growing list of "non-missionary" Convention boards and committees, such as the Board of Education and the Social Service Committee.

The liberals have been inclined to give moral integrity the preeminence over doctrinal conformity as a prerequisite for the proper performance of the missionary task. Though believing that one can't be dogmatically certain about matters of doc-

trine, they are sure that there is one Father over all mankind and that the missionary should be sent to shed what light he has on his brothers' dim groping after truth. From a sympathetic and understanding study of these non-Christian religions, particularly those of Asia, the missionary may well glean many new truths. Thus the missionary learns of the heathen and they of him, while all cooperate in movements for raising the level of the indigenous civilization and transforming it into the Kingdom of God. The challenge is not so much to save individuals as to save society by removing those conditions that breed "sin", as poverty and disease, and educating the members of society to keep out of moral danger. The missionary will go to the young people on his field, bend the twigs, and watch the trees grow straight and true. What is good among the backward races, he will cultivate along the lines of Jesus' ideal of service and his way of life. Above all, the missionary's high calling is to serve as the interpreter of the best of the East to the best of the West, and *vice versa*.

While the liberals have defended their representatives on the mission field, the Fundamentalists' real struggle has been with the Convention itself through its mission boards. These boards are, in general, composed of moderates, interested in the preservation of the *status quo* or at least opposed to reactionary measures, and determined to keep the control of missionary policy in their own hands where they feel the denomination has delegated it. For that reason they have strenuously opposed the conservatives' attempts at forcing the recall of "modernistic" missionaries, and have reiterated the statement made early in the controversy—that the boards were the authorized agencies of investigation and would thoroughly perform that function in the case of any missionary when occasion demanded. The boards have defended agricultural and industrial training as being necessary to putting the native churches on a self-supporting basis. They declare that mission high schools and colleges are requisite to

the raising up of national Christian leaders, especially so in those sections where there are no adequate government schools; in any case, they argue, it is better that schooling be under a Christian influence.

Aside from alleged "modernistic" sympathies, much criticism has been showered upon the mission boards because the cost of administering the missionary dollar has seemed to have increased out of all bounds and proportion. The boards deny the charge; and reply that every effort is made to hold the overhead to the lowest possible amount, which is more than covered by non-donation receipts (income from endowments, legacies, etc.). But the counter-reply is made: were not these permanent funds placed with the Society in the first place for direct missionary work?

As the controversy over missions has developed, the great body of moderates has indicated either indifference to the issue, or faith in the integrity of the boards. On the contrary, the militant Fundamentalists have tired of "policing" the mission work and have retired from the Convention, setting up independent mission agencies that should be 100% sound from the start.

The conservative discontent over work on the mission field had its roots as far back in the past as did the controversy over teaching in Northern Baptist schools. But the contact with the missions was naturally not as close as with the schools in the homeland, with which the Baptists were in touch through their children. Hence the deviation from standard teaching was earlier detected in the educational institutions, and there it was first fought as being the source of the defection.

But in 1918, Augustus H. Strong, president of Rochester Seminary, published *A Tour of the Missions*, in which he recounted his recent first-hand experience with the New Theology on the mission field. But though a cloud was thus cast over foreign missions, Fundamentalists did not see fit to press the matter at the Buffalo Pre-Convention of 1920. Instead, Dr. J. W. Brougher, speaking on "Baptists and World-Wide Missions", had no word of censure; rather, he commended the evangelistic, educational, medical and industrial work as all contributing to "evangelizing the world and hastening the coming of the kingdom of God."

At Des Moines in 1921, however, the issue was thrown squarely in the laps of the conservatives. There, on

June 23, C. L. White, Secretary of the American Baptist Home Mission Society, informed the delegates that the Society had accepted a large permanent fund from a Baptist donor who had stipulated that the income from the securities was to be used only for work that was doctrinally sound. The Board of Managers of the Society was divided as to the wisdom of its action; it was implied that the Board would appreciate any assistance the Convention could give in resolving this lack of harmony. The Fundamentalists knew without hesitation where they should stand on the question. F. W. Freeman offered a resolution thanking the donor for his "magnificent gift" of \$1,750,000 and commending the Board for receiving it.

Liberals were appalled by what they regarded as a move to chain the missionaries within the dark confines of a narrow theology, dead hands directing the labors of future generations of missionaries. So Professor R. M. Vaughan or Newton challenged Judge Freeman with substitute resolutions avowing loyalty alike to the Baptist interpretation of the gospel and to the Baptist freedom from "creedal bondage" and declaring it to be the policy of the Home Mission Society not to receive funds with doctrinal provisions attached. Dr. Vaughan suggested that there be appointed a committee to negotiate with the donor for the removal of the conditions by offering assurances that "the great evangelical interests" would be conserved in the mission work.

After lengthy debate the matter was put to a vote and the Vaughan resolutions were rejected in favor of the Fundamentalist proposals. It was a signal triumph for the conservatives, much more valid than their "victory" of the following day in the acceptance of the report on the schools. (See Chapters One and Two). And seemingly the moderates were willing to vote for a binding confession of faith in 1921, when to do otherwise might mean the loss of a considerable sum; in 1922, when the New Hampshire Confession was rejected, no monetary consideration was directly involved. But conservatives and liberals could agree at Des Moines that it would be well for the Convention boards to have some permanent policy in the matter, so as to prevent a recurrence of such a controversy and embarrassment to the donor. A resolution was therefore introduced by President C. R. Brock of the Home Mission Society, a Fundamentalist, and second-

ed by Vaughan and Freeman, asking the various boards to jointly recommend to the convention a fixed rule in regard to gifts with doctrinal provisions attached. This compromise resolution was easily carried.

(EDITOR'S NOTE: Will any sane, sound, Baptist arise and tell us why Baptists should spend parts of two or three convention years debating whether they should accept \$1,750,000 as an outright gift, simply because the donor said that it must be spent for work which was doctrinally sound? After all the arguments are in, the bold, bare fact stares us in the face, that the only possible reason for even considering the refusal of such a gift with doctrinal conditions attached was because the administrators of our mission funds wished to be left free to use some of it for work, which, in their own souls, they knew could not be classified as "doctrinally sound". The shame of this whole miserable procedure is heightened by the further fact that the "middle-of-the-roaders" who could usually be counted upon to cast their votes in which ever direction the leaders indicated, on this particular occasion voted in favor of accepting the gift with doctrinal conditions attached. In the year 1921 they voted to accept \$1,750,000 with a binding doctrinal condition attached, but in 1922 they voted two to one to reject the doctrinal statements of the New Hampshire Confession of Faith! We may be charged with gross unkindness but in the face of the facts we are driven to conclude that in the first case \$1,750,000 was involved. In the later case it was doctrine only which was involved).

The report of the Committee on Gifts with Doctrinal Conditions Attached, as presented by F. M. Goodchild to the Convention held at Atlantic City, in 1923, recommended that all donors be advised of "the difficulty of administering such bequests and the danger of embarrassing entanglements" and that they manifest their trust in the loyalty and integrity of the boards by refraining from so conditioning their gifts. The Committee expressed its conviction that those engaged in the work of missions should be free from any "formal creedal tests." Those recommendations were acknowledged by Dr. Goodchild to be a compromise and he believed their adoption to be a most certain indication of the restoration of harmony. Certainly there was nothing definitive

about them; the boards had not unequivocally declared that they would not accept such gifts. But what the Convention had done was to darkly frown once more on the idea of a doctrinal test for Baptists. But if Fundamentalists could not take steps to permanently safeguard their donations, they might at least move to purge the mission fields in their own day.

Their Executive Committee thus laid down the lines of the battle in a circular letter of December, 1921:

"Our mission boards must cease to appoint to mission fields men committed to the modernistic philosophy, the social program of mission activities, and men who are not consumed with a spiritual passion for lost souls. It is a crime against God and man for us to use our great denominational missionary funds in an effort to apply the ethics of Jesus to the lives of unregenerate men, whether individuals or in the mass. Baptists are not called upon organically to promote machinery for interference in civil and social matters. We have too long preached a complete separation of church and state. Programs of Americanization, agricultural missions, community centers, etc., must cease to have major emphasis in the minds of our missionary societies and boards. These interests neither appeal to nor fairly represent the Baptist constituency."

The Fundamentalists had minced no words; but the charges were obviously far too general. So the two Foreign Boards could issue a statement in 1922 affirming faith in the missionaries and asking that "specific" charges be presented. A year went by, and no one volunteered. But the Boards' statement had not allayed suspicion; their troubles were only beginning. A stenographer in the office of the American Baptist Foreign Mission Society had detected what she considered to be evidence of Modernism in missionary correspondence passing through her hands. This information was given to John Roach Straton, head of the newly-organized Baptist Fundamentalist League of Greater New York and Vicinity. Dr. Straton vigorously and voluminously publicized the disclosures, and the Baptist Bible Union thought them sufficiently incriminating to justify withholding any further contribu-

tions "for the propagation of error".

At the Atlantic City Convention in 1923, F. L. Anderson, member of the Foreign Board, reported 17,000 baptisms on the foreign field, the largest number in the history of the Foreign Society. And President Taylor gave other reassurances, declaring that "careful investigation" had repeatedly proved that the reports of false teaching on the mission field were "unfounded". But Dr. Taylor was soon to find himself a member of a new investigating committee.

The evening of June 28, 1923, some thirty pastors and laymen representing the New York Fundamentalists League, marched into Baptist headquarters in New York City and demanded access to the Foreign Society's correspondence files, desiring to check what they had heard the letters contained. The Society's Board of Managers refused the request, stating that it was customarily understood that the files were confidential. The Board, however, pledged itself to again make "full and fair investigation" of charges against any particular missionary. As "constituents of the society" the Fundamentalists were sorely affronted by this manifestation of what they termed "secrecy and autocracy"; they regarded what a missionary taught publicly as not a personal, confidential matter, but one in which the whole denomination, the employer of the missionary, was concerned. The Fundamentalists pledged themselves to fight the Board to the finish. Dr. C. L. Laws, editor of *The Watchman-Examiner* and aligned with the more moderate Fundamentalists, viewed such action with disfavor. He warned those who felt the Modernists were wrecking the foreign mission work not to go so far as to wreck it themselves, and asked that pledges to the New World Movement be paid regardless.

Late in 1923 the American Baptist Foreign Mission Society reported that a special committee had inquired into Dr. Straton's charges and unanimously agreed with the Board that the charges lodged against the missionaries could not be justified. But: "It is true that in the letters of a few missionaries are phrases and sentences that the board feels might be misunderstood, but nothing has been disclosed that cannot, we believe, be met in correspondence and counsel." The report did not satisfy the Fundamentalist League; its attitude was summed up by Dr. Straton, who characterized the report as an "evasion".

Early in 1923, in the light of complaints alleged to have been coming from foreign missionaries, native Christians, mission schools and seminary teachers "for a number of years", the League urged that there be a thorough investigation of the whole foreign mission situation by an orthodox committee. The Pre-Convention Fundamentalists also took up the cry, asking that the Convention be assured of the "doctrinal integrity" of the missionaries, so that the cooperative program might have whole-hearted support. In answer to this charge that the Foreign Board permitted the teaching of liberal doctrines, Dr. F. L. Anderson, chairman of the Board, gave the Milwaukee Convention of 1924 a statement of what was termed the "inclusive policy": "The Board, composed like our churches, of men of divers opinions, has heretofore included and should include among its officers and missionaries representatives of various elements among our people."

(EDITOR'S NOTE: It might be well right at this point to refresh memories on what the Foreign Board itself has to say about the "inclusive policy". From the Northern Baptist Convention Annual of 1924, Page 531, we quote: "The Board would not lay down any hard and fast limits to the inclusive policy because the denominational mind would always be in a state of flux: As fresh areas of knowledge are opened up, as new situations and new questions emerge, these changes (of doctrine) are bound to come. It would be unwise and futile for any one generation to fix the limits of liberty rigidly. The only instrument by which these limits can be determined fairly and wisely in the particular cases which arise is the living voice of the Denomination, uttering itself continually through ever-changing executive boards and officers, freely elected by the denomination in the most democratic manner, guided by the Scriptures and led by the Spirit of Christ." Here is the "inclusive policy" reduced to its simplest terms.)

But the Board went on to say that it would not allow liberty to degenerate into license; it required of every missionary that he be loyal to the gospel.

Thus the "inclusive policy" became a new topic for heated discussion in Baptist circles. On the surface at least the policy appeared quite logical and fair, and many Fundamental-

ists were ready to recognize it as such. There existed no theological test for membership in the Convention, and financial contributions were accepted from liberals and conservatives alike: was it not just then that all Baptists should have representation on the foreign field? Much as they might wish it otherwise, Fundamentalists had to acknowledge that Dr. Anderson had stated a *fait accompli*: through long and uninterrupted occupation, the liberals had acquired "homesteader's" rights to a section of the Northern Baptist Convention and appurtenances thereto belonging. Fundamentalists had awakened to the situation too late. There might not have been an inclusive policy if conservatives, years before, had been so vigilant as to remove liberals from the church rolls, refuse ordination to liberal preachers, and rule liberal churches out of the Associations.

In reference to this inclusive policy, some Fundamentalists have used the argument: though the liberal may have the right to go as a missionary, we must inquire whether he is equipped to do the rescue work Christ commanded; if not, then in fairness both to himself and to the ones to whom he is to be sent, he should be detained at home. "If the heathen have any rights to the gospel they have the right to an unemasculated, unadulterated gospel, to a gospel that has not been made a corpse by drawing off from it the blood of Christ." Liberals wonder at what they consider a lack of charity among conservatives, and point out that since premillennialism is not in accord with standard Baptist theology the Fundamentalists should be thankful that there is an inclusive policy. Though Modernists may consider that there's sufficient room for liberal and conservative missionaries abroad, it may be perceived that if the inclusive policy is carried out all the way down to the same field, and even the same lonely mission station, it would create a situation demanding considerable compromise in the determining of policy, and the difficulties of working with co-laborers of another brand of theology might be almost insurmountable. Such unsatisfactory situations are alleged to have existed, and on that account certain conservative missionaries have severed their connection with the Northern Baptist mission boards.

(Mr. Moulds continues his discussion of the Controversy over the missionaries in next issue).

I SHALL NOT WANT

(Continued from page 1)

comes and offers himself to the believer as a shepherd who knows where there are fresh, living streams of water in abundance. I shall not want for refreshment!

Have you been sitting underneath the shade of some "tree" which you had hoped would shield you from the hot suns of life and then suddenly, out of an apparently blue sky, a bolt of lightning has split it from top to bottom? Maybe, it was your job and it was taken from you. Maybe, it was your business and it failed. Maybe it was your husband and he died. Maybe it was your children and they too have gone. At any rate, you are now exposed to the blistering heat of life as it is. Have you been feeding in some green pasture and you felt that it was the *only* green pasture in the world? If this should be taken away from you, you would not know what to do? And then suddenly it was taken away. The hot, blistering suns of life scorched and burned up the grass at its very roots and today everything is barren around you. Have you been drinking at some spring and you have felt that it was the *only* spring in all the world? If anything should happen to it, it would be a tragedy and calamity which could never be overcome? And then suddenly one day the spring wasn't there and you stood parched and thirsty. Oh, child of God, hear the words of our Psalm, "I shall not want"! If the sheltering shade tree has been destroyed, your little green pasture burned up at the roots, and your little spring has become as dry as dust, thank God we have a Shepherd who knows where there are other trees, other green pastures, and other fresh fountains. I shall not want for refreshment.

The Lord is my Shepherd; therefore, I shall not want for MERCY.

"He restoreth my soul." (v. 3).

Here the picture of the Oriental shepherd beautifully illustrates the spiritual truth of the Psalm. Oftentimes, the shepherd will be bothered with one or two sheep in the flock which insist upon straying away. They get their heads down in a juicy tuft of grass and from there they move to another and yet another and never look up to see where the shepherd and flock might be. Suddenly, the shepherd raises its head only to discover that the shepherd and the flock are nowhere in sight. There it stands alone and afraid. But over the brow of yonder knoll comes the

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faithful shepherd and leads it back to the flock. The sheep is restored. Sometimes, the sheep gets the miserable habit of straying thus from the fold and it is always the business of the shepherd to restore it. However, he has two ways of accomplishing this. One is the gentle process just described, but if the sheep insists time after time upon straying and will not stay close to the shepherd and to the flock, then more drastic measures must be used. One day the shepherd comes over the hilltop and instead of gently and patiently leading the wayward sheep back to the flock, he reaches down and takes one of the slender front legs in his hand and strikes it a sudden blow with the shepherd's crook and there is a sheep with a broken leg. Broken by the shepherd! He then prepares splints, binds up the broken leg and thereafter, the wounded sheep must of necessity keep close to the shepherd for he must carry it over rough spots and across the mountain streams. But the point is the shepherd has restored the sheep.

Here again the Lord Jesus Christ is our faithful shepherd and because He is, I shall not want for mercy. He will restore our souls. How tempting the tufts of green grass seem to us sometimes. We get our hearts set upon something we want, and that in turn leads to something else we want and from there on to still something else we want until one day we pause a moment to discover that we have not only estranged ourselves from the flock of God but we have lost the conscious presence of the Shepherd. Then it is we stand alone and afraid. But, blessed be God, then it is, too, that the Shepherd restores our soul by His infinite mercy. Sometimes, He succeeds in doing this by His work of chastening. Many a hospital bed, automobile wreck, lost job, ruined business, bereaved life has been the "broken leg" method by which the Shepherd restores the soul. But in either case, whether it be by patience or by chastening, it is mercy, boundless, endless, infinite mercy.

The Lord is my Shepherd; therefore, I shall not want for GUIDANCE.

"He leadeth me in the paths of righteousness." (v. 3).

We are lonely travelers across this great expanse of wilderness called life. Ten thousand voices and as many different paths are constantly beckoning us to go this way and that. For the most part, we wander

on in bewilderment slipping into the first path which for the moment looks good to us. When we find that it ends in rocks and thorns, we desperately try another one. "If I only knew what to do" is the most common expression wrung from human lips. Life to most folks is like a road map of the United States without the name of a town or the number of a route—just roads and roads and roads. Which one we are on, which one we want, and where we are are all bothersome uncertainties. Seeking to find our way through this labyrinth of crisscross highways and bypaths leaves us bewildered and confused and even desperate.

Now, into this situation comes the Lord Jesus as our Shepherd and offers himself to the child of God as the guide who will lead in paths of righteousness, or paths that are right. Divine guidance is not some sentimental theory. Divine guidance is a blessed reality. Any child of God who is willing to meet the scriptural requirements necessary to guidance, may know with absolute certainty the path to take. He will hear behind him a voice saying, "This is the way. Walk ye in it and turn not, neither to the right nor to the left for then ye shall go into paths which shall neither profit nor deliver." Someone asks, "How do I know whether it is the Lord speaking to me or someone else?" We could give many answers to that question. Chief among which would be—familiarity with a voice is a pretty sure safeguard against following a strange voice. But why should we labor to answer this question when in the tenth chapter of John, the Lord Jesus himself answers it when He says, "The sheep follow him for they know his voice and a stranger will they not follow—for they know not the voice of strangers". Yes, dear friend, Divine guidance is one of the surest, sweetest realities in Christian experience.

The Lord is my Shepherd; therefore, I shall not want for COURAGE.

"I will fear no evil; for Thou art with me." (v. 4).

If there is one thing above another that a sheep needs, it is courage. But not courage to fight. A sheep cannot fight. She has nothing to fight with. In fact, she is about the most helpless animal in the domestic world. Why then does the sheep need courage? It could have all the courage of a lion and still be utterly helpless in the face of a little sheep-killing dog. The sheep needs

courage not to fight the lion but to *trust the shepherd*. And we may say to you most emphatically that it takes more courage to trust the shepherd than it does to fight the lion. If we can only have a sense of "doing something" to defend ourselves! If we can only feel that we in our own strength, have delivered a knockout blow to Satan at some point in our life, how good we feel! But you see, dear friend, we have nothing within ourselves with which to deliver knockout blows to Satan. We are not equipped with a single solitary thing with which to fight. We are just helpless sheep and unless the Shepherd can take care of the enemies, we are sure to be found somewhere on the desert of life torn and bleeding.

Now, into this situation comes the Lord Jesus Christ and offers himself to every believer as a Shepherd who is sufficient for every emergency and danger of life. When the Oriental flock is feeding and a sheep has its nose down in a nice juicy tuft of grass and it hears the roar of the lion as it comes pouncing out of yonder mountain side, all the sheep needs to do is to lift its head and make sure that the shepherd is standing close by and then put its nose back into the green tuft of grass and continue eating and leave the lion to the shepherd. And that takes courage!

Oh, child of God, how often we allow the frightening things of life to interrupt our feeding in the green pastures. We get so afraid, and we roll up our sleeves and square off for action. Don't do it, my friend! You are whipped before you begin. Go ahead and eat and drink and let the Shepherd do the fighting.

The Lord is my Shepherd; therefore, I shall not want for COMFORT.

"Thy rod and Thy staff they comfort me." (v. 4).

We are living in a mighty comfortless world. Everybody is so busy nursing his own hurts that he has very little time to bind up the hurts of others. This is a lonely, loveless old world and it's dying for a little bit of love.

Into this situation the Lord Jesus comes and offers himself to the child of God as a Shepherd of comfort. In Psalm, 147, verses 3 and 4, the Holy Spirit gives us a beautiful picture of this Comforter, where we are told that He "telleteth the number of the stars; He calleth them all by their names." But we are also told that this same majestic being who is at home in the midst of His starry

heaven is also the God who "heal-eth the broken in heart and bindeth up their wounds". Our Shepherd, dear Christian, is never so busy leading the stars to their respective places and placing each one of them in its proper place in the starry fold that He cannot, and will not, slip down to earth and come into that humble home of yours and bind up your broken heart. The God of stars is the God of broken hearts!

The Lord is my Shepherd; therefore, I shall not want for SUPPLY.

"Thou preparest a table before me." (v. 5).

It is the responsibility of the Oriental shepherd to see that the sheep are led into places where there is plenty of food and water. The shepherd who frequently leads his sheep into places where he can "prepare no table before them" will soon be without a flock or a job. The sheep is incapable of finding pasture for itself. It must be prepared for it. How like us in this barren world.

And yet again into this situation the Lord Jesus comes and offers himself to the believer as a Shepherd who knows where the supply is and how to prepare it. Our Shepherd bears across His breast these wonderful words of assurance, "My God shall supply all your needs according to His riches in glory by Christ Jesus".

The Lord is my Shepherd; therefore, I shall not want for PROTECTION.

"In the presence of mine enemies." (v. 5).

In the Oriental shepherd life, it would be next to impossible for a shepherd always to prepare his table for his flock in some sequestered nook where no wild animals and venomous serpents would make their appearance. It is, therefore, necessary for the shepherd to prepare the table for his flock in the very presence of these enemies. In which case, the shepherd himself must be the refuge and the protection of the sheep.

How sweetly and beautifully our Lord Jesus Christ fills this picture. He offers himself to every believer today as a Shepherd who is our refuge and protection. "Rock of Ages, cleft for me; let me hide myself in Thee." How wonderful to know that in the midst of a world in which we are literally surrounded by the wolves, bears, lions and serpents of the Evil One, our precious Shepherd meets our every need, prepares our table with abundance, and stands omnipotent guard over every feeding sheep.

The Lord is my Shepherd; therefore, I shall not want for POWER.
"Thou anointest my head with oil." (v. 5).

Oil in the scriptures is usually a symbol of the Holy Spirit. It was used in such a fashion when the high priest was anointed and inaugurated into office. It is the picture of the anointing of the Spirit of God for power.

Our Lord Jesus Christ comes to every child of God and offers himself as the Shepherd of power. How weak we are. How futile our puny efforts. But how different when it is the power of God operating through us. There stands a fifty car freight train with a mammoth Mogul engine attached. The conductor gives the signal, the engineer opens the throttle and nothing happens. The fireman had forgotten to get up steam. Eventually, steam is generated and the cylinders are throbbing for release. The conductor gives the signal, the engineer opens the throttle, the mighty wheels begin to move, the drawheads tighten and the mammoth engine moves down the track as though it were hauling toothpicks. Same engine. Same everything. Plus power. Many a Christian life is "stalled" and getting nowhere, but let the anointing of the Shepherd touch their lives and things begin to happen. Same Christian. Same everything. Plus power.

The Lord is my Shepherd; therefore, I shall not want for AN ABUNDANCE OF GOOD THINGS.

"My cup runneth over." (v. 5).

No good thing will He withhold from them that walk uprightly.

The Lord is my Shepherd; therefore, I shall not want IN THIS LIFE.

"Surely goodness and mercy shall follow me all the days of my life." (v. 6).

Mark you, *all the days*. This is just another way of saying Romans 8:28—"All things work together for good." We must remember to take in all the days and all the things in our analysis of life. If we take the last day or the last week or the last year out of our life and try to make it represent all our life, we are bound to come to a wrong conclusion. We may tear a page out of the book of life covering our experience last week and hold it close to our eyes and as we read we say, "This day was not good!" "This thing was not good!" But let us beseech you to put the page back into the entire book of life and read it in the light of its context—all that went before

and all that has gone since—and then you will discover that taken "together" it was good.

Sometimes, we are prone to tear a piece out of the tapestry of life and hold it up close to examine the scarlet, agonizing experience through which we have just passed and with bitterness we say, "This is life, and it is not good". May we beg of you to put that piece back into the tapestry of life, then stand off at a proper distance and view the whole pattern with its golds, its purples, and its blues as well as its scarlets? Then you will see it was good. In fact, you would have been disappointed with the pattern had there been no scarlet in it.

The Lord is my Shepherd; therefore, I shall not want for ETERNITY.

"I will dwell in the house of the Lord forever." (v. 6).

How beautiful! Forever home with the Shepherd who has thus endeared Himself to us through all the changing scenes below.

PRAY FOR JEWISH WORK IN ST. LOUIS

Dear Christian Friends:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11. It is a privilege to write again telling you about our work. Perhaps it isn't as interesting to other folks as it is to me, but as four years of work among the Jews in St. Louis comes to a close I am just as thrilled to tell the old, yet ever new, story of Jesus to one of His brethren according to the flesh, as I was the first time I told a Jew about Him. There is no monotony in telling about the One we love.

Carl and I made three calls Monday afternoon, the first was Mrs. Adler, she said she didn't have much time as she was busy washing, but we talked to her for a little while about the coming of the Messiah. Every Jew who knows, and believes anything about it, is interested in that subject just now. We read Zech. 12:10-12 to her, and pointed out that the Jews are going to mourn when they look on the Messiah because they are going to see the marks of the piercing of crucifixion, and when they see that they will realize that Jesus is truly the "Lamb of God that takes away the sin of the world." And they rejected Him in fulfillment of Isa. 53, which we read to her. Then we read Amos 5:18-20, showing her that the coming of Mes-

siah to which they have looked as a day of rejoicing is to be a day of darkness and distress. We made the message personal to her, telling her that what *she* needs is to accept Jesus as her Saviour now. She listened attentively but didn't say much. Her husband, Jack, is saved but he isn't witnessing a good confession. Next we called on Mr. Adler; he is not related to Jack. He was obviously bored with us. We didn't stay long with him. A customer came in and he said he would see us some other time. The thing that helps most to keep us from becoming discouraged in Jewish work is that we know the Holy Spirit uses the Word, as we give it to them, to bring the reproof of sin, of righteousness and of judgment to come, and to reveal the Lord Jesus Christ as the Saviour. They can get rid of us but they can't dismiss Him until He has done the work He came into the world to do.

We spent quite a long time with Mr. Lewis, he is always glad to see us and reads any literature we give him. Mildred and I gave him a gospel of John a few weeks ago; he said he has read it and thought it "reads nice", he enjoyed reading it but doesn't see Jesus as the Saviour for him. He admits he is sinner and needs to be saved. We made the gospel just as plain and just as personal as we could. He is giving it some thought and we are praying that he will be willing to believe it. God has wonderfully blessed us, giving us favor with many who at first are ready to throw us out. When we tell them of the love of God, revealed in the Lord Jesus Christ, there are very few who can maintain their opposition. They are hungry for love.

Here are some prayer requests. For the Siegelmans, that Mr. Siegelman will go on with the Lord as he said he is going to do; he went to

church about a month ago for the first time in a year and a half. For Mrs. Siegelman that she will fear the Lord more than her family. Mr. Cohen needs prayer especially just now. He has gone to visit his son in Ohio and I am sure they will do everything they can, and they can think of a lot of things to do, to get Mr. Cohen to deny his faith in Jesus. Pray for Mildred's health, she is run down physically and is very nervous. The doctor has ordered her to take complete mental rest for a time, so she has to give up all the work of the mission for a while; we hope it will only be for a few weeks. God is able and still answers prayer.

Again I want to say, thank you, to every one who by prayer and gifts, makes it possible for us to preach Christ to the Jews and Gentiles here in St. Louis, Mo.

Yours in Service for Him,
Mary Dowding.

PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

CHAPTER 10—"OFFICIATING AT WEDDING CEREMONIES"

Scripture—John 2:2

Were this series of studies a matter of personal preference this chapter would be omitted. Attitudes respecting marriage forms such a jumble of contradictions as to make anything similar to an established norm, to which all evangelicals will subscribe, impossible.

The churches, however, expect the ministry to have some settled position regarding wedlock. Every preacher knows that his influence over men may be measurably elevated or lowered by the stand he takes on this ageless question. Along with these reasons for consideration comes the question of procedure for nuptials. Only yesterday a young man in the ministry of a large American city remarked that he wished he might have entered upon his work which a much better understanding of how to conduct, with fitness, a wedding ceremony.

The question in hand has as many aspects as an octagon.

THE OFFICIATING MINISTER—Should avoid a morose attitude toward marriage. Rarely will a preacher need that intimation but occasionally the remark is heard, "I should rather conduct a funeral service than solemnize a wedding". That is a dyspeptic viewpoint. Regardless of the distortions of the institution; the marriage relationship is of divine origin; its roots hark

back to the very cradlehood of the race; our Saviour raised this relationship to an imperishable eminence by commencing His public ministry at a marriage celebration. The wisdom of Deity, as well as the finest traditions of time, and express teachings of the Bible, stand behind marriage. No minister of the Word of God should look with pessimism upon wholesome romance.

LEGAL VARIATIONS—Any minister whose duties encompass the performance of wedding ceremonies should make sure that he is familiar with and following the laws of the state in which he lives. He should also keep in mind the lack of uniformity in law. Each state sets up its own statutory requirements. To illustrate, in New York State, the attorney general has ruled that any person called to be pastor of a church may legally perform wedding ceremonies. That means, that since many pastors are not ordained, in the State of New York one may legally function at the bridal altar without ordination. It does not mean, however, that anybody devoting himself entirely to Christian work is eligible. All sustaining the relationship of pastor are eligible.

In Ohio state formerly, probably this law is still in operation, in addition to ordination, the state law required that one present his ordina-

tion certificate or credentials to constitute authority who in turn issue a permit to the minister to officiate at weddings. It will be wise for anyone who thus officiates to check carefully with government authorities. The principle herein stated should not be ignored by missionaries, in other countries.

MAKE PECULIAR DOGMAS PUBLIC PROPERTY—Sometimes men of orthodox persuasion creep into the confidence of the congregation unawares. Later, little by little, they unveil unsocial, foreign and peculiar dogmas about many things, including marriage. Previously we have dealt with the preacher's earliest utterances to his new flock. It will spare a good deal of embarrassment if early in the pastoral relationship the generalities concerning marriage are clearly stated. If one intends to refuse to perform the wedding rite for the unconverted, let him say so publicly. If in one's understanding of the Scripture, a believer should not be united with an unbeliever, let him say so. If one is convinced that neither the innocent nor the guilty divorcee should remarry while the other party to the contract is still alive, let it be clearly known. It is much better for people not to have to face the preacher in a personal refusal. This should be borne in mind with reference to

the Baptist household, that there are no inflexible laws beyond the plain precept of the Scripture. As in other matters our final court of appeal is God's revelation.

LET US KEEP OFF THE JUDICIAL THRONE—In scattered instances we have heard of ministers who showed down-right impudence in dealing with persons who sought marriage under their benediction. Unless there is something grossly wrong, obviously so, the servant of the Lord in this capacity should treat all persons with high respect and heart-felt consideration. It has fallen to the lot of this contributor to decline to handle some weddings. Clear scriptural tenets made it impossible but such refusals were always made with real consideration. To pry into the past of the bridal pair or to insist that they shall fit into some arbitrarily established social mould is not upholding Christian standards, it is merely expressing bad manners. Among Baptists there are no canonical rules to which all matrimonial prospects must subscribe. It is a social blunder for a pastor to forecast doom for all who marry outside the scale of his approval. There was lack of unanimity concerning the marriage of Moses but he seems to have been relatively successful.

CORRECTIVE INFLUENCE — While a minister of the Gospel cannot hope to end mis-marriages by issuing finalities at the eleventh hour, he can exert a profound and far-reaching influence through the medium of his regular teaching ministry. The Word of God overlooks nothing that is essential in human relations. Certainly marriage and the home are sufficiently treated by the Scriptures.

The word "outlandish" occurs but once in the Bible. It appears in Nehemiah 13:26. The great wall builder in meeting a crisis created by mixed marriages appeals to history as a warning to all his people. The language is, "Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did OUTLANDISH women cause to sin." Solomon is the most pertinent illustration of how wise one may be on many things and yet how obtuse concerning marriage. If Solomon with his boundless wisdom could not offset the evil effects of being mis-mated; if his irregular matrimonial ventures issued in irretrievable disaster what other result can come to the countless number of

lesser lights who repeat his blunder in the face of centuries of added light. Any person, Christian or non-Christian, who allows his emotional nature to dethrone his judgment and treat settled standards with indifference will certainly one day rue his course. "Outlandish" companions turned Solomon's heart from God. It works the same today.

CONDUCTING THE WEDDING CEREMONY—The matter of actual entrance upon married life is somewhat colored by tradition, especially the preachers share in it. Once again we are without any collective law or mode. It is perfectly allowable for any preacher who so desires to devise his own formula for handling a wedding. While allowable, it would be unfortunate if all undertake it. Many, perhaps all younger men in the ministry, will do well to consult more seasoned ministers or to actually have a manual that includes ceremonies. The best that has come to our notice is a manual published by the Standard Publishing Company, Cincinnati, Ohio. It includes suggestions compiled by Ed James Meachan. One cannot lose by sitting at the feet of those who have had something of experience.

Reader and writer have sat under some rather clumsy wedding performances. Nothing can be more ludicrous than an awkwardly conducted wedding.

Needless to say that in the case of all church weddings the pastor should urge sufficient rehearsal to guarantee smoothness. In the case of a bridal pair or party who have never attended many weddings it will be necessary for the pastor to be present and to offer suggestions. Let it be borne in mind right here that one married within the walls of a church is no more emphatically married than if the event had taken place elsewhere, nor is such a marriage in itself a guarantee of greater happiness, harmony or usefulness. As Baptists we can never surrender to any of the superficial or false claims or ritualists. So long as marriage is not handled as a cheap public sensation it wears as much propriety and secures as much Divine blessing entered into in one place as in another. In fact for a reticent, retiring, unsocial temperament to have a public church wedding is simply ludicrous. A quiet unperturbed wedding befits many a personality. Broadly speaking the writer's plan for a church wedding runs about as follows: after the usual instrumental and vocal pre-

lude the officiating pastor should take his place at the front of the auditorium, the groomsmen and last the bridegroom march down the aisle to the preacher's right then taking their places on the preacher's left. The bridal party in graduated arrangement should come down the aisle on the preacher's left. The bridegroom should stand at the front facing the approaching bride, she should cross his path and take her position facing the minister at the bridegroom's left side. The preacher's part should consist of Scripture, say Mark 10:1-9 or Romans 7:1-4. This should be followed by a brief, pertinent, unaffected prayer, closing with the ceremony proper including vows and the officiating minister's benediction. The whole procedure is sacred. The wedding congregation should be taught to remain in their positions until after the processional.

MISCELLANY—

1. It is allowable to depart from all stated forms. Several weddings with which we have had connection stand out in memory. One held in a country church some years ago remains peculiarly precious. Instead of a cut and dried arrangement there was music and there was a regular Gospel message. All the fleshly hilarity that commonly accompanies weddings was vanquished. The whole audience seemed to be subdued in the presence of God—the plan could be repeated in many places.

2. Courtesy to those of the same calling. It is commonly understood that a preacher will solemnize the marriage of a friend in the ministry without expecting any honorarium or fee. This is a splendid tradition that ought not be set aside. However, there are limitations. Ministers of the Gospel should not presume on one another. If a minister is forced to travel at cost or make purchases in order to fit in to a fellow-minister's marriage plan the financial obligation belongs to the bridegroom. Differently stated, it is a courtesy to one in the same calling only when handled in such a way as to impose no expense upon the one officiating. No wholesome, reasonable person will differ with this position. In any case the bridegroom should offer a token of thankfulness which may with courtesy be returned.

3. A frank word about the whole question of remuneration. We doubt if any class of men are less greedy of base gain than ministers. We venture that for everyone who does what he does for material advantage

there are a hundred whose motives are pure and Godly who render much service gratis. This, however, does not excuse people for manifesting ill-breeding when commanding his services for special functions. The performance of wedding ceremonies taxes a preacher's time. This time loss is actually accompanied by special investment in suitable clothing. To this must be added sometimes the item of a distant journey, a presentation of a wedding certificate and very frequently wedding gifts. When it is recalled that it is multiplied not only scores but often hundreds of times in the case of a given minister it becomes a big factor. No person whose social up-bringing is what it ought to be will say, "Well the preacher does not expect anything" or "A pittance is sufficient for his part". We have known people to squander an infant fortune on their wedding ceremonies and then treat the officiating preacher who was the one and only indispensable, aside from the bridal pair, as the rich man treated Lazarus. Everything in a wedding ceremony should be made to match. If the bridal party is robed in the most fashionable attire, if they stand flanked in flowers, if they are showered with costly gifts, if the whole thing is marked by elaboration, how cheap it is for the bridegroom to merely ease his conscience by a picayunish gift of appreciation to his pastor. The same generosity that is displayed in other directions should be displayed in that direction. If the wedding adds somewhat to the duties of the church care-taker or the church organist these too should not be forgotten. Good-will, good-feeling and generosity are essential graces at wedding time. Differently stated, don't treat as a bootblack the man who lends sanctity to the one most important human relationship that you have this side of eternity.

4. We would not suggest to any one in this high calling to aspire to be a "marrying parson". It may be the good lot of many who read these words to perform many ceremonies. In any case, it is a fine thing to keep a record of those bridal pairs who come to you. We recall the case of an outstanding minister who by middle-life had handled 1,800 marriages. It was a practice in his church to send an annual letter to each of these inviting all of them to a special service during which service an apropos message was given. Let all of us as ambassadors of the Cross of Christ be careful not to be engrossed by any secondary function. "But this I say brethren, the

time is short; it remaineth that both they that have wives be as though they had none, and they that weep as though they wept not, and they that rejoice as though they rejoiced not, and they that buy as though they possessed not". I Cor. 7:29, 30; also Rom. 7:4.

DO WE WANT A REVIVAL?

By DR. R. L. POWELL

When the revival broke out at Mizpeh, there were some very evident reasons for the coming in of such an experience. It is always true that back of every revival, local or general, there are certain principles being worked out. Revivals are not like rain in that they fall upon the general population regardless of background. God sends the rain upon the just and the unjust alike. But His revivals He sends only upon those who are ready to receive them. By a little study, we may observe some of the conditions prerequisite to a revival.

The beginning point for this revival at Mizpeh was a great hungering for the Lord. Those old Israelites had come to the place where the desire for the Lord's Presence amongst them was the consuming passion of their hearts. The world had its enticements and there were abundant allurements to the flesh, but the Word says, "All the house of Israel lamented after the Lord." This was no mere getting together and singing a few choruses. It means more than having a formal service of worship, or even a protracted series of them. The people did not have a little respectable religious activity and then promptly forget all about where they had been and what they had been doing. They were engrossed, literally consumed, with a longing. They were at the stage of weeping, if need be, for the Lord to come upon them in glory and power.

They also recognized the separating power of sin. They knew that they could not witness the blessings of the Lord upon them with unconfessed sins in their lives. Sin is an awful separator from God. The confession of sin is the most difficult experience for Christians. They can do hundreds of things to try to clear their souls. I know that it is true because I have had the very same difficulty in my own soul. It is easier to shout, work and pray than it is to honestly confess our sins. We can find a thousand substitutes for the one absolutely necessary step. ONE MAN MAY HINDER GOD'S

BLESSINGS IN THE CAMP. Sins covered up and fostered in the soul not only stay the prosperity of the offender, but the community blessings for the whole camp of the Lord here on earth in any age. These Israelites CONFESSED THEIR SINS.

Then we find that they turned to the LORD. God has provided all the power and blessings necessary for a great awakening in our hearts and lives, if we will only believe that our resources are in Him. They could have sought help in many quarters at this hour in their history. The Philistines were at the door. Their land was seriously imperiled. Their hearts were melting within them. Their fear was so manifest that none need be mistaken as to how they felt. The Word says plainly that they were afraid of the Philistines. They could have turned toward Egypt, the land out of which the Lord had redeemed them. That would have been perfectly natural. That is exactly what most of the churches of the world are doing. They are seeking their help from the world. They are employing worldly methods, worldly ideas and worldly organizations—and getting worldly results. Let us turn to the LORD, as did Israel. He never fails.

"And Samuel cried unto the Lord for Israel; and the Lord heard him." This was an instance of vicarious praying. To be sure that was the plan in those times but it is good all the time. The priests were the ones who approached God for the people. Samuel was judge, prophet and priest, and as such was the logical man to cry unto the Lord. This revival at Mizpeh was not without great crying unto the Lord. The people cried unto Samuel and he in turn cried unto the Lord. There are some today who ought to be doing some vicarious praying for a revival.

The Lord's answer to this cry was thunder. The elements of nature joined forces with the army of Israel. God has never been limited in His method of answering prayer or sending a revival. He can use the noise in mulberry trees as a signal for His army to charge. He can use the lightning and the thunder to awake a sinner. Sorrow and death have sometimes brought people to know their need of the Lord. Let US not limit the Lord by demanding that He send something that we think is a revival. His forces are not limited like ours. Let's ask Him to send a revival without condition.

MERCADOS FACING HEAVY SCHEDULE IN MEXICAN WORK

Bob Jones Student With Us

It was surely a warm welcome that awaited us upon our return to Phoenix in August. We were greeted by our people and young Brother Sholin, who, in our absence during the summer, had been working under Brother Romero's supervision. We were mighty happy to hear how our people were blessed by his short ministry among them. Being able to speak the language, he had easy access to their homes and also their hearts. All of our people were sorry to see him go back to Tennessee and they are hoping he will return next year. He visited from house to house and also preached in the out-stations besides helping with the work among the young people.

Mr. Sholin is the son of Christian missionaries who labored in Spain and is a student at the Bob Jones College in Cleveland, Tennessee. From here he hopes to graduate and continue in mission work perhaps to South America. Our people are praying the Lord might send him back here to Arizona.

Golden Gate Tent Meetings

While we were away, through the cooperation of Dean Bancroft of the Phoenix Bible Institute, a large tent thirty-five feet by seventy feet was put up in one of our fields called Golden Gate and a campaign was launched. It was a time of seed sowing and preaching of the Gospel in which Brother Romero and the deacons took part. Many were the people, who while they had heard of us, especially over the radio, had not been in our services. We regret the tent had to be taken down because of circumstances beyond our control. If the Lord wills it, this tent will be used again this fall.

Reaping From Radio Work

She was a little lady, very timid, and with three beautiful little girls clinging to her, was waiting after the service until I had talked with several people. Then she finally came near and said, "I want to talk to you before I go." She told me of how she had heard the gospel over the radio many times and had never been in our services until the Lord gave her a dream in which she saw herself coming to our meetings and still a second dream where she saw herself being baptized. With tears, she said, "I know it is the Lord

speaking to my heart and telling me this is the way for me to walk and for me to teach my children so they too may follow the steps of Jesus." It was an easy matter to lead her to the Lord that morning and see her go home rejoicing. Two days later I met her down town with her children and she was very happy and unashamed of acknowledging her Lord. Thus we rejoice as we see the fruit of our labors in the broadcasting of the gospel.

While in Tubac, Arizona, just last week, again our radio services were brought to our minds. We announced to a little girl in Nogales that we would be passing on our way from Nogales to Tucson and we would like to see some of the folks on our way home. By the time we got there the little town was ready and we preached the gospel to them in an old dance hall. One man, who seems to be the leader begged us to come back and be sure and preach to them some more. "For nine years we have waited for this", he said, "because besides your radio talks we never hear anything of the Word and no one has ever visited us with the gospel." This is a little town twenty-one miles north of the border and just one-half mile off the highway. There are at least fifty towns like this in our state, off the beaten path, never visited except by the radio.

The Open Door in Mexico

It is with joy we report to you dear prayer-helpers that surely the door in Mexico has been opened, for the letters we receive from our friends indicate a complete change of policy on the part of the government; religious liberty is a fact again in the land of Mexico. We are glad to tell you that tract distribution and the visitation of five of the Sonora towns has been carried on by our co-laborers in Northern Sonora. While the need for the permanent worker in the border town of Sonora is felt very keenly, yet so many of these smaller communities have a nucleus of Christians who vitally need the periodic visits of the Lord's servant to strengthen them in order that their testimony may bear fruit in the different towns where they live. Please pray definitely for those great fields of Sonora to the south of us and also the state of Chihuahua.

The Land of Pancho Villa

This is the state where the famous Mexican bandit, sometimes called the Robinhood of Mexico roamed and hence became a national hero. This is where Brother Augustine Do-

minguez labored for eighteen years. Due to shortage of funds on the part of mission boards and also to government attitudes some years ago, many of the fields there were abandoned but this tireless and humble worker continued giving his testimony as time permitted. He has a large family and it was God's hand very definitely that led us to both meet him and invite him with us in the work here. He is staying here for a visit of two months or so and then will be going back to scatter the good news of salvation over the state and feed many of God's children who are also scattered throughout the state. Please pray for this man that God may use him mightily even as he is being used here while among us.

Cuatro Milpas and Campo Neuvo

I am glad to tell you that the house to house visitation at Cuatro Milpas and New Camp was followed by Brother Dominguez with the assistance of one of our deacons, Brother Calderon. The interest of the people has increased in a remarkable way as a result of this visitation work. Brother Dominguez is also conducting open air meetings at these two places. The Lord has wonderfully blessed the ministry of this brother in these fields.

About three hours every day has been spent in literature distribution in each one of our fields also, by these two brethren.

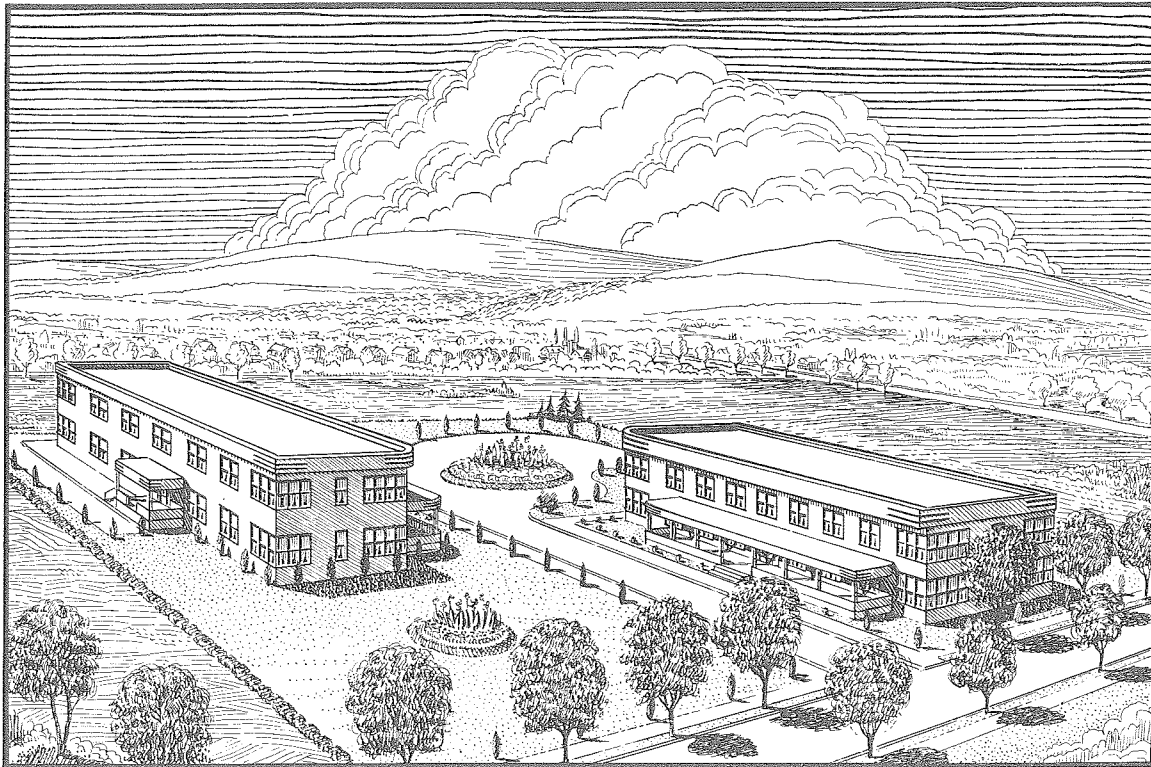
Yaqui Village

Since last September tracts have been distributed weekly in Yaqui village in addition to the Sunday afternoon Sunday Schools held in the little mission house. This summer in the absence of Miss Lynes not much seed sowing has been done. The children have been asking for a Bible class and two weeks ago this was started with a nucleus of three Christian children in the yard of a Yaqui home. Last Wednesday morning, largely through the efforts of these three children, a class of twenty anxiously awaited the arrival of the teacher. Even two mothers came to learn the choruses and the memory verse. Sunday morning, several children, with the special consent of their parents were brought in Miss Lynes' car to our Sunday School and worship service in Phoenix at the tabernacle. The interest in the work here has steadily increased, most of their fear seems to be gone and we are praying that many souls may soon be won in Yaqui village.

Yours in Him

Leonard and Hazel Mercado.

The Baptist Bible Seminary's 200 Students Need a Home



The plot of land, 190x500 feet, upon which dormitories are to be erected to house the 200 students. If the land is paid for quickly we may receive some help with the dormitories. Let's Hurry!

◀◀
SHOWING PLOT
OF LAND AND
PROPOSED
DORMITORIES



The three groups, as shown in these pictures, made up the student body of the Baptist Bible Seminary in 1940-41. Nearly 200 lively, healthy, eager young men and women. We anticipate an enrollment in the Freshman Class this fall of at least 100. This will give the Baptist Bible Seminary a student body of well over the 200 mark. There were 35 in the graduating class this year, and, of course, much larger numbers will graduate each succeeding year.



BRIEF HISTORY OF BAPTIST BIBLE SEMINARY

The Baptist Bible Seminary was organized in 1932, with 40 students in the day classes, because of the need of a Bible Seminary with a curriculum of studies of the highest standards. The Baptist Bible Fellowship was organized and a Board of Directors was chosen from the Fellowship.

The First Baptist Church of Johnson City, N. Y., granted to them the use of their modern, well equipped Sunday School building as a home.

During the history of the Seminary it has stood on the Faith principle, and with a teaching staff equal to the finest in the country and under the blessing of God great strides have been made. Many part-time teachers have volunteered their services. The "Freshman" class of 1940 was the largest in the history of the school.

THE BAPTIST BIBLE SEMINARY IS SOUND IN PRINCIPLE, SURE IN FAITH, AND EXPANDING MORE RAPIDLY THAN ANY OTHER RELIGIOUS EDUCATIONAL INSTITUTION IN OUR DAY. God has raised it up to fill the needs of Fundamental Baptist Churches and those of like faith with sound and safe leadership and Mission fields with God fearing and Bible loving workers. One hundred and fifty-six have graduated. Many are pastors of churches and serving mission fields in more than a dozen states, and a great number are on mission fields in the Philippines, Africa, Brazil, Bolivia, Venezuela, Canada, and Mexico.

Richly blessed by GOD; endorsed by the Association of Regular Baptists; the Interstate Evangelistic Association; the Association of Baptists for World Evangelism; Mid-Missions; and scores of Regular Baptist churches. Known from coast to coast where Regular Baptists hold forth and supported in the Missionary giving by a greater number of churches each year. The Seminary has come to be recognized as filling an indispensable need in the life of Regular Baptists, and merits your prayerful and financial support.

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Seminary Housed FREE

The home of the Baptist Bible Seminary—The First Baptist Church of Johnson City, N. Y., with 17 class rooms and offices. Seven of these rooms will seat from 100 to 150 people; a large gymnasium with robing rooms and two shower baths; an auditorium with a normal seating capacity of 800. A banquet hall seating 350, and a large, well equipped kitchen. It is all FREE—the church pays for heating, lighting and all the incidental expenses and contributes several hundred dollars each year towards the support of the Seminary.

READ WHAT MEN YOU KNOW HAVE TO SAY

DR. ROBERT T. KETCHAM, EDITOR BAPTIST BULLETIN, WATERLOO, IOWA.

"In these days of crisis in Baptist affairs, it is extremely necessary that Baptist ministers not only know their Bibles but also their Baptist church polity. It is entirely possible for a thoroughly trained biblical expositor to wreck a Baptist church because he is ignorant of the policies governing the same. Our present need is biblically trained men who are thoroughly Baptist in their thinking. The Baptist Bible Seminary of Johnson City, New York, produces and provides this kind of men. Every independent Baptist church in the country should be a regular contributor to the expenses of the Seminary. It is truly our training ground for Christian service."

DR. H. K. FINLEY, EDITOR OHIO INDEPENDENT BAPTIST, ELYRIA, OHIO.

"The great need for young preachers thoroughly schooled in the historic Baptist principles and practices is now being met by the Baptist Bible Seminary. To assure maximum results every Bible-believing Baptist Church should include the Seminary on its budget and every member should add it to the prayer list."

DR. DAVID OTIS FULLER, SECRETARY G. A. R. B. C., GRAND RAPIDS, MICH.

"The World is facing desperate days; our Lord Jesus Christ is coming soon. Every condition today gives clear proof that fundamental Baptists should throw their full and whole-hearted support in behalf of such a splendid institution for Young People, as the Baptist Bible Seminary of Johnson City. This Seminary is meeting one of the greatest and urgent needs among our Baptist Brethren. 'By their fruits ye shall know them', and what glorious fruit is being produced in young men and women, well trained—on fire—ready to serve Christ at home or abroad! Let us give now, let us pray now—tomorrow may be too late."

DR. M. E. HAWKINS, PRESIDENT MID-MISSIONS, MISHAWAKA, INDIANA.

"Fundamental Baptists should support the Baptist Bible Seminary of Johnson City both prayerfully and financially because Bible trained Baptists are essential to maintain Baptist work both home and abroad.

"This is a Fundamental Baptist school and a safe and sound place to send our young people. There is none like it but it cannot survive unless Baptists support it financially."

DR. HAROLD STRATHEARN, EXECUTIVE SECRETARY I. E. A., NEW YORK CITY.

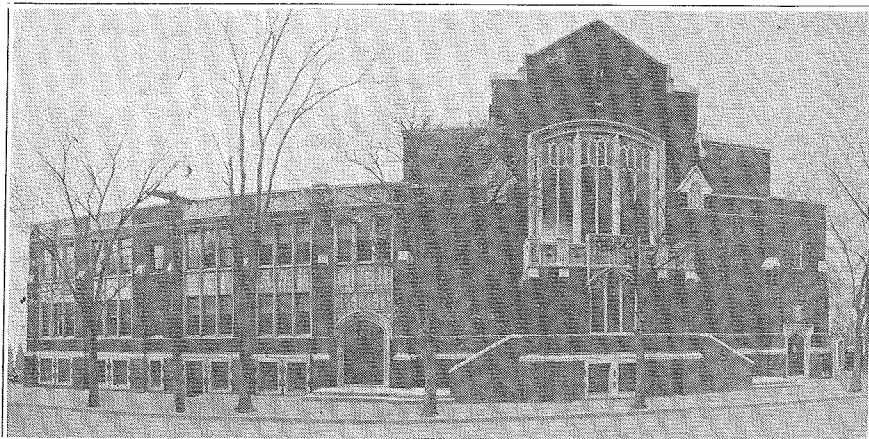
"The preservation of leadership for Fundamental Baptist churches depends largely on the Baptist Bible Seminary of Johnson City, N. Y., in training young men and women.

"Grounded in the Faith—unmoved except by the will of God—Holding fast the Faithful Word—the Baptist Bible Seminary deserves a warm place in your prayers, daily, and the liberal financial support of individuals and of your Church."

DR. HAROLD T. COMMONS, PRESIDENT ASSOCIATION OF BAPTISTS FOR WORLD EVANGELISM, PHILADELPHIA, PENNSYLVANIA.

"A distinctly Independent Fundamental Baptist Training School for our young people is imperative in these days. Denominationally controlled schools are predominantly liberal and students who come from Interdenominational Bible Institutes lack a Baptist background. I thank God for the Baptist Bible Seminary."

If looking forward to Religious Training write to Baptist Bible Seminary, Johnson City, N. Y., for catalogue.



THE CAPITAL PARADE IN THE LIGHT OF BIBLE PROPHECY

By DAN GILBERT

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

The alliance between Soviet Russia and Great Britain has important implications which reach far beyond the military battlefield. Long after the war between Germany and Russia is concluded, the future course of the world will be strongly influenced by Soviet Russia's "joining the democracies" in resistance to Axis aggression.

Nothing is clearer than that Joseph Stalin could have avoided the Nazi invasion if he had been willing to "pay the price", to agree to Hitler's demands that Soviet Russia supply Nazi Germany with needed foodstuffs and materials of war. The Nazi generals had always sought to avert "war on two fronts." Hitler had entered into the pact with Stalin in 1939 to "seal his Eastern border" while he addressed himself to the task of attacking the Western powers. With England still unconquered in 1941, he was in no position to undertake the dreaded "war on two fronts." He would have "compromised"; but Stalin preferred to "invite invasion" rather than make additional concessions to the Axis powers.

In this department of the BAPTIST BULLETIN last Fall, we listed some of the multiplying signs of a concerted campaign to "woo" Stalin away from the Axis powers. Clever diplomats in England had never given up the hope of eventually landing the Red Army "in the camp of the democracies." Before the Hitler-Stalin pact of August, 1939, strenuous efforts had been made to bring Soviet Russia into alliance with France and England. Even after the Red Army had cooperated in the rape of Poland and had taken part in the brutal attack on Finland, Britain refused to consider Soviet Russia as an enemy to be classified with Germany and Italy. Instead, she continued to make "overtures" toward Soviet Russia in a desperate effort to lure her away from the Axis powers.

The same attitude was assumed by the "brain trust" in Washington, D. C. Soviet Russia was never condemned in the same category with "other aggressor nations" such as Italy, Germany, and even Japan. The State Department "disapproved" of Russia's invasion of Finland, but

the whole affair was soon forgotten. Last February, it was officially announced that Russia had been "forgiven" for her assault on Finland. With her "sins of aggression" whitewashed, she was made "eligible" to receive shipments of American-made bombing planes and other instruments of warfare. In one wholesale shipment, \$7,000,000 of valuable machine tools, of the type sorely needed in our own defense industries, were presented to Soviet Russia.

American machines and materials went in a steady stream to Soviet Russia, even though it was common knowledge that Russia was transshipping much of the goods to Nazi Germany. In addition, the Soviet diplomats in Washington were feted and honored and "reasoned with." Leading brain trusters published magazine articles eulogizing Soviet Russia; articles in which they claimed that "Soviet Russia, the United States, and Great Britain must form an enduring alliance to control the destiny of the civilized world."

No one can be certain just what promises were made to Joseph Stalin by official or unofficial representatives of Great Britain and America. But before he consented to array his Red Army against the Nazi forces, Stalin doubtless had assurances of most attractive "propositions."

The prevailing impression has been given that Hitler deliberately decided to invade Russia. But the known fact in informed circles is that Stalin deliberately chose to invite invasion by resisting the Nazi dictator's demands. Stalin decided the time was opportune to "switch sides." Communist strategy has always been to steer a course that insures the Reds coming out on the winning side. In 1939, Stalin chose to play ball with Hitler because he calculated that the Nazi war machine was invincible. In overrunning Poland and France, the Nazis strengthened this impression. But the English Channel presented a barrier with which they had not reckoned. According to the German timetable, Britain was supposed to "sue for peace" once France had collapsed.

One of the surprises of the war, which upset all theoretical calculations, has been the ineffectiveness of bombing attacks which cannot be

followed up with tanks and infantry. The bombing plane is a deadly instrument only when it can be used as a precursor of panzer divisions. By itself, it cannot be made an instrument of conquest. Before the war began, it was popularly believed that a city the size of London could be bombed "into submission" in a few days. It is true that great damage can be inflicted, but victory cannot be won by the bombing plane alone.

The Nazi fliers dumped countless thousands of tons of bombs upon the leading British cities. But that carried them hardly a foot of the way toward final victory—toward the crossing of the twenty miles of English Channel. The failure of the Nazi air armada to conquer England last Fall produced a changed attitude on the part of the Bolsheviks. By reading their newspapers and, especially, their military publications, one discerned that they were losing their awe of Nazi military prowess. They even made fun of the futility of the Nazi aerial assault.

Meanwhile, America had been committed to "all-out aid" for Britain. The flow of American munitions to Britain promised to doom any refraining hope of a Nazi assault on the British Isles. To stem this flow of American war supplies became Problem No. 1 in the Nazi war council. In pursuance of this objective, sabotage and insurrection were ordered in American defense industries. The Reds and Nazis combined to cripple Uncle Sam's productive enterprise. For a time they seemed to be succeeding, but once public opinion was aroused, production went forward in spite of the Fifth Columnists.

Unable to halt the flow of American aid to Britain, Hitler found himself faced with a new problem: that of stepping up his own production to match that of America plus Britain. To accomplish this end, the productive power of Soviet Russia must be harnessed to the Axis war machine. Hence, he demanded that Soviet Russia assume the relationship toward Germany that the United States has toward England, under the provisions of the "lend-lease bill." He demanded that Russia become the "arsenal of the Axis

powers", that Russia grant "priority" in all production to the needs of the Nazi military forces.

When Stalin refused to yield to this demand, Hitler was under the necessity of taking over Russia's productive facilities by force, or losing the war. Stalin, assured that Hitler was doomed to lose the war anyway, decided he would flee from the sinking ship of Axis aggressive ambitions, while the escaping was good. He knew that he would be welcomed with open arms by Britain and America. He would be accepted as a full-fledged "ally."

Stalin is well aware that he can lose in Russia, and still win in the long run. Suppose Hitler should succeed in conquering Russia—as he conquered Poland, France, Belgium, and Holland? That would not be the end of the communistic regime in Russia. The red rulers would doubtless flee to safety in England—as did the "refugee rulers" of the other occupied countries. England is pledged—when the war is over—to put back in power the democratic leaders of France, Poland, and other countries. On the same basis, she is pledged to put back in power the Red rulers of Russia, in the event that they are driven from power before the war is terminated.

Communism, then, is insured of a place of prominence in the post-Hitler world. Communism will have a seat at the peace conference. Communism will have a part in constructing the "new world order." Whatever happens on the battlefield in Europe, Britain is pledged to treat Soviet Russia as a war-time and eventually as a peace-time ally.

War makes strange bedfellows; and perhaps Britain had no choice in the matter. But from the standpoint of the democratic cause, the whole nature of the war is changed. No longer is it a war between Christianity and atheist paganism; for one of the leading representatives of atheist paganism—Soviet Russia—is aligned on the side of Christianity. No longer is it a war between dictatorship and democracy; for one of the world's leading dictatorships—Red Russia—is aligned on the side of democracy. No longer is it a war between defending and "aggressor" nations; for one of the world's leading aggressor nations—Red Russia, with a record of "aggression" in Finland, Asia, South America, and elsewhere—is aligned with the "defending" nations.

All the rosy plans for "a new world order" are foredoomed to disappointment. Mr. Churchill and Mr.

Roosevelt might hold a conference out on the sea, but the sinister shadow of bloody Joe Stalin was brooding over the background. Once the conference terminated, a new "mission of advisers" was rushed to confer with the Red autocrats.

After the war is over—what then? There can be no new world order, so long as Communist tyranny remains in power over a large part of the earth. The world cannot be made safe for democracy, so long as Red despotism is guaranteed in power. The world cannot be free from dictatorship, so long as Communist slavery oppresses 160,000,000 people in one of the largest nations on earth.

The whole history of Israel gives us the answer to what happens when a God-fearing, God-honoring people align themselves with a God-rejecting people. Every time that Israel entered into an alliance with a heathen country, she brought down upon her head the judgment of God. Christian America and Christian Britain may be able to hasten the defeat of Germany by entering into an alliance with atheist-communist Russia. But only evil, in the long run, can come from any form of collaboration between Christian democracy and pagan dictatorship. The alliance with Red Russia was born of fear. The leaders in London and Washington figured that Russian "aid" was necessary to defeat Hitler. Their mistake was in putting too much reliance in military instruments, rather than trusting God all the way. America and England don't need the help of the Red Army of Russia, if they have the help which comes from God to a people who put their trust in Him.

Russia probably would have fought Germany sooner or later, anyway, without a military alliance with Great Britain. To win the war, it was not necessary to secure the "cooperation" or "collaboration" of the Soviet Union. Christian democracy, depending upon Divine Providence, is invincible. But Christian democracy, corrupted by collaboration with atheist-communism, will eventually fall.

America has nothing to fear from Hitler, he is doomed, in any case. But we have a great deal to fear from our God-dishonoring association with atheist-communism. God will yet punish this nation for extending the right hand of fellowship to Red Russia back in 1933. The excuse was that we would make money out of "trade with Russia." Every student of the Bible knows

what happened to Israel when she sought to gain profit through commercial and cultural trafficking with the enemies of God.

America will not be safe until we break off relations with all nations which are the enemies of God and repent of our evil associations with them in the past.

George Washington gave good advice to his Christian countrymen: "America must walk with God—alone if necessary." If America walks with God, she will be safe. If she walks with the nations that are arrayed against God, she can never be safe. God will destroy the bloody, tyrannical regime of all the atheist-pagan countries; and if America does not wish to be destroyed, she had better not be found in the company of the God-defying, Christ-rejecting powers of the earth. The same holds true of Great Britain.

NAZIS AND CHRISTIANITY

Dr. Harold L. Lundquist, dean of the Moody Bible Institute, in an address delivered at a Parent-Teacher's Association and Adult Education Council at the Waters School of Chicago had this to say concerning Christianity in Germany; "... recent publications present an appalling revelation of the Nazi attitude toward Christianity. Hans Hauptmann, in his 'Bolshevism in the Bible,' declares that Jesus never lived. Rudolph Hammer, in his book, 'The End of German Protestantism,' declares that the family history of Jesus was written in gross sin. Alfred Rosenberg declares that the biblical God is 'wholly disgusting to the national socialist.' These and other writers have made the statement that Christian doctrine of loving one's enemies is an 'ethic for morons and idiots'; that 'a man who does not hate as strongly as he loves has no power to assert himself in life.' They have declared openly for the destruction of the Church and the Christian faith and the substitution of a national religion based on the exaltation of Nordic blood."

The rationalism and higher criticism of pre-world-war days had its birth in Germany. This poisonous virus spread to many schools of higher learning in our own land, even seminaries becoming tainted with its deadly, noxious fumes.

Germany, the land of Martin Luther, who gave to the world the glorious reformation and its blessed sweep to other lands, is now reaping what it has sown through rational-

istic professors in universities and modernistic preachers in pulpits. If Germany had remained true to the Bible of Martin Luther, this present hybrid, demon-inspired Hitler regime would have been IMPOS-SIBLE.

"Be not deceived, God is not mocked, whatsoever (rationalism, infidelity) a man soweth, that (rationalism, infidelity) shall he also reap."

This is also true, perhaps to a greater extent, of Communistic Russia.

Germany seems possessed of the same pit-inspired objective and like Russia is hell-bent in its determination to outlaw the God that sitteth in the heavens.

Today, we are witnessing two God-hating, Jew-hating regimes (Russia-Germany) doing their best to exterminate one another.

IS NOT THIS GOD'S JUDGMENT? God is allowing, by His permissive will, these nations to brutalize and lash each other with God's whip of awful judgment as they destroy, pillage and slay.

Has God allowed this German scourge to plunder, ravage and bring untold suffering and misery to so-called Christian nations because they have FORGOTTEN GOD?

Can an individual or nation forget God and not suffer for it?

All of Israel's woes and sufferings, her land despoiled, the people car-

ried into captivity, her present miseries were all the result of this God-blessed nation forgetting God.

This is our reason for trembling when we think of our enlightened, beloved United States of America.

Is God preparing to let the lash of merited judgment fall on our beloved land for its whoredoms and sins?

Can a people forget God as completely as we have in our land and not be judged for it?

A land that reeks with pleasure, violence, murder, divorce, Lord's Day desecration, gambling and greed, certainly is ripening fast for God's sickle.

We do not profess to be prophets concerning the future, but the simplest Christian in the land can behold the signs on all sides. Spiritual and moral conditions have weakened the forces of righteousness woefully.

The nations madly pursuing the golden-fleeced mirage of pleasure and greed have departed very far from God.

Witnessing the deplorable state of Christendom today, with even Christians madly scrambling for the transitory pleasures of life and the greed and hoarding of filthy lucre prevalent today, can we wonder, if God allows JUDGMENT to fall on us.

Just as surely as I live and breathe, this editor's opinion is that

God will soon, perhaps very soon, allow us to experience some of the terrible sufferings of other nations, as His judgment descends. The only thing that can save us from God's wrath is a mighty spiritual revival, a turning to God with penitent and humble confession of sins.

Present conditions reveal all Christendom is in the throes of a mental and spiritual torpor from which there seems little probability of its awakening.

We are quickly approaching the end of the age when God shall deal with all nations for their terrible sins.

Shadows are deepening, conditions grow worse, signs of the end of this age increase in intensity and frequency. Everything points to the ominous and fearful TRIBULATION of earth and its inhabitants.

However, the redeemed lift up their heads for their redemption is drawing nigh. Thank God, the blood-bought saints will escape the outpouring of God's wrath on a Christ rejecting world.

Our hope, the Blessed Hope, is Christ's Return (the rapture), when redeemed shall be caught up to meet the Saviour and "so shall we ever be with the Lord." Hallelujah! Christ is coming again. Are you ready? "In such an hour as ye think not the Son of Man cometh." "Even so, Come Lord Jesus."—"The Evangel."

GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

Caixa 35 A
Manaos, Brazil
August 28, 1941

Dear Friends at Home:

A few short weeks ago we were on board an Amazon River boat making our way slowly up the river to Manaos. Late one afternoon I stood on deck watching the forest as the boat cut quietly and smoothly through the water. Over a year ago I had made the same trip, watching the jungle in much the same manner but with the expectation of seeing vast numbers of monkeys swinging from tree to tree, tigers roaring after prey, and giraffes nibbling at the leaves. Reality had long since done away with this wild dream and I was watching the trees out of habit when I saw something which arrested my day-dreaming. At the foot of a giant forest tree close to the shore stood a young girl. We were not close enough to make out features but her figure, outlined against the

white background of the tree trunk clothed in a rag of a dress, was particularly enchanting. My mind went back to the story of Hiawatha's sweetheart as I watched the girl standing motionless while the boat passed and slowly disappeared from her sight.

Later I was led to meditate upon this girl and the life she and her sisters lead. What did the passing of that boat mean to her? What kind of home was she returning to, and would she ever have opportunity to leave that rude dwelling in the jungle wilderness and become acquainted with the outside world? This girl represents only one type of the many we meet here in our work and because so many of our friends are reading these letters in women's societies today I am writing you about the women of Northern Brazil.

In striking contrast to the girl in the forest is Brazil's higher class woman. She lives in a grand house with numerous servants. Her dress

is copied from the movie and modern magazines of her North American sisters to a very great degree. She has also copied the customs and recreations of her North American sister, she dances, plays cards, and paints. But still she has not ventured to any great length into the educational, political, or business world. Her religion is preeminently Catholic.

However, there are exceptions in this class for there are those who have sought the higher things in the fields of learning and have secured for themselves degrees in law, medicine, and the other professions. One of the most outstanding of these women in our small circle of acquaintances is Senhora Cora Santana. Before her marriage she received a degree in law. Her husband, although a lawyer too, turned his interests to the study of the Portuguese language and teaching and eventually Senhora Santana became interested in the same field. Now her husband is ill

and cannot carry on his work in the normal school and so she is taking over his classes until he is able to return. She has a mind that is alert and a knowledge of the various fields of learning that few of her country women possess. She has three children, runs her own home and teaches many hours of the day and night. There are other women like her in Brazil but the percentage is pitifully low.

In any city in the United States it is comparatively easy to find a number of successful business women, is not the same true in Brazil? No, even the clerical positions are filled for the most part by men. But the country does have its women in business. If you were to go on a little shopping tour this morning you would occasionally come upon a lace shop, yard goods, hat shop, or novelty shop run by a woman. This little shop is her world. She eats, sleeps, and works here and her knowledge is confined largely to the products that she sells and the people and friends she encounters from day to day. Although you will not find many dress-making shops in the down town business sections still dressmaking is one of the largest business occupations of Brazil. Beginning from the well established madame, who perhaps was fortunate enough to be trained in Rio de Janeiro, to the humble seamstress in a mud house, sewing is a real business and the only source of livelihood that many women have. Most of them begin as little girls working as apprentices for some older woman and gradually working into their own business. Singer Sewing machines are to be found everywhere and have been bought by paying a few mil reis every month. Then there are the cooks, ranging from young girls in their teens to old, old women scarcely able to see. Early in the morning before the sun is up they make their way to the market for meat, fish, and vegetables for their masters and mistresses. The kitchen is their domain and they take special pride in the various meals they prepare. They are only cooks, and feel almost disgraced if they are called upon to do any kind of housework outside the kitchen. We now have in our employ a young Brazilian girl in her early twenties. Some of you have been praying for her and we believe that the Lord has answered prayer for she is happy in her work, sings Portuguese hymns from early morning until late at night, and has taken an interest in the services. She is always happy

when she can find a new dish pictured in an American magazine and prepares it herself. Another important occupation for many many women in Brazil is that of laundress. At almost any time of the day or night one may visit the streets of a Brazilian city and find men, men, men dressed in white suits looking very much the part of gentlemen of leisure. They never seem to have to work, and so you might be tempted to ask, well but how do they live? Perhaps home to them is a tiny mud or wooden house with a tired, thin, little woman who spends her days washing clothes. She has no machine, washboard, or warm water but often times does all of her washing in a nearby stream. The clothes are hung on some old fence or on the ground more often than on a clothes line. One marvels how the articles come out so snowy white, free from stains and dirt. Our own laundress, Dona Lee Redman, dear to the hearts of the missionaries because of her faith in Jesus Christ, sends up petition after petition while she works over the clothes. The ironing is done by a heavy iron heated with charcoal which is often as hot as it is heavy. What of the isolated woman living in a humble thatched roof house far removed from other human inhabitants along the Amazon or some other river? Her house consists of perhaps three rooms with nothing but hammocks for furniture. The kitchen boasts a clay stove, a bench on which to eat food, and another long bench on which the family sits. She may possess a knife, a fork, and a spoon for company but the family eats out of one bowl with their hands. Coffee is served in tin cans. The menu most often consists of fish or meat and rice. Her house is clean when the floor has been swept by a hand-made broom. Her days are taken up with chickens, cows, sheep, perhaps a pig or two. In the planting season she is kept busy in the corn. Her dress is a cheap print that has long since lost any semblance of color and is now a dingy white. She and her children sleep in their clothes and only change them when they go to the river for a bath. It is not unusual to find a family with a number of birds which they have taken as babies and raised as pets. These birds are not kept in cages since that is cruel, but fly around from room to room, and from one person's shoulder to another. They may leave and go into the jungle to fight with their wild neighbors but they always return to the home be-

cause they are tame birds now. Many of these women will live and die never having seen a city. If they are fortunate enough to live close to a village they may make that trip but only by paddling a canoe long hours.

If you should chance to call on any of these women there are certain things that you would find the same. Were you to call in the spotless parlor of the grand lady or the poor illiterate woman of the mud hut they would receive you graciously, offer the best chair the home affords, serve you with a tiny cup of strong, sweet coffee without cream or milk, and they would be interested in knowing about your home, your husband and your children. Especially they would want to know about your children and want you to know about theirs because that is one thing they all know and love to talk about.

Last but not least in our story of Brazil's women we find them alike in one other respect—they all need Christ, a LIVING CHRIST. Ever since Mary spilled the ointment and wiped his feet with her hair, the sweetness of his presence has been entering homes and women's hearts, lifting them from the drudgery of sin, superstition, and squalor to light, and life, and love. Someone has said that the reason why more women become Christians is because wherever Christ has been preached the bonds of slavery and degradation over women have eventually been lifted. The hope of Brazil's women lies in the preaching and acceptance of the Gospel. The task is tremendous. We have not gone into the awful conditions that exist in this place, the child marriages, that is 12, 13, 14 year-old girls sometimes with men old enough to be their grandfathers, the hundreds of couples who are living together without any kind of marriage, but it is a deplorable thing. One couple of our acquaintance have a lovely family of seven children, are giving them the very best in education, and yet all these years they have not been married. If you visit in the home the mother refers to him as "the children's father". This is only one case out of many, many others. Houses of ill fame are a common thing and there is nothing illegal about them. Social disease is so prevalent that 90% of the people have it in some form or another. Does Brazil need Christ? Yes, but we cannot do it alone. By His grace and your prayers we press forward.

NEW SEMINARY LAUNCHED

Fundamental Independent Baptists of the West Coast have for a long time felt the need of a seminary thoroughly sound both in administrative policies and every phase of doctrinal truth. Such a seminary was launched in the city of Los Angeles, California, Sunday, September 14th. Class work with the new student body has already begun. The temporary location of the Seminary will be the building of the Calvary Baptist Tabernacle, although there are some very fine properties suitable for seminary purposes being considered.

Rev. J. E. Conant, D. D., one of the outstanding Bible teachers of America, has been named acting president by the Board of Trustees.

In the next issue of the Baptist Bulletin we will carry a more detailed statement concerning the Seminary, its Board and Faculty. Herewith we publish the "Statement of Purpose and Principles behind the founding of the West Coast Baptist Theological Seminary", as given by Dr. Conant Sunday afternoon, June 14th.

Soul liberty is the most precious thing God ever gave a humanity enslaved in sin. It is so priceless a

possession that its worth is more than all else beside. There is no sacrifice too great to make for its preservation and its proclamation.

The enemy of our souls, himself in eternal bondage to sin, is thereby under the dominating and inescapable urge to bring and keep as many of earth's inhabitants as possible under the same domination. Therein lies the moral philosophy behind the epidemic of dictatorships which has been spreading like a plague over the earth.

The real conflict behind the visible confusion of the world is thus seen to be spiritual, for it is the eternal contention for and against soul liberty, with Christ leading on one side, and Satan on the other. Feeling the sense of strain under their bondage to sin, and dominated also by the egotism which tells them it is not their own sin that enslaves them, men have no one left to lay their bondage to but those around them. So they are forever dictating to their fellow men to keep from being dictated to, or else fighting them for freedom from the dictatorships they have been brought under. The confusion in the world is thus all of it a manifestation of *force* in one form or another.

But God's people have been delivered, through Christ's shed blood, from slavery to their own sin, and

are thus possessed of a freedom of which they can never be robbed, for it is in Him. And this freedom is such infinitely glorious good news that they cannot keep it to themselves, so those who are daily living in the joy of our own personal freedom have a perpetual urge from God to "proclaim liberty throughout the land, unto all the inhabitants thereof" (Lev. 25:10). With the love of Christ constraining them, therefore, they seek to *persuade* men, in Christ's stead, to be reconciled to God, that thus they may enter into the freedom that God's people enjoy.

Now persuasion, whether in natural things or in spiritual, is an art. So it must be learned, and there must therefore be instructors in the art. The Schools of the Prophets among us are thus God's appointed means of training those He separates unto Himself, that in turn they may instruct and lead His people in persuading men everywhere to obey the good news of the Gospel. But the effective telling of this good news is the one thing that Satan hates above all else. So while he seeks to keep his own followers united, he does all in his power to divide God's people, that thus he may force us to belie and therefore nullify our own good news, by bringing us into bondage to jealousies, factions and strife.

So we fall into his devices and deny the very soul liberty we preach,

BAPTISTS' BIBLE BROADCASTS

Station:	KC:	Location:	Time:	Title:	Sponsor:
WFPG	1420	Atlantic City, N. J.	9:45 a.m. Sunday	"Message to Israel"	Rev. Coulson Shepherd
WFPG	1420	Atlantic City, N. J.	8:15 p.m. Sunday	"Evening Message"	Rev. Coulson Shepherd
WHCU	870	Ithaca, N. Y.	9:30 a.m. Tuesday	"Hymns of Grace"	Rev. Joe. M. Stowell
WHCU	870	Ithaca, N. Y.	7:15 a.m. Saturday	"Sunlight of the Cross"	Rev. Joe. M. Stowell
WIRE	1430	Indianapolis, Ind.	8:00 a.m. Sunday	"Berean Bible Hour"	Rev. Ford Porter
WISN	1150	Milwaukee, Wisc.	1:30 p.m. Sunday	"The Gospel Hour"	Rev. Wm. Kuhnle
WSOY	1340	Decatur, Ill.	10:30 a.m. Mon.-Sat.	"The Chapel of the Air"	Rev. John D. Jess.
WSOY	1340	Decatur, Ill.	1:30 p.m. Mon.-Sat.	"The Riverside Gospel Hour"	Rev. J. M. Carlson
WCLS		Joliet, Ill.	8:00 p.m. Sunday	"The Friendly Gospel Hour"	Rev. A. G. Annette
KFJB	1240	Marshalltown, Ia.	2:30 p.m. Friday	"Half Hours With the Bible"	Rev. David Alexander
KBUR	1490	Burlington, Ia.	3:00 p.m. Sunday	"The Gospel Church of the Air"	Rev. J. C. Kastelein
KATE	1450	Austin, Minn.	8:30 a.m. Sun., Tues.-Fri.	"The Good News Hour"	Rev. & Mrs. Leo Sandgren

NOTE: The dash (-) above between days of the week indicates that the programs are continuous (daily).

"He that hath an ear, let him hear what the Spirit saith unto the churches;" Rev. 2:7

ATTENTION INDEPENDENT BAPTISTS! If you would like for us to list your broadcasts, please send us the necessary information. If there should be any changes in your broadcasts, please inform us at once so we may make corrections.

when we indulge in petty personalities and forget great principles; when we exchange the Christian art of being livable with for sinful enmities between fellow soldiers in the same army, and when we spend infinitely valuable time and effort in trying to safeguard ourselves against one another.

Satan also rides in among us inside a Trojan horse, and seeks to subvert and confuse the forces of God from within. Then when God's people begin to sense that the enemy is coming in like a flood, the standard which he seeks to lift up against him is too often pushed aside by ambitious leaders controlled by the messiah complex, and complications set in and the good news of freedom is nullified again.

Men and brethren, these things ought not so to be. God's armies should be co-ordinated in the fight for soul liberty, not scattered into such mutually antagonistic groups as we now see, even within some denominations.

And so, with inflexible resolution before God, those of us who would advance on the enemy must get back to the real issue and fight for our spiritual freedom, with all personalities and petty differences forgotten, especially as we see our fellow Christians in other lands being progressively robbed of their liberty of conscience, as spiritual wickedness in high places advances on them like a creeping paralysis.

By this it is not meant that denominations should merge; far from it. But that those in all denominations who fight for the faith once delivered, should rally to the cause of soul freedom, and contend earnestly for our priceless possession. For this, both now and always, is the one issue that is behind all others.

History accords to Baptists, all down through the centuries, the place of pioneers in this fight, while others have nobly followed. So if a new Baptist Seminary is to justify its founding and command the confidence and support of those who contend for the free proclamation of the faith, it must center its curriculum around, and pledge the loyalty of its teaching staff to, this one great principle of soul liberty for which, with all its implications, we have always contended. While there are truths for which we as Baptists stand which inhere within this principle, we cannot be narrowly partizan in this fight for soul liberty, especially in this day when the whole

world is in flames.

The West Coast Baptist Theological Seminary therefore takes its stand on the doctrine of soul liberty, and will seek to guide its faculty and train its students in all that inheres in that principle, as far as we are able to understand and interpret it from God's Word.

This means that we shall teach the right of every soul to direct approach to God through no intermediary but Christ. We shall teach the right of every soul to freedom from all attempted over-lordship assumed by any local church. We shall teach the right of every church to freedom from imposed control from above without their consent, either by their denomination or by the State. And we shall teach the absolute voluntariness of every Christian activity, for on that principle there is need only of the persuasion of God's Word, with force of any kind wholly excluded.

In working by this principle we shall seek to send our graduates forth, not as apes to imitate their instructors, nor as parrots to repeat the language of the classroom lectures, but as *workmen*; workmen who need not be ashamed, because they have been trained in the principles and practiced in the art of finding at first hand for themselves and their audiences, the great doctrines of the Word of God. They will also go forth both instructed and practiced in personal soul winning, and in leading their people in individual work for individuals.

All young people to whom such a school with such a purpose commends itself, will seek God's will regarding enrollment as students, whether for the ministry, for missionary service, or for any other of the numerous fields of full time service open today.

Others who are faithful stewards of means committed to them to administer for their Lord, will respond to the material needs as the Holy Spirit leads them. We are confident of this, because He has led us to the adoption of the financial program: "Ask the Lord, tell His people."

In these lines we have been telling His people. We are continuing daily to ask the Lord, first and foremost for students, and then for the means to train them. And the God who has led us hitherto will surely stir up His own to join us in this great ministry, both as prayer partners and as givers.

Walter Carvin's Corner

"Need Firing!"

I over-heard a man say the other day that the church "fired the preacher" and I was wondering just what the gentleman meant. Did they fire him up or fire him out? Perhaps he needed fire more than he needed to be fired. Perhaps if they had fired him UP with prayer and encouragement, he would not have been fired OUT. It's strange how fire works. There is a blessing or destruction in a single match. A fire can warm or burn; run factories or blow them up. The same is true with preachers. They can be fired up to do a great piece of work or they can have the fires put out with criticism and fault findings and then finally be "fired out".

But the church is now looking for another preacher. The same process will again be gone over. The first year he will be fired up. The second year he will be cooled off and then finally fired out. Or as another has put it. The first year they idolize you; the second they criticize you and the third year they ostracize you, then when you are gone they eulogize you and when dead they will canonize you. Then sometimes it happens if the church is real nice as to not fire you out, they might just decide to starve you. I'm not so sure they needed a better preacher. Personally, I think they needed better members, or perhaps some new members.

You say that a change would be better;

I grant it—but here let me say
A few solemn words to each member
In a brotherly Christian way.

Are you sure where the change is
most needed,

In the pulpit, or in the pew?
Is the pastor the one who needs
changing

Or, my friend, let me ask, is it
you?

So I kept going over that phrase, "We fired the preacher". Maybe I'm a little ignorant of church business but I didn't think preachers were hired and fired. I thought they were called. That's what they always wrote to me. They issued me a call and it is usually a call from the Lord, but after three years they are not so sure. Perhaps the Lord changed His mind and so he must be fired. What a long step from "being called" to "being fired".

I've just heard they called another

preacher. I've even been told he's wonderful; another Chas. Haddon Spurgeon. Now they are wondering why the world hasn't become enthusiastic; why the unsaved husbands do not push their way into the crowded church, and cry out for for-

giveness. Well, if Christians have short memories of things of this nature, the world has a longer one. They do not so easily forget the unkind criticisms; they cannot so easily forget how the congregation was deceived with the last three preachers

who went through the same thing. Perhaps they are wrong again. He'll wait.

If it were not so tragic it would be funny. It is tragic for the church; the preacher and for the world.

FLASHES FROM FOREIGN FIELDS

PRAY THE FOGLES BACK TO AFRICA

Dear Prayer Warriors:

"Pray without ceasing," I Thess. 5:17.

These are certainly days that we must be praying without ceasing when Satan would like to close doors that God would have kept open by our faithfulness in prayer. "The effectual fervent prayer of a righteous man availeth much." Let us claim the promises of God and get the mountains moved which seem to be standing before many these days. Matt. 17:20, 21.

We are anxious to get back to the field soon. Missionaries are there whose furloughs are overdue now but they are determined to stay until relief comes, and this is the case on our own station at Ft. Archambault. And we want to get back on the field before the way might be closed as far as this government is concerned. *Won't you pray much* that the way shall be open and the remaining funds might come in for our soon return?

The boat fares are all the way from \$438.50 and up apiece and half fare for Lois Jean who is not yet two years old. Then the inland trip will amount to at least \$300.00 for the three of us. This does not include customs, government fees, permits, and incidentals which come along the way, nor the trip to the coast in this country with our baggage;—Yes, and baggage transport, so you can easily see where it will cost about \$2,000.00. You might be thinking that is an awful expense, why not wait until things settle down a little,—but we are taking into consideration that souls are slipping off into eternity day by day, and what is the cost of getting there in comparison to the value of a soul? Read Mk. 8:36, 37. What won't people give in consideration of bodily need and health? And how about those missionaries who need a furlough now? And hasn't the Lord told us to "redeem the time?" Now is the

acceptable time. And how do we know how long missionaries will be able to travel? Think, dear friends, and consider what you can do to further the gospel work. *A few can go*, and oh, how the missionaries are crying for more workers. I wish space would permit the quotations from letters received from the field. I Thess. 5:24. *Some can give*. Luke 6:38. Malachi 3:10. And *all* who have by faith accepted the Lord Jesus Christ *can pray*. Missionaries are praying, natives are praying,—are you?

You say the Zam Zam was sunk and 120 missionaries sent home. Yes, but isn't this all the more reason why we should double our efforts and be ready to go when the Lord opens a way? Those missionaries were expected on the field and didn't arrive. Wouldn't the devil like to discourage us by that and have the missionaries out there suffer while we sit at home in ease? People sacrifice for their country—why shouldn't we be willing to for our Lord and Saviour who loved us and gave Himself for us? "The night cometh when no man can work." John 9:4.

We are not planning to take a car. We would like to sell this one and apply it to our passage, then if the Lord should so lead us we might be able to get one from one of our missionaries coming home on furlough. Lois Jean is getting along nicely, and we are planning on taking her back with us.

We want to take this opportunity to thank the churches that we have been privileged to fellowship with, and to thank each of you as individuals who have had a part in gifts and prayers, and for the homes that were opened to us for entertainment. "Brethren, pray for us."

Yours and His for Africa,
Lester and Martha Fogle.
Lk. 10:2 Col. 1:18

A WORD FROM McCABAS

Dear Christian Friends:

It seems as though we are completely cut off from you, but, praise

the Lord, we still may meet about the Mercy seat and there tell our Lord of our love for Him, and pray one for another. It has been impossible to keep up any regular correspondence these last two years. Since last July we have received only a few letters from America—an occasional Clipper letter gets through, but magazines and second-class matter practically never do. We have been writing to you, but do not know that our letters get through—judging from what we receive, they don't. So we must ask you to accept this as a personal letter for the present.

The loss of mail from the home office keeps us from getting the lists of donors whose funds we have been receiving. We are sorry that we cannot know where the gifts come from, since we like to write personally to each donor. To the churches and individuals then who have been so faithful in supporting this work of the Lord, we say a heartfelt "Thank you". The same thanks is due that great host of praying friends whose fellowship we feel from day to day.

We praise the Lord for His grace! Though our hearts are burdened for those millions, in awful circumstances, living without Christ, and for those who are dying without Him, we are not heavy-hearted, but rejoice. For Christ has said, "When ye see these things begin to come to pass, look up, and lift up your heads, for your redemption draweth nigh." Whether or not these words apply directly to our days, we find great comfort in them, for the same loving heart cares for our comfort as much as for those saints, whoever they may be, who shall be here when He returns. Truly we love and long for His appearing, and the home sustains us day by day.

Though we are still alone here, we pray daily that the Lord will open doors, if it is His will, for the return of our workers now in the homeland. Meanwhile we are trying to keep up all departments of the work: daily

compound meetings, Sunday services and visitation in Niamey, and work in nearby towns. School is closed for the rainy season. Whole families are off into the bush farming. The season affects the meetings on the compound adversely, but has the opposite effect on the Niamey services. The traders are not able to travel as freely in this weather, so more attend church.

The translating of the New Testament was completed last December, but we are required to revise the orthography to conform to the school text-books, which has required three months additional labor. Now we are faced with the problem of typing it for the printer. And there is no paper to be had! Paper has been ordered from Algiers, but it is doubtful whether any is available there either.

It was our purpose to spend most of our time this period in trekking; scouting for new sites to establish work, and sowing the seed up and down the river Niger at the many villages. However, with the multitudinous duties in and about Niamey, and the problems of transportation, we have been limited to our own area. We do not use the car much, because gasoline is scarce. The tires on the bicycle have just given out due to old age and intense heat. We get around now by horse and on foot.

Please continue to pray for us and for the work here. Do not forget that "the eyes of the Lord are upon the righteous, and His ears are open unto their prayers." "The effectual fervent prayer of a righteous man availeth much". How many and precious are the promises of our God to hear and answer prayer.

We sent hearty Christian greetings to all, and pray His rich blessing on you.

Sincerely yours in Christ,
Joseph and Margaret McCaba.

MISS MOWER REPORTS BLESSING IN PHILIPPINES

Dear Friends:

This letter has been long delayed, as has also the answering of many of your letters and cards. I have waited to know my sailing date. I shall sail from Manila August 6th, on the President Coolidge, arriving in San Francisco late in the month. I expect to spend a few days in Nebraska and also in Ohio. *My home address will be 57 Davidson Road, Worcester, Mass.*

There is much to tell you of the Lord's goodness, but little time and

space. From December to June, all who are engaged in District work are the busiest. These are the dry months when our workers are out more in the barrios. They are also busy with D. V. B. S., with open-air meetings and Local Conferences. This year there was a goodly number of D. V. B. S. held, and while I do not have the statistics, I understand that the attendance was very good. There were also many town open-air evangelistic campaigns, beside many trips for barrio evangelism.

This year again, the Local Conferences have been a real blessing. Every year they are growing in number, attendance and profit. They are becoming real Bible conferences, which is very much our desire. Instead of random topics, the Workers are now planning their conferences better, different ones preparing a series of Bible studies. Then they are devoting definite periods to prayer and testimony, while at night the meetings are always evangelistic. These always redound to the salvation of souls and great blessing to the communities in which the conferences are held. In one town the evening meetings were held in the market place. Two of the town's ruffians were among those professing conversion, and great interest in the town was stirred up toward the Gospel. Down in South Negros the believers from the northern section were traveling conference-ward in two large out-rigger sailboats. At night they put in to a shore barrio, singing songs of praise as they anchored there. A wicked man, husband of a backslidden Christian, heard their singing. The Spirit had already begun to work in the heart of the wife, for she had been moved to go to Hinoba-an when she heard of the coming conference, although she had not entered the church for many a month. The husband said to himself, "These Christians!—they are always singing. I wonder why? They seem to have something I do not. Believe I'll go down to that conference and find out about it!" During the sessions the wife came back to the Lord, and the husband gave his heart to the Lord. At the conference this couple, long estranged from one another, came back to the Lord and to each other.

The conferences are being used to bind the churches closer together, and in the conferences this year they planned for more concerted evangelistic efforts. They are already practicing these plans.

In March at the Workers' Prayer Conference, four men were ordained to the ministry, others licensed. Some of their testimonies of the Lord's leading in their lives were blessed to hear. Again, as I listened, I was impressed with how universal is the Gospel, and how diverse the working of the Spirit! He knows the "psychology" of the nations, and works so differently in the Filipino heart and mind to bring them into subjection unto Himself. Yet He *works*, and just as effectively as in the American heart. How it behooves us to leave the *working* to Him and be faithful in doing the *praying* and the *witnessing* ourselves!

In that March conference the workers were given opportunity to bring news from their centers and give their requests for prayer before each prayer session. Wish I might in detail give you many of their reports. General impressions from them are:

(1) that the Spirit is doing a real work in strengthening believers; (2) that believers are working with their Evangelists in witnessing more than formerly; (3) that the Workers and Believers are really convinced that self support will bring spiritual blessing and real joy to themselves and that it is more Scriptural; (4) that our Churches, with the Circuit Plan, really *can* support their workers, given some time yet to make the adjustment necessary, and they themselves are realizing this.

One church, where the spiritual life was at low ebb two years ago, this last year, built the pastor a nice cottage, gave between 10 and 20 sacks of rice, besides some money and other gifts. One Christian there has set aside a hectare of land while the other members will grow rice on it for the pastor. In this same place the Christians formerly took no interest in evangelism, but a few months ago they assumed full responsibility of preparing for an evangelistic campaign in a near-by barrio. Some of them found a house, others took the rice and supplies, did the cooking day after day, visited the people, telling of the services. For a week or more the Pastor-Evangelist found great freedom and joy in preaching the Gospel there. Many made a profession of faith, and he believes most were sincere, while some almost immediately showed true signs of conversion, and many of the others are earnestly inquiring. The Christians from Inayauan are taking care of the Sunday School among the converts in that place. The pas-

tor goes there only one Sunday each month.

In other places there have been outstanding cases of revived Christians, and some notable conversions. One lad, threatened in many ways for months, by his relatives, was finally promised a flogging by his elder brother. "Flog me,—kill me if you like, but I shall not renounce my faith in Jesus!" he replied. Up to this time he used to steal into the Pastor's house at night, for his relatives asked neighbors to watch his movements. After his declaration, the family sent word to the neighbors "Never mind any more. The more we persecute him the more determined he becomes! We'll just let him alone!"

From time to time I have written of the attempt to start some work among the mountain folk. This past year has seen advance in this work. Two workers especially, are now really reaching some of these people, and both men have had some conversions. In one place some of the mountain people are coming to the services, but for the most part the workers must go to them. Some have been saved out of witchcraft and gross immorality this past year and we praise God for this.

I hope to see many of you when I am home on furlough, and to have the opportunity to tell you more about our work and people out here. Typewriter keys do not go fast enough to recount all one would like!

Not only do I look forward to telling you of the work, but to having your fellowship in the Lord, for this means much during the furlough year to those of us who spend time out on the far lines of battle.

Yours in His glad service,
Stella L. Mower.

DR. CROZIER REJOICING IN INDIA

Dear Fellow Harvesters:

Alipur is not as hot as some places, but there are numerous calls and interruptions that make it difficult to do literary work. So we have come on a combination of vacation and Bible translation for two months, in an effort to complete the translation of the New Testament into the Thadou Kuki language this summer. Mrs. Crozier announced the happy moment at 9 A. M. on the 12th of June and we and her helper had a little prayer of Thanksgiving together for the completion of a big job that had been in our hearts the past fifteen years, interrupted by many years and irregular time available,

and giving two to four hours daily for some years. NOW there is good hope that this tribe of about 200,000 people may have this large portion of the Word of God in another six months or a little more. Now they are reviewing Heb. and Romans which were translated about twelve years ago. My task is to see that their work is accurately carried over to the final manuscript for the printer, for they have tried to give every word and thought carefully as preserved in the original Greek. In doing so I must closely check up on the transcription, the word-building (for it is a monosyllabic language just coming into civilized language fellowship), spelling, punctuation, capitalization. The original draft of the translation is made by the assistant with the help he gets from translation in English, Assamese, Bengali, Hindi, Nepali, and Lushai languages. Mrs. Crozier studies it through carefully, often spending many hours on a single verse consulting Dean Alford's Greek Commentary, Panin's classic work on the Greek manuscripts, and American Revised Version, about a dozen other translations in English, and occasionally referring to the French and German, but using mainly four of the main standard editions of the Greek text. Often a single verse or group of verses run through readily. So while continuing to pray for wisdom and guidance, you may well praise the Lord that this great task is so nearly finished.

As soon as the manuscript is nearly finished for the New Testament in Thadou Kuki, Mrs. Crozier will want at least TWO educated Manipuris at least one of them a Christian, to take up with her the equally difficult task of revising the New Testament in the Manipuri language, which is now out of print and can not be reprinted till it is revised, and Mrs. Crozier being the only person prepared for that task also for a group of about 350,000 people, besides Christians in the hill tribes surrounding the plains of Manipuri. You can thus see with what a burden we faced the mission field this last time, and what a loss it would have been if we had not come back. Your cooperation with the Lord in sending the young people to take up the burden of the routine of the station and field work at Alipur is one large item in making those two copies of the New Testament available. You may well thank the Lord that the British & Foreign Bible Society is continuing its magnificent work under the present terrific conditions, and pray that finan-

cial support be not cut off. There are not 3,500 Christians able to read the Thadou New Testament and some nonchristians seem eager to get it, and two of the main Thadou villages in our former area are just NOW asking for Christian teachers. The revision of the New Testament in Manipuri seems likely to take two or three years, if at least four hours daily can be given to the work. Good helpers are necessary.

While we are away Jewell Earnheart is living in our house and rapidly pushing his own house towards completion, hoping to be settled in it before we arrive about a week from today.

Dr. Burrows has sold his 1940 Ford privately purchased and brought out and is hoping to buy a light truck, and have some cash left to do a little more towards the beginning of a proper house for themselves, including a guest room for special patients, a garage and his medical office. A lot of grading was done for this before we came away. They feel that they MUST go ahead trusting the Lord to provide the funds as He has done for the ladies and for Mr. Earnheart.

Miss Funk, Miss Barnum and a Moody School friend occupied the lower story of this bungalow, but on the 7th I had to send Miss Barnum to the Cauhati Women's Hospital and Dr. Alice Randall there wired me "Condition excellent" after the offending appendix had been removed; and JUST NOW word came from Barney that she is going up to Shillong for the month of July. That seems to us very sensible. While Barney was having her hospital vacation Rachel has been taking double time with their Manipuri teacher. He is a B. A. of the Gauhati college and seems to want to help us with the New Testament revision. Please pray MUCH for him; he is a brother of the teacher in Manipuri they have had at Alipur. Both seem much interested in the Gospel. Please do pray that they cast ALL upon the Lord and come out boldly for him.

You will be interested in hearing that Sanaton has been here three times to call on us, and that he seems to have been saved from wandering far from the Lord, in fact that he seems again much like his former self with zeal for the Lord. He had been living in a Christian Kabui village teaching them, but has again begun preaching to Manipuris on faith support, and reports several seemingly coming out for Christ; he also reports finding a large Manipuri vil-

lage of about 100 households composed of people of seven different racial groups, mainly robbers, murderers, etc., that have given him a cordial hearing. He seems inclined to try to lead the village to Christ.

Mr. Earnheart writes that another young Manipuri has come to the compound "to be a Christian" and announces that he is disgusted with the wickedness of Hinduism. Jewell writes that he seems to be a cheerful, industrious young man, and that he comes from a wealthy home in the largest of the Manipuri villages of the District. Please pray that the Holy Spirit comes mightily into and upon him.

I have had the joy of giving Scripture teaching three Sundays to the lepers and have an appointment there for next Sunday, our last day here. Am to lead the prayer meeting at the compound church tonight, and probably also preach there Sunday, shifting both services half an hour to make it possible. About 75 Christian lepers were present and a few non-Christians, and there seemed a very happy spiritual atmosphere in their group.

Mr. and Mrs. Garlow have been a few days at Kohima and were planning to come HERE for the month of July, but a note from them today gives the information that they were at once going to the Jorhat Mission Hospital to see what is causing her pain and have it attended to if necessary. They were planning to be with us for a Mission Conference and Bible Class early in August, and we are trying to get Dr. Cook of the Jorhat Bible School also to teach at the Bible Class. We have always heard an excellent word about his teaching. We hear of good development in our three Manipuris there and one Kuki, and just today I was much pleased to hear a report of a Kuki we helped to go there and take the Bible Course, NOW coming up rapidly as a Christian leader in this District where we formerly spent many years and much sweat. The Garlows and Cooks are neighbors and seem to enjoy Christian fellowship together.

The harvest truly seems to be ripening: please pray for conviction, courage, and leaders.

Yours singing the Harvest song,
and by his grace preparing for
the Ingathering,

G. G. Crozier.

A PICTURE OF AFRICAN SUPERSTITION

Dear Prayer Helpers:

We have much to praise God for

this time. How many times we forget to praise God for blessings received. How many times we forget the benefits that He gives us! We who are not in war torn Europe do not realize how much we ought to praise God for the material blessings. We missionaries in this district have really been affected very little by the war. Of course there are some supplies that we cannot get but on the whole we have had plenty to eat. Our funds have also been coming through, even though at first they were irregular. We want to thank each one who has helped towards our support, as well as Philip's. May God bless and reward you.

We can praise God for answered prayer in more ways than one. The last two Sundays, two young men and their wives have come to our house to accept Christ. Both husbands and their wives have gone away happy in their new found Saviour. One of these men brought his idols and native charms and said that he did not want them any more but wanted to burn them so next Sunday we will put them on the fire. We thank God for these four and trust that many more will follow and trust the Lord.

The first week in March when we took Eleanor to school we returned by the way of Fort Sibut and on our way home made another road trip that we have wanted to make for some time. We had a wonderful time on this road as we did on the Sabanga trip. We had three of our Christians with us who helped us with reading classes and meetings. The people showed much interest and also asked for an evangelist to stay in one of the large villages. One evening after I had spoken, a man came to me and said he wanted to burn his idols. His brother used to be our gardener and he too worked at the mission for a while. While we were walking towards his house to get the medicine charms and idols the chief began to argue and scold him. I asked what was wrong and my interpreter told me the chief did not want him to burn these things. Also his relatives and uncle came and said he was not to burn those charms that his father had given him as they had been passed on for generations and they were afraid they would die. I talked a few minutes with the chief and then he was willing but said that we should take the things out of the village to burn them. I asked him why and he said if the smoke from any of the stuff

would touch any one, they would die. I told the man who had the medicine to gather it all together and we would go down to the road and make a fire and burn it there to please the chief. After we had made a big grass fire he put all his idols on it and we sang hymns and had prayer then went back to the rest house. A few days later when we saw the chief again we asked him if his village was ruined and the people dead. He said, "No, and now don't we all want to believe in God?" Praise Him for this testimony.

In one village they were so interested in reading the Gospel of John that they stayed at night to read by the light of our gasoline lantern. Several women gathered around Esther and the men and boys gathered with our men. Finally at bed time we told them to go, but they were there again early the next morning. Please pray with us for someone to enter these open doors. HE IS ABLE!

On this trip also Esther went down to the stream to see their Baguirringou (spirit of the waters) ceremonies. A woman from the village was sick so they frightened her into going to see Baguirringou. They must all pay from 20 to 25 francs for this ceremony and then they are supposed to be well. They chased this woman to the stream and then two men took her arms and dragged her through the shallow water keeping her head under the water. They also did it to her child. In our district they put briars in the water and the people come out all scratched and then are told that Baguirringou did it. After the water ceremony she is supposed to be beaten so she will not tell anyone. They did not beat her this time because we were there. Then they filled her plaited hair with chicken feathers and covered her body with oil in which was some red bark pulp, and she was given a new name. Then she was taken to her house and must stay there for 5 days before she could go amongst the people. The man who was Baguirringou was bold enough to tell his name and said he bought clothes with the money but was afraid we would tell the official since they are forbidden to do this. We had a good opportunity of preaching to them there and show them their evil ways. Please pray for these people that God will work in their hearts so they will leave these heathen practices. May God bless you all as pray for this work.

Clarence and Esther Jeunette.

GLEANNINGS

Edited by R. F. HAMILTON

BIBLE INSTITUTES OPEN FALL WORK

The first session of the Fall term of the Waterloo (Iowa) Bible Institute began on September 9th in the East High School building. This institute is especially for local Sunday School teachers and other church workers.

The Baptist Bible Institute of Grand Rapids, Michigan held their opening day on September 22nd with Rev. Norman Douty bringing the opening address. Institute Day was observed in the various churches on the 14th.

September 23rd was the opening day for the Baptist Bible Seminary of Johnson City, N. Y. and prospects were excellent for one of the largest enrollments in the history of the school.

This editor would be glad to have reports from all these institutions in regard to their enrollments for this year and comparisons with previous years.

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ANNOUNCEMENT WAS RECEIVED of the marriage of Miss Emma Fyne of Baltimore, Maryland to Rev. Jacob Bernheim on September 3rd. Brother Bernheim is well known among our Baptist churches as the representative of the Hebrew Christian Alliance of America. We extend our best wishes to brother Bernheim and his bride.

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THE FIRST CHURCH OF ELYRIA, Ohio has enlarged her "prayer program" by designating each Saturday preceding Communion Sunday as a "day of prayer". The prayer time starts at three in the afternoon and lasts as long into the evening as the people desire. Wednesday noon, from 12 to 1, is also designated as a special time for prayer when the people are invited to drop into the church for a moment of prayer.

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A GREAT FALL EVANGELISTIC CAMPAIGN, October 19 through November 2, has been planned by the Berean Baptist Church of Grand Rapids, Mich. Dr. John R. Rice has been called to lead this special effort. Under the leadership of pastor Keithly, detailed plans are being formulated to make this campaign count for the glory of the Lord.

WHAT HOLDS BACK THE BLESSINGS?

"It is the sins of the saints that is the curse of the church. It isn't the taverns, the theaters and other hell-holes of the devil that hold back the onward march of God's people. True, these things restrain the power of God, yet it is the worldliness, the faultfinding, the neglect of prayer and Bible-reading, the robbing of God, the compromise with the devil on the part of Christians that closes up the windows of heaven so the blessing fails." H. A. Keithley in the Berean Baptist News.

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MISSIONARY CONFERENCES are being scheduled by three different churches for the month of November. Central of Gary, Ind. is planning one for the first week, Walnut St. of Waterloo, Ia. for the second week, and First of Pana, Ill. for the last week. These conferences are a great blessing to the churches.

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NORTHWEST BAPTIST MEET

Non-convention Baptists of the Northwest met in a Bible and missionary conference, September 11th to 13th, with the First Baptist Church of Wenatchee, Washington. According to their program this was the first of a series of quarterly meetings planned. The Conference theme was "Our Commission to Evangelize". The objectives listed were "For inspiration, instruction, fellowship and prayer; to promote Baptist missionary activity in Washington; to foster and correlate Baptist young people's work". Among the strong gospel preachers listed on the program was Dr. R. L. Powell, pastor of the Temple Baptist Church of Tacoma, Wash. The independent churches in that area seem to be carrying on a very active fellowship and aggressive program to reach their Baptist constituency.

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WEST COAST SEMINARY

Some of the independent Baptist brethren on the west coast, in and around Los Angeles, are laying the foundation for a new Baptist seminary in Los Angeles to train their young people for the gospel ministry. Carl W. Sweazy of the Calvary Baptist Tabernacle is the chairman of the board of directors for the new school.

NEW HELPERS AT WALNUT ST.

On July 24th, the Walnut St. Baptist Church of Waterloo, Iowa voted to add to their staff as a full-time workers Rev. A. D. Moffat as Assistant Pastor and Director of Young People's Work, and Mr. Clyde Taylor as the Director of Music and Recreation. The full time service of each in their respective offices will begin September 1st. Both of these men have been in the service of the church for some time, Rev. Moffat as temporary assistant to Dr. R. T. Ketcham, and Mr. Taylor as part time leader in charge of the music. This forward move ought to greatly increase the efficiency of this great church. Rev. Moffat is the son-in-law of Dr. R. T. Ketcham, the honored pastor of Walnut St. Church. A formal reception was given these new full-time workers by the church on September 12th.

Other far reaching plans are being developed for the further improvement of the work of the church.

Dr. Henry Ostrom, noted Bible teacher, conducted a four-night conference in the church, September 2 through 5th. He taught from the book of Ephesians.

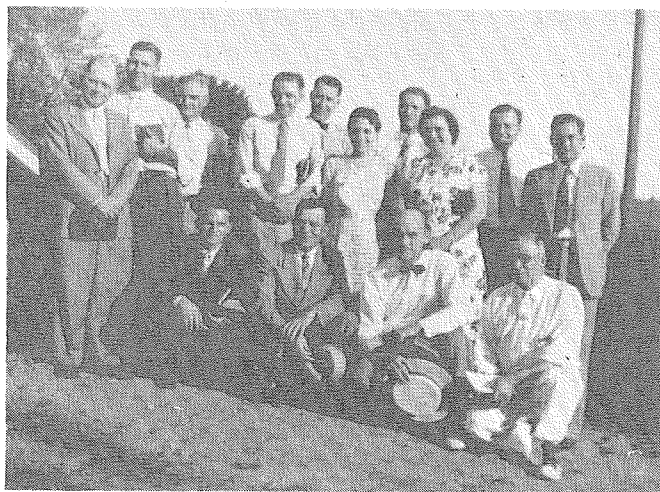
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NEWS FROM ILLINOIS

THE FALL "ROUND-UP" of the Illinois Association of Regular Baptist Churches was held in the First Baptist Church of LaSalle, Illinois, September 22 to 24; Robert Cook is pastor of the entertaining church. A good attendance was anticipated. A fall and a spring rally are planned by the Illinois Association every year. The programs and spirit of the meetings have resulted in rich blessing to the attending brethren. The next issue of this paper will carry a report of the meeting.

THE RIVERSIDE CHURCH of Decatur, under the leadership of pastor J. M. Carlson, has had a very successful year of service for the Lord. All phases of the work have enjoyed His blessing. Rev. R. T. Nordlund of Charleston, W. Va. on August 21st showed pictures and spoke on the West Virginia mission fields. In November, Evangelist John Cararra is to lead the church in a campaign for souls. A daily radio program is also carried on by brother Carlson.

THE MISSISSIPPI VALLEY FELLOWSHIP is composed of Regular Baptist Churches in and around the city of St. Louis, but mainly Illinois churches. A monthly get-together is planned by these churches with the meetings rotating among the eight or ten churches in that fellowship. These meets are carefully planned and well attended. Herewith is a group picture of some of the pastors and missionaries who are usually in attendance:



Standing, left to right, pastors Hovda, H a m, Mayer; missionary Anderson; pastor Wodicker; missionary Mrs. Anderson; pastor Strader; missionary Miss Dowd; pastors Smith and Richardson. Front row, kneeling, pastors Johnson, Osburn, Hen-son and Walker.

This picture was taken, July 19th on the occasion of their meeting in the Baptist Church of Bethalto, Ill.

The August 23rd meeting was held with the First Baptist Church of Alhambra, Illinois of which A. R. Fields is the pastor. Pastors B. G. Ham and D. L. Osburn were the principal speakers.

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INDIANA NEWS

THE LAKE REGION FUNDAMENTAL B. Y. P. U. RALLY for August was held on the 8th at the Cedar Lake Conference Grounds. Mel Sequine of Des Moines, Ia. was the speaker. This editor was present and witnessed a large attendance of young people. It does our hearts good to see so many Christian young people gathered together.

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THE BEREAN MISSIONARY BAPTIST CHURCH of Indianapolis celebrated their third anniversary with all day services, Sunday July 13th. A splendid souvenir folder of the occasion was given out which gave the history and pictures of the church and church groups. The afternoon services were held in Garfield Park, at which more than 700 people were present. During the day the offerings amounted to \$820 in cash. More Sunday School rooms are being added to their present building so that they can care for a

morning radio program is presented School of about 500. A Sunday over station WIRE, and pastor Ford Porter reported the signing of a contract recently with a Vincennes station on the same chain that will give them an outlet there for their programs. Remarkable growth has been manifested by this church since its small beginning three years ago. Brother Porter has been pastor since September 1940, during which time there have been more than 70 addi-

tions to the membership. A fine Vacation Bible School of 141 was successfully held in August with 14 decisions for Christ.

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EVANGELIST HARRY E. KETCHAM has been kept busy in the evangelistic field since leaving the pastorate several years ago. Since last November he has conducted meetings in Minnesota at Lake Crystal, Park Rapids, Bemidji, Lake Lillian, Maynard, Bagley, Grove City and Lake George; in Iowa at George; also at Kane, Pa. and Allenwood, N. J. The Lord's blessing was reported at all these meetings. Meetings are now scheduled with churches in Ansonville, Pa., Grove City and Lake Lillian (repeats), Minn. and in Casbeer Heights, Waterloo, Iowa. Evangelist Harry Ketcham is a Regular Baptist who knows the problems of a pastor and may be counted on for a sane, enthusiastic campaign for souls. He may be reached by writing him at Marconi Road, Box 191, Belmar, N. J.

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THE CENTRAL CHURCH of Gary recently purchased an oil burner costing \$1,080 installed in their present heating unit. This was done in order to get away from the muss of coal burning and to conserve the time of the caretaker and give a more uniform heat.

A Bible Story Hour is being conducted by several of the church members in the local library each Saturday morning at 10 o'clock for the children of the community.

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NEW YORK NEWS

THE FELLOWSHIP OF INDEPENDENT BAPTISTS of Western New York and Northwestern Pennsylvania met with the Baptist Church of Hatch Hollow, Pa. on August 19th. This apparently was the first meeting of this fellowship in the Hatch Hollow church. A good attendance was recorded, best being attained by Juva and Hatch Hollow with Niobe a close second. The host church provided a delightful supper to all their guests. Rev. Don Beightol and Rev. Lloyd Crosby brought the afternoon messages followed by a season of prayer. Song leaders were John Crumb in the afternoon and Brother Hyers of Forrestville in the evening. Evening devotions were brought by a visiting pastor, Joe Eastman of Harrington, Maine followed by the main message by Francis Whiteman of Mayville. This fellowship is growing and is being used of the Lord to strengthen His testimony in that area.

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THE TABERNACLE BAPTIST CHURCH OF ITHACA voted, on August 13th, to purchase a new Hammond Electric Organ at a cost of about \$1,585. It was felt that such would add greatly to the worship services of the church. Joseph Stowell is the pastor. Brother Stowell and the former pastor, J. Irving Reese of Elyria, Ohio, exchanged pulpits on August 17th.

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"You have never tested the resources of God until you have attempted the impossible."

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MILWAUKEE MEETING

Pastor "Bill" Kuhnle and his people of the Garfield Ave. Baptist Church royally entertained their guest, the Executive Council of the G. A. R. B. C. when they met in the Garfield Ave. church September 9, 10, 11. All but three members of the Council of Fourteen were in attendance at what was one of the most spiritual and profitable of conferences. The prayer sessions of the Council were the high spots of our gatherings. We covet that throughout all Regular Baptist gatherings there should pervade the sweet spirit of Christian fellowship that marks the gathering of the Executive Council. Truly, it is a "little bit of

heaven on earth". The evening public services were addressed by Councilmen Logsdon, Ketcham and Headley respectively, with gracious blessing evidences at all sessions. A number of nearby pastors were present during the evening meetings with many of their people.

CORRESPONDENTS

We have asked several of our Baptist pastors to assume the responsibility for gathering the news in their states. Will you churches and pastors in our fellowship please co-operate with them in promptly giving them all the news you can. Send them such information as you enjoy reading about the other churches and pastors. Have that information in their hands, if possible, by the 5th of each month—for the next month's issue.

OHIO—Rev. J. T. Jeremiah, 1262 Oakwood, Toledo, Ohio.

INDIANA—Rev. R. D. McCarthy, 711 W. 31st St., Indianapolis, Ind.

WISCONSIN — Rev. W. E. Kuhnle, 210 W. Garfield Ave., Milwaukee, Wis.

IOWA—Rev. A. D. Moffat, Walnut St. Baptist Church, Waterloo, Ia.

CALIFORNIA — Rev. Carl Sweazy, 1515 W. 93rd St., Los Angeles, Calif.

All others or any from the above states may send to me, R. F. Hamilton, 208 S. Maple St., Pana, Ill. We will appreciate your cooperation.

"THE TRUE GOSPEL MESSENGER" is the title of a fine little eight page paper which is published by the First Baptist Church of Yarmouth, Iowa and has been sent out free for the last two and one-half years into 33 different states. Pastor J. C. Kastelein handles the editorial work along with his many other pastoral activities and radio work.

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"THE GOOD NEWS HOUR" broadcasted over the Austin, Minnesota station by Rev. and Mrs. Leo Sandgren is the oldest program on that station. They began broadcasting when station KATE first opened four years ago, and have continued ever since. They are now entering their fifth year.

MISSIONARY TELLS STORY OF SINKING AND ESCAPE FROM GERMAN-SUNK ZAM ZAM

(From Pana, Ill. "News")

Speaking in First Baptist church Wednesday evening and again Friday afternoon to the Church Women's Union, Miss Florence Almen, Baptist missionary to French Equatorial Africa, gave a most interesting account of her recent terrifying experience as a passenger on the Egyptian freighter, Zam Zam which was sunk by a German raider April 17, 1941, in the South Atlantic off the west coast of Africa.

Miss Almen, who entered mis-



MISS FLORENCE ALMEN

sionary work in the Mid-Missions of the Baptist church in October, 1936, has been stationed at Fort Libut, French Equatorial Africa, 1,200 miles inland from the west coast. She had been home on a furlough during the winter months. She sailed from New York March 20th on the ZamZam to return to her post, but never reached her destination.

On April 17, she related, about 5:45 a. m. she was awakened by unusually loud explosions. Told that the ZamZam was being shelled she dressed, put on a life belt and looked out the port hole of her cabin. About 3 miles away she could see a German raider firing at the ZamZam. She grabbed a blanket coat, purse, testament, put an apple and an orange in each pocket and with her 2 lady cabin companions made her way up the hall of the deck. Debris was strewn about the hallway and on the next deck a wounded ambulance driver was lying on the floor. A part of his hip had been shot away by shrapnel.

Jumped to Life Boat

Miss Almen and several of the lady missionaries made their way to a life

boat station, but were told by the Egyptian crew members to take any boat. They tried a second and finally a third. The boat was already being lowered when she and a Canadian missionary companion jumped. Both landed safely in the boat which was about 18 feet below the deck-line and about 10 feet from the water, loaded with passengers.

A mother with 4 children, and several Lutheran missionaries were in the boat and the children were crying. All this time the raider continued to shell the unarmed ZamZam, which was listing heavily. The mother kept repeating to her children "Everything is all right, Jesus is with us."

A few minutes after the boat was launched Miss Almen said she noted that her feet and ankles were wet. The boat had been struck by shrapnel and was leaking badly. A poll was taken and it was decided that the younger people should jump into the water to keep the boat float. The 6 unattached lady missionaries in the boat and the men, including 2 Canadian Catholic priests, were among those who left the boat.

Two mothers, 5 children and 4 elderly people remained. Meanwhile the members of the Egyptian crew, who incidentally were poorly trained, had taken to the water and were headed for life rafts, which had been thrown from the ZamZam.

Miss Almen said that as she prepared to leave the lifeboat she repeated a favorite verse of Scripture from John 14, also a verse for her loved ones at home, and was not afraid, fully believing that she would meet her God within a few hours.

Swim for Rafts

Dr. O'Neal, a physician, and Miss Almen were the only two floating about the port side of the lifeboat, 10 or 12 others having jumped from the side nearest the ship and were swimming for rafts. Dr. O'Neal did take his little daughter, Ann, in his arms, but later put her back in the partially submerged lifeboat.

After a few minutes, Dr. O'Neal suggested that Miss Almen, who could not swim, cling to the rear of the boat and in about half an hour, much to the surprise of all the German raider started sending out launches to pick up the survivors. They came to Miss Almen's boat last and she climbed back into the lifeboat just before the launch arrived in order to climb aboard more easily, and to assist with the children.

They were taken to the German raider, identified later as the Tam-

esis, and were placed in the hold. At 12:30 p. m. they were given soup and at 2:30 were all summoned up on deck to witness the destruction of their vessel by time bombs. The ZamZam sank within a few minutes. The Germans meanwhile had confiscated medical and food supplies from the ZamZam and had brought personal belongings to many of the passengers. Two suitcases and an army locker from her cabin were brought to Miss Almen by crew members.

They remained on the German raider overnight and were transferred to the Dresden, German merchantman, in reality a supply ship operating for the raider, and were told they would be taken to a neutral port.

On Dresden 33 Days

They were on the Dresden for 33 days. A committee acted on behalf of the passengers to confer with the Captain. The crew members were polite enough but evidently not over enthusiastic about the passengers' presence.

Charles Murphy of Fortune magazine acted as spokesman for the entire group. The 80 ladies and 37 children were housed in quarters that normally accommodated 32 people, while the men were in the hold, in even smaller quarters, with the Egyptian crew in one hatch. The committee even arranged for the survivors' eating schedule.

Eight days after being put on the Dresden, at midnight, doors were locked and a missionary asked a crew member what was up. The reply was that a ship was in the vicinity and if it was the one they were looking for every thing would be all right. After 40 minutes of anxiety the officer told that the ship in question was not an enemy, much to the relief of all the passengers below, as they feared they might be blown to bits while locked in the crowded lower deck quarters. The next morning the German raider Tamesis was alongside.

Finally they were taken to St. Jean de Luz in occupied France and all promises to be taken to a neutral port were found to be nothing but lies. Around May 12 to May 20 they had received orders to sleep with clothes on as they were passing dangerous waters (the British blockade).

Under Many Flags

Though the Dresden had never carried a flag, as they sailed in the

St. Jean de Luz harbor where they were taken to shore on launches escorted by 3 mine sweepers, the Nazi banner was flying high above the ship. Miss Almen said the Dresden carried any kind of a flag needed and could have been from any country when the need arose. Both captains of the Dresden and the Tamesis were comparatively young men, about 40. Captain Rogge commanded the Tamesis and Capt. Jaeger the Dresden. The men were under strict discipline and the captain informed the committee chairman the ladies would be perfectly safe at all times.

Meals on the Dresden for the survivors were something about like this: Breakfast—flour and water (the passengers called it billboard paste), black bread and erget tea; lunch—rice, macaroni or bean soup; supper—rice, macaroni or bean soup.

Twice the passengers received oatmeal at breakfast and they enjoyed the bean soup best of all. One officer told them they could supply the passengers with such meals for 6 months. All this time the crewmen of the ship of course were enjoying the best in food. The passengers could smell steak and other meats being fried.

The Americans, totaling about 120, were the only ones put ashore when the Dresden arrived in occupied France. They were taken from the port city to Biarritz in buses and were permitted to walk about the town through the efforts of the American consul.

Food Hard to Get

Ration tickets were being used by the citizens and the Americans had a tough time with the food problem. They could purchase synthetic articles and Miss Almen bought a raincoat at Biarritz. Candy sold for 8 cents for a single piece and since they were starved for sweets the Americans jumped at the chance. On certain days they were allowed pastry also. After 8 days at Biarritz they were taken to the Spanish border and placed aboard a train for Portugal. The Red Cross fed the group at San Sebastian, but the passengers all signed notes with the consul for their expenses (food and transportation).

As they pulled into the depot at Angualde, Portugal, they saw long tables awaiting them. The people were far different from those in France and Spain. They hurried to wait on the survivors of the ZamZam and served a 5-course dinner free. This was something unusual for the survivors who, not knowing that

more food was forthcoming, ate too much at the first course. They were taken to Cintra, near Lisbon, since the latter city was much too crowded with refugees. Nazi followers were noted in large numbers; all were afraid to talk with strangers as the Gestapo were reported to be very active.

However, the people in general were kind, there were no blackouts, something new to the ZamZam survivors, and their hotels were free. Miss Almen said that the Nazi followers openly used the Nazi salute. She was informed that the Germans were expected (probably invasion) by the last of this month (July).

Ordered Home

After 8 days she sailed along with the group of 26 unattached ladies on the Portuguese refuge ship, the Mouzinko, chartered by the American Friends Society, to America. There were 718 Jewish refugees aboard, including 111 children without their parents. There were also said to be members of the Gestapo aboard this ship. Although all the missionaries attempted to return to their African posts, the American government ordered them home.

Miss Almen stated that only 7 people were wounded on the ZamZam by the shelling of the raider, 6 men and one woman. All were put in the hospital aboard the raider which already had several wounded men from its own crew. Four were transferred to the Dresden and 3, too sick to move, remained aboard the German raider and may still be floating aboard the raider somewhere in the south Atlantic.

One woman, an American, married to a Canadian, was first taken with the other British and Canadians to a concentration camp in occupied France from Biarritz, but was returned to the group the day before they left for the Spanish border. She stated that the treatment by the German army men was much different than that received on board the Tamesis or Dresden by the marines or sailors. The American consulate secured her release much to the displeasure of the concentration camp officers, who evidently did not wish her to be free to tell of the treatment at the camp.

A press release last week stated that 3 of the ambulance drivers who had been on the ZamZam, had escaped from occupied France and would be brought back to America. All 19 ambulance drivers sailed Friday from Portugal on the West Point.

MISSIONARY DIRECTORY

The following independent Baptist Missions are recommended to all Bible-Believing Baptist Churches or individuals who are desirous of placing their mission funds in sound evangelical missionary work.

INTERSTATE EVANGELISTIC ASSOCIATION (A Baptist Fellowship)

Rev. Harold Strathearn,
Rockefeller Center, N. Y.

ASSOCIATION OF BAPTISTS FOR WORLD EVANGELISM,

Rev. Harold T. Commons,
1300 Schaff Bldg.,
Philadelphia, Pa.

GENERAL COUNCIL OF CO-OPERATING BAPTIST MISSIONS OF N. A. OR MID-MISSIONS,

Dr. M. E. Hawkins, Pres.,
Mishawaka, Ind.

THE MEXICAN GOSPEL MISSION, (Independent Baptist)

Rev. and Mrs. Leonardo Mercado,
Directors,
Box 2404
Phoenix, Arizona.

THE BAPTIST BIBLE SEMINARY,

Earl G. Griffith, D.D., President,
Johnson City, N. Y.

AFRICAN CHRISTIAN MISSION, (Independent Baptist)

Rev. Joseph McCaba,
19 Church St.,
Paterson, N. J.

NATIONAL BIBLE INSTITUTE ISSUES CLEAR-CUT STATEMENT ON SEPARATION

The hand of the Lord has been marvelously revealed in the affairs of the National Bible Institute in New York City, during recent months. Although at the death of Dr. Shelton, Founder and President, followed so soon by the Home-going of Mrs. Shelton, praying friends were in doubt about the future of the work, the Lord has poured out such blessing as to give ground for rejoicing among the saints everywhere.

First of all the Lord inclined the heart of a number of outstanding pastors, Christian leaders and laymen to accept membership in the Board of Directors, and assume responsibility for the carrying forward of the work. At the first meeting of the new Board a clear cut resolution was adopted declaring loyalty to the Faith, as follows:

"WHEREAS the late Dr. Don O. Shelton sought to maintain in the National Bible Institute a distinctive testimony for the faith once for all delivered unto the saints, and

WHEREAS the first contact of the new president with Dr. Shelton nearly twenty years ago was in connection with an aggressive campaign against modernism, in which such speakers were employed as the late Doctors J. Gresham Machen, Robert Dick Wilson, John Roach Straton, John Carson, A. T. Pierson, as well as Dr. Buswell, and

WHEREAS Dr. Shelton throughout the years expressed the strongest sympathy for the distinctive testimony of those in various denominations contending for the faith,

THEREFORE BE IT RESOLVED that these distinctive policies of Dr. Shelton shall be perpetuated by the new administration of the National Bible Institute in the strongest possible aggressive campaign,

THAT we hereby declare our allegiance to the doctrinal platform of the National Bible Institute,

THAT we hereby declare our opposition to all doctrines or practices contrary to this platform or to the Word of God,

THAT we exhort all Christians everywhere to separate themselves from such denominations or other religious societies or organizations as have gone into the apostasy, or have by official constitutional act set the word of man above the Word of God."

Next the debt began to melt away until it had been reduced by more than fifty per cent. The present well-preserved eleven story fire-proof solid concrete and steel building cost in 1925 over nine hundred thousand dollars. A frontage of 200 feet of land on Fifty-fifth between Eighth and Ninth Avenues cost approximately a quarter of a million. With modern dormitory space for 238 students and guests, adequate classrooms, chapels, offices, library, dining-rooms and other facilities, the property is now well worth over a million dollars. All of this, however,

was over-shadowed by an indebtedness of over eight hundred thousand dollars.

Little by little the burden has begun to decrease. The bank holding the principal mortgage for six hundred twenty-six thousand dollars, has voluntarily reduced it to three hundred twenty-five thousand. Another bank holding a note for forty-four thousand dollars plus accrued interest, has voluntarily reduced its claim to ten thousand dollars. One creditor to whom fifteen thousand dollars was owing has graciously accepted as payment in full a small equity in the property of a mission which has been costing the National Institute an annual deficit of over two thousand dollars. At the same time a group of laymen have agreed to take over and sponsor the work of that mission without expense to this Institution. Many annuitants have voluntarily agreed to cancel their entire claims, making the principal of their annuity contracts outright donations. Praying people may now rejoice that the debt is less than four hundred thousand dollars, less than fifty per cent of what it was five months ago.

Of the four hundred fifty living graduates of the day school department of the National Bible Institute, one hundred forty-four are now foreign missionaries, twenty-five in China, fifteen in India, sixty-three in Africa, three in Central America, two in Mexico, twenty in South America, seven in Borneo and the Philippines and the remainder in scattered places, including Europe and the Far East. Thirty-five are retired after a long service on the foreign field. Twenty-four have seen service on the foreign field but have had to return because of health or war conditions. Thirty-three missionaries now on the foreign field, though not actual graduates, are former students of this Institution and honorary alumni.

In the United States sixty-two of the graduates are pastors, twenty-four are pastors' wives, thirty are in home mission work in the Southern mountains or among the Indians in the West and North. Thirty-two others are engaged in evangelistic or city mission work, or are serving as pastors' assistants or in other kinds of Christian service.

Five recent graduates are under appointment to foreign fields, twenty-two more are expecting to go into foreign service when the Lord makes it possible.

Dr. J. Oliver Buswell is the new President of the Institute.