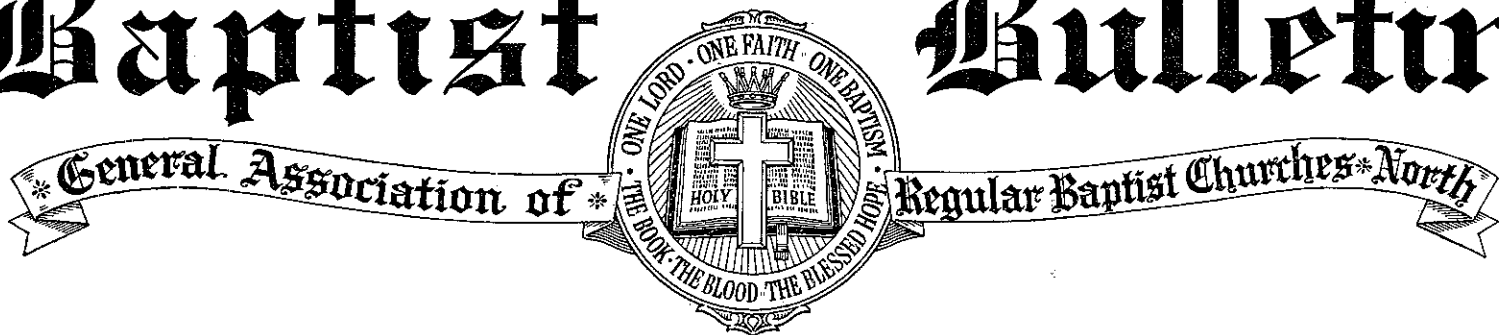


The Baptist Bulletin



THE PRESENT and the FUTURE LIFE

By WM. LEON BROWN

The love of money was a characteristic of the Pharisees, and, they were exceedingly covetous. So, when Jesus put forth that parable about the unjust steward it cut them to the quick and they derided Him. I imagine that they jeered at the poverty of His followers, in contrast with their own wealth. Jesus, in answer to their jeers, told them that God knew their hearts and that the things which they so highly esteemed were an abomination in His sight. He also related the story of the rich man and Lazarus. Some people speak of this passage as a parable, while others believe it to be a narration of real facts. Whichever view of it is correct, all must admit that it is a true painting, since Jesus is its author. When we see a shadow, it is only reasonable to conclude that a substance is near, and also that that substance is *not less real* than the shadow. In Luke's Gospel, Chapter 16, beginning with the 19th verse, Jesus says:

There was a certain rich man,

His name is not given, He is not accused of having obtained his money wrongfully, nor is he condemned for being rich.

which was clothed in purple

Referring to his outer garments. They were of the royal color and exceeding costly.

and fine linen

Meaning his under clothing, which was of an Egyptian fabric and said to have been worth twice its weight in gold.

and fared sumptuously every day

He feasted all the time. He didn't eat to live but he lived to eat and dress. Consequently much of his time was occupied with his wardrobe and at his table—with what he put on his body and into his stomach. He was so much taken up with himself that God was not in all his thoughts, and he had little concern for his fellow men. Yet, he was anything but happy. Indeed, many of his servants got more real good out of life than he found in it.

And there was a certain beggar named Lazarus, who was laid at his gate, full of sores

What a contrast in the circumstances of these two men! Lazarus means, "he whom God helps," but it didn't look as though God

was helping the poor fellow very much now. It is said, though, that "the Lord scourgeth every son whom he receiveth," so Lazarus must have been getting his scourging at this time. How fittingly Cowper's beautiful words apply in this connection:

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own Interpreter,
And He will make it plain

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

It was hard for Lazarus, while passing through these bitter experiences, to see how they were all working together for his good; but the day came when he did see it, and he saw it very clearly. Now, at the outset, let us get these two things fixed in our minds—

First: Poverty is not in itself a virtue

Second: It is not necessarily a crime to be rich

There is, perhaps, as much evil among the poor as among the rich, but be that as it may, it is not what a man *has*, but what he *is* that counts with God. Riches test us in one way, while poverty tries us in another. He who can stand the test in either condition, with Christ to strengthen him, is the one who gains the victory and meets the approbation of God. But, happily, many of the truest saints are not subjected to either of these tests.

But, did you ever think of it? the rich and the poor may be great blessings to each other in this life. It is surely a blessing to the poor when the rich relieve them in their sufferings, and, such a kind deed cannot but rebound upon the generous giver.

But, do you know that the poor are today lying at the gate of every one who has the means to help them? and among these are some of the most wealthy people in all the world? These have great material possessions, but they are starving for the bread of life. If,

(Continued on page 6)

THE PRINCETON CASE

By REV. R. T. KETCHAM

The readers of the Baptist Bulletin will recall the announcement in a recent issue, that the First Baptist Church of Princeton, Indiana, Rev. Ford Porter, pastor, was being compelled to defend its property rights in the church and parsonage against the suit of a small minority, aided and encouraged by the Indiana State Convention officials.

This case was set for trial beginning Monday morning, January 16, in the Gibson County Circuit Court, located at Princeton, Indiana, with Judge Dale Eby as the presiding magistrate.

This case is one of the most clear-cut test cases that we have heard of in the history of church court trials. There was no loan or mortgage involved. In fact, there was absolutely nothing involved except the clear-cut question as to whether a Baptist church in withdrawing from a local Association, a state Convention, and the Northern Baptist Convention, by that act ceases to be a Baptist church; and furthermore, if it does remain a Baptist church, is it considered in the Baptist denomination.

A Review of the Case

At a called business meeting of the First Baptist Church of Princeton, Indiana, the congregation voted 92 to 18 to withdraw fellowship from the Evansville Baptist Association, the Indiana State Convention, and the Northern Baptist Convention. In their resolutions they set forth a number of reasons for the action. These reasons dealt with the Modernism and tendencies toward Communism which are to be found in altogether too many quarters of our denominational work.

The eighteen who voted in the negative immediately set to work to increase their number, and eventually secured a total of twenty-seven signers to a petition dealing with the matter. The church had an approximate membership of 450. The minority, consisting of twenty-seven members, issued a call to the churches of the Evansville Association for an ex-parte council, without first asking that the majority group join with them in calling a mutual council. The ex-parte council was called, and in the call it was expressly stated that the council was to pass judgment upon the question as to which group constituted the true First Baptist Church of Princeton, Indiana,—the minority group of

twenty-seven who had voted to remain loyal to the Convention, or the majority group who had voted to withdraw fellowship therefrom.

The council met and voted seventeen to three that the twenty-seven dissenting members constituted the true First Baptist Church of Princeton, Indiana, and advised the group to proceed by any means necessary to possess itself of the church building and the parsonage.

The minority group, thereupon, posted public notices in the public buildings of Princeton, and also in the public newspaper, that it was to meet on a certain date for the purpose of electing trustees of the First Baptist Church of Princeton, Indiana.

This necessitated the majority group, under the leadership of Pastor Porter, to go into court and secure a court injunction restraining this group from operating under the name of the First Baptist Church, and electing trustees thereof, and taking over the property.

Judge Edy heard arguments from counsel for both groups, and handed down an injunction restraining the minority group from operating as the First Baptist Church of Princeton. Thus, the first contest was won by the First Baptist Church.

Later, the minority group sent its attorneys into court to argue the case again and seek to have the judge set the injunction aside, and again the judge ruled in favor of the majority group.

Determined, however, to carry the thing to the last ditch, and aided, helped and encouraged by the State Convention officials, they brought the case into court again, under the technical title of "A Plea in Abatement." This simply means that they are asking the court to abate, or set aside, the injunction which it had placed upon them. However, in this last instance, it was incumbent upon them to institute a law suit and produce witnesses to prove their case. The technical argument which they presented in court was that the court had no right to grant the trustees of the majority group an injunction against the minority group; the reason being that the majority group had ceased to be the First Baptist Church of Princeton, Indiana, the moment they withdrew from the Evansville Association, Indiana State Convention, and Northern Baptist Convention; and therefore,

the trustees were not legally elected, since the body who elected them was acting as the First Baptist Church, when in reality, it was not the First Baptist Church.

Naturally, one can see that it was incumbent upon them to prove that the Princeton majority group, in withdrawing from the Convention had ceased to be a Baptist church, and especially the First Baptist Church of Princeton. If they could prove that, then of course, the trustees were illegally elected since they were elected by a church which in reality had ceased to exist when it withdrew from the Convention.

The Case at Last in Court

On Monday morning, the 16th of January, the minority group, (whom we shall designate from here on in this article, as "the opposition") through its attorneys began to present evidence to show that the majority group (whom we shall designate from here on in this article as "the church") had "departed from the doctrines, faith, customs, practices and usages of the Baptist denomination" when they had withdrawn fellowship from the Evansville Association, Indiana State Convention and Northern Baptist Convention. For two days and a half they had their innings in court, presenting minute books dealing with the organization of the church in 1894; presenting excerpts from the Indiana State Secretary's minute books showing grants having been made to the church over a period of twenty years for assistance in hiring pastors, and some six hundred dollars for the building, these grants running from 1894 to 1914. They then put on the witness stand four witnesses whom they called "experts" in Baptist doctrine, practice, and usage. These four witnesses were: Dr T. J. Parsons, executive secretary of the Indiana Baptist Convention and editor of the Indiana Baptist state paper, "The Baptist Observer;" Dr J. F. Rake, pastor of the First Baptist Church, Evansville, Indiana; Rev. Allie Stith, pastor of the Forest Hills Baptist Church of Evansville, and moderator of the Evansville Association; and Rev. Lemuel Spurgeon Sanders, a superannuated Baptist preacher, who is now doing pulpit supply work in Convention churches throughout Indiana.

We should like immensely to set forth in this article some of the de-

tail of the evidence which these "experts" gave in court, but space will not permit. It is sufficient to say that it was the general round of repeated assertions that when a Baptist church withdraws from the Convention, it ceases to be in fellowship with the denomination. Only those of us who were actually in the court room can appreciate the sorry spectacle presented in the ludicrous position into which these "experts" constantly got themselves, by crossing up their own testimony, saying one thing one moment, and something else the next, in their desperate and silly endeavor to bolster up their un-Baptistic claims.

We supposed, of course, that sooner or later they would make some attempt to bring into court some kind of an established Baptist *authority* to prove that a Baptist church ceases to be in fellowship with the *denomination* when it withdraws from some *organization* within the denomination, such as an association or a convention within the denomination. Where in the wide world they could secure such an authority, we did not know, but we certainly expected them to produce something which they would *call* an authority. But to our utter amazement, and apparently to the utter amazement of the court itself, no such authority was produced. The only "authority" the opposition presented was these four "expert" witnesses. When the attorney for the church cross-examined these "experts" as to where their authority was to be found for such a statement, they would say, "Well, in the practices, usages and customs of the denomination." When pressed still further by the church attorneys for authority, they would repeat again, "Our authority for that statement lies in the customs, practices and usages of the denomination."

Finally, Mr. Morton McDonald, the able counsel for the church group, asked Dr. T. J. Parsons if it was not true that Baptists accepted the *Bible* as their sole authority. The executive secretary replied that they did. Mr. McDonald then asked the executive secretary if he would give him chapter, book and verse in the book called the Bible, where a Baptist church had to belong to the Evansville Baptist Association, the Indiana State Convention, or the Northern Baptist Convention, in order to be a Baptist church. Of course, the answer was, "There is no such chapter, book and verse."

"That's exactly what we thought!" said Mr. McDonald, and dismissed the witness.

Under direct examination by the attorneys of the opposition, Dr. Parsons said that if there was a minority vote of even one against the withdrawal, that the Northern Baptist Convention, the Indiana State Convention, and the local Association would recognize that one individual as the true church.

Under direct examination, also, by the attorneys for the opposition, Dr. J. F. Rake, pastor of the First Baptist Church of Evansville, said under oath, that a majority vote always ruled in a Baptist church, except where the vote was to withdraw from a Convention, and then it must be by unanimous vote. When asked by the church attorneys in cross-examination, where his authority was to be found that a majority always ruled in a Baptist church with but one exception, and that exception had to do with withdrawal from Association or Convention fellowship, he met the same fate that all these "expert" witnesses met, namely, having to go down in embarrassed acknowledgement that there was no authority for it other than his judgment.

Over against these personal opinions of the "experts" we kept throwing Hiscox Directory for Baptist Churches, Pendleton's Manual for Baptist Churches, Brown's Manual for Baptist Churches, and a half-dozen other documents by outstanding Baptist authorities from all over the country, stating that a Baptist church could withdraw fellowship from an Association or a Convention, and still be within the denomination.

Perhaps the "hottest" spot in the entire two and a half days of testimony on the part of these experts, came when Rev. Allie Stith was turned over to our side for cross-examination. Mr. Stith, it will be remembered, was the moderator of the Evansville Association, and also the moderator of the ex-parte council which ruled in favor of the minority group, stating in its findings that these twenty-seven dissenters were the true First Baptist Church of Princeton. On the witness stand, under cross-examination, Mr. Stith admitted that he wanted the council to hand down the precise decision which it did hand down, because he was in harmony with the Convention program, and did not want to see churches alienated therefrom. When asked in cross-examination if he had made any effort personally to "pack" the council which was to hear the case, Mr. Stith said he had not. Then, things began to happen.

The church attorney asked Mr. Stith to identify his signature on the bottom of a letter, which he did. This letter was then read into the record. Mr. Stith admitted on the witness stand that he had sent this letter to the pastors of the churches who were to constitute this ex-parte council, which was to decide who the true First Baptist Church of Princeton really was.

We quote herewith a paragraph from Mr. Stith's letter:

"I think it is time that we stood out against these preachers and factions that are causing so much trouble in our churches. If this thing continues, the Kingdom will no doubt suffer. The minority members (of the First Baptist Church of Princeton) are cooperating with the Convention, and unquestionably constitute the true church as originally organized. I hope you will see to it, if possible, to have your representatives at this council, of the type who are in sympathy with our organized work."

Mr. Stith was then asked to identify his signature on another letter, which he had written to Rev. Ford Porter. Mr. Porter had advised Mr. Stith by mail that there would be no representatives of the church present at this ex-parte council, and that they would not recognize its findings. Whereupon, Mr. Stith wrote Mr. Porter in the following language:

"I assure you, as the moderator of the Association, that each side of the faction in your church shall have a fair deal, so far as I am concerned."

If ever there was a witness figuratively torn to pieces by a barage of questions in cross-examination, it was this "expert." He finally was allowed to leave the witness stand, and no one could doubt the impression left in the mind of the judge in the face of the undisputed evidence that the moderator had sought deliberately to pack the council with delegates already committed to the Convention side of the issue, and then further had the unmitigated nerve to tell Mr. Porter that he and his group would have "a fair deal" at the hands of the council.

The Judge's Decision

At twenty minutes of twelve o'clock on Wednesday, January 18, after two and a half days of presentation of evidence on the part of the opposition, they rested their case. The church's attorney immedi-

ately arose and moved that the court hand down a ruling finding in favor of the church because of the fact that the opposition had not presented in court, a single, solitary line of proof to substantiate their contention that when a Baptist church withdraws from the existing Conventions, that it ceases to be a member of the Baptist denomination.

One can well imagine the tenseness of that moment as the judge leaned back in his chair and thoughtfully meditated on the whole situation. He finally leaned over the bench and said several things. Among others, he told the opposition that he had been waiting for two and a half days for some kind of authority to be presented for the assertion of their "expert" witnesses, on this matter of the withdrawal of a Baptist church, and that he had so far waited in vain. Twelve o'clock arrived, the court adjourned until 1:30.

At 1:30, all parties were back in the court room eagerly awaiting the ruling of the court as to whether or not he would hand down a decision in the case then and there, or whether the case would have to drag out another two or three days while he heard the testimony of the witnesses who were there on behalf of the church.

Immediately upon the opening of court, the opposition attorneys opened a barage of arguments quoting from law books and citing rulings in other cases, but after it was all over about two o'clock, the judge made this statement

"I cannot see how a church can be said to have departed from the faith and practice of the denomination when it withdraws from an Association when the rules of that denomination say that the church cannot be forced to join it, and neither can it be forced to stay within it."

He then immediately handed down his decision, declaring that he found in favor of the church.

There, of course, was a great paean of praise in all of our hearts because of this signal and far-reaching victory, and yet there was not a single individual anywhere involved who went around with a sort of an "I-told-you-so" attitude, or in any sense expressed an overbearing attitude toward the minority group. All of the rest of the afternoon, and in the public service in the First Baptist Church building that night, there was just the consciousness of a deep sense of the presence and power of the Spirit of God, and ev-

ery one was solemnly and quietly humbled before this evidence of His matchless grace.

Another Case Still in the Offing

Judge Eby gave the opposition attorneys until January 28 to file their reply to his ruling. The opposition can come into court on the 28th, and take exception to the judge's ruling, and ask for a new trial on the "merits of the case." Should they do this, the judge will then set a date for the whole thing to be tried over again, which will probably be some time within the next two or three months. On the other hand, the opposition can come into court and acknowledge final defeat and withdraw their forces.

Frankly, we are looking for them to insist upon another trial of the case. Those not versed in the technicalities of court procedure may be a bit confused as to the terms used, but reduced to laymen's language, it simply means this,—in the case just now closed, the opposition was trying to prove in court that the five trustees of the First Baptist Church of Princeton were not the legal trustees because the church which elected them was not the church. They lost that case. Now, if they bring it into court again, it will not be to prove that the trustees are not the trustees, but to prove that the church is not the church. The difference is about the difference between "tweedle-dee" and "tweedle-dum." As we understand it, the only object they would have now in bringing it back into court to try it on the merits of the case, is because they cannot appeal to a supreme court a decision handed down in a case on a Plea in Abatement. The only case that can be appealed is a case that has been tried on the merits of the case. If the case is tried again, it will require the same evidence, identically, that has been put into the records already. It will just mean that we will have to go into the courts and sit there again, this time not only long enough to hear the opposition's testimony, but the church's testimony as well, and it will probably drag on to well nigh a week. Then the judge will have to determine whether or not the First Baptist Church of Princeton, Indiana, ceased to be a Baptist church when it withdrew from the Northern Baptist Convention. Technically, it is the same thing that he has already decided, but since it was decided under a Plea in Abatement, it cannot be appealed. Therefore, they will seek again to try the case, even though they lose it on the hope that

they can take it on into an Appellate Court and win in the higher court.

We would urge our readers, therefore, to keep much in prayer concerning this case, that no matter where this opposition, blindly led by these Convention officials, may take us, that we shall have grace, strength and courage to go on through and make this a test case for the benefit of all Independent Baptist churches.

The Cost of the Trial

While the court costs in the case are all upon the opposition, because they have lost in every instance, nevertheless, the church has to pay its own attorneys' fees, together with the expense of its witnesses. The present case so far has cost the Princeton Church something over six hundred dollars. A little over three hundred dollars of this has been sent in by interested churches, in contributions to the defense fund. We cannot urge too strongly upon all our churches everywhere, who have not already sent in a gift, that they should do so at once. Send to Rev. Ford Porter, First Baptist Church, Princeton, Indiana. If the church is taken into court again, it will be far more expensive than this time, and the church ought not to have to be asked to sit in the anxious seat concerning the finances. The Princeton Church is fighting a battle for Baptists everywhere, and Baptists everywhere ought to help pay the bill. In the event that there is more money sent in than is required for the cost of the case, each contributor will receive a refund in proportion to his gift.

Much Prayer Was Made

While it is true that the opposition had not the slightest evidence for the foundation of their case, yet we believe that the major deciding factor in the matter was the faithful prayer petitions of God's people all over this country, and particularly in the First Baptist Church of Princeton itself. Many whole days of prayer were engaged in by allotting each of the twenty-four hours to each of twenty-four persons, so that there was someone engaged in prayer in the church every hour of the day and night. On some occasions this procedure was engaged in for a whole week.

Surely, with righteousness on our side, and a God who loves to answer the prayer of His people, the case was settled in the Highest Court of the universe before it was heard in the Gibson County Circuit Court.

FACTS FOR BAPTISTS TO FACE

The overlordship of Convention officials, which is being exercised over sovereign Baptist churches, is increasing in startling proportions. The situation in Michigan is fast becoming intolerable.

One bright spot in the picture, however, is the recent victory of the Baptist Church at Port Huron, Michigan, Rev. Shay, pastor, in which the court decided in favor of the church, and against the Convention.

As evidence of the increasing determination on the part of Convention officials, to rule Baptist churches, we quote quite extensively from the Michigan Baptist Annual of 1938, which has come from the press within the last few weeks.

Under the "Report of the Board of Managers" which was read to the Michigan Baptist Convention, October 19, 1938, and prepared by Ralph Taylor Andern, Executive Secretary, on page 23, we read:

"A special committee called a Committee of Reconciliation and Interpretation was authorized by the Executive Committee. The purpose of the committee being to meet the problems arising out of the fact that Michigan is being flooded with certain propaganda concerning the integrity and loyalty of our missionaries and workers to Jesus Christ, and the question of the ordinary honesty in the handling of denominational business. The Board of Managers recognizes the fact that Baptists have varying interests but we also recognize the moral obligation of every Baptist church cooperating with the Michigan Baptist Convention for taking seriously and honestly the obligations we have assumed in sending our missionaries to the field both at home and abroad. It might be well to quote here a letter recently sent to some of our churches for it defines very definitely and concisely what cooperation is.

"The time as provided by the by-laws for the sending of credentials for the State Convention has arrived. When the name of your church came up for consideration we noted that there were circumstances which raised the question as to whether your church was a cooperating church. Our by-laws state that cooperating Baptist churches are to be represented. The standing resolution of the Northern Baptist Convention concerning cooperating churches is as follows: 'RESOLV-

ED, That a cooperating church or agency is defined as one that wholeheartedly and truly cooperates (by pastor and people where a church is involved) in the objects and purpose of this Convention: That the Convention reserves the right to determine in each several instance and in such manner as it may decide whether a church or agency is cooperating within the meaning of this resolution.'

"In addition to that, our charter as a Michigan Baptist Convention states that one of our objects is 'aiding home and foreign missions.' The Executive Committee in session on September 29th expressed the opinion that cooperation meant, not simply the paying of dues or of a small sum of money, but that active interest in the major activities of the Convention which made it very evident that there was cooperation.

"In order that we may be sure that no mistake is being made we are asking you if you will take before your church this letter and ask the church itself if it considers itself a cooperating church in the sense that it is vitally backing up the denominational program, is actively interested in the missionaries that the Northern Baptist Convention is sending out, and is giving a major attention financially and spiritually to the obligations we have as a denomination toward both home and foreign missions.

"In addition we feel that there is that spirit evidenced by wholeheartedness in fellowship, rather than in destructive criticism, which must be included in the picture of cooperation. We desire with all our hearts to receive a letter from the church stating that you will give such cooperation. On the receipt of it we will send the correct number of credential cards.

"This letter is sent to you by the unanimous action of the Executive Committee of the Michigan Baptist Convention'

"The time has come when the President of the Michigan Baptist Convention and the Executive Committee have gone on record that no longer can we quietly see churches led away from loyalty to the Convention by misrepresentations or by missionary money being given to Faith Missions. The time has come when every case of misrepresentation, or switching of money or diversion of property is to be challenged not only through denomina-

THE BAPTIST BULLETIN

—for—

BIBLE-BELIEVING BAPTISTS

Published monthly at
110-118 E Oak St., Butler, Indiana

by

GENERAL ASSOCIATION OF REGULAR
BAPTIST CHURCHES
(NORTH)

(Independent and Fundamental)

SUBSCRIPTION RATES:

Anywhere in U. S. \$1.00 per year
Canada and Foreign \$1.25 per year

Editor . . . ROBERT T. KETCHAM, D. D.
Assistant Editor . . . R. F. HAMILTON
Associate Editor . . . BARNEY ANTROBUS

Editorial Office

529 Jefferson St., Gary, Indiana

COUNCIL OF FOURTEEN

E. G. Griffith, Chm., Johnson City, N. Y.
A. G. Annette Plainfield, Illinois
P. B. Chenault Waterloo, Iowa
David Otis Fuller Grand Rapids, Mich.
R. F. Hamilton Gary, Indiana
Robert T. Ketcham Gary, Indiana
W. A. Matthews Los Angeles, Calif.
David Gillespie Elkhart, Indiana
Ralph W. Neighbour Elyria, Ohio
J. Irving Reese Ithaca, New York
Leo Sandgren Austin, Minn.
E. C. Shute Decatur, Illinois
H. O. VanGilder Portsmouth, Ohio
Leroy Wortman Columbus, Ohio

Entered as second-class matter July 26, 1938, at the post office at Butler, Indiana, under the Act of March 3, 1879.

COMMITTEES

MISSIONARY COMMITTEE

Rev. P. B. Chenault, chairman
Walnut Street Baptist Church
Waterloo, Iowa

PASTORS' EXCHANGE COMMITTEE

Rev. A. G. Annette, chairman
Plainfield, Illinois

PROGRAM COMMITTEE

Rev. J. Irving Reese, chairman
622 Utica St.
Ithaca, New York

PUBLICATION COMMITTEE

Rev. R. T. Ketcham, chairman
527 Jefferson St.
Gary, Indiana

SECRETARY-TREASURER

Rev. David Otis Fuller, D.D.
1318 Sigsbee St., S. E.
Grand Rapids, Michigan

tional channels, but, if necessary, through court procedure."

This rule will no doubt mean that many churches who have been sending just a nominal fee in order to keep their "membership" good, while at the same time having no practical fellowship with the program of the Convention, will now either have to get clear in and show "whole-hearted" support and activi-

THE PRESENT and the FUTURE LIFE

(Continued from page 1)

then, you and I have an abundance of this bread and are withholding it from the famishing multitudes, are we not more contemptible than was the rich man of whom Jesus here tells us?

And desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores

In the parable of The Unjust Steward, Jesus taught the use which we should make of money and of all our possessions. We should spend ourselves and our means in making ETERNAL FRIENDSHIPS and in WINNING MEN TO GOD. When the beggar was laid at the rich man's gate, *then was that rich man's opportunity*, BUT HE FAILED TO IMPROVE IT.

And it came to pass, that the beggar died.

And, what a relief death was to him! Nothing is said about his burial. I guess Jesus didn't think it made much difference about that, so He passed it by in delicate reserve. If they buried him at all, it was only his old sores that they put into the grave. Yonder goes Lazarus! being

Carried by the angels into Abraham's bosom:

Not, however, because he had been so poor, or because he had suffered so much on earth; but because he had given his heart and his life to God. The Jews denoted the future state by three names—"Abraham's Bosom," "Paradise" and "The Throne of Glory." Abraham's Bosom is drawn a custom of the feast, where each guest reclining on his elbow, leans on the bosom of the man to his left, and Lazarus is here pictured as being seated next to Abraham in the banquet of the blessed.

The rich man also died.

And all his money could not hold back the death angel for a single day. Like the other rich fool of whom Jesus tells us, death brought an end to all that he loved. In the

ty, or the Convention will classify them as a non-cooperating church. Perhaps, after all, there may be something of blessing in this unheard-of threat to control Baptist churches even by court action if necessary, in that it will help some of the pastors and churches to crystalize their thinking and stabilize their action in reference to this whole Convention issue.

case of Lazarus, death was only the threshold over which he entered into eternal life: "having nothing," as it is so beautifully expressed, "and yet possessing all things." There is something appalling in the death of the godless, *especially the godless rich*, because one moment they have an abundance, and the next they are paupers.

And was buried

I wonder if Jesus designed these words as a little irony. What great crowds doubtless attended that rich man's funeral! What a handsome casket! What a costly sepulchre! What pomp and splendor are displayed on every hand! And can't you see them marching yonder? The leading men in the city are the pall bearers; and there are the hired mourners, feigning to be sorrowful. See! they are taking the body of the departed one into church—the first time that it had been there in many years! Now listen to the minister's eulogy, as he tries to patch up the rich man's bad record. He is telling the people that he has entered into the glory land. But, hearken, *Jesus now speaks!* He breaks the silence when the minister concludes. He declared that such teachings are false, gotten up on purpose to deceive men's souls, and that many are deceived thereby.

What a contrast between these two funerals! The body of Lazarus, if buried at all, was perhaps thrown into a ditch, but what a procession of angels accompany his spirit to Paradise! The body of the rich man, on the other hand, was laid away amid every earthly splendor, but now we will see what kind of a greeting he meets upon the other shore. Jesus describes it by telling us that

In hell he lift up his eyes.

The word here translated "hell," is said to mean hades—the place for all the dead, both good and bad. The rich man did not enter into hell just because he had been mean to Lazarus. This fact was a mere incident in his life.

It was but one glimpse that we got at his wicked heart. The eyes of which Jesus speaks were not the eyes of his body, (these were cold in death) but they were the eyes of his soul. Those in the spirit world do not need fleshy eyes with which to see, but they have eyes adapted to the spirit world.

Being in torments

Then, he must have been conscious and realized that he was suffering. We learn from this that punishment is a natural consequence of sin, and there is no way to avoid this punishment except through the atoning death of Christ. There are some people who do not like even to *think* of hell, and, I acknowledge that I am one of that number; nor do I like to think about jails, insane asylums or hospitals of any kind, and I naturally shrink from every thing that is suggestive of suffering. But, these places exist and suffering is real and it is folly to deny a fact, however distasteful it may be to us.

And seeth Abraham afar off, and Lazarus in his bosom

By some means he knew both, though he had never seen Abraham before. From this we learn that people will know each other in the future world. Lazarus and the rich man were far apart in their circumstances here and now they are far apart in their destinies.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

His claim of relationship to Abraham, on account of being one of his descendants, availed him nothing. Observe that there is not one word in what he says here to indicate his sorrow for sin, or that he had a desire for heaven or holiness. All he seems to want is to escape suffering. How conditions with these men are now reversed! The rich man has become the beggar and Lazarus is enjoying an eternal feast. Some of this language is perhaps figurative, as possibly only by use of the figure could Jesus bring the future life within our comprehension; but it would be unreasonable to presume that Jesus would overdraw the literal by the figurative.

It may be asked if the righteous and the wicked dead are in view of each other at present, and if they can communicate as did Abraham and the rich man? I would be afraid in any manner to change the picture

which Christ has drawn. Yet, as we understand the Scriptures, at the time of the ascension of our Saviour a great change took place in the location of the righteous dead. When Jesus died He descended into hades—"the heart of the earth" (Matt. 12:40). When He ascended into heaven He took the righteous dead with Him and since then Paradise has been above. The wicked dead are still beneath, awaiting their punishment. Now, when a Christian dies he goes to the Paradise of God, but he is still in an intermediate state.

Perhaps you ask for proof of these statements. We give the following, Psalm 68:18: "Thou hast ascended on high, thou hast led captivity captive." Eph. 4:8-10: "Wherefore he saith, When he ascended up on high, he led captivity captive and gave gifts unto men (Now that he ascended, what is it but that he also descend first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)"

From these passages we understand that Jesus set the righteous captives free and took them with Him from hades to heaven. It may be asked, what is their state and what are they doing now? We answer: They are "absent from the body, and present with the Lord" (II Cor. 5:8). They "rest from their labors" (Rev. 14:13). The righteous dead are now observing with interest much that is going on upon earth, and we are compassed about with them as a great cloud of witnesses, and they are encouraging us in our race for eternal life (Heb. 12:1). But, still, the righteous dead are incomplete and so will continue to be until the morning of the resurrection. And, now, in answer to the rich man's request,

Abraham said son,

Here Abraham acknowledges the relationship. As if he had said: "O! yes, I know that you are my son, but I can not do any thing to help you in this place."

Remember

What a burning word! What a relief it would be to many of us, even in this life, if we could only forget many things: how much more so in eternity! Oh! the thoughts, in eternity, of neglected opportunities and spurned mercies when we were upon earth.

*That thou in thy lifetime
receivedst thy good things.*

We must not understand that the reason why this man is now being tormented, was because he had been

so rich and received so many good things during his lifetime. In this connection, we cannot forget that Abraham also was very rich when in this world, but what a difference in these two men! Abraham was "rich toward God" and his heart was filled with His love, while the man of whom Jesus here tells us, "laid up treasure for himself." He did not have God in all his thoughts and he hated the things which pertained to eternal life.

And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence

The righteous and the wicked may intermingle here; but not so in the future world. There they are separated forever and each must go to his own place. We cannot understand just what is meant by this gulf; but we do know that in some way it separates between heaven and hell. We also know that our destinies are determined—not in the future world but right here in this life. Perhaps, in a sense, this gulf refers to the characters which we are now forming, and which will remain with us forever. If so, then that gulf was fixed by the rich man himself when he was here on earth. Therefore, every person who continues in sin is, as it were, each day excavating a gulf, which will eventually debar him from heaven and exclude him from the presence of God. Hell is the highest reward that the devil can offer to any one for spending a life time in his service. But, did you ever stop to think about it that there are gulfs right here in this life, with which we are familiar, that would be impassable but for the grace of God?

One of these gulfs is that which the carnal mind must cross before it can enjoy spiritual things. What a gulf the drunkard and the opium eater must cross before they are reformed characters! Sometimes, even in this life we touch elbows with those, who, in their thoughts and characters, are as far away from us, as are the poles of the earth's axis apart from each other. What a little space and only a few iron bars separate the vilest criminals from the purest people, but, morally speaking, what a vast distance they are apart! But the gospel brings this good news to every sinner: that Jesus is both able and willing to conduct us safely across all of these gulfs if we will only permit

Him to do so, now, in this life. BUT THERE IS NO WAY TO PASS THAT AWFUL GULF IN ETERNITY. Then our destiny is fixed and it is fixed forever and we've fixed it.

Now the rich man, when he saw that Lazarus could not be sent to his relief, in addressing Abraham, said:

*I pray thee therefore, father
that you wouldst send him
to my father's house.*

This is the only prayer recorded in the Scriptures, as being offered to a saint, and it was a fruitless prayer. Evidently this rich man is not elated over the thought of a "second chance." That doctrine will do for the devil to teach in this world, but he cannot fool the people in hell with it. The rich man continues in his entreaty with Abraham. He says:

*For I have five brethren,
that he may testify unto
them, lest they also come
into this place of torment.*

In this language the rich man implies that he didn't have a fair chance when he was in the world, and also, that if he had had an opportunity he would have done altogether differently. But now listen to Abraham's answer:

*Abraham saith unto him,
they have Moses and the
prophets: let them hear
them*

And these are enough to convince any man who will open his eyes, his ears and his mind to reason. It is a blind man indeed who cannot see the footprints of Jehovah everywhere. Now, we must bear in mind that Jesus at this time was addressing those covetous Pharisees who had just sneered at Him because of the application which they saw to themselves in the parable of the unjust steward. In this dialogue between Abraham and the rich man Jesus shows to those Pharisees that their relationship to Abraham would only condemn them the more in the approaching judgment. Moses and the prophets had been dead for centuries, but still they were speaking to the people in the time of Christ. They have been speaking to every generation from that time until the present, and they are speaking to us today. O! can't you see the handwriting of God in the books of Moses, and, was there ever a time in which the prophecies were fulfilled in a more wonderful manner than they are being fulfilled before our very eyes in these days? And, Moses and the prophets will speak to future generations until the end of 't

age. Now, once more, the rich man answers Abraham. He says:

Nay, father Abraham: but if one went unto them from the dead, they will repent.

As if he had said: Oh, father Abraham! Is there not a surer way to bring men to their knees and cause them to change their hearts and lives, than is God's appointed way? Many men have no regard for Moses and the prophets. They only scoff when their names are mentioned; nor will they listen to the gospel. They are like the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming ever so wisely, and that way, *better than God's way*, would be to raise the dead and send them back to earth to warn the people. Well, if any thing would bring people to their senses, we would surely think this would do it; but now listen to Abraham's answer, and, after he had made this answer, the rich man had nothing more to say.

If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

We would almost be tempted to think that in making this statement Abraham was mistaken, if people had not already been tested in very nearly this same way. There was the daughter of Jarius, the widow's son and Lazarus of Bethany—all of whom had been raised to life by Jesus. But what was the effect upon the people? Was everybody converted? O! no, far from it. True it did create a little ripple at the time; but, we are told, that the chief priests and the Pharisees held a council. In this council they acknowledged that Jesus had performed many miracles. They also expressed their fears that if they would let Him alone, all men would believe on Him, and, so, from that day forth, they took counsel together to put Him to death, and, it is significantly added, that "the chief priests consulted that they might put Lazarus also to death."

Again, when Jesus arose triumphant from the grave, when He broke the chains of death, when He rent the sealed tomb and when He passed the Roman guard, what effect did that have upon the people? Were all the Jews converted? O! no, far from it; but, on the contrary, the elders "gave large money unto the soldiers, saying, say ye, His disciples came by night, and stole Him away while we slept." And, I want to tell you that if Lazarus would come

back to earth today and go all over the country preaching the gospel, it would not result in a single conversion, *only as God's grace melted the hearts of the people*. I suppose the higher critics would attempt to give some scientific explanation of such a wonderful occurrence, just as at present they are attempting to explain away all the prophecies and miracles recorded in the Bible, and so the great multitudes would continue to go right on in unbelief and in sinning against God.

Now for a few reflections on this subject.

First: Death does not end all. Death is only an isthmus over which each of us must pass, from time into eternity.

Second: As death finds us, so eternity will keep us. "In the place where the tree falleth there it shall be."

Third: The Bible gives no hint of

what is called, "a second chance" nor does it give to the unconverted a ray of hope of salvation after death. If in the wisdom of God it was best for man to have a second chance, or even a hundred chances, I am sure they would be given to him; but can you think of anything that would do more to encourage people to plunge into every kind of sin than the teaching of such a doctrine?

Fourth: We would say that an Indian was a fool, who would sell enough territory to make an entire state for only a few strings of beads; but how wise that Indian would be, compared to that man, who, for only a few earthly trinkets, such as houses, farms and earthly possessions, would barter away all his hopes for heaven and eternal life! What would it profit a man if he gain the whole world and lose his own soul?

A BIBLICAL TREASURE FOR BIBLE STUDENTS

The new Analytical Bible is undoubtedly one of the best helps to a clear understanding of the Bible as a whole, as well as in detail, which it has been our privilege not only to examine but to use. A whole Biblical library in one volume does not begin to suggest the riches offered here to the student of the Bible, whether a beginner or one who has journeyed far. There are many unusual features combined in a work that is at once profound and scholarly, yet simple in its plan and detail. It is a work that will be studied and loved, and will grow richer with years of using.

We would suggest that any one who is interested in securing such a Bible address Miss Margaret A. Storck, 803 West 5th Ave, Gary, Indiana, for prices and descriptive matter.

THE LURE OF NIAGARA

A doctor living in Niagara Falls, N. Y., states that the numerous suicides there by leaping into the waters is due to the fascination of the ever roaring flood. He relates a case of an apparently normal woman who left his office in good spirits, went to the falls, left a note and leaped over. The note said: "The waters are calling me"

We well remember our sensations when we first approached the falls walking through the little park that slopes gently down to the edge of the

WELCOME TO ANOTHER CHURCH

On December 18, Rev. Carl Egli, pastor of the First Baptist Church of Port Norris, New Jersey, presented the matter of that church entering the fellowship of the General Association. The church voted to prayerfully consider the matter for one week and be prepared to vote on the question the following Sunday. When the advisability of the action was brought up again on December 25, it was voted to express the church's desire to be considered in fellowship with the Association.

This is one of the truly fine churches in the East, and it was the editor's privilege and joy to minister one night with Pastor Egli and his people, during our trip last winter.

waters. We went stiff-legged and on our heels. Our fascination was backward, nor forward.

The lure of modernism seems to affect many preachers who are climbing for scholastic and professional honors. They leap in at the deep end. The waters call them. As one young man wrote: "People who believe in a miraculous Bible are not educated." And he wanted to be "educated!"

The Fundamentalist when he senses modernism may be seen walking stiff-legged and on his heels. The roar of the charmed waters of "assured scholarship" have no fascination for him.

PATERSON CONFERENCE TO BE GREATEST YET

Detailed Program Practically Completed; Blessed Fellowship Assured

The seventh annual meeting of the General Association of Regular Baptist Churches, North, will be held in the Madison Avenue Baptist Church, Paterson, New Jersey, Rev. Edward Drew, pastor; Monday through Thursday, May 15 to 18.

The music of the conference this year will be under the direction of Rev. Ralph Carr, pastor of the Hydewood Park Baptist Church, North Plainfield, New Jersey.

The opening session will be held on Monday evening, May 15; Rev. Ralph Neighbour, pastor of the First Baptist Church, Elyria, Ohio, presiding. While it is not yet definite, it is hoped that Dr. James McGinlay, of London, Ontario, or Mr. R. G. LeTourneau, of Peoria, Illinois, will be the speaker at this session.

On Tuesday morning, Rev. H. LeRoy Wortman, of Columbus, Ohio, will preside, and at 9:30 a prayer, praise and fellowship reunion will be conducted by Rev. Ralph T. Nordlund, pastor of the Randolph Street Baptist Church, Charleston, West Virginia. At 11 o'clock Rev. Arthur Williams of Binghamton, New York, will bring a message on "Why Christ Was Baptized."

In the afternoon, Rev. R. F. Hamilton, assistant pastor of Central Baptist Church, Gary, Indiana, will preside. An address of welcome will be given by the host pastor, Dr. Edward Drew. An inspirational address will be delivered by Dr. Earle G. Griffith, pastor of the First Baptist Church, Johnson City, New York. One other address will also be delivered during the afternoon, presenting the work of the African Christian Mission.

At the evening session, Dr. David Otis Fuller, pastor of Wealthy Street Baptist Church, Grand Rapids, Michigan, will preside and the address of the evening will be delivered by Dr. P. B. Chenault, pastor of the Walnut Street Baptist Church, Waterloo, Iowa.

On Wednesday, May 17, at the morning session, Rev. E. C. Shute, pastor of the Riverside Baptist Church, Decatur, Illinois, will preside; Rev. D. J. Davies, pastor of the First Baptist Church, Faribault, Minnesota, will deliver a message on "Revival." The rest of the morn-

ing session will be given over to Mid-Missions, under the direction of Dr. M. E. Hawkins, its president, at which time we will hear missionary messages from Mr. and Mrs. W. A. Ross, who will be home by that time on their first furlough from Brazil; also Mr. A. Donald Moffat; Mr. and Mrs. S. J. Hausser, of Venezuela; Mr. and Mrs. Gust Pearson; Mr. and Mrs. George Sinderson, and others from Africa; as well as other missionaries home on furlough from the other Mid-Mission fields.

In the afternoon there will be two simultaneous meetings—the women conducting a meeting in the main auditorium, and the men conducting a meeting in another part of the building.

Those who attended the Waterloo meeting last year, will remember that these simultaneous conferences proved to be one of the high lights of the entire conference.

At four o'clock both groups will come together in the main auditorium for a message by Rev. Leo Sandgren, pastor of the First Baptist Church, Austin, Minnesota, on the subject, "A Prophetic Bird's Eye View of the Last Days."

In the evening Rev. William Headley, pastor of Calvary Baptist Church, Grand Rapids, Michigan, will preside; and the address of the evening will be delivered by Dr. Robert L. Powell, pastor of the Temple Baptist Church, Tacoma, Washington.

Thursday morning, May 18, Rev. David E. Gillespie, pastor of the First Baptist Church, Elkhart, Indiana will preside; at nine o'clock Rev. L. S. Mercado, director of the Phoenix, Arizona, Gospel Baptist Mission, will present his work. At 10:15, the Interstate Evangelistic Association will be presented by Dr. Harold Strathearn of Rochester, New York; at 11:15 the Baptist Bible Seminary of Johnson City, New York, will be presented by Dean Emery Bancroft.

In the afternoon, Rev. J. Irving Reese, pastor of Tabernacle Baptist Church, Ithaca, New York, will preside, and the Association of Baptists for Evangelism in the Orient, will be presented by Rev. Harold T. Commons, D. D., together with missionaries home on furlough under that board.

At three o'clock, Dr. David Otis Fuller of Grand Rapids, and Rev. R. F. Hamilton, of Gary, will present what will be known as an Associational Hour.

At four o'clock, Rev. Barney Antrobus, associate editor of the Baptist Bulletin, and pastor of the First Baptist Church, of Crawfordsville, Indiana, will bring the message.

At 5:30, there will be a young people's service with a banquet. Mr. Harley Stevick, Elyria, Ohio, will be in charge, and an address will be delivered at the banquet table by Rev. Ralph W. Neighbour, of Elyria.

At the evening session, Dr. E. G. Griffith, of Johnson City, New York, will preside, and the closing address of the conference will be delivered by Dr. R. T. Ketcham, pastor of Central Baptist Church, Gary, Indiana, and editor of the Baptist Bulletin.

THE WALK OF FAITH

By J. IRVING REESE

Romans 4:12.

Some figures of history are bigger than their race or time. Such is Abraham, the "father of the faithful." Our text presents him leading the procession of faith down through the centuries, followed by those "who also walk in the steps of that faith." The journey from earth to heaven, like his from Ur to Canaan, must always be a walk of faith.

Some there are who try to make it otherwise.

There are those who would walk by "sight." But you cannot do this even in the material life. The business man cannot wait until he clearly sees every eventuality before launching his venture. The investor must trust those in charge of that wherein he invests his money. The young man dare not wait in selecting his life's work until all element of uncertainty is removed and he can walk by sight alone. The clearest intellect, the keenest eye, cannot penetrate very far into the future. If we are to walk by sight we will not go very far nor very fast.

This is equally true spiritually. In II Corinthians 5:7 we are told that we walk "by faith, not by sight." And Hebrews 11:8-10 tells us that Abraham went forth not

knowing whither he went. His walk was surely not by sight. If we wait to "see" the manifestations of God before we believe, we may never believe. There is no promise that God will honor the "fleece." We have his sure Word, we are to trust that. Do not expect to always "see" your way.

There are others who would walk the way of "reason" as they journey heavenward "My reason must be honored," they say. Yet in the natural they are constantly traveling ways that are densely dark to the reason. So if you wait to satisfy your reason before you walk with God you will never walk. There is a distinct danger of trying to reason out the teachings of the Bible, trying to make every statement, every parable, every miracle, fit the jigsaw puzzle of our reason. There is a perfect pattern into which they will all fit but that pattern was not drawn by human reason. Remember that "the world by wisdom knew not God." Some of the most precious spiritual facts are unreasonable in the light of human reason. Take prayer for instance. It is unreasonable to suppose that an infinite God, who is wisdom and love and judgment, having all power, should wait to move until His creatures pray, or that the cry of a humble saint, unknown to earth, should release divine power, but it is gloriously true.

There is another group who would walk to heaven by "emotion." They must feel their way along. They want to feel they are saved and then to feel they are keeping saved, and when they cannot "feel" they count themselves among the lost. They forget that "if our hearts condemn us God is greater than our hearts." They measure their spiritual progress by their emotional experiences. Their expectancy in prayer depends upon how they feel about it, upon what their emotions said as they prayed. If they do not feel that they "prayed through" and obtained the ear of God they do not expect an answer. Feelings are ever a poor ground for assurance for they are so fluctuating, these people are "saved today and lost tomorrow."

There is a fourth class who are seeking to travel the way of "self-effort." They must keep up a sustained effort if they are ever to get there, and sing, "If I my trust betray, I shall forever die." They believe that the Apostle's instruction to "work out your own salvation" means that they must aid God in the work of getting them to glory.

The very analogy we are using disproves this teaching for a true walk is an almost effortless exercise, it has been called "controlled falling." That is why the Indian and other trained walkers can cover long distances with little fatigue. So in regard to the heavenly walk—the more effortless we make it the better progress we shall enjoy.

We must remember that it is a "walk of faith"—"to them . . . who also walk in the steps of that faith" which "worketh not, but believeth on Him that justifieth the ungodly" and "is counted for righteousness."

It is a walk that looks with childlike confidence to God. I was leading our oldest little girl across a wooden bridge over the Susquehanna river, there were wide cracks in the floor through which the little one saw the rushing waters of the stream. Frightened she stopped and began to cry. I stepped back to her, took her by the hand and told her to look up not down. With my hand gripping hers and with her eyes turned up from the stream she crossed confidently. That is the walk of faith, letting Father grip our hand while our eyes are turned confidently unto Him.

It is a walk that engages the heart more than the head. "The heart often has reasons for faith that the reason cannot understand."

It is a day by day walk. The past is behind us, its failures under the Blood, the "unknown future" is in the Master's hand. Today we walk with Him.

This walk of faith brings some certain blessed results. It brings a peace that nothing else can give. It is a calm like that of the sea when Jesus came into the disciples' boat.

It brings a new joy in the Bible. They who begin to quibble and question about the Bible will find no real joy in it. They who try to reason it out, to analyze exactly, to settle the meaning of every word, will find themselves getting into strange paths of uncertainty and restless experiences. They who would walk through the Bible by sight, by reason, by emotion, by self-effort, will never behold its true beauty, fully realize its sweet counsel, nor prove its precious promises. Believe the Bible and it will unfold its beauty and fragrance to you as the rose unfolds when kissed by the June sun, but question its inspiration, quibble about its hidden meaning, strive about words to no profit, and it will close like the oyster locking its pearl in its own heart.

Joy in the Bible comes with faith in the Bible.

The walk of faith will give you a confidence in prayer. The answer will no longer rest upon your ability to see how God can bring it to pass, nor upon your ability to analyze prayer, nor upon how long or fervently you prayed, BUT UPON GOD.

Lastly this walk will lead you into fields of fruitful service. You will have time to serve Him, it will not take all your time keeping on the way. Reason leads to the place where all attempts at service are stultified; sight tends to discouragement; self-effort to exhaustion; emotion to erratic fruitlessness, but faith leads the soul forth into increasing fields of service.

Are you walking "in the steps of that faith?"

NEW JAPANESE BAPTIST CHURCH ESTABLISHED IN LOS ANGELES

Many of the readers of the Bulletin will remember with pleasure the ministry of Rev. Paul J. Watanabe, at the Waterloo conference last spring, and also his ministry in many of our churches in the Middle-west during the months which followed.

Brother Watanabe has now gathered about him a council of five Baptist pastors in Los Angeles and vicinity, who will act as his counselors and helpers in the establishment of this new work.

We have just received a financial report from Brother Watanabe covering his entire trip from the time he started his itinerant ministry with the Bunker Hill Baptist Church, until he returned home. It is so perfect and detailed that it covers two and a half pages of closely typed matter, and therefore we cannot give it space in the pages of the Bulletin, but we do gladly pass on to our readers the statement that if this is a sample of the way Mr. Watanabe is to make his financial report and discharge his obligations to those who have supported him, he certainly can be trusted to the ends of the earth.

It goes without saying that the opening up and establishing of this new work, to say nothing of its maintenance through the coming months and years, will require sacrificial giving on the part of Independent Baptists everywhere.

We would suggest that any gifts which can be sent on at once should be sent to Rev. Carl Sweazy, one of

the members of the council of this new work, at the following address: 1505 West 93rd, Los Angeles, California; or to Mr. Watanabee himself, at 3223 Gleason Ave., Los Angeles, California.

EDITOR VISITS FLINT, MICHIGAN

Sunday, January 8, it was the editor's privilege to have fellowship with several of the churches and brethren in Flint and vicinity.

On Sunday morning we were with the Riverdale Baptist Church, Rev. Merrill Huffmaster, pastor. Here is a place where the blessing of God is being manifested in a very marked fashion. There is very little need of the pastor and people putting on any kind of an accelerated program, for the very simple reason that there is no place left into which they can pack the people. The building is a very small one, seating approximately one hundred fifty people. It was built several years ago as a mission of the North Baptist Church of Flint. It has had a rather up and down existence, but now it seems that the blessing of the Lord is resting upon it in abundance. The Sunday School attendance one year ago was 66. The Sunday I was there, it registered 127. The place was absolutely packed for the morning preaching service, and I was told by several that the attendance was not very much in excess of the normal Sunday attendance.

In the evening we had the privilege of ministering in the South Baptist Church, where Brother Smith has been pastor for about a year. Here again the evidence of God's blessing is being manifested in a marked way. When Brother Smith took the church, approximately a year ago, the book membership was 23, and now it runs somewhere around 170. The Sunday School attendance on January 8, was around 275. I should judge the auditorium seats at least 300 people, if not more, and it was packed to its utmost capacity on Sunday night, and again we were told by several that it was not very much in excess of the regular Sunday night audience. On the Sunday previous to my coming, fourteen people had publicly confessed Christ as their Saviour. Two more received Christ on Sunday night when we were through preaching, one of them the husband of a woman who was saved the previous Sunday evening. There were confessions of Christ also, in the

morning service at Brother Huffmaster's church.

In the afternoon at three o'clock, we had the privilege of addressing a union meeting of the Independently minded Baptist churches of Flint and vicinity. This meeting was held in the North Baptist Church of which Dr. George Vergo is the honored pastor. At this service we were asked to present the General Association of Regular Baptist Churches; what it stood for and how it operates, and no doubt some of the churches will be preparing themselves for fellowship in the same ere long.

TRANSLATION, TRANS- FORMATION, TRANS- FIGURATION

By REV. H. V. ANDREWS

Here we have three tees; not afternoon teas; something more important, which, when taken together, make a delicious, invigorating stimulant, a well-spring of life, that becomes more desirable and more beneficial when more freely imbibed.

Each of these words begins with the prefix "trans," which means a crossing over, a change of location, condition, form or appearance. The first refers to place or position. There are other words that mean much the same. We have our transfer companies whose business it is to transfer goods from one place to another. We have transportation companies who transport persons and things from one port to another. In the agricultural world there is much transplanting carried on. The farmer of India sows his rice at an early date, in a small parcel of ground, such as he can fully irrigate. When the rains have covered the rice fields, his rice has grown several inches. He then takes an armful of these rice plants and transplants them, a stalk at a time, in the standing water of the rice field. This is similar to the word used by Paul, "Who hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son." Col 1:13. This is a change of kingdoms, being taken from the kingdom in which we were planted by nature, the kingdom of this world.

In this planting we had no choice, it is the condition in which we were born. By God the Father, through the operation of the Holy Spirit, based on the redemptive work of God the Son, and as a result of our faith in Him, we have been deliv-

ered from the kingdom of darkness, and have been translated, or transplanted into the kingdom of light.

Bishop Moule used the word "transferred" which also means a distinct change of location. A more radical change cannot come to any man. This change may be illustrated by such physical changes as from slavery to freedom, from blindness to sight, from the foulness of leprosy to the cleanness of health. These changes are temporary, while the other, being spiritual, is eternal. The vital aspect of this change is clearly seen in the figure used by Paul, that of grafting. Rom 11:24. We are represented as being taken, as small branches from the wild olive tree, and grafted into a good olive; and by partaking of the life of the good olive, we no longer bear wild olives; but contrary to nature, we bear fruit consistent with the tree into which we have been grafted. Being now branches of the true Vine, we bear fruit that corresponds with the new life, the life of Christ, and not with the old. We were not grafted in as wild branches, but we were first changed, as is shown in Col. 1:14. "In whom we have redemption, the forgiveness of sins." We became changed branches before being grafted; our nature became changed. This is why the grafted branch bears fruit unto holiness, and not the works of the flesh. Being branches of Christ the true Vine, we bear fruit that corresponds with His life and nature. We have been transplanted into the soil of the kingdom of righteousness; we have been grafted into the Vine of the kingdom of God, and the result is the fruit of righteousness.

Since this is all true from God's standpoint, from the standpoint of what God has made possible for us and in us, we should make it true in our personal experience, by a complete submission to the Spirit of God, who seeks to work in us all that God has planned and provided concerning us. We live spiritually and bear fruit unto righteousness, as we abide in Him who is the true Vine, the Lord, our Righteousness.

Transformation—A Change of Form

"Be not conformed to this world; but be ye transformed by the renewing of your mind" Rom. 12:2. Man's natural form is conformity to this world, of which he is a part.

The trend of the natural mind is worldward. It is the minding of the flesh, which is death. We are urged to change our form, from that of being conformed to the world, the

(Continued on page 13)

TO THE REGIONS BEYOND

PERILS, THRILLS AND VICTORIES ON THE RIO NEGRO

WARFIELDS AND TRIM- BLES TELL OF SOULS AND SORROWS

CHAPTER VII.

Mrs. Trimble is in special need of earnest prayer. Word comes that Mr. Trimble is again stricken and he needs believing prayer.

The Rosses must be returning home within the next month as they are just about to the end of endurance. The Warfields will have to carry on at the Iucaby and they will need great prayer help.

The following letters from Mrs. Trimble to the Moffats, and the Warfields to their parents in Chicago, tell the story of need and blessing.

Caixa 103,

Manaos, North Brazil, S. A.,
Dec. 27, 1938.

Dear Don and Lois:

"And the peace of God which passeth all understanding shall keep your hearts and mind in Christ Jesus."

This peace I have experienced in a new and real way through the last couple weeks of trial. Once again the Lord has called upon us to suffer for His name here. A week ago last Saturday Garnet had another paralysis on the other side of the face, however, it is not quite as bad as it was the time before, as we caught it just as it was coming on. We were waiting for the children to come for practice for the program and I gave Garnet a fig to eat, and in a few minutes he called me and asked me if the fig were sweet. I said yes, nice and sweet. Then he said, I think I must be getting another stroke for I can't taste the fig at all, it's just like castor oil. Having had this experience before, he recognized it at once. So I put him to bed at once, got hot water and put on his feet to bring the blood down from the head, went to Mrs. Hardy's and got her ice cap and some ice to put to his head. His lips and tongue were affected the worst, and his jaw. At first he didn't have any pain, but now he has plenty of pain, but they will diminish. We have the electric massage, so we pray that in a short time he will be all right.

We have had to discontinue the Tuesday and Friday evening services, so that leaves me with the other four services of the week. Sunday School, Sunday afternoon, Monday night and Wednesday night. I am feeling quite well for which I do praise the Lord. I am even getting fat. I wanted to answer your letter which you sent with the money, but Garnet had just gotten sick, and as I have no girl, it took so much of my time to wait on him, and besides I had the kiddies coming here for practice every other day, so please forgive me, now I have two of your letters to answer.

We do appreciate the five dollars Christmas present and also the \$15 that you sent to us this time. We have been praying that we might catch up and look above water once again.

Now before I forget it, Maud says to tell Lois that she prays the dear Lord will strengthen her and that she may see her face again, and she said to tell Mr. Moffat that she longs to see his long foots once more.

Now about Dona Riqueta, who is Beatrice's sister-in-law. The little baby that was to come into their home was born dead. The next morning Garnet and I dressed ourselves to go to the funeral, and knowing that these people were un-saved, we prayed for very definite guidance, as what we should say or do. When we arrived at the house there were several people gathered. Garnet went to the back part of the house where Beatrice's brother was making the little coffin out of a grocery box that we had given them. I went into the bed room of Dona Riqueta, and there were a few women in there. Dona Riqueta told them how Beatrice came here to Sunday School, and how she loved the Sunday School and the chorus. She gathers the neighbors' children together and teaches them the choruses that she learned here. I told the women about our services, and gave them an invitation to come. Just then the casket was finished and all the ladies went out to see the baby put in the casket, but I stayed in with Dona Riqueta, and hardly had they gone out, when she said to me, "A Senhora so tem fe em Christo."

I said, yes, because He was the only One who could save us from our sins. He was the One who suffered and died that we might live.

The women came back and they brought the baby for her to have one last look, and then took it away, and she cried. I took her by the hand and said, "Dona Riqueta, I am bringing you words of comfort from God." So I read her many comforting passages and promises. Then I said, "These can all be yours, if you will put your faith in the Lord Jesus Christ alone." Then I read, "Whosoever shall call upon the name of the Lord shall be saved," and asked her if she didn't want to call upon Him. She said, "Yes, these are the words of consolation." She called upon Him, received Him into her heart and was saved. Since then she has suffered much from fever. I discovered them without anything to eat in the house. Beatrice's brother is supposed to be her husband, but isn't, though they have lived together for a number of years. He goes away without leaving any money for them and doesn't tell them where.

Yours in His service,
Fern Trimble.

Iucaby, Amazonas,
December 4, 1938.

Dear Mother, Dad and Family:

The little launch that picks up our mail will be coming down tomorrow, so, as our afternoon service is over and the people have all gone home, I'm going to try and get out a letter to you.

It rained all morning, and is a little chilly now, and so our big pests, the Peuns, are not around now to bother me. It sure is a relief not to have them around, for they are usually about from sunrise till sunset, getting into our ears, nose, eyes and even getting into our mouths. I am just covered with little blood blisters that are from their bites. They soon go away and nothing comes of it, if we do not scratch them. Mrs. Ross has gotten several big tropical sores on her legs from scratching her jigger bites, and they are taking some time to heal up.

Well, Mr. Ross is back with us now, and when he arrived he

brought with him a letter from you and about twenty others. It was the best mail we had since arriving in Brazil, but we had to wait two months before getting it.

Now, for what has been going on here since the last letter home. The letter I wrote you on the boat was lost, because it never reached the Trimbles, who were to forward it airmail. Just before Mr. Ross arrived here, we were awakened at night by our puppy barking; and hearing a noise near us, I thought something was in our room. When I got the flashlight and looked around, I could find nothing, and being satisfied that the noise was coming from outside, I started back to bed; but as Patsy, the puppy, continued to bark, I thought I would look out our window and see if I could see what was making the noise. So, pushing out our flashlight and shining it around to see what it was, I discovered a large porcupine right here under our window. I was going to kill it with a large knife that the Indians use here for just about everything, but then one of the Indians took a shotgun and killed it.

I had never shot a gun up to that time, but I will soon have a lot of practice, as the parrots here (and this place is just full of them) are eating our coconuts before they grow, and the only way to get at them is with a rifle. So, by the time I get back, I ought to be a good shot. Have killed several snakes here, one being in the roof over our head. We have not as yet come across one of the big ones.

Have we eaten the beans, rice and fish lately,—just about every meal. You see, the Indians bring in fish and meat, and even if we have enough, we have to buy it, or otherwise they won't bring it the next time. Sometimes for weeks we have only fish and no meat comes in; then again, we get so much meat, and can't get any fish; still other times, we don't get either for several days. When we were about to kill a chicken for Thanksgiving, in comes an Indian with some fish and there was nothing to do but buy it, and so we had fish, beans and rice for Thanksgiving. We thought of all you folk back home, and boy,

would I have liked to have been home just for one day and eaten some of your good Thanksgiving dinner.

The Lord has been blessing the work here, and the people are coming from all over the river. The fear that they have held for the Padres is slowly being taken from their hearts. We soon will be starting the school for the youngsters, and then we will have twenty-five of them living here on the land with us. The big house that is under construction now, will have that many to begin with. The Rosses will soon be leaving for their furlough that they need so much, and this will leave us here alone, unless the Lord leads others here. It will be hard as there is much to running the work, but the Lord will give us the needed strength to carry on.

Your son and daughter in His service on the Rio Negro River,
Wally and Mildred Warfield.
Romans 8:28.

TRANSLATION

(Continued from page 11)

form we have by nature, and in the case of many, by choice; to that of being transformed by the renewing of the mind. This renewing is a change of attitude, our attitude toward the world and toward Christ. Man cannot be conformed to the world and toward Christ at the same time, for the two have nothing in common. "The friendship of the world is enmity against God." Man's mental form must be changed before he can understand the things of God. These things are spiritually discerned, not naturally; for "The natural man receiveth not the things of God." "You being in time past enemies in your minds by wicked works; yet now hath he reconciled in the body of his flesh, through death, to present you holy, and unblamable, and unprovable in his sight." Col. 1:21, 22. It is clearly evident that the transformation under consideration has to do with the inner life, and not with the material body.

It is a mental transformation, a change of attitude. True religion is largely a matter of attitude, man's attitude toward sin, the thing God hates; and toward God and His provision for the putting away of sin, for man's redemption. By a natural birth man has a natural, a human mind; by a spiritual birth he re-

ceives a renewed mind, the mind of Christ. "Be ye transformed by the renewing of your mind." Our first change is that of form. This fits us for a change of position, a place in the kingdom of God, and shall secure a change of appearance—clothed with immortality.

Transfiguration—A Change of Appearance

In the first chapter of Colossians, transfiguration is revealed in the words, "to present you holy, and unblamable and unprovable in his sight." In Eph. 5:25, 27 we have the same truth expressed differently. "Christ loved the church and gave himself for it; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing." The transfiguration of Christ was the outshining of His inner being, of His spiritual glory; in which the physical was eclipsed by that which excels. This may be illustrated by the sudden turning on of electrical power, resulting in a blaze of light that leaves the material bulb but little visible. The change in the appearance of Jesus was so great that the witnessing disciples were sore afraid.

This reveals to us something of the experience that shall come to every true believer, at the return of Christ in the fullness of His glory, at which time the dead in Christ shall rise, clothed with immortality; and the living believers shall be changed, transfigured. Then every form of weakness shall vanish, and every trace of imperfection shall give place to the perfection of righteousness and beauty, in which we shall be clothed. The infinite brightness of His glory, before which mortal man cannot stand, shall then cause only delight; because in that brightness we ourselves shall fully share; for we shall be clothed in the robes of His righteousness, His likeness. "We shall be like him; for we shall see him as he is. Every one that hath this hope in him, purifieth himself even as he is pure." We should take on the inner likeness now, which alone can fit us for the transfiguration that shall be the reward of all who now seek to purify themselves as He is pure.

NOTICE

TEN SUBSCRIPTIONS

To One Address

75 cents per year.

NOTICE

This month's installment of the editor's exposition of Ephesians Six is omitted to make room for the article on The Princeton Case.

INTERSTATE EVANGELISTIC ASSOCIATION

Edited by DR. HAROLD STRATHEARN and REV. J. IRVING REESE

A WEEK-END IN ROCHESTER, MINNESOTA

About eight years ago Dr. Howard K Gray, of Rochester, Minnesota, wrote to the Interstate Evangelistic Association, asking for our cooperation to secure for them a sound, Bible-believing Baptist preacher.

After much prayer we were led to recommend to that pulpit and church the Rev Harold W. Nelson, who was then pastor at Wyoming, New York.

What a change has taken place in eight years! I had the privilege of spending the week-end in that church, January First. The special speaker was Mr. R. G. LeTourneau, of Peoria, Illinois. The church was taxed to its capacity for the Sunday services and I learned from the people that this crowd is nothing unusual. They assured me that it is a regular occurrence.

Pastor Nelson is loved by his people. I met waitresses in restaurants; elevator boys in the hotels, and business men who have come to know the Lord through the faithful preaching of the Gospel of this pastor. He has a smile and a good word for everyone in town.

Recently Pastor Nelson had the joy of baptizing both of Dr. Gray's children. Would to God that more of our churches that are dying with the poison of Modernism would right-about-face and try the same experiment that the First Baptist Church of Rochester, Minnesota, tried eight years ago through the Interstate Evangelistic Association, Inc.

Dr. C. Gordon Brownville, pastor of the Tremont Temple, Boston,

Mass., is in the midst of a great revival. Dr. Brownville is preaching nightly and Homer Rodeheaver is in charge of the music. The BROWNVILLE-RODEHEAVER Combination makes a strong team, and the meetings are attracting unusual attention. Hundreds are being turned away from the services and many are coming to know the Lord as their personal Saviour.

The Rev. Luther R. Bunting, pastor of the First Baptist Church of Amenia, New York, has been called to the First Baptist Church of Pavilion, N. Y.

The Rev Paul Robinson, pastor of the First Baptist Church of Ransomville, N. Y., has accepted a call to the First Baptist Church of Northville, N. Y.

The Rev Harold W. Nelson, pastor of the First Baptist Church of Rochester, Minnesota, has received a unanimous call to an important church with a membership of over 1,000 at Des Moines, Iowa. A decision has not yet been made.

DEACON NORTON OF ITHACA, N. Y. CALLED HOME!

Mr Millard Norton, born November 11th, 1860, went to be with the Lord December 28th, 1938, at 12:15 A. M. Deacon Norton had been a member of the Tabernacle Baptist Church, Ithaca for 63 years. He was clerk and deacon for fifty years.

He was recognized as the "Father of Fundamentalism" in Ithaca. He had an intimate acquaintance with W. B. Blackstone, author of "JESUS IS COMING!" He received his in-

spiration for real Bible Study from him.

He was teacher of the Berean Bible Class for many years. He was recognized as the spiritual and doctrinal bulwark of Tabernacle Church for half a century and the church has sustained a real loss and a devout, consecrated member.

The Associated Press reported his death over the radio and in the papers. The church was crowded for the funeral.

Brother Norton was a warm friend and supporter, and a great believer in the work of the INTERSTATE EVANGELISTIC ASSOCIATION, INC. He was the last word in loyalty to his pastor. Pray for Sister Norton.

THANK YOU!

By DR. HAROLD STRATHEARN

We wish to take this opportunity to express our gratitude to all our friends for their remembrance at Christmas time, together with their expressions of good will. The Lord has been very gracious to us, and He has set his seal of approval upon the work of the Interstate in a most remarkable way. How we praise Him for it!

A brand new dictaphone with fifty cylinders was received at our office at Rochester, the week before Christmas, the gift of a friend. This will help us to be more efficient for the Lord and to turn out considerable work. Then, two days before Christmas a check was received from another friend for \$1200.00 for the work of the Interstate and an additional check for \$200.00 as a personal gift to Dr. Strathearn for Christmas. The Lord does supply our needs; "according to His riches in glory, by Christ Jesus."

WHAT CHRIST IS TO THE

Artist: altogether lovely
 Architect: the Chief Corner Stone
 Astronomer: the bright and morning star
 Baker: the bread of life
 Banker: the hidden treasure
 Biologist: He is the life (tree of righteousness)
 Builder: a sure foundation
 Carpenter: I am the door

Philanthropist: the unspeakable gift
 Educator: the great teacher
 Farmer: the sower
 Florist: the rose of Sharon, lily of the valley
 Geologist: rock of ages
 Horticulturist: the true vine
 Judge: the righteous judge of all men
 Jeweler: the pearl of great price

WHAT IS HE TO YOU?

A BAPTIST COLLEGE WRECK

A heart-broken mother writes: "I know how you loved him. I would be willing for him to go to darkest Africa if he would only come back to Christ. My heart was crushed when I visited him. He is miserable and he cannot be still one minute. There seems to be a black wall between us. He must come back. I know that God can touch hearts miles away, so I hope you may have united prayer for him."

FLASHES FROM FOREIGN FIELDS

HAMMANS ARRIVE "HOME" AMIDST GLORIOUS WEL- COME

Fort Archambault, A E F,
December 12, 1938.

Yes, the old "Dodge" is still running and busy about our Father's business. In spite of a broken axle, a broken chassis, a fall into a deep ditch filled with water, and various other minor ailments, the truck brought us and our baggage safely to Fort Archambault on Nov. 2nd. Happily, Mr Hamman was able to make all needed repairs on the truck and he says it is "as good as new" even though it is a 1935 model. Just now he is making a trip through the Sara Kabba territory to spy out the land and choose a site for a new Mission Station in that tribe, where the Gospel of our Lord Jesus Christ is practically unknown. Upon his return he will put in a demand to the government for a small concession of land and early in the New Year hopes to begin the construction of a temporary mud house. After the materials are gathered together, grass and bamboos for the roof and mud blocks for the walls, it will not take long for the building. We are looking forward with eagerness to this new field of labor. We realize that God has given us a great privilege, but at the same time a great responsibility. Over thirty thousand are now living in heathen darkness and we long to have them learn of the Saviour Who died for them. Will you regularly pray God's blessings upon this work? Satan will oppose each step, but our confidence is in God and His Word.

We were welcomed back "home" by missionaries and natives alike and how happy we are to be here! We were pleased by the love gifts which some of the native Christians brought us, chickens, eggs, sweet potatoes and peanuts. These meant more to us than any gifts from any expensive Fifth Avenue shop.

The Sunday morning chapel service was a real joy. The singing was hearty and lusty, if not always too harmonious. The women, nearly each one with a noisy, wiggly baby,

filled one side of the chapel and the men the other, while the aisle was filled with children, packed in like sardines, clear up to the platform. When the deacons took up the offering they had a hard time stepping over and around these black bodies. The offering plates were old felt hats belonging to some of the more fortunate members of the congregation. Various women brought their offerings to the platform, baskets and gourds of peanuts and kaffir corn. A man came up carrying two eggs, which he carefully laid on a basket of grain. Many of the natives tithe their garden produce so at harvest time there is apt to be quite an assortment of foods brought in on Sunday morning. One woman arrived late, as is often the case with these slow, easy-going Africans, and came marching down the aisle to the platform, right in the midst of the sermon, balancing a large basket of peanuts on her head. The missionary found it necessary to take "time out" for the attention of the crowd went from his sermon to the peanuts.

After the last "amen" was said, and re-echoed all over the room, there was considerable stretching of cramped limbs, and re-arranging of wrap-around dresses before the audience filed out the door, or I should say, pushed each other out. Then the hand shaking began! No one was left out! I usually feel like I needed a Lysol bath after one of these Sunday morning hand-shakings. There is nothing formal about a Sunday service in Africa, and perhaps some would feel that there is a lack of propriety or even of reverence but I know that the Lord Jesus Himself is pleased to grant His own precious presence to each of these meetings. Think of it, He is even willing to come and abide day by day within these bodies of ours, whether black or white, and make them temples of the living God. What love and condescension was manifest by the very Son of God!

Pray that God will very soon cleanse some of these Sara Kabba hearts and indwell them by His Spirit.

Yours for lost souls,

Roy and Fern Hamman.

MONEYSMITHS TO OPEN NEW STATION

Dear Fellow-Laborers in the
Homeland:

Christmas greetings from France! Over here they say "Joyeux Noël." We want you to know that we will be thinking about you all on Christmas day and praying that you may have a joyous day praising God for His unspeakable gift. This Christmas will be our first Christmas in a foreign land. Africa is not a foreign land, for it is our home. Naturally, we will miss being with our loved ones at home or over there, but we will be praising God that even in France, we can worship the New Born King. We are having a dinner with the other missionaries here in Paris, Christmas eve, and we look forward to a wonderful time of fellowship together. It will be in the library of a girl's home where some of our girls live.

As many of you know, when we came to Paris, our baggage went on to Hamburg, Germany, where it was to be stored until we sailed for Africa and then put on the boat that we were to sail on. During the heat of the war scare we sent a letter to Hamburg asking them to send the baggage on to Africa on a boat going that week. We did not know that it had gone until a few weeks ago and then found out that it was all in Kribi, Africa. We have now sent papers to have it taken out of customs and sent on inland to Bangui, to await our arrival on the field. We had our truck and two boxes to be used on the inland trip left at Kribi. We are glad that all these things are out of Germany but it is costing us quite a bit more than if it had gone with us to the field. However, if war had broken out, all our things would have automatically become the property of Germany. We prayed much after the letter was sent that if the Lord wanted it out of Germany He would make the boat company take it even though it looked impossible so since He sent it on, we trust Him to take it safely to Bangui and to care for the expenses along the way.

We have asked many of you to pray concerning where we would labor for the Lord when we returned to Africa. We are glad to tell you that we now know where this

will be. The Lord has extended the borders of Mid-Missions to the east and south to include a vast, densely populated district. A work has been going on there since 1921 and through the grace of God many souls have been won to the Lord. This field was well known and very dear to our founder, Mr. William Haas. In fact it is at Bangassou where he is buried. The lady who has had charge of this work has seen fit to unite with Mid-Missions. This territory is known as the Bangassou territory and covers an area of many thousands of square miles. It is one of the thickest populated districts in the Oubangui-Chari District. Besides Bangassou itself there are three other government posts where there is already work being carried on by native workers, but where there is great need of white missionaries. Mid-Missions has undertaken the responsibility of this great field, trusting God for strength. One new station will be opened in this district soon, and it is to the older station, Bangassou that we have been asked to go. Our field counselor writes to us, "I believe that after you get to the field, see the importance of that great district, that you will consider that God has sent you to the place where you can spend the rest of your missionary life to the winning of many thousands to Him. To tell you the truth, I envy you the privilege of taking over such a work."

We feel very unworthy of the honor that has been bestowed upon us and our hearts seem to fill up with the thoughts of the work we will be able to do for the Lord there, through your prayers and gifts and through His grace. You can imagine that we are now even more anxious to be back to the field. You will notice we have a new address. We have moved to a place seven minutes walk from the school and we have much more time to study than before. We are doing everything we can to learn French as quickly as possible and are depending upon your prayers. God bless each one of you and give you many blessings on Christmas day and through the new year.

Yours for lost Africans,

Virgil and Esther Moneysmith.

PRIORS WRITE OF THRILLERS IN FAR OFF INDIA

Report No. 12

Beloved Brothers and Sisters:

Well, I wonder what this one wants? That is the thought that comes into our minds as a man hesitantly approaches the steps. Here, where there is no one to drop in for a friendly visit, each caller brings a new problem to be solved if possible. He comes on up the path and placing his hands in front of his face in a prayerful attitude gives a magnificent salaam, bending on one knee and touching his hands to the ground. When we answer his salaam, he stands erect again. But, as our eyes followed his salaam, we saw what was troubling him. Both legs and feet were swollen so that it was difficult for him to walk. He soon explained that he had been having this difficulty for some time and that he was ready to stay on the compound for ten days so that we could cure him. A short investigation confirmed our suspicions and when we were sure that he had elephantiasis, we were forced to tell him that no earthly power could be of help to him now. We persuaded him to stay with us for two days and told him about the One who could help him and give him the courage and strength to hold steady until the end of his days on this earth. Then he would be where pain and sorrow could no more touch him. Before going back to his village, he accepted Jesus as his Saviour and left with a smile on his face. To witness such a transformation is worth ten times the 10,000 miles between here and Michigan! This man was a Miri from a village twenty miles distant.

Then, we visit the Bengali who had the terrible leg infection mentioned in a previous letter. The leg is completely healed now but the long illness has reduced him to skin and bone. His knee is quite stiff and gives a great deal of pain if he tries to move it. We are having a hard time getting him to exercise the leg properly as it is so much easier to just lie on his blanket. I made a pair of crutches from bamboo and carried him out into the open several times a week as part of the persuasion. There is a bitter conflict in this home as the man has already accepted Christ but his wife has entrenched herself deeper than ever into black paganism and is constantly pulling the children and her husband in an attempt to take them

back with her. Pray for this family.

Now, another man comes up the path whom we recognize as a near neighbor. He says that his son is very ill. Their hut is very near the compound and as we walk over to it, he volunteers the information that the boy has been ill for three weeks. That is ever the case. They wait until death is at the very door and then try us as a last resort. As we enter the hut, the stench is overpowering. Every crack has been plugged and the interior is as dark as pitch. A lantern is produced and here is a twelve year old lad in the last stages of pneumonia. He is delirious and raving. There is little we can do now, but Mona attempts to force down some medicine that might give temporary relief. Instantly a chorus of protest goes up from the mother kneeling at our side. It appeared that the delirium was caused by an evil spirit inside the boy and to stop him would cause him to kill the boy. We tried to explain, but were helpless in front of a stubborn refusal to allow us to touch the lad. Now he is dead. Do you wonder our hearts are broken a dozen times each day as we see Satan digging his evil talons deeper and deeper into these people who are without light in their lives?

Now, a young woman is coming up the walk and greets us with a smile and a cheery salaam. She has a small baby slung on her hip. Its little stomach was swollen and tight as a drum head. She said he had worms so a few drops of chenopodium and a purge was indicated. While Mona got this ready, the woman chattered on and on. She was a Christian girl from a village a few miles away and we had already seen her many times. The children are difficult to handle at times and it is hard to get capsules down them. As Mona says that I am better with them than others, I get the job of shoving the capsule half way down to their toes with a finger, and tossing in some water, the dirty deed is done. I suspect the flattery is a means to an end. After hearing a little about every one in the village and what the pastor preached about the previous Sunday, she salaamed again and went on her bright and cheerful way. After all, women seem to be the same the world over! (I am going to mail this before Mona gets a chance to read a copy.)

And so it goes on, day after day. They string in and out all day long and we sometimes wonder if there

**RENEW
NOW!**

are any healthy Indians. At any rate, the first case is one of many that refutes our many critics among the English tea planters who claim that we put the natives under obligation with medicine and then force Christianity on them! One look into their faces when they grasp the fact that Christ died for THEM and we forget all such allegations.

Before we forget about it, we will send our best wishes to every one of you for a MERRY CHRISTMAS AND A HAPPY NEW YEAR. Somehow, it is hard to get used to sending such greetings before Thanksgiving arrives!

Lady is trying to squeeze into the limited space between the table and me so she can curl up and snooze on my lap. Every time she barks at a noise outside, half of my typing fingers skip two or three letters. (I refer to the right forefinger.) In reply to frantic appeals for help, Mona's mother sent full instructions, with diagrams, for butchering Suzy. Those instructions, combined with the Government bulletin dealing with the same thing, sent by my mother, gives us a faint idea as to where we start. The way the government bulletin describes the first move, that of sticking her, makes it sound like a major operation. Poor Suzy! Perhaps a few pork chops will make up for the loss of her company. Lady and Noisy spend the evenings chasing each other through the house with little regard for our evening reading. What do we read? Well, the Detroit Free Press, Readers Digest, Revelation, Ohio Independent Baptist, Baptist Bulletin, and American; all sent by loving friends at home, take up the time pretty well. Then we close the day with His Word and kneel together and talk to "our dearest friend," (as Dr. Griffin called Him), time and space fades away and it no longer matters where we are or where you are, but the glow that comes with each fresh realization that God is IN us, spreads through our beings and peace comes to our hearts that sometimes feel over-burdened with the care of the day. Yes, praise God, we need never allow our heads to touch our pillows until we are at peace with God if we will but talk the day over with Him and in faith leave it all in His hands.

Our garden is coming slowly and many seeds refused to come up at all, but we thank Him for the things that are growing. Radishes and onions always are good here. We plant a large number of cauliflower and tomato plants as only a small

percentage survive. Our cabbage seed didn't come up at all. Seed is very hard to keep out here as it will go mouldy in the rains if not perfectly sealed. The seed we brought from home a year ago came up better than new seed bought here last month.

One of our chickens stayed out late one night last week and as a result of this, she was not locked up with the others. We imagine this action on her part was regretted when a big paw slapped her at about three in the morning and four razor like claws stabbed in like daggers. The resultant squawking woke us up and I grabbed the gun, shoved in a couple of shells, took the flashlight and ran out. I thought it was another civet cat, such as the one killed some time ago in the same place. The chicken yard is only 50 feet from the bedroom, and on reaching the fence was amazed to find a leopard madly dashing around the fence in an effort to escape. He was blinded by the flashlight and I tried to get a bead on him with the gun but he was like a streak of lightning. Finally, with a twist in mid-air, he got out of the light long enough to get his bearings and as the light covered him again, he crouched, and with a glorious leap, cleared that six or seven foot fence and slipped off into the underbrush. I fired a couple of shots to speed him on his way and returned to the house. Then I found out why God had not allowed me to get in a shot. When the gun was opened, I found that in the first daze of awakening from a sound sleep, I had loaded with bird shot! Goodness knows what would have happened if he had been peppered with that. God sometimes has to save us in spite of ourselves, doesn't He? Now the boys have built a strong bamboo trap in the chicken yard and we bait it with Daisy and Dolly (our two remaining ducks). Ducks must taste good to a leopard for he came back the other night and carried off Donny (Daisy's husband). We have been fattening him for months for thanksgiving. Perhaps next month there will be more news along these lines.

A letter from the Political Officer notes our letter and says that it has been sent on to the Governor. It is in His hands now and which ever way it turns out, we know that He is leading. We thank you for your prayers about this matter. The establishing of a new and permanent station must be done carefully and prayerfully, for the whole future of the work in this area de-

pends upon the proper location for the station. It is so hard to be patient but we are willing to wait two or three years if God only leads every step of the way.

Just ate a delicious supper prepared by a wonderful cook, my wife. How she does it, I don't know, for the missionaries who left their things in the bungalow for us are now back in Assam and have taken their belongings to Jorhat. This included the stove so now Mona cooks over two portable kerosene burners. Even baked a delicious lemon pie without an oven.

Report No 13.

Let's have another family council and talk over the blessings of the past month and find out what we have in common to lay at the feet of the Master.

November has been an eventful month because of—excuse me a moment while I go see what that queer noise is in the living room. Well, can you imagine that! Where? Why? How? Mona is holding a tiny bundle in her arms that is emitting squeals and howls of protest. Let's see what it is. Why, "it" is the funniest looking bit of brown humanity ever came into India. Here is the story—

On November 21st, two men came to the door. The tuft of hair that has been allowed to grow at the back of the head, and their dress shows them to be Hindus. This is the story they tell without a sign of shame. The wife of the tallest man gave birth to a baby girl fifteen days before. A short time later the wife died, leaving the baby on his hands. They tried to give her away but no one wanted her (remember, this is a girl!), and as the child was dying, they were going to leave her out in the jungle and the jackals would finish her and not leave a trace. At this point, someone told them of us and they had come to offer the baby to us.

The cold blooded way in which this man, a member of the human race, told about taking his own flesh and blood out in the jungle to be eaten alive by the jackals if they couldn't get rid of her in any other way, simply made our hair stand on end. In fact, it was so far fetched that we sent a Christian man on the compound to investigate before taking any action. His report showed that infanticide is far from dead in this section of India at least. So there was no choice and we told them to bring the child that afternoon.

At two o'clock a small procession came in the gate. The two men again and a small girl to carry the baby. When the girl pulled the baby out of her saree, it was enough to bring tears from a rock. She was very tiny, weighing under four pounds; she hadn't been bathed from birth and was covered with dried blood and filth; eyes full of pus; had colitis from being fed boiled rice and curry and brown scab over the lips, tongue and inside of the mouth from improper feeding. Having a fifteen day old baby in this condition didn't make the prospects seem very bright to say the least. However, Mona rolled up her sleeves and waded in after having the father sign over the child to us permanently. He signed with a thumb print and walked away without another glance at his daughter.

I was sent off for yards of outing flannel and baby bottles, etc., while Mona worked miracles with soap and water. Washed, greased with coconut oil and wrapped in clean white flannel, Mona thought she was "darling" but I still maintained that she looked like she might have been stolen from some of our numerous neighbors who flit through the trees and hang from their tails! Now, after two weeks of care, I am forced to agree with my wife (as usual), for we both have lost our hearts to her. Last night, while I held her and the bottle, she looked up at me and smiled a crooked smile that made me her slave. But I still think that three A M is a most inconvenient time for a lunch hour! For lack of a better name, we have nicknamed her "Tiny Mite" until something better comes to mind. And so, by the Grace of God, another life is spared to this world and we can only pray that this life will shine for Jesus until she goes to be with Him forever.

The trap was set for the leopard as noted in the October letter. The next morning we looked out the back door and saw Mosa warily circling the trap at a safe distance and saw that the door had been sprung. I took the gun and went out. We could hear something inside but it was so dark that nothing could be seen so I held the gun ready and Mosa slowly pulled up the door and out came—two chickens! Somehow they had not been locked in and on coming in later, had blundered into the trap and set it off. What a let-down! That was the limit of our catch as our friend, the spotted cat, was too smart.

No word from the government as

yet. Sometimes the red tape is very long. As soon as they tell us whether or not we will be allowed to go into the Abor country we will pass the word along.

In the meantime, we have started a new work here in this section. As you will have known from previous letters, the plight of the Miri Tribe, along the rivers, has weighed on our hearts for some time. So, now that the language is getting to the point where we can make ourselves understood, we have inaugurated a Miri work. That involves a daily preaching trip to the nearest villages at first and later, longer trips by boat.

And so, come along and get acquainted with the Miris. We start out in the morning on our cycles and have good roads for five miles. You had better be good cyclists however, as now we turn off the road as we come to the river and start down the bank, along a rough and crooked sand trail. Soon we see some long thatched houses in the distance. They are all spread along the river bank and on stilts. Floors and walls are of bamboo and some of the houses are fifty or more feet long. The people are very dark skinned with broad, flat features. The reason they have such large houses is that each male member of the family marries and brings his wife back to his father's house to live. So very often there are six and seven families all living in the same house. Add to this the fact that there are no partitions in these houses and you see some REAL "in-law trouble" possibilities!

You will notice right away that there seems to be a large amount of illness in the village. This is due to several reasons. First of all, a man is forced to marry a first cousin if one is available. Then the Miris are consumers of opium and hard liquor in immense quantities. They do not smoke opium here as they do in China but eat it. All of this combines to make them highly susceptible to disease. The Miris contribute nearly all of the lepers in Assam. Elephantiasis and T. B. rage unchecked in all the villages. These infected people eat, sleep and live with others in the village.

Now we pull out the slide trombone and a hymn serves to bring together forty or fifty people. As these Miris speak a mixed language, we have hired a Christian young man to go with us and do most of the preaching. This young man rejoices in the name of Job Bartholomew and is a graduate of a Mission High

School and Bible School. So Job tells them the story of Jesus and how He died for them. Most of them have never heard this before and listen intently. They are interested but to get them to get out and step out for Christ is a different matter. Due to their low moral standard, their moral stamina is low and it will be a long hard fight to bring into being a Christian community among these people. God has transformed worse than these however, and our trust is in Him and not in our own strength.

We won't repeat the error made in the first village we visited. Job told them that we had good medicine with us and for them to bring their sick. In a few minutes we had six lepers, eleven cases of elephantiasis, and three consumptives lined up in front of us. The others waited expectantly for us to cure them on the spot! That first clinic wasn't much of a success.

The salary of Job amounts to ten dollars a month. If there is an individual or organization who would like to take that as their special responsibility, drop us a line and tell us about it. He can write English and so would be able to report directly to you.

The financial report due last month is before me so we present it for approval. But let us add a word about our mail. There is increasing evidence that the mail is being tampered with somewhere along the line. Many letters have disappeared altogether. It would help if you would seal all your letters with either sealing wax or Scripture seals. If you fail to receive an answer in a reasonable length of time, drop us a line, telling us about it.

Now let us all go to the Throne of God with these matters that deal with the growth of His Kingdom and have complete faith in the omnipotence of our Heavenly Father.

In His Blessed Name,
Delos and Mona Prior.

DR. CROZIER IN MIDST OF BUSY SERVICE

Dear Friends of Jesus:

Because of his faith and obedience, Abraham was called the friend of God. Jesus told how friends had unconcealed friendship in thought, and cooperation in need, and said to His disciples, "Ye are my friends if ye do whatsoever I command you,"

and having all authority He has the right to command, and having bought us with a price He has absolutely full right to our obedience, prompt, wholehearted, lifelong. SUCH devotion surely brings eternal peace, joy, and glory.

We have written before of the Naga village four miles south of here that promised to give our evangelists a beating if they should enter that village again. After a few months they went again and instead of getting a beating they got over twenty names for Christ. The first weekend of this month we all went there for two days of meetings, taking with us our neighbors of the Welch Presbyterian Mission from six miles east of us, one of them being a daughter of the first man to give the Gospel to the savage Garos; now 30,000 Christians there. The meetings lasted practically all day Saturday and Sunday. We treated fifty patients, quite a number of them Mohammedans from across the road, some of them in their own homes there.

The Christians that went with us and the local Nagas nearly filled the temporary pavilion and small crowds of Mohammedans stood all around the outside, some merely with curiosity, some to listen, some to make trouble, some as spies. But nearly all of them got some of the Gospel. Sunday afternoon a crowd gathered on the bank of the Barak River to watch the baptism of two Nagas of that village and a girl from another village.

The wife of the Bengali Pastor is a well educated lady and was, of course, nicely dressed. Among the onlookers were two little Bengali girls nicely dressed, one with a very beautiful face. I motioned to the pastor's wife to come out and speak to those two little girls for a moment, and she graciously did so, much to the heart-fluttering joy of the little girls.

Since then, several patients came to me, from that region and the larger of these two little girls came with them. They stood outside the church in the beginning of the Sunday School, and Mrs. Crozier motioned for them to come in. The little girl promptly did so and sat near her. Then the others came in and during the teaching period were given a teacher who can speak some languages they know, and they stayed through. Then they came to our house and to the dispensary, and while there, the little girl asked where the Bengali lady was.

There was a hint of what I had

in mind when I called her out to speak to those little girls—lifelong impression that may yet lead them to Christ and into His service like the young woman, highly educated and nicely dressed, who spoke sweetly to them in their own language—as Sankey, when riding in London with Moody, is said to have done as a scrap of street humanity approached their carriage, putting out his hand kindly on his head and saying, "You will be a great preacher some day." So Gipsy Smith became a great evangelist. For the encouragement of that Bengali lady I wrote her a note about the inquiry of the little girl. Some of you friends will like to take these two little girls with you daily to the Throne of Grace till you meet them in His blessed presence.

We were greatly fearing we would have to close the leper Colony at the end of this month or at least send home half of the patients, but a friend I have known some forty-five years sent from Canada enough to keep the Colony going another month. We passed on that great joy to the lepers, and thanked the watching God of Love as well as our friend. It was the only money (except for a cottage) we had received in seven months for the lepers. The cottage money helped us to hold our faith that God wants the lepers healed.

Faithfully your Agents and God's Ambassadors rejoicing in the bounty of His overflowing love,

Dr. and Mrs. G. G. Crozier

MERCADO EXPANDING MEXICAN WORK

Dear Brethren in Christ:

We scarcely know how to begin to write unto you when we consider the many manifestations of God's love to us—ward who believe.

We were praying for some special services but could not see how we could carry them on in the basement Church where we have been meeting, and God answered in an unexpected way. Our brother Anderson, who had acquired a tent forty feet by sixty feet, was leaving for the East, came to us and asked us if we could use his tent while he would be away. The offer was accepted and the Phoenix Bible Institute loaned us some benches which, together with those we use in the basement Church, made enough for the tent. Then the Lord led us to a lot just a few blocks from the Church, and through the courtesy

of the city, we secured permission to pitch the tent and we have been having some wonderful times in it since.

For a long time it has been in our hearts to do something definite for some of our volunteer workers in the way of preparing them for future work. Having had two of our young ladies in our Phoenix Bible Institute, and noticing how hard it was for them to take their studies in the English language and translate and adapt before they could put them to use among our Spanish-speaking people, we prayed to the Lord definitely that He undertake for our young folks that want to serve Him. It pleased the Lord to burden us so definitely about the need of their preparation, that as a result, on Monday, December 5th, 1938, the MEXICAN BIBLE INSTITUTE was born and began its classes with six day students and quite a number of evening students which were enrolled in regular classes on Wednesday, Dec. 7, 1938.

This new undertaking we have launched out in simple faith believing that God is going to use it to further His work among our people. Two other students are scheduled to begin Monday in the day school, and the interest among our people is growing along definite lines of Bible study and preparations for service by faith in the Lord's Vineyard.

It is with great joy also that we tell our friends of a new work among our Spanish-speaking people, that has been undertaken in Escondido, California, by our Co-workers and friends of the First Baptist Church of that city, an Independent Evangelistic and Fundamental Church whose pastor, a very dear friend of ours, is much interested in our work. For several years they have endeavored to reach at least the Spanish children of the city, and when the Lord burdened their hearts for the older ones, they asked us about a worker and we are glad to report that brother Joe with Lupe, his wife, and their three little girls have been serving our Lord in Escondido now almost a month.

The vacancy at Yaqui Town caused by brother Joe's going, was filled by brother Canuto, his helper, who has been taking special Bible work with us for the last two years. He will be one of our students at the Institute and in turn will have a helper from our day school. The work among our Yaqui Indians continues slowly but surely; as we have often told you, it is hard, slow work; but

nevertheless, the testimony has gone out faithfully from our little Yaqui Chapel

During our anniversary which this year we endeavored to make the most simple ever undertaken, we had the joy of baptizing four more converts, one of them being the direct fruit of our New Town Chapel, the first fruits from that field which was started a little over six months ago and which is now having regular services twice a week. Our dear brother Chema, who labors there, is the converted drunkard who lost his right hand in the buzz-saw accident right after his conversion and whose life has been so transformed that the Lord is now using him as a preacher of righteousness and a real saint of God.

Brother Lechuga, another one of our old men, is helping in that field and their weekly reports are very encouraging as they are teaching the people in the last two months not only to reach others but also to give as the Lord gives unto them

"Special Needs"

We have undertaken to raise among our friends, enough to buy our dear brother Chema an artificial hand that he may not be hindered in his work for our blessed Master there in New Town. We have towards his hand, \$29 and it will cost \$85. Pray that God will give unto us the rest, if it is God's will that we give him a hand. The Mexican Bible Institute will open its dormitory, the Lord willing, right after the holidays and for that we need four beds with their equipment, two dressers and other necessary things to set up two rooms. The student workers among the boys which we will receive, will be eighteen years old or more. The two we have enrolled are fine young men who also will work in the Mission as they learn. Any aid given them would be highly appreciated. Their needs will be many but they too will come trusting God as we have trusted Him, and so we would bring them to your attention that you may pray for them.

The physical needs both of your servant and those that help us during these days are many. Bible Institute, Missions, the Central Church with its tent, trips to unevangelized territory, the open-door in Mexico, our correspondence with friends, the preaching of the blessed word, the radio work with its great responsibility and its blessing, all calls for much energy and much attention. Pray that we may be given wisdom, spiritual understanding, and nerves

of steel that we may not break under the load, for the needs of the work are so many and the opportunities for service among my people are so pressing that we feel what will be done must be done now.

Yours in the service of our Master,
Leonardo and Hazel Mercado,
Directors.

Send all Gifts to
Mexican Gospel Mission
P. O. Box 2404, Phoenix, Ariz.

DR. CULLEY WRITES OF GLORIOUS ANSWER TO PRAYER

550 Pennsylvania,
Manila, P. I.,
November 3, 1938.

Dear Friends:

A week ago we prepared a letter with an urgent call to prayer, because of the perplexing outlook regarding Fellowship Center in Manila. Now we convert it into a letter of praise, for it appears that the Lord is working in a way we had not thought possible, to provide for the housing of Fellowship Center activities.

Upon our return from furlough in 1936 a small handful of believers took over an old, dilapidated Spanish house in a thickly populated district, to establish a Gospel testimony in this large section of Manila. Thousands have heard the Gospel message. Well over a thousand have received free medical aid in the Clinic. Tent meetings, Bible Clubs, Children's Work, Women's Meetings, and Evening Bible School have served to bring Light and Life to many. The regular congregation of active members of the Fellowship Center Church numbers from 60 to 70, and the Sunday School has reached an attendance of 113, besides eleven community Bible classes on Sunday afternoons. The congregation is active in helping to support the pioneer workers in Batanes province.

For some weeks we have been convinced that new quarters would soon be needed. At the present rate of growth, the auditorium will be inadequate in another year, and already more rooms are needed for every department of the Sunday School.

A few days ago the owners informed us that the old, unsafe building will be torn down, to make way for more profitable structures. What was to become of the Fellowship Center? Land in this neighborhood is valuable, being on an important thoroughfare. The city is

growing in this direction, with a new bridge, widened streets, and a new campus for the University of the Philippines all out in this vicinity.

But our God is faithful! Members of the Fellowship Center Church, the Manila missionaries, and a number of friends have been praying earnestly and fervently. Last week the representative of the owners (a Chinese Christian) inquired what we might need for a chapel, and offered to build on their land in such a way that the chapel could be used for business purposes, in case we should move out later.

This is a marvelous offer, for we have no reason to expect additional financial help through the Mission. Receipts have decreased this year, until Filipinos and Americans both feel the pressure. We have dropped two workers, besides paying short allowances to all the others.

It would be an enormous advantage in many ways to own the land and building. We still feel drawn to wait upon the Lord for this, before rental and purchase costs become prohibitive in this location. Ten to fifteen thousand dollars are needed, to purchase and build an adequate Fellowship Center. Humanly speaking this appears impossible, and yet—Jeremiah 33:3: "Call upon Me, and I will answer thee, and show thee great and mighty things, which thou knowest not."

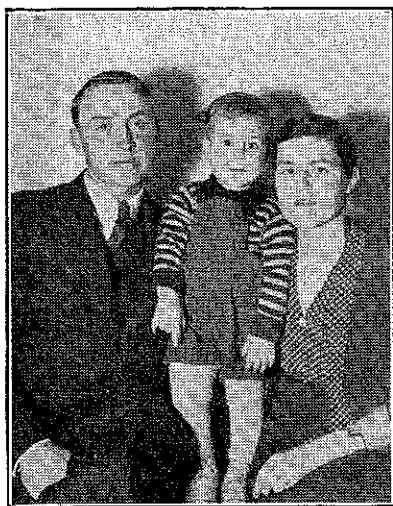
We are not asking any person for the money. We ask you dear friends to pray with us, to call upon God for His provision in whatever way will best glorify His Name, whether it be to buy and build, or whether He will provide for continued rental, until our Lord shall come again in person.

In subsequent letters we shall give you a view of the provincial churches, the Lord willing, and the pioneering into new fields, also the never-ending opportunity for Student Center work in Manila.

Yours in Christian fellowship,
Paul and Margaret Culley.

CANDIDATES FOR FRENCH WEST AFRICA

One of the many difficult fields in which to carry on missionary work is the French West African territory near the borders of the Sahara desert. Most of the inhabitants are fanatical Mohammedans. Mohammedanism is a growing, spreading religious faith in Africa, and a diffi-



Mr. and Mrs. Ralph Pollard

cult one for our missionaries to combat.

The Africa Christian Missions—an Independent Baptist Mission—under the leadership of Rev. and Mrs. Joseph McCaba, has undertaken the Herculean task of bringing the gospel to these benighted people. The need for additional helpers in this field has been great. Climatic conditions make it exceedingly difficult for white men to stay long in the territory. And, too, the Mohammedan is a difficult person to reach with the gospel. In their thinking the Mohammedan considers Jesus Christ merely as "one of the prophets," and Islam superceding Christianity; inasmuch as Mohammed succeeded Christ by several hundred years.

Among the few couples who have volunteered, and who could meet the strict requirements of the council, were Mr. and Mrs. Ralph Pollard of Onaway, Michigan. Ralph is 30 years of age, and his wife 25; they have a boy two years of age. Both husband and wife have high school training, and Ralph has some college training and correspondence courses from the Moody Bible Institute. He is a deacon in the Baptist church of Onaway,—of which church A. N. Fields is the pastor,—a Sunday School teacher and a fine personal worker. Ralph was also a first lieutenant in the national guard, and was ready to accept a captaincy when he answered the call of his Great Captain, Jesus Christ.

NOTICE

TEN SUBSCRIPTIONS

To One Address
75 cents per year.

GLEANINGS

by the Assistant Editor

NEWS FROM OHIO CHURCHES

The Ohio Association of Independent Baptist churches held its 11th annual convention at Wellington, Ohio, October 18-21. There were about 550 registrations and the meeting was one of blessed fellowship and of high spiritual tone. The general theme was "The Second Coming of Christ," and all the messages were built around that theme. The following officers were elected: President, Rev. Wesley F. Dissette, Kipton, Ohio; Vice-President, Rev. C. C. Clawson, MacDonald, Ohio; Secretary, Hon. R. A. Blessing, Charleston, W. Va.; Treasurer, Rev. L. W. Beckley, Spencer, Ohio; Editor of The Ohio Independent Baptist, H. K. Finley, D.D.

Rev. L. W. Beckley has resigned as pastor of the church at Spencer, closing his work December 11th. He is ready for evangelistic or Bible Conference work, or would accept another pastorate. He is a gifted Bible Expositor.

Rev. Frank L. Smith closed his work at Emmanuel Church, Toledo, in October. I do not know what he has been doing since. Neither Emmanuel nor Spencer have called pastors as yet.

La Grange Church. Rev. Henry Cruver, pastor, was blessed in an evangelistic campaign in December. Pastor Ralph B. Smith of East Side Lorain, did the preaching. Several have been baptized.

Pastor Cruver has been ministering to a group of believers in Berea, and recently they have organized a Baptist church. This new group is to be identified with the Ohio Ass'n of Independent Baptists, and also the Hebron Ass'n, which is a neighborhood group of churches within the Ohio Association.

The church at New London held an evangelistic campaign November 6th to 19th. Pastor W. F. Dissette of Camden Church did the preaching, and Pastor Price Allem of Calvary, Norwalk, together with Mr. Robert Rodger of Wellington, led the music. Several were saved, and eleven were baptized December 4th.

Camden Church at Kipton expects to hold meetings for two weeks in February. Pastor Price Allem is to bring the messages.

Elyria enjoys the favor of the Lord continually. Souls are being saved practically every Sunday, and Pat Withrow of Charleston, W. Va., is preaching every morning and evening from Jan. 1st to 8th, inclusive. Pastor Neighbour is seeing the harvest of his faithful work.

* * * *

Pastor and Mrs. O. W. Stanbrough of Kansas City recently spent several days in and around St. Louis investigating the Jewish work being carried on there by Mr. and Mrs. Carl Anderson and Miss Mary Dowding with a view to opening up such a work in his own church in Kansas City. Pastor Stanbrough highly commends our St. Louis workers, and urges their hearty support.

* * * *

Pastor Philip R. Halvorsen of Kasson, Minnesota, reports that the missionary giving in his church increased from \$270.10 in 1937 to \$366.38 in 1938; ten new members have been added by baptism; the average Sunday School attendance was 75. This fine little church also voted unanimously to send \$1500 to the First Baptist Church of Princeton, Indiana to assist them in their court fight. Pastor Halvorsen has been doing a fine job of pushing the Bulletin in his congregation; rarely a month goes by but that he sends in a number of subscriptions. We congratulate him and his people on their fine work for the Lord.

* * * *

Dr. Mel G. Leaman recently closed a meeting with the Jameson Baptist Church of Alton, Illinois. There were about 60 professions of faith of which about 25 were baptized and united with the church. Pastor Davis was especially delighted over the eight families which united and became active in the church; all were tithers. Attendance and finance have increased as a result of the meetings. Last month they reported sending the largest amount of cash for missions in the history of the church. No wonder Pastor D. Walter Davis is happy over his meeting; we are too.

This is worth shouting about! The following was clipped from "Temple Tidings" of the Temple Baptist Church of Tacoma, Washington, the church of which Dr. R. L. Powell is pastor:

"As we go to press on Tuesday of this week, our Foreign Missionary offering has now reached the amount of \$1,130.28, and several have indicated that their offerings were to come in yet. This is the largest missionary offering that we have ever had at Christmas time, and truly it is a cause of great rejoicing and praising the Lord for answer to prayer. We feel sure that it will go over the twelve hundred dollar mark by the time all gifts come in. Last year it was \$1,086.00"

This was a special Christmas offering, taken in addition to their regular missionary offerings. Praise God for such a spirit.

* * * *

From the Calvary Baptist Tabernacle of Los Angeles comes the report that they closed the year with all current bills paid and \$228.50 in the treasury. The Sunday School attendance averaged 260. The church membership is 207. The Lord is blessing the work and souls are being saved. Carl Sweazy is the energetic pastor. Only last September they dedicated their new building.

* * * *

From the "Burton Avenue Baptist Church News" comes the following inspiring news:

"In January, 1938, the Burton Avenue Baptist Church began the '1000 Souls For Christ' Campaign. There was a great deal of skepticism because of the enormous figure but it is a reality at this time for we have seen the outpouring of God's saved. Over 1000 souls have been led to the Lord because of the faithfulness of the members of the church who have been on fire for their Lord, not only on Sunday, but each and every day of the week. May God bless each one who has been busy for the Lord. We are praying that God will use the Church again during the coming months to lead many souls to the Lord, perhaps even more than in the past year.

"Sunday, January 1, was a great day here at Burton Avenue. If it is an indication of what is to come during the year we surely are embarking upon a successful year. There were thirteen members taken into the church, five baptized, and one missionary sent out to serve the Lord in the mountains of Arkansas

and Oklahoma. We are trusting God that these things will be repeated on many Sundays throughout the year. At the missionary service held last Sunday evening it was our joy to say good-bye to our secretary, Miss Hazel Morse, and to receive the largest missionary offering for one Sunday that we have had since we have had an active missionary program. We thank God for a church that has an active missionary program and that sacrifices a few of the comforts of home in order to bring the Gospel to many lost souls in foreign lands and to those right here in our own country."

* * * *

Pastor Coulson Shepherd of the First Baptist Church, Atlantic City, N. J., is on the air every Sunday morning at 9:45, E. S. T., over station WPG with a special "Jewish News Broadcast and Gospel Message to Israel." May God richly bless this effort to reach the Jews.

* * * *

Sunday, January 9th, was "Wheaton College Day" at Central Baptist Church at Gary, Ind. Services were conducted morning, afternoon and evening by Dr. J. Oliver Buswell, Jr., an excellent college quartette, and Dr. J. A. Sutherland, field representative. Wheaton College certainly deserves the support of Fundamental Baptists everywhere. There are more Baptist students enrolled than from any other denomination.

* * * *

SPIRITUALISM

The two girls who are looked upon as the founders of Modern Spiritualism, and for thirty years two of its most powerful mediums, lived to reveal its diabolism, says Dr. Coulson Kernahan in his book "Black Objects." "I loathe the thing I have been," said Mrs. Fox Kane. "As I used to say to those who

wanted me to give a seance, 'You are driving me to hell.' Spiritualism is the most wicked blasphemy known to the world."

The younger sister, Mrs. Jenckens, said, "I regard Spiritualism as one of the very greatest curses that the world has ever known."

Both died of drink, with little else than profanity upon their lips. God's curse rests upon this religion from the pit. Satan's most effective weapons are religious ones; forms, ceremonies, rituals but NO POWER. "The GOSPEL is the POWER (dy-namite) of God..."—The Evangel

* * * *

JESUS' FOUR-FOLD MISSION

MATTHEW: "Think not that I am come to destroy the Law or the Prophets; I am not come to destroy but TO FULFILL." 5:17.

MARK: "Verily the Son of Man came not to be ministered unto but TO MINISTER and to give His life a ransom for many." 10:45

LUKE: "The Son of Man is come TO SEEK and TO SAVE that which is lost." 9:10.

JOHN: "I came that ye might have LIFE and have it MORE ABUNDANTLY." 10:10.

* * * *

PAUL KNEW—DO WE?

Moody used to quote the remarks of an old colored man, on assurance. "I hab hearn folks say, 'Hope I has religion, but I doan know;' but I never hearn a man say, 'I hopes I has money, but I doan know.' Dat sorter 'ligion dat yer hopes ye's got, but doan know, ain't gwine to do no mo' good dan der money what yer hopes ye's got, but doan know."—Baptist Church, Merrimac, Mass.

* * * *

(Editor's Note: Thank you for the news and other items of interest for this column. Send in by the 10th for the following month's edition. Send us your church bulletins.)

BARNEY ANTROBUS SAYS

COMPETENT TESTIMONY

The greatest Baptist on the American continent, Dr. W. B. Riley, says in a personal letter to us that he has read "Facts For Baptists" by Dr. R. T. Ketcham, and that there are no misstatements in it. This is competent and eligible testimony.

It is to be hoped that some one will come forward with the means to publish this booklet in one hundred thousand lots and scatter them through the churches from coast to coast.

BEFORE THE N. B. C.

More than thirty years ago, if memory is correct, Dr. W. P. Throgmorton of DuQuoin, Ill., and editor of the Illinois Baptist led a revolt against the Illinois Baptist Convention, and organized the Illinois Baptist State Association. Whole associations went over bodily. Many strong churches went over to the new Association, including the majority of the southern part of the state. During all the time of the transition we never heard of a church split, or a suit for possession

of church property being instituted by the Illinois Baptist State Convention. The churches and associations were allowed to go their way unmolested

* * * *

WHAT PETER SAW

In Luke 5:8 Peter saw more than a big catch of fish; saw it evidently for the first time in all its fullness. His boat and the other boat, loaded to gunwales with the biggest haul of the lake, and apparently with the least possible effort, he suddenly discovers himself with God on board, and in trembling, wondering awe falls down at Jesus' knees saying: "Depart from me, for I am a sinful man, O Lord"

It is touching to see how Peter's mind forgot the big market sale ahead and the pocket full of money he would have, in the "weight of glory" of having heaven's Son in his boat.

It is also heart moving to see how quickly proximity to Jesus revealed Peter's sinfulness to Peter's own mind. There is no place for Phariseism when one is up against Jesus; when His lovely but awful presence fills the scene. Needful as was Peter's catch that day to meet his family needs, it was completely eclipsed by the presence of the Wonderful One.

When the last groups were leaving the assembly grounds last summer after the closing of the Indiana Baptist Young People's Conference the very personal presence of Jesus seemed suddenly to enwrap everybody, and good-byes were said with eyes wet with tears and voices choked with holy emotion; the only language that would express our vision of the Lord

* * * *

HOME, SWEET HOME

(The practice of mortgaging the home to buy an automobile has become so widespread that bankers everywhere are alarmed.—News)

I.

"Mid pleasures and palaces
Though we may roam,
Be it ever so humble,
A car beats a home.
A charm from the skies
Seems to hallow the road,
And who cares a whoop
For a place of abode?"

"Home, home, sweet, sweet home—
Be it ever so humble,
A car beats a home.

II

"The joys of my forefathers
Dazzle in vain.

Oh, give me a car
And the speed of a train.
A beautiful racer
That goes like a shot,
And the man can have anything
Else I have got."

* * * *

THE EMPTY PEW

The empty pew has an eloquent tongue. Though its message is unpleasant, it is one that all may hear.

To the preacher, the empty pew says, "our sermon is not worthwhile." To the visitors, it whispers, "You see we are not quite holding our own." To the treasurer, it shouts, "Look out for deficit." To the stranger who is looking for a church home, it suggests, "You had better wait awhile." "Why don't you go visiting next Sunday, too?" it asks the members who are present.

The empty pew speaks against the service. It kills inspiration, smotherers hope, dulls the fine edge of zeal. The empty pew is a weight. The occupied pew is a wing.—The Repairer

* * * *

LET PATIENCE HAVE HER PERFECT WORK

"While calling the other day we were shown a clipping that had so much truth in it we felt that it should be passed on, so we are printing it here. We do not know who the author is, but he is a genius, whoever he was, and possibly a man of experience. Here is the piece:

"The preacher has a hard time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many. If he has none, he should have, and isn't setting a good example. If his wife sings in the choir, she is presuming. If she doesn't, she isn't interested in her husband's work. If he reads from notes, he is a bore. If he speaks extemporaneously, he isn't deep enough. If he calls on some poor family, he is playing to the grandstand. If he calls at the home of the rich, he is an aristocrat.

"Whatever he does, someone could have told him how to do it better."—Sling & Stone.

* * * *

WHERE STRENGTH LIES

The strength of a nation, or of a man, or of a denomination of Christians is in the courage to face facts and figures with repentance. Dr. R. T. Ketcham's book, "Facts for Baptists to Face" is full of facts and figures that have never been refuted so far as we know. Yet it is anathema to many Baptists when they see it.

Honorable progress can never be made by such an attitude.

* * * *

INTERCHURCH MOVEMENT ON THE ROCKS

"The New York Times of May 17 carried an article entitled 'Interchurch Faces Money Crisis Today' The campaign among 'friendly citizens,' which was expected to yield a sum largely in excess of the operating expenses of the Interchurch Movement for the past year, has practically failed. That is, it has yielded but \$3,000,000, while the expenses of the Interchurch Movement have been nearly \$8,000,000. This means that the co-operating denominations will probably be obliged to pay the large amounts which they agreed to pay in the event that the Interchurch failed to raise its own operating budget. It is an open secret that no denomination expected to be called upon. Indeed, there was a general expectation that the Interchurch would raise in its 'friendly citizens' campaign not only its expenses but millions more. If the Baptists are called upon to pay any large part of the more than \$2,000,000 for which we are liable there will be keen disappointment throughout the denomination and hot resentment in some quarters. Apparently there is only one way by which the co-operating denominations can escape meeting the financial obligation which rests upon them. If some rich man or men among us will come to the rescue and pay the \$5,000,000 which the Interchurch owes, then the denominational treasuries will not be called upon to pay it. We hope this may be done."

The above editorial is twenty years old, and we do not now know who wrote it, but we have a word to say at this late date. The two million shortage should have been assessed upon the preachers and secretaries that so enthusiastically voted for the Interchurch set up. "But you couldn't do that!" we hear in amazement. No, not as true Baptists. Neither as true Baptists could the Inter Church debacle have been foisted upon the churches.

* * * *

SPEED ON! SPEED ON!

Speed on, O reckless youngster,
never mind the cost;
Drive madly, careless oldster,
only once can life be lost,
Get the thrill of killing people, crippling men and smashing cars,
Why leave all the mad destruction to the never-ending wars?

Get the joy of making people go on crutches all through life;
Maim a child, destroy his eyesight, kill a husband or a wife.
Glorify that awful craving when you are drunk with speed;
Get your selfish satisfaction, never mind the evil deed.
There's no reason to be careful, you are young and wild and free,
And the road is there before you, use it for your drunken spree,
There's a chance you may be injured, but who's afraid to take a chance?
Another driver's on the highway, give him not a single glance.
Smash his fenders, wreck his engine, he can buy another one—
There's no need to stop and worry once the fiendish deed is done.
Away with caution! We should worry! All we want's another thrill.
On to Glory! Hallelujah! Pass at sixty on the hill.
—By Dr. R. V. Watson,
in the Drive Safely Journal

* * * *

MIKE SPEAKS OUT

"Northern Baptists, 1,500,000 strong, gave about \$160 per capita to the unified mission budget last year—a fraction of their ability, and \$37,000 less than gifts of the previous year.

"More than half of the states fell below the level of last year, bringing the total gifts to the low level of \$2,427,500. The budget of 1938-39 will be several thousand dollars under the amount adopted at the Philadelphia convention. The figure was set at \$2,571,000—a reduction of about \$400,000.

"The seriousness of the situation was emphasized when the convention voted to cut the appropriation for the work of the Council on Finance and Promotion \$40,000 for the new fiscal year. Further cuts in all departments will be necessary if the giving to missionary causes continues to decline.

"Mission agencies will attempt to raise \$150,000 above their regular budget through the Judson Fellowship. Members to this fellowship will be asked to contribute \$5.00 each over and above their regular giving. The fellowship will attempt to enlist 150,000 members.

"It is evident now that the whole Unified Budget plan is in danger of collapsing. Agencies and institutions will be forced to go afield for additional funds unless giving to the Unified Budget shows a considerable increase. Very little was said about it during the sessions at Mil-

waukee, but everyone realized the possible consequences."—Mike Elliott, in "The Baptist News, Chicago." Sept 30, 1938.

* * * *

**A COMING TRAGEDY—
OR IS IT?**

According to "Editorial Notes" in the Watchman-Examiner of December 29, two or three Baptist Colleges in the north will have to close at the end of the present school year for lack of funds. Their location is not given, but they are said to be in "areas from where the largest number of Baptist ministers come." We would take it that the area is in the great middle west.

Many Baptists far and near believe that this would not constitute any great tragedy as colleges are now conducted. The same teaching of brute ancestry of man, the same economic determinism, the same Freudian philosophy of life can be gotten in state schools at less expense to Baptists.

THE FALSE FACE

The Federal Council of Churches of Christ wears a false face of nationally and internationally known men on its committees and speakers' bureau, some of whom are known for their orthodoxy and godliness.

Back of this good looking face is the slither of the old serpent. A manual for young people is recommended by this council. It deals with "young people's relationships." In this booklet are found things that common decency should deny circulation through the mails. Here are a few samples:

"Such unions are numerous. What we need is to socially recognize them as worthy. We already admit that they are legitimate and beneficial." What is the writer speaking about? He is speaking of sexual relationships without marriage.

Here is another piece of filth recommended in this book endorsed by leaders in the Federal Council of Churches "A greater freedom between the sexes before marriage, even if it has sometimes led to license, is not only beneficial, but the proper method for preparing for a more intimate and permanent union."

No matter what good man's name you see connected with this Federal Council of Churches, remember his name is there to shield what is behind the curtains.

* * * *

HONEST!

"I believe Hitler is honest," says Neville Chamberlain before the Eng-

lish Parliament. Hitler honest—"Ain't that funny?"

Honest! Though he treated the treaty of Marseilles as a scrap of paper by defaulting indemnities and by grabbing the Rhineland.

Honest! Though he undermined Austrian government, ravished that fair land and stole its gold.

Honest! Though he adroitly Naziized Sudetenland, set up a straw man to bowl him over, and threatened to bathe the world in blood in order to dismember Czechoslovakia.

Honest! Though he outlaws the Jews of Germany; imposes unbelievable burdens upon this great people, liquidates many of the sons of Abraham, treks multitudes away into concentration camps to die, confiscates their property, slaughters innocent lives, and sets up prison bars against them.

Honest! Though he outlaws organized Christianity in his homeland, sets up neo-paganism as a religion, bridles the tongues of many clergymen, and sends many mighty voices away into prison camps—Ask faithful Niemoeller about his honesty.

Honest! Though he imposes such bonds for German lift that men are afraid to say anything against what is going on lest they be betrayed, jerked up and liquidated.

Honest! How can bestiality be honest? How can venality be honest? How can confiscation be honest? How can blood purges be honest? How can covenant breaking be honest? How can deception and iniquity and presumption be honest? How can international outlawry be honest? If Hitler's deeds make him honest then the Devil is a saint. It will appear that Neville Chamberlain should revise his moral code of honesty.—The Illuminator.

* * * *

WHO IS "PRECIOUS?"

We picked up the Christian Science Sentinel a few months ago and read it well through on the train. On six pages we counted 90 references Christian Science, Mrs. Eddy and The Mother Church.

How different reads I Peter 2:7, "Unto you therefore which believe He is precious." And I Peter 1:8, "Whom having not seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

NOTICE

TEN SUBSCRIPTIONS

To One Address

75 cents per year.