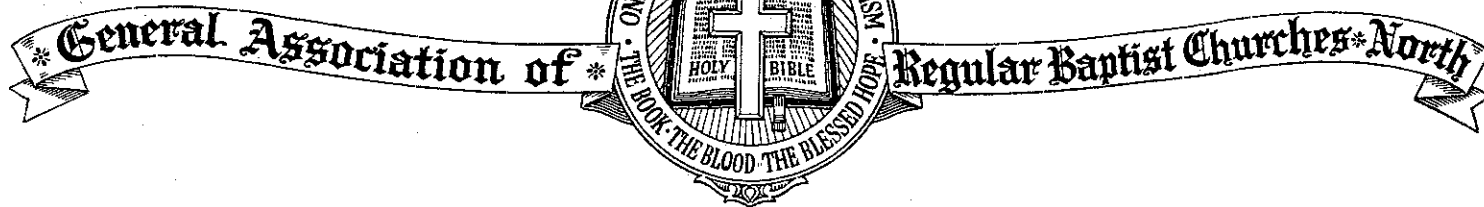


The Baptist Bulletin



MOVIES and THE MURDER OF THE SOUL

The editor has just read an article entitled "Infanticide in America and Samaria" by Rev. Alvin Edward Wagner, junior pastor of St. John's Evangelical Lutheran Church, Forest Park, Illinois. It is a sermon preached by Mr. Wagner in his own church before an audience of 1200 people and ordered published by his board of elders. We have the author's special permission to reproduce the sermon in the pages of the Bulletin. We commend it for the fullest and most prayerful reading by Christian parents everywhere. The sermon follows. Text: II Kings 6, 24-30

"And it came to pass after this, that Benhadad king of Syria gathered all his host, and went up, and besieged Samaria. And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver. And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king. And he said, If the Lord do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress? And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him today, and we will eat my son tomorrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son. And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh."

Have you ever read this story of the Scripture? Have you ever heard a sermon on this text? If you have not, I can well surmise the reason. The matter is so ghastly, so hideous, so utterly loathsome and repugnant that the mind revolts at it.

But, please, do not censure me for selecting such a text without recalling that I do so with

divine warrant,—upon the approval of the inspired apostle who by the Spirit declared: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfected, thoroughly furnished unto all good works." (II Tim. 3: 16, 17.) Even so,—this odious story of our text.

Moreover, let no one think that this Scripture was chosen from a desire to present something sensational,—in the spirit of a misguided exhorter who delights in subjects filled with fulminating admonitions. On the contrary, if we had consulted flesh and blood, we would never have touched upon the matter. For we realize that to do so may cost us the love and esteem of not a few. Some will go away murmuring, "That is a hard saying; who can bear it?" Nevertheless, because of our accountability to that God who has said to His minister: "Watchman, if thou warn them not, their blood will I require at thy hand," we are constrained to call your attention to the shocking incident of our text, and its more shocking application.

For, it is a fact, my friend, that more barbarous and inhuman things than this are occurring every day—right here in America,—even in our own town,—in thousands of instances. And that every parent and every child, as well as every youth and every maiden may be deeply incensed at the horror of these outrages,—may God help me to picture it to you by a reference to—

The Shocking Infanticide in Samaria

Shocking, I say, first of all, because of the deed itself. An infant was murdered; a child was slain. A dear little boy, bright and innocent, was taken and dealt with in such a brutal, fiendish way that we dare not describe the details. A cold-blooded, diabolical crime,—such as is perpetrated only among the most degenerate of savages and cannibals! Yet, think,—that atrocity was committed in Samaria where the divine command "Thou shalt not kill" had been clearly taught. That outrage occurred

(Continued on page 8)

THE FUNDAMENTAL BAPTIST MISSION TO THE JAPANESE

(Editor's Note: We have asked Rev. Paul Watanabe, pastor of this work in Los Angeles, to prepare an article for the information of our readers. We trust that this work is much in the prayer and financial thought of our Independent churches. It is absolutely worthy of our finest effort.)

"COUNT YOUR BLESSINGS"

"Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms" (Ps 95:2)

Our annual Thanksgiving Day is near at hand. At this particular season, we have many things to be thankful for. In war-stricken countries in Europe and Asia, the people have no peace, joy and happiness, but they are suffering with fear, and sorrow, and anxiety. The people have lost their homes, and are separated from each other, but we are

grateful for our Lord and Saviour Jesus Christ who died for us on Calvary's cross by whom we are saved from eternal destruction. The Apostle Paul said, "In everything give thanks" (I Thess. 5:18) "Abounding therein with thanksgiving" (Col. 2:7) David mentioned the word "thanks" 26 times in the 136 Psalm, and Paul mentioned the same word 37 times in his letters, many of which were written in the prison of Rome. So we should be much more thankful for the many blessings the Lord has bestowed upon us.

I have another reason for which to be thankful—that since we have started this work, though we had to pass through dark valleys of disappointment and discouragement, many a time has the Lord been good to us. In the month of July we were at the bottom of distress. We needed at least \$200 to meet our necessities, but we received only \$47, out

able to carry on our work.

We are having a very prosperous year. Last February we started with only two little children, but now we have enrolled over thirty children in our kindergarten. They are coming to our Mission very faithfully and are learning about our Lord and Saviour Jesus Christ. They have memorized many Scripture verses and when they go home, they tell their parents to have prayer at meal-time and at bedtime. These little things encourage us greatly. Our work is slow, but it is the beginning of a great work.

Our Sunday School is also growing. However, we greatly lack in helpers and equipment. We cannot do efficient work at our small private home.

About four months ago, we lost a very faithful member but through her death her husband who is one of the most successful business men



living in this wonderful country where we have peace, happiness, and freedom. We have homes we can enjoy together when our day's task is done. Not only that, but we have many good Christian friends who sticketh closer than brothers (Prov. 18:24). Besides that, I have a wife and three children and they are all well and have good health. Moreover, in Southern California, we are blessed with wonderful climate and abundance of flowers and fruits. Above all these things we are indeed

of which we had to pay \$45 for house rent. Then only two dollars was left and there are five in my family who had to live on that, and you can easily see that it was impossible. We prayed and prayed. Often I knelt in the still of night and asked earnestly for our Heavenly Father's help. He heard our prayers so readily and has led us through until today. Oh, how often we thought of closing up this work, but every time the Lord has answered our prayers and fulfilled his promises so that we are

among the Japanese in Los Angeles, has started to come to our Mission. Last Sunday night he asked me to have a memorial service for his wife at his home. He invited some fifty friends and relatives, and I had a wonderful opportunity to preach to them. He is almost persuaded, but has not quite surrendered to our Lord yet, and so please remember him in your prayers.

May the richest blessings of the Lord be upon you all.

Paul Y. Watanabe

RESOLUTIONS OF APPRECIATION

At the annual meeting of the Independent Baptist Group held in Indianapolis, last month the following resolution was ordered sent to the editor of the Bulletin. We filed it in our personal files but were later informed that it was intended to appear in the columns of this paper. The editor appreciates more than he can tell the love and loyalty of this great host of beloved brethren in the state of Indiana.

"We want to assure you of an inexpressible gratitude which we feel in our hearts toward you for the fine work that you and your great church at Gary have done in the matter of the initiation of the new Independent Baptist Fellowship in Indiana. It now seems that the leadership which God supplied in you was the thing for which the several Baptist churches of our State, who now make up the new fellowship, were needing and waiting for. We are also grateful for the hours upon hours of painstaking research on your part in order that we might know the facts which so thoroughly warrant our position as Independent Baptists. We too want you to know that we have profited beyond measure as we have been privileged time after time to sit under your preaching and to share the unusually clear and convincing messages which God has given to us through you. We could not help but have our regrets that you have left our State and have placed a few hundred miles between us and you; but we assure you of our prayers as well as our faith that your ministry under God in that new field will be even more fruitful than it has been before. We have a God who is able."

Yours in our glorious Lord,
E. Gordon Wray, Sec'y,
Ind Ass'n of Missionary
Baptist Churches.

IF ROME DARED

AN EDITORIAL

We have said many times that Rome in the United States would be as cruel as Rome in South America if she dared. That there is at least some justification for this conclusion is borne out by the experience of Missionary Henry DeVries at Bukidnon in the Philippines, September 29th. The rough treatment and attempted murder of Mr. DeVries is described elsewhere in this

issue under "Flashes From Foreign Fields." We would call the reader's attention to the fact that the priest who led the onslaught was not an ignorant, native priest, but a highly trained Italian Jesuit priest from the United States

REV. JOSEPH STOWELL GOES TO ITHACA

After nearly four years as pastor of the Brunswick Baptist Church of Gary, Ind., Rev. Joseph M. Stowell resigned to accept the pastorate of the Tabernacle Baptist Church of Ithaca, N. Y.

Rev. Stowell came to Gary from the Calvary Baptist Church of Hancock, Mich., where he had preached for two years. During the Gary pastorate nearly 200 members were added to the church and an active evangelistic and Bible teaching ministry was conducted.

Rev. and Mrs. Stowell began their ministry in the new field Sunday, October 15, 1939. The people of Ithaca had everything ready for their new pastor and his wife. The parsonage had been improved and redecorated. The church itself was in good spiritual condition. A reception was given on October 23rd for the Stowells at which time the church presented them with a large purse. Several ministers from neighboring Fundamental churches were present in the large crowd that attended. The Tabernacle church is rallying to their new leader and already souls have been saved.

This church is strategically located near the campus of Cornell University which has more than 6,000 students. The city is also the home of Ithaca College which has about 500 students. Pray that the pastor and people may have a far reaching ministry in this whitened harvest field.

The Pulpit of the Tabernacle Baptist Church was left vacant the last Sunday of August when Rev. J. Irving Reese, Chairman of the G. A. R. B. committee of fourteen, concluded ten years of successful ministry in the church. Brother Reese has entered a new field as evangelist in connection with the Le Tourneau Foundation Evangelistic Center, 156 Fifth Ave., N. Y., and is available for meetings.

**TELL OTHERS
About The Blessing
To Be Found In
THE BULLETIN**

CORNWALL, NEW YORK, ENJOYS TIME OF RICH BLESSING

Rev. Dean Banta, pastor of the Cornwall Baptist Church, Cornwall, New York, reports a blessed time of revival under the leadership of Rev. J. C. Brumfield of Monmouth, Illinois. Pastor Banta speaks in the highest terms of the ministry of this evangelist.

At the beginning of October it was necessary for the church to install a new heating unit in the church. The installation of this heating plant, the expenses attendant to the revival services, and the regular expenses of the church made an immediate outlay of \$800 necessary. On November 7th, Pastor Banta writes that the entire amount has been paid. Congratulations!

ORDINATION

MAX HARVEY

On August 15th, at the First Baptist Church of Corry, Pennsylvania, Mr. Max Harvey was ordained to the Gospel Ministry. Mr. Harvey is a graduate of the Practical Bible Training School of Binghamton and is engaged in the evangelistic field.

* * * *

WAYNE BARBER

At the First Baptist Church of Austin, Minnesota, November 8th, Mr. Wayne Barber was ordained. Mr. Barber is a graduate of the Northwestern Bible and Missionary Training School, also a graduate of the Northwestern Bible and Missionary Seminary. He is preparing to leave for the Mid-Missions field in Manaus, Brazil, within the next few weeks.

FAMOUS ATHLETE PREPARING FOR CHRISTIAN SERVICE AT WHEATON

Known to sports fans throughout the world as the Sunday school teacher sprinter, Elroy Robinson, former world-record holder in the 880 yds., and the 1,000 yds., is now doing graduate work at Wheaton College in Illinois, preparing himself for the ministry.

No longer dominating the cinder-

MEDITATIONS OF A SUNDAY SCHOOL TEACHER

LYDA FULTON SCHOON

path, Robinson is now in a different kind of a contest, he is "running with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." During his record-breaking days it was not uncommon to hear him in the dressing rooms speaking in a conversational tone, yet loud enough to be heard by all, giving his testimony and explaining the way of salvation.

According to a Chicago Daily News reporter, "Elroy quoted scripture to dozens of the world's best track athletes as they dressed in their quarters. . . . He then went out before 8,000 people to show how a man can run with that kind of candle in his breast." When the loud-speaker announced that he had set a world record he showed "no self-consciousness at all. You could see he knew the victory was not his, but that of someone else whom he knows to be his guide." When congratulated for his victory Elroy answered, "Thanks! But what this old world needs is victories of the heart."

Born and raised in California, it was not until he had finished his studies at Fresno State College that Elroy became known as a runner. In 1935 he traveled with the United States track squad as it toured the Scandinavian countries, where he set the Finnish record for the 800 meter run.

The following year was a blank page in Robinson's track career. Early in the year, while racing against Glenn Cunningham at the Drake Relays, Elroy suffered a broken leg that threatened to end his running. With the healing of the injury came added speed, for in 1937 he broke the American record that Cunningham set when Elroy's injury occurred, as well as the world record for the 1,000 yard run. He then went on to knock two-tenths of a second from "Blazing" Ben Eastman's mark in the 80 yard run, at the Randall's Island carnival.

During this period, following graduation, Robinson taught in a grammar school at Merced, California, for three years. Although he was at the same time active in church work and young people's gatherings, he was not satisfied with making the ministry a secondary matter. His deepest desire is to show young people that an athlete and a scholar can be a true Christian. Always vitally interested in scholastic endeavors, Robinson is inclined more to the teaching than to the preaching ministry.

(Editor's Note: Mrs. Schoon is the wife of P. J. Schoon, chairman of the Board of Deacons of the Central Baptist Church of Gary, Indiana. During the editor's pastorate of seven years in that church no single individual was a greater blessing to us than Mrs. Schoon. Teacher of our high school girls, she held one of the most responsible positions in the entire school. The practical suggestions contained in this meditation were far more than "meditations" to Mrs. Schoon, they were the rule by which she lived. While the article is somewhat lengthy we urge every reader to go over carefully every word of it.)

It has been said that no nation rises higher than its leaders. It is equally true that no church or other Christian organization rises higher than its leaders. Individuals in the church or groups may be far higher spiritually than its pastor or teachers and officers, but not the church or class as a whole. Thus we see our great responsibility to God as well as our great privilege as pastors, teachers and leaders.

As we draw from memory's pages some of the things God has taught us in the school of experience and observation, no one is more conscious of her own failure to come up to the standards given than the writer, but she has been greatly helped by having these definite aims and for that reason is happy to pass them on to others.

Let us begin by asking ourselves the question "Why?" Why did you become pastor of that church, or, why are you engaged in evangelistic work? Why are you teaching that class of children, or, why have you accepted that office in the class, missionary society or church? Why are you singing in the choir, or playing the organ?

Before mentioning some of the motives for accepting and keeping a church office let us make one request, that is, that we refrain from judging the motives of others—but rather seek to determine the reasons for our own service. One gets a feeling of religion in doing things. Many a person is unconsciously trying to buy his way to Heaven by his religious works and attendance at services. But, my friend, salvation can not be bought. It is all of grace in accepting what Christ has already done for us on the Cross. It may be

that a person has been good to you and so you take a class to please that friend, or even to please the preacher. Again no one else seems willing to do the work and you are coaxed to do it. Others are tempted by pride to take places of leadership, loving the favorable public recognition so received. Some work as long as they "are appreciated." You may have certain public speaking or musical talents and here is a legitimate way to use them in earning a living. "Truly the laborer is worthy of his hire" and dollars and cents can not fully repay the faithful Christian worker for the blessing he is. Yet Satan sometimes even tempts us in Christian work to put the dollar sign first. I trust, my friends, that none of these are the motives behind your service. If so, it is just "wood, hay and stubble" and will have no heavenly reward.

There is just one true incentive for any one preaching a sermon, teaching a Sunday school class, or singing a song—in a church, mission, or wherever one may be: It must be the love of Christ that constraineth us. Having already found Christ as Saviour from sin, we have made Him Lord of our lives and are anxious that others may know Him and His word also. Oh, the joy in realizing that the God of Heaven has chosen to use us as human instruments to tell others of His love for them. If we are willing, He puts us in just the place in which He wants us to witness for Him and for which He is fitting us.

Having answered the question, Why are we in Christian work, let us next ask ourselves *What*. What is the goal toward which we, as leaders, are striving? It is three-fold: to witness to the lost of Christ, build up the saved in the knowledge of God's word and help each one to find and fill the place in life which God has chosen for him. We want not only to see that young person saved, but finding and using his God given talents daily for the Lord. The most precious lesson I have learned, as a Sunday school teacher, is that we of ourselves can not convict the lost of their sin and need of a Saviour, and we can not argue, persuade, threaten or coax the saved into seeing sins in their own lives or the harm of worldly living. These things are spiritually discerned. We learn in John 16:8 that only the Holy Spirit can convict the

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sinner of his sin of unbelief, or reprove the Christian as to the need of righteous living. The Lord uses Spirit-filled Christians in bringing these truths to others and He does answer their prayers in behalf of others. Many are the individuals and churches who have been literally prayed into seeing their responsibilities. Two examples to make this plain:—Recently a group of church officials have come to see and act upon their responsibility in a certain matter pertaining to the church life. We nearly shouted Hallelujah when we heard this as a few "saints of God" had been secretly praying about the matter for a number of years. Another illustration, a Christian woman has "been prayed into" seeing her responsibility to God of being a better housekeeper and home maker.

Having come to the conclusion of why we are in Christian work, and, what our goal should be, let us seek the answer to the question, "How?" How are we to preach to and teach those for whom God has made us responsible? We hear your answer, "First by our lives." The teachings of the Apostle Paul mean so much to us because of the life back of his words. Remember that he says in writing to the Corinthian believers, "Ye are epistles written in our hearts known and read of all men." What are some of the things our pupils and the members of our congregations expect to find in the lives of their teachers and pastors?

Ask any group old enough to understand, what they expect of a preacher or teacher. I believe you will receive about the same answers we have received from people of various ages and interests. Their answers will include these phrases—"sincerity," "knowledge of the Bible and how to teach it," "personal contact," "your time." Webster defines sincerity as honesty or genuineness. A group of big boys in a mission were asked why they preferred the little old lady they had for a teacher. "Because she is real," was their answer. Oh, how deceiving the human heart is. How it tries to make us believe we are honest. Perhaps you heard a well known evangelist tell of the conversation he had with the superintendent of a factory in a certain city in which they had recently conducted evangelistic meetings. The superintendent told of the number of missing tools and materials that had been returned to the factory. Here was evidence of the sincerity of the professed conversions of some employees. Perhaps we

would not think of taking other people's things. What about taking our employer's time?

Honesty with others is the fruit of honesty with God. We recently heard of a pastor who resigned because he said he was not sincere. We respect him for his honesty in the matter, but, what a tragedy! Preacher, Sunday school teacher, musician, do you down in your heart believe Jesus Christ is the Son of God and have you personally accepted Him as your Saviour? Do you believe the Bible is God's word even though you do not understand it all? The true church of Christ stands for these things and we have no right to occupy a place of leadership in it if we do not believe them. But listen—do not resign. Turn with us to that wonderful promise in John 7:17, "If any man willeth to do his will he shall know of the doctrine whether it be of God or whether I speak of myself," again, "And ye shall seek me and find me, when ye shall search for me with *all* your heart," Jer. 29:13. If you honestly want to know Him, God will reveal Himself to you through His Word.

Again, there is the matter of keeping promises. Let us be careful what we promise, but having made a promise let us do our utmost to keep it. I once heard a pastor say that he would rather break a promise to a grown person than to a child. One could better explain the reason to an older person. Perhaps you feel you have lost your influence with some of your people. It may be a broken promise that you have forgotten all about. You promised that class of children a party or something and then forgot to give it to them. But they have not forgotten. The teacher in a neighborhood Bible class wondered why a certain very interested woman suddenly dropped out. Two years later she learned that it was because of a misunderstanding. Twice this woman had been asked to prepare a little topic for the next meeting. She went prepared to give it but the one in charge called on her own daughter to give the topic instead. This young woman now knows that the oversight was unintentional and is determined that the experience will make her a better teacher of the class of little children she has been given.

A Christian young man was scheduled to speak to a group of boys and girls. The opportunity came to speak in a large church. He failed his appointment with the seventeen boys and girls in order to speak to

the larger crowd. He later realized his mistake for it took a long time and much persuasion on the part of other wise leaders for him to regain the confidence of those boys and girls.

Closely linked with keeping the spoken promise is the general characteristic of faithfulness. Jesus did not command the disciples "Be thou successful," but, "Be thou faithful." Faithful to Him at any cost and faithful to the task He has given us. Let us then be faithful to that church or class over which God has placed us. Oh, pastor, teacher, friend, do not run off from your own people for something merely more attractive to you for the moment. If it is necessary for you to be absent, let the folks know why and provide a substitute if possible. As no woman wants to take second place in a man's life, so no church or class enjoys being given second place in the affections of its pastor or teacher. If you have too many "jobs" pray over the matter. It may be that the Lord has some one else whom He wishes to use in some of those places.

Some years ago a woman was put in charge of a Junior young people's group. People thought she was foolish in her faithful attendance at those children's Sunday afternoon meetings. It was not necessary for her to sacrifice her personal pleasure every Sunday, they said. To one who so remarked she answered, "I must answer to God for those children. Some day they will go to college—where I do not know. But I want to be faithful in doing my part to help lay a foundation that can meet the temptations of college life and the criticisms of modernism." Today one of those boys teaches in a high school and points back with appreciation to the lessons learned from that faithful Christian woman fifteen years ago. Thank God for the faithful laborers in the little places. May their number increase. As you labor with your church or class their missionary vision will grow and they will be happy to share your talents with others. There is a difference between deserting a group and being sent out by that group to preach to and help others in need.

The members of our church or group have the right to expect of us that personal contact that comes from class meetings and other gatherings, as well as in visitation. It is often in these individual contacts we have our greatest opportunities to learn to be good listeners and then give encouragement where needed. Just here we want to pass on to you

a slogan which has helped us. It came in an Alumni letter, "Never be discouraged and never be a discourager." How much would be gained if we encouraged our pupils and fellow laborers more. One Sunday school teacher has as her aim, to include in the teaching of the lesson each Sunday some instruction, some warning and something of encouragement. Could we but know the many problems even the younger children as well as the older folks have we would have more sympathy for them.

A student was sent out to a church as its organist. Because of her sympathetic interest in the choir members she had the opportunity of bringing encouragement to a very discouraged young woman who has since dedicated her life to the Lord and is studying in a Bible school.

Speaking of *confidence*. We can not teach any one whose confidence we have not gained. It takes time to quietly gain people's confidence in both our sincerity and our knowledge of God's word, and with what care we need to "Watch and pray" that people do not see things in our lives to cause them to lose confidence in us and our message and most of all lose confidence in our Lord. Yet here we must be very careful not to build our lives around other people no matter how good they are. The wise leader seeks to avoid building his people around himself. It is not good for any one to make a spiritual prop out of his preacher or teacher. Let us ever keep before the people that our Lord Jesus Christ is the One Ideal as well as the Only Saviour.

Hours could be spent in discussing the need in our lives as leaders of an ever increasing knowledge of God and His Word. No amount of "personality" or charm can make up for lack of faithful study and presentation of the Bible. Let us always try to give our best even though only one person turns out. It has been hard for some of us to learn that people want neither our apologies nor our bluffs in place of a real message and a sincere life. Even though they try to cover their feelings with indifference, deep down in the heart of almost every listener to our message is a hunger for a deeper knowledge of God's word and the desire for an overcoming life. It is His Word which we want to feed them and to Him we long to direct their eyes. This brings up the question of loyalty. Loyalty to Christ, to our leaders, our church and our

school. Yes, we do want to be loyal. But are we not truly more loyal to the Lord if we face things as they are and quietly and prayerfully, and faithfully do our part to better them rather than complacently to let things go as they are. Let us take a concrete example. Here in a church is a group of fine Christian young people. But shall that new girl in our class be given the impression that it will be all right for her to keep company with and marry any young man that comes to the church just because he comes? No. It is our responsibility, as her Sunday school teacher, to help her see there is a difference between an obedient child of God and one who merely goes to church. May the Lord give wisdom, love and patience to every Christian worker to go lead our people that they will avoid the pitfalls into which many have fallen.

Here is where we must avoid gossip. You are no doubt familiar with the following story. A painter was engaged to paint the portrait of Alexander the Great. The artist was in a quandary about painting the scar on the king's face. Finally the portrait was painted with the king's finger over his face in such a way as to casually cover the scar. How often this illustration has been used to close lips to unkind words about others.

Another important quality in a Christian worker is impartiality. Every one can give heart-breaking examples of homes in which there is partiality. Recently a mother admitted to us that her own children knew she loved one and not the other. Of course, she was not a Christian. Oh, Christian worker, ask the Lord to so fill your heart with a love for all your boys and girls, men and women, that there will be no room for partiality. Each individual has a different temperament and needs different help. Some may need much more help than others yet this can be done without partiality.

Are you a respecter of persons? Read again the little Book of James. Avoid personalities. A good rule to follow is "Deal with principles, not personalities." Are we unselfish? Do we gladly give up members of our group for other service for the Lord? We can never forget a girlhood experience while in high school. We were asked to teach a class of children. The teacher did not want to give us up. Our impression was, that we were wanted in the class, not so much for what we might learn of the Bible as that we would add one more to the attendance and

five cents to the offering records. We determined then, by the grace of God, that if He ever gave us the privilege of teaching a Sunday school class we would not try to "hang on to" any one in that way but would encourage each one to study and fit himself for the place of service the Lord wanted him in. You know the reason the Dead Sea is dead is because it has no outlet. So, the church or organization within the church that is not sending its members out into other fields of service soon becomes stagnant.

Still another way Satan seeks to spoil our testimony is through pride. Pride manifests itself in three ways, pride of face, pride of place, and pride of grace. We usually think of pride as associated with the first two aspects, pride of face, or personal appearance, and pride of place, or our position in the world. But what about pride of grace? Do we have a "better than thou attitude" just because God in His mercy has thrown protecting walls about us and kept us from committing some of the outwardly gross sins. Are we proud of our children and family and their achievements? The children in a certain home adored their father. One day while talking with them the mother said, "Do you know why Daddy is so good to us? It is because when he was a little boy he asked the Lord Jesus to save him from his sins and come into his heart. It is Jesus who makes him good to us. So we must thank God for your father and let Jesus use our happy lives and home that much more to make others happy." Those children have learned the difference between being thankful for and proud of their father and Christian home. Or, perhaps your experience with some self-conceited person has driven you to the opposite extreme until you have developed an inferiority complex. There is hope for such a one. Just remember that although we of ourselves are nothing, the Lord Jesus loved us enough to die for us and surely He can use an instrument for which He has paid such a great price.

Again, there is that green-eyed monster, jealousy. How many heartaches it has caused. Perhaps we are not jealous of those who have more material things than we, but do we envy the popularity and spiritual successes of others?

Do you have a temper to overcome? One of the most helpful lessons we have learned is that anger is usually a manifestation of our own selves. It is often hurt pride.

Truth does hurt, even Christians. The old nature in us still resents some truths.

After hearing something that you do not like, either in a message or in conversation, take time to go alone and think it over. If it is anger that remains in your heart look deeper and let the Lord take out what ever He reveals hidden there. The peace that follows will be healing balm to the tired heart. God does lead his children to the place where we are hurt, not because of the sharp thing said to us personally, but we are grieved because such things hinder God's work. I do not believe He wants us to be proud of hearts that are calloused and hard to every thing about us caring neither who offends us nor whom we offend.

There are many other ways by which we teach and preach indirectly. How much we all have learned by the sweet way some Christians have taken afflictions, misunderstandings, and persecutions!

My own pastor's daily victorious life, knowing the bodily pain he has suffered, besides loss of loved ones, is being a benediction to many. How many lives have been strengthened because of the way another Christian has met misunderstandings and criticisms. A Christian woman was reprimanded for something because all circumstances were not known. She kept the matter to herself not giving Satan the chance he wanted of stirring up strife in a church in which the Spirit was working. Afterward she said to a dear one, "I believe I have learned my hardest lesson, I can and do thank God for what He has taught me through this. By thus closing one door he has made plain to me another open door. I do thank Him it was I who was so treated instead of a younger Christian. I think I understand a little of what Jesus meant when He said, 'Father forgive them for they know not what they do.' I also pray that God will never allow that person to so judge another, it was just that Satan used him unwittingly." And friends I believe that God has heard and answered that prayer.

Another sermon which preaches louder than we think is our home life and attitudes toward marriage and children. We had often wanted to hear a certain well known preacher and Bible teacher. Finally the chance came. We were at Cedar Lake and heard him teach. But we always remember just one thing about this man. We recall not a word he preached but we can still see him standing by the cottage

holding their baby in his arms, his face full of fatherly love. God will give us a greater love for children, even other people's children, if we ask Him. Another great teacher is a thankful heart. God calls ingratitude a great sin. When we complain about things it is really ingratitude to God. When tempted to complain, try thanksgiving.

What is our attitude toward worldliness? A group of high school girls were discussing a certain form of amusement of which one approved and the other disapproved. "Are you willing to be convinced it is wrong?" asked the one girl to the other Christians, let me ask you that same question, "Are you willing for the Lord to reveal to you that that form of worldliness is hindering your testimony?" I pass on to you the Christian girl's reason for refraining from the particular thing they were discussing. It is Paul's words in II Thessalonians 5:22, "Abstain from all appearances of evil." Some one has said, "Partial obedience to the word of God is disobedience to the God of the Word."

Another virtue to seek after is Kindness. An old mother-in-law was led to accept Christ as her Saviour through seeing the difference in her son-in-law's attitude toward his family and especially toward her. As children we all learned the verse, "Be ye kind one to another." Let us read the whole verse together—Ephesians 4:32 was written to Christians: "And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Surely, there is no room for sarcasm and discourtesy there.

Do we show the forgiving spirit? Are we definitely teaching our people to be forgiving? How we thank God that in our childhood we were not allowed to hold a grudge or be on non-speaking terms as children often foolishly are. Even when chastisement was needed during the day, somehow matters were adjusted before going to sleep at night.

One of the most precious truths in God's word is wrapped up in this thought of forgiving one another. It is all based on God's great love for us in giving Christ to die for us so that He could forgive our sins for Christ's sake. And Christians, when we realize that we are all members of the one body of which Christ is the head, and nothing can hurt one member without affecting the whole body, how much more thoughtful we will be one of the other. Let us ask the Lord to reveal to us any

hard feelings any one has toward us and then make us willing to do our part in straightening up the matter. There would be a revival in many a place if Christians would do this.

In conclusion, how can we develop these Christian virtues about which we have been thinking? Just one way, Watch and Pray. Nothing can take the place in our lives of the daily meditation on God's word and fellowship with Him in prayer. Then the instant obedience to His revealed will. In other words, absolute surrender, letting the Holy Spirit completely possess and use us.

It is He who alone builds Christian character in the believer. In addition to our private devotions let there be real communion in our church worship services. Are we reverent during the singing of the hymns and prayer as well as attentive to the message? Is it not taking God's name in vain to be irreverent during any part of the service? One of the best ways by which Satan snatches the good seed out of our lives is to keep us mentally planning and doing other things instead of truly participating in the worship. Many a Sunday school lesson's value or soul's blessing has been lost because of the attitude of the teacher or singer during the remainder of the service.

As we said in the beginning, we are very conscious of the fact that we all fall short of these aims. So let us not condemn others that may have one fault to overcome while we have another fault, but follow James' admonition to "confess your faults one to another and pray one for another that all may be built up more perfectly" "Whatsoever He sayeth unto you do it."

BOOK REVIEWS

BLOOD, BREAD, AND FIRE, by Vance Havner. Cloth, \$1.00 Zondervan Publishing House, Grand Rapids, Michigan

This is a book of twelve of Dr. Havner's sermons. If anyone has ever heard Dr. Havner preach or has ever read even one of his books it will not be necessary to urge our readers to buy this one. Dr. Havner has a style all his own. There are some preachers who "preach" but don't "read" well. There are other preachers who "read" well but don't "preach" well. Dr. Havner both preaches and reads to the delight of all. The author preaches and writes in a terse and succinct style. Commenting on the words of Jesus "Come ye apart and rest awhile,"

Mr. Havner says, "You better come apart or you will come apart, you will go to pieces." Discussing the endless chatter called conversation in our present day by the society crowd and humans in general Mr. Havner says, "One listens and hopes that presently they will strike something more serious to talk about, but no, they have struck bottom"

A list of the sermons appearing in this volume are:

"Blood, Bread, and Fire"
 "Shall We Crown or Crucify Jesus?"
 "Three Perils of Christian Discipleship"
 "Playing in the Market Place"
 "What is a Christian?"
 "Needed—a Prophet"
 "What is Your Life?"
 "And He Stood Speechless"
 "Entered Into Rest"
 "Where Are You At Calvary"
 "But God"
 "Safe in Christ Jesus"

The book has 120 pages.

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JAMES H. McCONKEY, by Louise Harrison McGraw. 210 pages, cloth \$1.00. Zondervan Publishing House, Grand Rapids, Michigan

When the author set out to write a biography of Mr. McConkey she had an easy task, for her subject certainly lends itself to such a project. Few men have lived under the handicap that Mr. McConkey lived under and became such a universal blessing to men and women everywhere. The author has done an excellent piece of work in the writing of the biography of this great man of God and when once the reader gets hold of the book it is with reluctance that he lays it aside until it is finished

* * * *

HOW I KNOW GOD ANSWERS PRAYER, by Rosalind Goforth. 142 pages, cloth \$1.00, paper 65c

We think we can quite appreciate something of the stirring heart emotions which must have characterized the author as she recorded some of the intimate events of her own life in the realm of answered prayer. Certainly some of the events recorded in this book are of such a precious and intimate nature as would cause one with reluctance to put them down for the public eye. We owe the author an everlasting debt of gratitude that she laid her personal feelings aside and gave us this glimpse behind the curtains of what God can do when faith lays hold unfalteringly upon Him. We have read few books that have thrilled our soul and encouraged our faith as the one we are now reviewing

MOVIES AND THE MURDER OF THE SOUL

(Continued from page 1)

among the children of Israel who had repeatedly heard, "Who sheddeth man's blood, by man shall his blood be shed." And,—incredible as it may sound,—that crime against a child's life was committed by its own mother, its natural parent! Oh,—can we imagine any more inhuman, revolting, repugnant act than this? Do I not see your eyes stare in sickening horror?

But ah,—I wish that I might evoke within your hearts a similar revulsion for that which is being done by numberless parents today when they permit their dear little children to attend the moving picture theaters where not only their physical condition is impaired and their nervous system ravaged, but also their emotional make-up is debauched, their moral training ruined, and their character misshaped. Are we horrified at the Samaritan mother who slew the body of her child,—what ought to be our unbounded horror at the present day fathers and mothers who through the movies murder their children's precious, blood-bought immortal souls?

But alas,—that hardly evokes a bit of amazement, even though better informed men than our pastors,—the country's most reliable educators, scientists, sociologists, psychologists, and neurologists, after four years of scientific and comprehensive investigation, under the auspices of the Payne Fund, at the request of the Motion Picture Research Council itself found that of 1,500 films reviewed, the average were heavily weighted with sex and crime,—unfit for adults as well as adolescents; that in 115 feature films in a typical American city, a total of 449 crimes were portrayed,—such as murder, adultery, robbery, kidnappings, and rankly immoral situations of every kind, not including profanity, ridicule of the Scripture, travesty of prayers, caricatures of missionaries, fraud, and pagan philosophy; that wild west and serial films shown especially to children on Saturday and Sunday afternoons were not among the least offenders,—and so come to the conclusion as stated by Henry James Forman in "Our Movie Made Children,"

"It is a social problem which touches everyone of us, 'a critical and complicated situation.'"

or as the same investigator puts it in

the chapter on "Movies, Crime and Delinquency,"

"The road to delinquency, in a few words, is heavily dotted with movie addicts, and obviously it needs no crusaders or preachers or reformers to come to this conclusion."

(From Our Movie-Made Children by Henry James Forman, MacMillan Company, pages 275, 283, 232)

And what do you say to the summary statement of Welford Beaton, editor of the "Hollywood Spectator," author of "Know Your Movies," sometimes counsellor of Cecil B. DeMille:

"The screen is a menace to the growing population. It aims its products at those whose low tastes make them impervious to the vulgarity of pornography, passion masquerading as love, discussions of the double standard, and other unlovely aspects of modern civilization.

The producers of motion pictures purvey filth for the sole purpose of reaping profits. They have delved into the garbage cans of our social structure and extracted from them as story material everything that stinks."

He says,

"They have made of the screen a purveyor of all that is vile and unclean in our social life. The makers of our screen entertainment may continue to earn dividends by selling the immorality of women, but no longer can they sell it to me."

Yet this, which movie experts themselves denounce as destructive to morals, parents of a Christian church will without question buy for their children? Oh,—is that not a crime against the soul, more shocking than Samaria's infanticide?

Yet, in the face of it, 33,000,000 children and adolescents are permitted by their fathers and mothers to stream into the movie house every week. Investigation proves that of 280 children in the upper grades of our own parochial school, the vast majority go to the movies with the same frequency of once a week. That means, these children see a total of 52 films a year, not counting the supplementary pictures, which frequently are even more crude and

vile; they see the vivid portrayals of sex and crime in at least forty of fifty-two features. And to say that these pictures cannot leave a deep impression on the plastic mind of formative years, is to contradict the findings of the Research Council's expert, Prof. Edgar Dale, psychologist of Ohio State University, who maintains that more than 70 per cent of what is seen is retained. Or to claim that they may deter the children from criminal careers is to gainsay the scientific summary of Herbert Blumer and Philip Hauser in "Movies, Delinquency and Crime,"

"We have no instance in our materials, where an individual was completely deterred from a delinquent or criminal career through the influence of the motion picture"

(Our Movie-Made Children, page 235)

And when men such as Hendrik Van Loon, who certainly cannot be accused of puritanic tendencies writes:

"The moving picture producers are a group of money chasers who are turning an entire race of youngsters into hysterical little psychopaths, whose ears and eyes must forever be glued to something that can only be described by a single word, 'ignoble,'"

is it exaggeration when I say that parents who permit their little ones to go to the movie house are in the act of murdering their children's souls?

One evening a pastor was visiting in a home and the mother excused the absence of her young son by saying that as a rule he does not go to show, but this evening she permitted him to attend—"just for a treat" What?—A treat!—Mothers, you would treat your children to poison—that poison of the soul spewed forth by Hollywood's immoralists? If your son asks for an egg, will you give him a scorpion? Yet you, who pride yourself on the loving, tender care of your little ones,—would even pay their way into a theater and have their minds and hearts stung by the lust-filled scorpions of the cinema?

Oh, the souls! Oh, the souls! The precious souls of America's youth! The blood-bought souls of the church's children! To have these immortal souls blighted, doomed, misguided, and ruined by their own parents who give them the free run of

the motion picture theaters,—does it not shock you? Does it not horrify you more than Samaria's brutal infanticide?

II

Yet, observe that even more shocking was *the motive of that crime*. The city of Samaria being besieged by the king of Syria was in the throes of a dreadful famine. Bread and meat had all been consumed. The herbs and grasses of the street had been eagerly devoured. Hollow-eyed and famished the inhabitants stalked through the streets. Things had come to such a pass that dung was sold for nourishment. Infants were crying pitifully for food. But remember, it was not the sight of her child's suffering that moved this Samaritan mother to lay a violent hand upon it. Not pity for the child, but,—dreadful to say, a ravenous hunger drove her into a mad frenzy and finally turned her hand to the act of infanticide and cannibalism. Oh, can you imagine any more disgusting, sordid motive? Do I not see you gaze in horrified amazement?

But ah,—I wish that I might evoke within your heart a similar revulsion for the carnal, perverted motives which have ended parents and children young and old, with an indomitable movie craze. It is not a natural hunger. It is not an ordinary desire for good recreation and clean entertainment,—as you can see from the many poorly attended church socials. But it is an unnatural, abnormal hunger for the immoralities and moralities so enticingly portrayed on the screen. And are we horrified at the sordid appetite of the Samaritan mothers, what ought to be our horror when we see a whole populace of parents and children possessed of an insatiable hunger for that which God has forbidden—the adulterous, the unclean and the lewd?

We are not surprised that newspapers which are under the dominance of a materialistic spirit have failed in stemming the screen's outpouring of filth. They have sold their editorial independence for the precious income of movie advertisements. Neither are we surprised that state legislatures and city councils are usually silent on the question of unclean films. They have bartered their principles for a potage of public votes. We have seen that moving picture producers continue to cater to the morbid lusts of the American public, in spite of better promises. They are dominated by their unbridled greed for ticket

receipts In this age of corruption we might expect newspapers, periodicals, legislatures, and movie magazines to be indifferent to the moral effect of their products upon the youth *But! But*, when we see parents who love their children, who want their boys and girls to grow up right, who have the facts presented before them—still possessed of such a sordid appetite for the salacious presentations of the screen, that they will not and cannot keep themselves and their little ones away,—does that not reveal a hunger far more shocking than the cannibalistic appetite of Samaria's infanticide?

A few years ago, investigators took notice of the report of a trained nurse, whose function it had been to pen and put in operation children's play and first-aid rooms in a chain of motion picture theaters of a large mid-western city during a period of two and a half years. From accurately kept records, she could tell of the many mothers who would take their extremely young children to the theaters. When a child became nervous or tired, the mother would send it to the play room where sometimes it remained as long as nine hours at a time. The playroom became a sort of parking place for the children of the careless mothers. The neighborhood theater is frequently so used. But, she says,

"However undesirable the lot of those children, they were still in better care than some of the infants compelled by their unintelligent mothers to remain in their seats and watch the unfolding of the screen play. I have had as many as three in my arms at once and it required an hour or more to quiet them. Often during exciting pictures, they would scream all over the theater; many would dash out and mothers would leave the theater with frightened and hysterical children clinging to them. At times the children would vomit as a result of their emotional condition"

(*"Our Movie-Made Children"*—page 90)

Still this goes on,—mothers permitting their children to sit through double features lasting four hours, in spite of the fact that Dr. Frederick Peterson, noted neurologist says:

"These exciting pictures have an effect very similar to shell-shock, such as soldiers received in the war. A healthy child see-

ing a picture once in a while will suffer no harm. But repeating the stimulation often amounts to emotional debauch and sows the seed in the system for future neuroses and psychoses,—nervous disorders"
(*"Our Movie-Made Children"*—page 103)

And, when we remember that nervous upsets are minor tragedies in comparison to the spiritual disorders, are we not shocked at the heartlessness of parents who permit this mind and soul destruction of their children to continue? Must we not admit that such fathers and mothers are either blinded or controlled by an insatiable craving for the adulterous abominations of the screen?

The world was infuriated a few years ago by the report of a Russian couple who left their sick little child home alone one night while they went to a gambling resort. In the casino, an attendant approached the father and whispered, "Someone called; your child is dying." "I will come directly," said the cruel father and went on playing. The messenger went to the mother and she, too, was heartless enough to say the same as her husband. Ten minutes more, another piece to play; and while the parents lost their last gold coin, their child suffocated. Such was their passion for the game! Such the fever for the gold, that they were willing to let their child die alone,—unattended, and unhelped.

But, oh, that vicious hunger,—that indomitable craze for the movies,—that insatiable craving for Hollywood's immoralities,—that blinding passion for destructive drama,—that feverish love for the loose entertainment of the darkened theaters, which moves parents to permit their children's souls to be corrupted and destroyed,—is it not worse? Does it not shock you? Does it not horrify you more than the cannibalistic hunger of Samaria's infanticide?

III.

Yet who can read of this horrid crime,—without being shocked also at its consequences. Two mothers had agreed to keep themselves from starvation by slaying their children,—first, the child of the one and then the other. But after the first murder had been committed, the second mother refused to relinquish her babe for that sinister purpose. Bitter strife ensued. The matter was exposed to the king. The people were astonished. A general demor-

alization of the city followed. One murder led to another,—to bloodshed, wrangling, brutality, immorality, ungodliness,—sin begetting sin. Oh,—can you imagine any more distressing consequences? Do I not see you look in horrified alarm?

But ah,—I wish that I might evoke within your hearts a similar revulsion for the undeniably tragic and disastrous consequences brought upon our church, home and country by the showing of 90 per cent of American films. Are we horrified at the demoralization caused by Samaria's infanticide, what ought to be our horror at the moral and spiritual breakdown of our people, caused chiefly by the child-corrupting and soul-destroying movie?

Yes, we are appalled when J. Edgar Hoover, head of the Federal Bureau of Investigation tells us that America has the largest of all criminal populations and must report each year a grand total of 1,336,526 major crimes, one felony every 24 seconds, more than thirteen thousand murders a year, not to speak of the numberless unknown crimes, secret thefts, and adulteries,—all of which cost the nation \$41,000,000 a day! "But, that," you say with a shrug of the shoulders, "cannot be attributed to the movies?" No? You do not think so?—Then go to the penal institutions and reformatories of the boys and girls who themselves blame the movies, saying, "The movies stirred in me the desire for gun play." "The movies were responsible for getting me into trouble." "These love pictures gave me the idea of leading a fast, free life." "The luxuries of life shown in the movies made me want them." Hear what men of note admit,—like Judge G. W. Martin in the New York Times:

"The youth breaks the law that in the movies he is taught to break"

(*Censorship of the Theatre and Moving Pictures—W. W. Wilson Company, by S. T. Beman—Page 24*)

like Dr. J. R. Geiger, in the International Journal of Ethics:

"We are constantly hearing about the educational possibilities of the motion picture. But there is little or no effort of producers and exhibitors to translate these potentialities into actualities. Evidence of the demoralizing and degrading effects of the sex-inspired pic-

tures on the youth of the land is to be seen on every hand." (Censorship of the Theatre and Moving Pictures—page 89)

like Prof. E. J. Duprey, Commonwealth Club of California,

"The false conclusions of the screen productions are ruining our girls." (Censorship of the Theatre and Moving Pictures—page 24)

like Wm S. Chase in the New York Evening Sun,

"The unregulated motion picture screen has been the school of crime in every country of the world." (Censorship of the Theater and Moving Pictures—page 86)

like Bernadine Freeman in the Educational Review:

"The movies are today the most important, single destructive force in our civilization." (Censorship of the Theatre and Moving Pictures—page 90)

like Prof. Richardson, sociologist of the Northwestern University:

"We might as well try to sweep the incoming Atlantic tide with a broom as to build up the moral character of our children while the present types of films are being shown promiscuously." (Censorship of the Theatre and Moving Pictures—page 90)

like Dr. Nicholas Murray Butler:

"Daily broadcasting of the passions and caprices and adventures of men and women in plays and on the screen, interpreted by ill-equipped authors and directors, cannot but be destructive of ideals that have proved to be wholesome and worthy of preservation." ("Our Movie-Made Children"—page 5)

like Dr. F. O. Holt, President of Wisconsin Teachers Association:

"The root of all present-day evils among young people, lies at the doorstep of the movie house. Here begins at too early an age the love chase." (Quoted by Dr. Maier in "For Better, Not for Worse")

like Dr. L. A. Averill of State College, Worcester, Mass.:

"The blatant exaggeration of sex in an age which is peculiarly sex-ridden incites large numbers of young persons to delinquency and immorality." (Quoted by Dr. Graebner in "The Motion-Picture Menace")

like Margaret Eggleston, noted social worker:

"One is almost staggered by what is seen when one looks into the movies with its false ideals and its lovemaking. The thrilling picture of scenes of love cannot but create an unwholesome atmosphere." (Quoted by Dr. Maier in "For Better, Not for Worse")

like Judge Frances Taylor of New York:

"Under such conditions, the downfall of young people is not remote." (Quoted by Dr. Maier in "For Better, Not for Worse.")

like Charles A. McMahon in the Child Welfare Magazine:

"The filmed sex novel is more than off-setting the positive preachments delivered from all the pulpits in the land." (Censorship of the Theatre and Moving Pictures—page 23)

like Earl Barnes in "Educational Screen":

"Any person brought up on the psychology of the movie world is unfit for life! The lower minds go to the movies and the longer they go, the lower they will be." (Censorship of the Theatre and Moving Pictures—page 89)

And when you look at our country today after thirty years of vicious obscene films,—how its ideals have been shattered, how its godliness has been destroyed, how its wickedness has been exalted, how its children have been turned into disobedient renegades, how its churches have been emptied, how its faith has been supplanted by a materialistic philosophy of the worst type,—must you not admit here are consequences more shocking than those of Samaria's infanticide?

And do not think that our own

churches and our own homes are not influenced by it! Pastors and teachers are trying their utmost to instill into the hearts of our dear children true love to Christ, attachment to God, faithfulness to the church, and respect for Christian ideals of purity, honesty, obedience, devoutness, as well as a sanctified regard for the home, the state, and the church. But, when accurate inquiry shows that out of 240 children in our four upper grades, 220 regularly attended the movies and see on the average of fifty-two films a year, forty of which, at the least, are, according to investigators, destructive of Christian ideals, dare you blame the church? Can you bemoan the fact, O parents, that your children do not want to obey you, that they are not interested in religion, that they grow self-conscious and sophisticated, that they care not for the church and soon after confirmation fall away to join the world in its pursuit of lust and wickedness?

In a thorough inquiry, the question was asked of our children whether they believed that the Lord's presence could attend them in the movie house and 173 out of 240, in a written answer in which names were not required, replied with a definite "No, the Lord went not with them!" They were asked, "Do you believe most of the pictures harmful to your soul's well being?" and 180 answered positively "Yes." And still they go! Go against better knowledge,—go, in spite of the restraining voice of conscience,—doing despite to the Spirit of God in their hearts! And why?—Because their parents permit them. Mothers go with them; fathers provide the means of entrance. And so they go today, tomorrow. Fifty per cent of our children on Saturday; fifty per cent on Sunday! And what do they see?—One glance at any newspaper advertisement, one honest look at the movie reviews will convince you that Mrs. Charles Miriam, one time National Chairman of the Better Films Committee, an auxiliary of the National Parent-Teachers Association, does not exaggerate when she says:

"Verily, when you bear in mind that at the start of our reviewing three years ago, we could endorse about one-half of the out-put and that during the past year, we could endorse only about one-third of the out-put and that now the percent is so low that it approaches zero, we must surely realize that

there is a crisis. Shall we stand idly by and permit this destruction of the morale of our youth to continue?"

(Censorship of the Theatre and Moving Pictures—page 84)

And though that was spoken a few years ago, still they come in an endless train—one filthier than the other, with titles that make a decent man to blush as the following:

"The Last Gangster" (About the gangster who can't reform), "Blue Beard's Eighth Wife" (Seven ex-wives; marriage in name only and a comically contrived divorce), "A Slight Case of Murder" (Burlesques gangsters, gamblers, bootleggers, who sell undrinkable beer), "Dangerous to Know" (Torpido, unconvincing melodrama; suavely sinister portrayal of a racketeer), "Condemned Women" (Romance between a prison doctor and a convicted shop-lifter), "Every Day Is a Holiday" (Story of an undulating lady thief; fast wisecracks for adults only), "True Confession" (A girl who lies herself out of a murder trial), "Jezebel" (Half angel, half siren, all woman), "That Certain Woman" (The banal tale of gangster's moll), "Mannequin" (Another up-from-the-slums epic, and others, such as, "When Thief Meets Thief," "The Jungle Princess," "Bad Man of Brimstone," "Fools for Scandal," "Marked Woman," "Nothing Secret."

Think of it! Our children demoralized with such rot! Our own dear boys and girls fed on such filth! Their little hearts and souls corrupted with such obscenity,—their eyes no longer innocent, filled with lust,—and their ears hardened to the sound of profanity!—The little spirituality and godliness which we have sought with so much effort to instill into their hearts so devitalized! Think of it, O parents! The future makers of our homes, the coming members of our church, so misled and debased!

Oh, the consequences! The consequences for our nation! The consequences for our church! The dire consequences for our homes and for coming generations! The tragic consequences for their own souls!—Consequences for time and eternity! Oh, does not the thought grip your heart and moisten your eyes and move you to exclaim almost like the

prophet of old: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people?" (Jeremiah 9:1)

IV

Verily, to all that has been said, must not our reaction be similar to that of the King of Samaria? When he heard these mothers speak so brazenly of their inhuman act, and when he beheld this brutal crime, within his own realm, he was shocked, to say the least. Though he was not a godly man, he rent his clothes and put on sackcloth to show his indignation, his grief and horror. It was a deed which touched even his own hard and murderous heart.

And, as the people of Samaria were shocked to see the reaction of their king, so you may be shocked at your pastor. You may be offended at the sermon he has preached. You may go away angry and insulted. But, alas,—I cannot help it! God knows what I have said is no exaggeration but the truth. The situation is so alarming. What will become of our children? What will happen to our youth? What will be the ultimate fate of our church and our school? Oh, does not this solemn question move you to rend your hearts, as well as your garments?

When a few years ago a Catholic Bishop of Los Angeles made a public protest to the rottenness of the movies, a nation-wide plea was made for improvement of the films. But it was all in vain. The streams of filth continue to pour from California's studios. What is needed more than a nation-wide protest is a nation-wide repentance. America needs to get down on its knees and cry to Christ, the only Saviour, for removal of the blot of the numberless soul-murders committed annually in its movie houses. With sore chastisements, depressions and recessions, God is calling to our nation to repent. And if it refuses the cry, what else can we expect but continued judgments of the Lord which must end in a complete cataclysm?

But even more reason to repent has the church with its people,—for judgment must begin at the house of God. We Christians have not been blameless in our hearts and minds. We have acceded to the ways of the world. Yea, do not figures show that too many parents in our own midst have not been alive to the destructive influence of the movies upon their children, have given them money to attend, have accompanied them and helped in

their corruption?? Do not investigations show that our own Christians, even in times of poverty, could always find money for the sensual presentations of the theater, but very little for the work of the Lord, the church and benevolences? Do we not find untold numbers who on a Sunday evening prefer a theater seat, where they can indulge in the lewdness of the screen, to a pew in the house of God for the ennobling of their souls? And what shall we say of the Christian young men and women who can sit for hours together in a darkened theater, viewing with delight and with unblushing faces the slimy portrayals of which Ben Hecht,—not a reformer, mind you,—but an author, who was fined for writing improper books, says:

"The movies concerning themselves almost entirely with the triumph of morality have revealed to the world an orgy of kissings, huggings and attempted rapes, the like of which has never been known in any art or semi-art form of any other civilization. If you will keep track of the scenes you are shown in the movie plays, you will find THAT TWO-THIRDS OF THEM ARE THEORETICALLY LEWD!"

(Censorship of the Theatre and Moving Pictures—page 79)

In an article, "The Menace of the Motion Picture," appearing in the Lutheran Witness, Dr. Th. Graebner, the writer, reports that among certain university students theater parties ceased to be a social function because they said, "You could not take a girl to a motion picture without the risk of embarrassment." And pertinently he asks, "Have our own young people fallen below the standard of decent worldly people in this respect?" Knowing better, our own church people with their children sit in these dimly lighted hell-holes, partaking with joy of the sensual abandon portrayed to them? Oh, I dread to think of the sins—the secret sins,—the sins of thought the sins of carnal desire,—the sins of unclean heart of which our own people, who are to be a light have there become guilty! And so I ask, have they not reason to repent, to cry over their apostasy and look longingly to that Jesus, who has atoned for all? Oh, He is still ready to forgive! He is willing to receive the truly penitent! If you but believe in Him, He will grant complete remission. Let no one despair—"The

blood of Jesus Christ, God's Son, cleanseth us from all sins."

But since He has forgiven, does not gratitude and sincerity demand that we turn over a new leaf in this matter of our attitude toward the movies. If 90 per cent are called rotten by unchurched investigators and the supplementary films themselves are often rank, if persons cannot go without running the risk of embarrassment, is not the one and only safe measure for the Christian—to boycott the movie house altogether?

O Friends, keep your distance!
O Parents, keep your children away!

O children, do not ask your parents to go! Young brother, young sister, avoid the movie house as you would a pest house! You may think yourself too old to be misled by its presentations, but the heart is a deceitful thing. Before we know it, the appetites are sensualized, the minds warped, the faith sullied.

Wherefore we close with the plea of God's inspired apostle:

*"Be ye not unequally yoked together with unbelievers.
For what fellowship hath right-*

eousness with unrighteousness?

And what communion hath light with darkness?

And what concord hath Christ with Belial?

Or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols?

For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

THE BAPTIST BIBLE SEMINARY

DR. EARLE G. GRIFFITH, Pres DR. EMERY BANCROFT, Dean
DAVID V. STOWELL, News Editor

To terminate four weeks in which the Freshmen were gradually becoming adjusted to the atmosphere of Seminary life, the Board of Directors of the Baptist Bible Seminary, tendered an Informal Reception in their honor, on Thursday, October 19th.

Dr. Earle G. Griffith presided. The Seminary Glee Club, organized this year by Mrs. Fred Nichols sang.

It has been the privilege of the faculty and students to have as special speakers: J. Edwin Orr, world-wide traveler, author and evangelist; Rev. James McGinlay, the "Canadian Cyclone" of London, Ontario; Miss Clara Crumb, '37, returned missionary from French Equatorial Africa; Willard J. Stull, '39, missionary to Brazil. The spiritual life has been greatly deepened as a result of their messages.

Gospel Teams have been in great demand this year, having participated in meetings in New York and Pennsylvania. It has also been the privilege of some to aid in the Wednesday evening prayer services of the First Baptist Church of Johnson City.

We praise God for the spiritual and numerical growth

of the Seminary. Due to the increase in number it has been necessary to transfer the students to the large auditorium for the morning chapel services. This year the reports of blessing and of souls won to the glory of Jesus Christ, have been of unusual interest. The Lord has been

stirring up and creating a spirit of revival in the hearts of the students; as a result, doors of service have been opened and the blessings of heaven have been poured out upon us.

ALUMNI NOTES

Willard J. Stull, '39, was ordained, November 17th. Mr. Stull has been called to Brazil, under Mid-Missions, sailing about November 23rd.

Mr. and Mrs. Stephen Green, '38 and '39, respectively, sailed November 15th for Venezuela, also under Mid-Missions.

Rev. Donald Wolfe, '38, took a new charge at Thompson, Pennsylvania, October 15th, leaving the First Baptist Church of East Branch, New York.

We certainly praise God for the way the graduates of the Seminary are so quickly woven into the service of a living Saviour.



FRESHMAN CLASS—1939

FLASHES FROM FOREIGN FIELDS

INTERESTING NEWS FROM MISS AYRES

Fort Sibut, Oubangui Chari,
French Equatorial Africa,
September 4, 1939.

Dear Fellow-Workers:

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled neither let it be afraid" John 14:27.

It was with these words that Mr. Rosenau sought to bring comfort to the six hundred men, women and children gathered in the chapel yesterday morning. On a poster at the Post Office at our post of Sibut are the large letters "Mobilization—Land, Sea and Air Forces." French Officials are working over time carrying out official orders which have come to them. Native soldiers are being recruited and sent to central locations, roads are blocked and no native is allowed to leave his district and Europeans are only allowed to do so by permission. Instructions have been given to both native and white people to be followed in case of an air raid. The news that had seemed inevitable has just come since starting this letter. Word was received at the post by radio of the declaration of war. Just how we may be affected here we do not know but we do know that we are able to trust our future into His keeping, knowing that He is leading. How glorious it is to rest in His peace when all earthly peace is gone. We have been praying that there would be a spiritual awakening and revival among the natives in this section. Perhaps God will see fit to use these war-clouded days to send the answer to our prayers and through them draw many unto Himself. May the Lord place a greater burden on your hearts than ever before for the lost souls here.

Since my last letter to you we had a four weeks vacation for the children of the school and each child was able to go to his home. During part of the time Miss Almen and I went with the Rosenaus on a trip which they made to Bangassou—a distance of about five hundred miles, stopping enroute at several of our stations and at a native village for a meeting. It was a blessing to see how the Word was going out from other places and to see many claim-

ed for Christ

We left here early one morning arriving at Bambari about noon. This is a new station of about two years. The couple in charge are busy with building, planting fruit trees, putting in gardens, besides the many classes with the natives. The station where we spent the first night was quite in contrast, having been started over ten years ago. It took on the appearance of a park with its many beautiful flowers and trees. Early the next morning we took a walk over to the station. We were especially interested in the group of patients gathered about the dispensary each waiting his turn for medical aid.

Our next stop was at our station located near the government post of Bria. As we drove by the post we saw native soldiers drilling in a nearby field. We had an enjoyable visit with our fellow missionaries there and had the special entertainment of horseback riding and radio music from the Americas.

At Bakouma we had a glimpse of real pioneer missionary work. A few months ago a couple went to this field and chose a site for a Mission Station. Since then a small section of land has been cleared and two mud houses erected. A narrow path led to a nearby spring near which a garden had been started. The lovely Electrolux refrigerator we found in one of the houses was in sharp contrast to its surroundings. However, we gladly welcomed the cold water it afforded after the luke warm water we had with us in the car. Regardless of the physical conditions being hard there was evidence of real joy in the hearts of those who had come to hear the glorious Gospel Story.

It was a special joy to reach Bangassou and to see the Moneysmiths again. We were happy to meet Mrs. Becker, one of our missionaries who has been so mightily used of the Lord here in Africa for many years. How our hearts thrilled as we learned of some of her early experiences as the first missionary in that territory. It is at this station that the founder of our Mission has been buried. His grave located near the chapel bears a silent testimony of one who counted his life dear not unto himself but unto God.

On our return trip we stopped at a

village along the river, hired a 50-foot dug-out canoe from the Chief and after putting in our necessary camping equipment started down the river. Under the skilled hands of native canoe men we glided along for several hours finally reaching our destination, a native village. The first one to greet us was Makia, one of our native evangelists who is working in this village. How happy he was to see us. Word was sent out that there would be a meeting that evening. Quite a large group gathered, most of whom were those Makia had led to the Lord during the few months he had been there. Again the group gathered the next morning even before we were up. We stayed there for three days having meetings each day.

Last Saturday afternoon thirty-eight converts were baptized here at our station. They made a happy group as they stood in a line along the bank of the river with their friends and loved ones. Our hearts were touched as a little crippled boy was carried into the water for baptism. He had walked on his hands and knees over five miles to be present. What joy he showed as he took this step in following the One who had come to mean so much to him.

One Sunday morning not long ago we were asked to remain after the church service. There was an air of expectancy as there rightfully should be for a wedding was to take place. A young girl came from one side of the church and a young man from the other. (By choice the women always sit on one side of the chapel and the men on the other.) A very simple ceremony followed. They joined hands as they took their vows. The young man spoke up immediately when questioned, but several seconds passed in perfect silence when the girl was asked if she would have the young man. Finally Mr. Rosenau whispered to her to say yes, which she promptly did. We attributed the delay to shyness as the large majority of the weddings here take place after the consent of the bride.

Thank you for your prayers, interest and gifts. May the Lord be with each one of you and keep you in His loving care.

Yours for Africa,

—Catherine Ayres.

P. S. Replying to several who

have asked how gifts of money could be sent to me, wish to say that checks made payable to the board will reach me promptly in their full amount. Address: Mid-Missions, Main Street at Mishawaka Avenue, Mishawaka, Indiana.

McLAIN IN NEED OF MORE HELPERS

Joazeiro, Ceara,
Brazil, S. A.,
Sept 14, 1939.

Dear Christian Friends:

Last month we were writing of the new blessings and victories in the work at Joazeiro; but now our skies have become clouded, plans and efforts seem to be in disorder, and our hearts are distressed. The testimony was established after three years of sacrifice and difficulties among strange customs and a most fanatical Roman Center. This year many new opportunities encouraged our march forward; and those in the district who had been silent through lack of leadership are now declaring openly their Christian faith. But clouds have formed. Mr and Mrs Teachout have found it necessary to return to the United States because of his ill health and the field is deprived of their assistance in the many activities. They report passage on the American S. S. Bill which is to sail out of Fortaleza this week. And so we must remember in

"Prayer"

these who, for the time, find it necessary to wait upon the Lord for renewed strength and health. We look to the Lord with faith in His will and providence, but within there seems to be inexplicable confusion.

All that has been planned and organized now returns to the former days and conditions. The Sunday Gospel service is without a musical instrument or leadership. The work among the women and children breaks. However, I am still going to continue the mid-week family gatherings in the home so as to develop Christian fellowship among the few families, and have an informal lesson in Bible study. Pray that God will give me wisdom to continue and keep intact the most important efforts. Other than the work here, there are four groups that look to us for monthly encouragement. Surely there must be some consecrated young people at home who are ready to go into the

"Harvest Field"

if we call upon the Lord of the harvest, asking this to His glory. For

those at home must see the need as well as those who go forth. And those who can go forth must not say, "I was afraid and went and hid my talent." Offer up your talent on the command, "Go ye into the world." To stay may mean to hide and lose. I often made mention of the need we have of popular

"Journals"

such as the American Home, Mc-Calls, National Geographic, and others. These things are new to the people here and create an interest in the home. After finishing reading they may be wrapped in the ordinary way of third class paper and sent at the same cost as in the States. We would like to have them mailed one or two at a time, before becoming too old, and thus fall into the regular order of use here. Those which were carried in my baggage have been used giving a most unusual result. I should like to make mention also that some friends have not noticed the new address of our home

"Mission Office"

which is located at the following address: *Mid-Missions, Main Street at Mishawaka Ave., Mishawaka, Ind.* Every gift sent to this address will be receipted and when the gift reaches this field I, too, will send a receipt. This work has not always been up to date on my part because my strength will but allow so many hours work in this tropical heat, and I try to give all the time possible to personal work and house visitation. I know that Christian friends will agree that this is first and most important. I find it difficult to find time for all the duties. There has been given me a kind offer by the

"Ohio Independent Baptist"

to publish a series of articles on Brazil whenever they are written and sent to their office. I have already planned this work and expect to have the first part ready for publication not later than November. These will cover some interesting facts of history, customs and present religious conditions, as well as information of the work at this station. Those who desire to subscribe for this well-published Baptist journal should write to Rev Harry Shepard, 3237 Grove St, Lorain, Ohio. The rate is seventy cents a year.

I have been corresponding with a

"Native Evangelist"

who has had more than ten years of experience in Baptist work in the state of Pernambuco. I am of the conviction that this field will

support a native worker after a year's active evangelism. This worker will be willing to assist in the work if support for his family can be found. I am undertaking to raise twenty dollars a month during the coming year toward the support of this worker. It would not take many groups, Sunday school classes, Ladies' Missionary Societies and others who will send in monthly from one to three dollars, to make up this amount and give this plan a year's trial. If this is arranged all plans will have to be complete early in November. So I wish that any Christians desiring to help will write me and state the amount they are able to give. When all plans are complete I will notify the groups and their offerings can begin. But I will have to be informed at once of those who will help. To all interested I will send a picture of the native evangelist and of the five different groups we are now preaching to.

My own health has been strong and I am grateful to the Lord for His continued help and blessing. Like Paul, I have set my face as flint, and have every intention of going forth at any cost. I desire to manifest the same devotion to my Lord as those who are ready to sacrifice for political freedom. The Gospel will live long after those things have passed away.

I send greetings to the many dear Christian friends. Through you my life has been renewed and each day I strive to lift higher the banner of faith.

Sincerely in Him,
E G McLain

PAULSONS BUSY FOR CHRIST

Fort Crampel,
Oubangui-Chari, A E F,
August 30, 1939.

Dear Ones in Christ:

Truly this world is rather small after all! Here we are in the very heart of Africa, seemingly far away from all civilization, and all the world problems, and yet we are not so far away after all. We received a letter from New York in seven days—of course it came by airplane all the way. Then another thing that makes me realize more that we are near to you and civilization is the way this war scare is affecting everyone here in Africa.

During prayer hour on Sunday afternoon two of our members were urgently called to appear promptly at the officials bureau. This has never happened before and we all knew that it was some international

situation, but soon they returned with the news that we were all anxiously waiting to hear. Official orders are that all windows are to be shut at night; natives are not to build their fires outside but in their huts; if we hear any planes during the day or anytime, all natives and everyone is to flee to the bush; we cannot leave the sub-division without a permit. They want to keep check on everyone and all vehicles. We are not alarmed or frightened for we are trusting a living God who loves and cares for his children, but these poor natives! You should see them! They come around the mission station asking and asking—most of them half-scared to death. There is a drum placed on the Crampel hill and in other places and the natives know that when that drum beats, they are to flee for their lives. One would think that war was already declared and that the Germans were coming to get us all from the looks of things. Natives are selling their chickens and goats and packing their few small belongings so that they can flee easily. We are trying to calm them as much as possible.

We know that God's mighty hand is moving over His well-planned blueprints and His will shall be done and His word is going to be fulfilled to the last letter. We pray that God's peace shall fill each and every one of you and keep your hearts and minds in Christ Jesus.

For the last couple of week-ends we have been out in the distant villages. Perhaps you would like to take a trip with us just to give you an idea of what it is like. The day before we make the trip, we generally bake and get our "chop box" or food box ready; pack bedding, cots, road dishes, and clothes—just as though you were getting ready for a camping trip in the woods. Then we drive out to the village where the Lord is leading us. First the rest house, or it may be just a native hut, is swept out by one of the natives and then we start to move in. It seems as though the whole village—old and young, has gathered to see us. And all the rest of the time that we remain in the village, there is someone or even groups that stand around with curious eyes. At first I didn't like it a bit and I told Dick to tell them to go to their village but it didn't do any good for no sooner had they left when someone else came. Now I am used to it and it doesn't bother me at all. But all the time one is conscious of curious little eyes peering in here and there.

These rest houses are put up by the natives in these villages and they are much like their own huts only that they are larger. Generally there are three or four holes in the walls to serve for windows and there is an opening for an exit but nothing to close the opening with. So you can imagine all the privacy one has in these houses. Mr. Prowler or Mr. Leopard can walk in with greatest ease—I don't suppose you'd enjoy lying on your hard cot and thinking about that, would you? However, our Heavenly Father is our Watchman—He neither slumbers nor sleeps. We soon forget about our surroundings and slumber safely in His everlasting arms. Our alarm clock is none other than Mr. Rooster and he always keeps good time.

You would have a nice rice breakfast with ground peanuts or peanut butter and either goat's milk or canned Klim. Then the people gather. You would see them coming with their stools on their heads; mothers carrying their babies on their hips. Little children barely able to walk, others a little older come running, lame ones, blind ones, sick ones, young ones and old ones all come to hear the word of God. Some villages receive the Gospel gladly and others are not interested—they rather prefer to worship the evil spirits that their forefathers worshipped in heathen darkness. Those who haven't stools or a piece of a log just sit on the ground and listen. They never seem to get tired—you can preach until you're worn out; and how they love to sing too!

Often times, after we give the word in one village, we drive on to another one down the road. Last Sunday we remained in the same village all day. In the afternoon we went about the huts visiting with the people. This village has a wicked chief who is trying everything in his power to hinder the evangelist that is working there. We visited the chief also. He isn't a big chief at all for he has only six wives, but he tries to work medicine or witchcraft on the Christians in his village and tries to force them to take part in the heathen rites and practices. The father of lies certainly has taught these natives to lie cunningly, for as we walked through that village and saw all the medicines—crooked sticks, funny grotesque looking objects, etc., the owners always say—"sengue sengue" meaning—"it is nothing at all" the familiar native expression. We came to one hut and saw a cord tied around the

peak of the grass roof and the other end of the cord was carefully tied around three sticks about six inches long. We asked the man what that was for after chatting with him for a while. And he told us that it was to keep the roof of the house from blowing over as the wind blew the roof off once before and now these three sticks, weighing less than three pounds, would hold the roof down. He didn't want to tell us that it was some of the witch-doctor's "contraption" for some sickness. However, it was too much for Dick to "swallow" and he lifted up the bundle of sticks that was on the roof of the hut and what do you think was under them? A couple pairs of vulture claws and the skin of a young snake. Later his wife came and we saw she had sore eyes which accounts for the medicine on the roof. This is just one example of hundreds of different types of witchcraft and medicines. And they truly believe in these things. I could go on and tell you many more of these incidents but I see that this letter is getting rather lengthy and so we must close for this month. How much we need your prayers as we go in and out among these darkened souls that God would give us grace and wisdom in dealing with them. Only the power of the Gospel of Jesus Christ can lift these souls out of the dark, mirky pit in which they are lying.

We want to thank you for your good letters, gifts, prayers. May God ever keep us faithful until He comes for us in clouds of glory. We continually pray and praise God for you all. As ever,

Yours lovingly in Jesus,

Dick and Irene Paulson.

(Rom. 8: 28)

FOGLES ON EVANGELISTIC TOUR

Fort Archambault, Tchad,
French Equatorial, Africa,
August 2, 1939.

Dear Friends and Prayer-Helpers:

Here another two months have slipped by, and it is time for us to send you a news letter. Proverbs says, "Where there is no vision, the people perish," and truly there are many people here in Africa perishing. Many have never had the gospel preached to them yet, and many others who have heard the gospel have not yet had the vision of the Lord Jesus hanging on Calvary's cross, enough to leave their old heathen practices and come to Jesus. But praise God, he is calling

out a people for His Name in this land, also. He is not letting His Word return unto Him void, for there are those who are stepping out for Jesus, though not in great numbers in any one place.

In our last letter, we told you something about some of our evangelists. Just last week I had the pleasure of visiting four of our evangelists' villages. The evangelists were in for classes July 14th through the 23rd. We had a wonderful time with them in fellowship in the Word. On Monday morning, the 24th, I (Lester) pulled up stakes at home and left on a trip with them, leaving here with four of the evangelists, two men for the "push-push," and three porters. When we got out past the district that is covered by our prospective evangelists on Saturdays, going southwest, I with the pushmen stopped at each village we came to, hunting the chief of the village and asking him to gather his people for a gospel meeting. At the first village, Ma, the men we saw first on entering the village said that practically all the people from that village and two or three surrounding villages were at that time gathered for the burial of a woman who had died. I had the evangelists go back to have a meeting with them, while I went to the next village to gather the people there. They told me afterwards that there were about 150 people at the funeral. Our plan before starting was that I should go ahead of the evangelists and gather the people; and by the time they had gathered, the evangelists would have arrived, so I would turn the meeting over to them and go on to the next village to gather the people there, thus being able to cover more villages in the time we expected to be gone, as it takes some time to gather the people together; and if we stopped as a group at each village, it would take much longer.

At the next village, Maya, we found one believer, who is unable to move about because of leprosy; pray much for this man, Shoitongar, because he is the only Christian in the village. The next place was Bemouli, the village where one of our evangelists, Banako, is stationed. We had a prayer meeting with about 25 Christians, and then had a gospel meeting with about 80 people. I had a personal conversation with the chief there, and after dealing with him personally, he said, "Wait, I want all my people to hear that," and so an interpreter told it to them all in the Sara language. That night

I slept in a resthouse made of grass. Rain threatened to delay us the next morning, but we got started at about 8:15. This day, Tuesday, we were moving in a southerly direction, stopping at every village along the way until we reached Saoueyo, where our evangelist Belengar is stationed. This is the man we told you about in our last letter, who has been hindering the heathen practice of circumcision by his ministry. He wasn't able to attend our classes last week because of his wife's illness, but as she was better he decided to go on with us. We had a prayer meeting with about 15, and a gospel meeting with about 100. Pray much for this village; it is a hard place to work. Because of rain the next morning, we weren't able to reach our next evangelists' village by night, so we had to stay at Manda. I started to sleep outside, but about midnight it began to rain, so I had to move into the native hut that the chief had provided for me. We were able to have meetings the next day with some natives in the cotton fields. Thursday night we spent at Ouontangar's village, another of our evangelists. The whole village has moved away, but the chief wants this evangelist to come over there to continue his work with them. We had a prayer meeting with the small handful of Christians who had stayed there with the evangelist. On Friday morning we were on our way once more, to reach Djibrine's village at about five o'clock that evening. When the evangelists had caught up with us that evening, they said we had missed one village that was back in the bush a little way and couldn't be seen from the road; and as my pushmen didn't know the district, they didn't know the village was there. At Djibrine's village we had a meeting with the Christians, and then gathered the people of Kassinda, a near-by village, at about 9 o'clock in the evening; there were 120 present. There was a nice rest-house at this place. I must say, also, that this Friday, July 28th, was Martha's birthday, so since I couldn't be at home I sang a Happy Birthday and a God Bless You to her while traveling on the road. Well, on Saturday morning we started out at 6:15 with the intention of getting home that night. After having meetings over half the way, we came the rest of the way in a hurry, since the pushmen didn't want to travel after dark, and since there was a little birthday party planned by the missionaries for Martha that evening. The pushmen settled down to a good,

steady, hard walk, so that we reached the Mission at 7:30 that evening. Mr. Metzler judged it must have been between 30 and 35 miles that we traveled that day. It may seem odd, but it is true, that "pushmen" will walk on faster with a "push" than a native will walk without any load at all. I do wish we had a speedometer on the "push" wheel, to know the exact distance; but we figured that we covered between 125 and 150 miles in that six days, having about 40 meetings along the way.

There are many other things we would like to tell you about, concerning this trip;—of some of the blind believers; of the revealed joy of the evangelists for such a trip. Certainly I received a great blessing from it and we would appreciate your prayers that I might be able to get out to visit the other three evangelists' villages soon, and to make some trips to other sections which we haven't been able to reach for some time.

We would also like to mention that the first section of the chapel in town will soon be finished; we are hoping to get the metal roof on this week. The Burkhardts are anxious to get settled in town, to start work there in a definite way; and they will live in this part that has already been built, until they can put up a dwelling beside it. Pray much that all the needs for this work, as well as ours, shall be supplied. We thank God for Phil. 4:19; but we are sure that He desires our prayers and wants us to associate the gift with the Giver. "Thanks be unto God for His unspeakable Gift," by whom we have redemption and that joy unspeakable.

Yours, rejoicing in Him,
Lester and Martha Fogle

NEW TABERNACLE AT LAST

To All of Our Friends
and Co-Workers:

Being in the midst of our busiest time or season of the year, we have been forced to add to all of our activities, *the building of our Tabernacle*.

Since the last Sunday in September, instead of the cold keeping our people away, our crowds have increased and so has the cold. So there was nothing else to do but launch out in faith and trust our Heavenly Father to help us.

We broke ground a week ago and had real difficulties to overcome before we were permitted to go ahead with the type of building we are put-

ting up.

Our city is very particular about public buildings and many requirements had to be met before the permit was granted, but how our Lord does work! A very fine young engineer, whom we did not know, upon hearing of our difficulties with "details of plans," came to our rescue. We have since found him to be a Christian brother and very much interested in our project.

Baptismal Services

A week before we broke ground, we had the pleasure of baptizing fourteen more candidates, among them our own little Dickie, nearly ten years old now, who had a real experience with the Lord. Nearly all of these fourteen stories would thrill you.

Last Sunday again we were "troubling the waters," and six more candidates were baptized. One of these, a young mother who has been confined to her bed for some weeks, but who insisted that she wanted to be baptized before she went to the hospital, "for," said she, "if our Lord needs me, I'll be ready without disobeying that commandment."

We saw her yesterday and she said a great load had been lifted from her heart.

Special Needs

Now to go back to our *Tabernacle*.

We are beseeching you, dear friend, to pray with us, that God's people may be led as to how they can help us in this special hour of need.

Our poor people are sacrificing to the limit, but they need your help. One of our girls who is making \$8.00 a week surprised us the other night by asking us for \$3.00 and then turning over her weekly check to help with the building. Another new convert, who with his wife is picking cotton, has given nearly \$20.00 this last month, and they have children, but are very happy in serving our Lord in that way.

As I write, several of our men and boys who are here are joyfully helping to build, and you never saw a happier and more confident lot. It is a real joy to work with them.

Won't you join me as I leave this letter to go and work with them? Please pray for us.

Rejoice with us for the souls saved. Ask the Lord what part He would have you take in this work of bringing the Gospel to the Mexicans in Arizona, and may God bless you as you remember us.

Yours in His happy service,

Leonard and Hazel Mercado,
P. O. Box 2404, Phoenix, Ariz

"The Fruit of God's Word"

It was back in Northern Mexico. The Garcia family was living near the Yaqui country. The lazy river, owned and almost haunted by these terrible Indians called the Yaqui, who so claimed the river that it is called after their name, winds itself slowly toward the west coast of Mexico.

The father of this family of several boys and girls had made several trips into Yaqui country, had traded with them and thought that he had their confidence enough to cross their territory and trade beyond the mountains.

On one of these many trips, Mr. Garcia had come in contact with a blessed book, the New Testament, later a Bible, and not keeping the joy of the book to himself, had shared it with his family. News travels fast in that country, even though the visible means of distribution and communication may be almost nil, so before many months the man was called a "Protestant" and that rumor was spread. The joy of his new found treasure had filled his heart with great confidence and faith, so that one day on his travels he penetrated right through the Yaqui strongholds. A sad sight followed when he was picked up by a band of these vicious killers. They took both Mr. Garcia and his companion, and, as was their custom, started by cutting off their ears, then their faces, and finally chopping them up into small pieces, thus torturing them until death released the agony. Parts of their bodies were sent back to the nearest outpost outside of Yaqui land with the usual warning, "You will thus be treated if you seek vengeance for this."

Thus closed apparently the Word of God for this family in Old Mexico.

The family did not stay in Old Mexico, they came seeking a new life in the United States. They wandered way up into Oregon, seeking employment for the girls and the boys, and after five or six years of wandering in the Northwest, finally the mother with the four oldest girls and four of the younger boys came into the Salt River Valley. They settled a block from our Mission. Two of the girls began visiting the Mission. God spoke to their hearts. One of them was wonderfully converted. She became the wife of one of our workers and is now serving our Lord in the city of Los Angeles as a pastor's wife. One of the older boys also became interest-

ed and God definitely converted him. This young man, now married, is our Sunday school superintendent and has been for several years.

God answered prayer, and six members of this family were finally baptized as they each became converted, but there was one young man that was left in Oregon, and who, although he had read the Christian letters of the mother, had not come in contact with our blessed Lord. Finally he came to Phoenix, and last year visited the church several times but without making a move. A good deal of prayer went up in his behalf, but apparently no move on his part. God's Word, however, had been planted, and as he went back to the mining town of Jerome in the northern part of the state, God began dealing with him about his sin and about his life as a whole.

Several months ago he came back to Phoenix, and this time he began regularly attending our services, until one night, with two others, God touched his heart definitely and he surrendered to the Lord Jesus Christ. The change in his life was noted immediately, both by his mother, his family and his friends, but again he was forced to leave the city to go to a nearby mining town located 67 miles from Phoenix. His life had been changed, however, and in spite of the fact that he was living in a mining town the Word of God was bearing fruit and we heard from him as he witnessed to his friends.

He was to come one Sunday to our meetings by special invitation, but before he received the invitation he had himself invited a friend of his for Bible study. He declined the invitation to come that he might assist his friend in knowing the things of God as far as he knew them.

The week before we had our last baptismal service, however, one of his brothers said to us, "I believe if I got after Julio, he will be ready to come and be baptized, for we are all happy that he is a Christian." We were very happy, however, when his brother came back, to see that not only Julio was with him but also the oldest sister, who had seen the change in his life and who was ready to receive the Lord Jesus Christ. Joyfully we baptized the two together with a dozen others who later were given the hand of fellowship into the Church.

"Thus the Word of God does not return unto Him void, but ever bears fruit unto life eternal."

MISS MANUEL IN MIDST OF BLESSING

Fort Crampel,
Oubangui-Chari,
French Equatorial Africa,
August 25, 1939

Isa 55:11: "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." And what is the thing He pleases? That souls shall hear that Word and be saved.

How precious that promise is to us here in Africa. Last week Mr. and Mrs. Nimmo and baby Patricia and myself went on a week's vacation and evangelization trip to a place about 50 miles from here. This is a place where we formerly had a mission station, but which was abandoned because the villages moved away from where the station was. The Nimmos had spent a two weeks' vacation there during April and were much burdened for the people. So last week, being the week's vacation between terms in the native Bible school, we went, taking with us six of the men from the school. We left here on a Saturday afternoon amidst a pouring rain; the car is a half ton truck and we had all our beds, bedding, eats, pans, dishes, folding chairs and tables, a baby bed and a few extras besides nine men in the back of the truck. They had just one piece of canvas to cover all nine men and so some of them got rather wet and cold before we arrived at our destination. There is a large village a few miles this side of Mbres (the place where we went) and we left two of the men to preach and teach in that village and surrounding ones, during the week. We arrived at Mbres in good time to get settled before supper time. We stayed in the government rest house; a large mud house with three nice sized rooms, without windows, and with doorways, but no doors. We got some grass mats and put up in the doorways. It had a nice veranda nearly all the way around the house, and on one side under the roof, there was a big square place, about the size of a small room, where we put our table and where we sat most of the time. On Sunday morning we had a meeting with about 50 in attendance. The Nimmos, when there before, had taught the people one song, but although they remembered the tune, they had forgotten the words, and even when I sang one line and they sang it after me, they could not get all the words

It is a different tribe and many of them did not understand Sango. We had a man of their own tribe with us though, and he talked to them in their language. In the afternoon we took two more evangelists out to another large village, and after having a meeting, we left them there for the week. The other two men went on still another road. At the end of the week, the last two mentioned, reported that the chief took no interest at all in the Word, and did not even see that they had food, which is the usual custom. Also that only children came to the meetings. There were a large number of children in that village, but the evangelists seemed rather discouraged that only they came, not realizing the importance of reaching the children. Report from the other two groups was a hungering for the Word and large crowds to hear. The chief of one village said that he wanted someone to come to live in his village to preach like the villages nearer Crampel had. This territory is such a needy place and we are praying definitely that the Lord will lay on the heart of one of the men now in the school to go there when he has finished school. There is one that will finish next May, if the Lord tarry, and although he is not of their tribe, he can speak and understand their language.

The few days we were there, there were some that came night and morning to learn to read; and I had started a class with the children to teach them at least one Scripture verse and one song to remember after we had gone. But we were allowed to be there only two and one-half days of the week. On Tuesday we had planned to go to another of our stations about fifty miles farther on, visit the missionaries there, and return to Mbres at night; but as things so often happen in Africa, we did not return that night. We had gone only a short distance on our way when we met a runner from this station with a letter asking us if we could come and take the man to the doctor at Bambari, another fifty or more miles on. We have a mission station at the place where this doctor is and so we were happy that we could help a fellow missionary and at the same time visit with another of our missionaries. We arrived there on Tuesday night and after seeing the doctor the next morning, and learning that we would have to stay over another day, we decided to go on another two hours' ride and visit Ippy, another of our stations. And so while we were sorry we

could not stay at Mbres the whole week, as we had planned, we were happy to visit those stations, two of which I had not seen before, and visit with our fellow workers. Incidentally, to those of you who know the Moneysmiths, we also had the privilege of being the first visitors of little Don Paul who was then two weeks old. Both mother and baby were well.

Last Sunday morning it rained until almost 10:30 and so we could not have Sunday school, the first time we have missed since I came back (it will be one year Sept. 6th since I arrived at Crampel), but about 10:30 they came saying the people were coming for service. So we had a service after that with around 400 in attendance. We are praying very definitely for a revival, praising God for the interest there is in the Word, but longing to see a greater interest in spiritual things. Pray that this revival may begin in us missionaries. It is so easy to get into a "rut" and stay there, that we need re-creating too. Thanking you for your prayers and interest.

In His service,
Bertha Manuel.

PRIORS MOVED AND SETTLED

Laimakuri,
Murkong Selek P. O.,
Sadiya Frontier Tract,
Assam, India,
August, 1939

Well, dear ones, we have moved! Or, to be more exact, God has moved us, for His power was made manifest all along the way. We are now in our new home and our hearts are at peace in the sure knowledge that this is where He would have us. Most of you will have no conception of what is implied by the words, "we have moved." So to give you a few word pictures showing the physical aspect.

We were to move up the Brahmaputra river by despatch steamer. These steamers do not run to a timetable so we wired to Texpur to see when we could connect with one at Subansirimukh. While awaiting an answer we sent off two lorry loads of things to Borduttighat. The weather had cleared and we were in the midst of the hottest spell of the year. The answer came on the 22nd that a despatch steamer would pick us up the 23rd or 24th. That night Mona and I worked till late by lantern light. Then up at five the next morning. Last minute things were flung into baskets and

pails, etc., and the lorry came to load up. The sweat was pouring right down into our shoes as we rushed here and there. Doctor McNair came in to bid a last minute good-bye with his cheery "cheerio" It was soon evident that all the things could not be piled on this lorry so a school boy ran down to call the regular mail lorry to come around. Soon both lorries were waiting as we were still packing. Finally the mail was all on board. Mona and our helpers in the mail lorry, holding the dog, two cats and the parrot, and I was beside the loaded truck, with baskets of chickens swinging perilously from the tail board! Thus began the blistering thirty miles to Bordutti, where we were to catch the small mail boat which would take us to Subansirimukh. As we dashed up to the ghat in a flurry of dust, the agent came running out to say that the mail boat was leaving. A trifling amount of "persuasion" served to keep the mail boat tied up until we were all aboard with the freight booked, an hour and a half later! Then a blessed afternoon on the cool river, with a bath and lunch reviving our flagging energies. As we came to the junction of the Subansiri and Brahmaputra rivers, we saw a despatch boat paddling steadily upstream. Was this our boat? If so, it meant two days to a week on a barge with a tin roof!

We soon came to the barge that served as a ghat (dock), and the agent informed us that he didn't know of another despatch steamer coming that day. However, as our little steamer tied up here for the night, we decided to stay on board. At nine o'clock a bright searchlight from downriver hailed the near arrival of a large boat. Yes, it was another despatch boat, right on the heels of another of its kind. The English agent at Dibrugarh later informed us that this boat was sent by mistake as he didn't need it. In a short time we were installed in our new quarters and peacefully sleeping. But not for long! At eleven P. M., our new carrier ran fast aground on a sandbank. From that time to six or seven in the morning the crew took out the anchor in a small boat, threw it overboard and then it was wound in with the winch, slowly dragging this boat towards deeper water. Those amongst you who have gone to bed directly over an ancient steam winch will know how much we slept the remainder of the night. Aside from this incident, we spent two lovely days on the river, and thus arrived at Dibrugarh. Here we were to

transfer to a country boat (made of planks) and finish the last lap to Laimakuri. Dibrugarh is as far as the regular steamship line goes. But we found the boatmen on strike for exorbitant fees. Now what could we do? Nothing at all, but God could and did. We had previously informed the manager of the saw mills at Murkong Selek that we were on our way to Laimakuri. He had sent a wire to the agent at Dibrugarh saying that one of his lumber boats was due in two days that they would take us to Laimakuri at a quarter of the regular rate! As our steamer was ahead of itself, the agent told us to make ourselves at home until the other boat arrived.

You should have seen the household we had on board. We were the only upper class passengers and had the run of the entire fore part of the upper deck. With a box of sand in an empty cabin, the cats were contented and happy. Lady always is satisfied if she is with us and the parrot squawked from dawn to night. The chickens were put into cages on the lower deck and so we sailed. There was a European cook house and our own helpers took care of our needs in the eating line. Perhaps it is as well to mention that we can afford to travel as upper class passengers only because the company gives half fare to missionaries. At any rate the freight boat duly arrived. This was a thousand pound boat. In your language this means it can carry 80,000 lbs. of freight. Our freight was soon stored amidships and a space was left in front for us to sleep. During the day we more or less tried to keep from underfoot of the crew and at night slept on our cots without benefit of privacy. This part of the journey took two days. There were nine men in the crew and a tougher gang of cutthroats you never would wish to see. Sometimes they poled the boat and at other times they pulled it along by means of long ropes attached to a tall mast, the men walking along the shore. The second day a strong following wind came along and they hoisted a huge sail, known to you sailors as the balloon jib. Under this we coasted along at good speed. Then finally we sighted the land-place at Laimakuri. They are still dismantling the mill and so a narrow gauge line was still in place to the compound. By working at top speed we managed to get everything in the bungalow by nine o'clock that night. The nullas are all bridged except at one spot and due to this extraordinary spell of dry weather, this place was also passable. I wonder if you

can know what it means to have two weeks in the midst of the monsoon without a drop of rain? Not an every year occurrence, that. As we settled into our beds that first night, worn out but happy, we were lulled to sleep by the steady roar of rain on the thatch over our heads. And the monsoon has been active from that time to the present. And that, dear friends, is what is meant by "moving" in India.

Our only means of communication in this place for a great part of the year, is by boat. And the best way for us to reach the Miris at all times of the year is to be by boat. With this in mind, if any one of you learns of an outboard motor in good condition of 25 or more horsepower, kindly notify us as soon as possible by airmail letter. At present, boatmen are costing more than upkeep for such a motor. Just now we get mail once a week. The war was on for several days before we heard about it! This war has affected us as follows: Mail is very, very slow and uncertain. All food prices have risen, some to an alarming degree. The arrival of the new missionaries ready to join us this fall is now uncertain. Living costs will likely continue to rise during the duration of the war. All funds should be sent through our home office in order to be certain of reaching us. The address is as follows: *Mid-Missions, Main at Mishawaka, Mishawaka, Indiana.*

We are soon to bring Hundari home again. We are so anxious to see her. She will be a year old this November 7th. We are now supporting three Hill Miri boys in school. One in the Bible school at Jorhat directed by Rev. J. W. Cook of Dr. Bailey's Seminary in Minneapolis. The other two in the mission school at North Lakhimpur. Pray with us that they will prove true to God and serve Him. Must close for now, praying God's richest blessings on you and yours.

Delos and Mona Prior.

SINDERSONS DISAP- POINTED

October 27, 1939

Our Dear Friends:

"Fear ye not, stand still and see the Salvation of the Lord." Exodus 14:13. How often have we come to an impasse! We cannot go forward—we dare not go back. To surrender would be disloyalty; the interests of the Kingdom are at stake. Overwhelming odds are against us; the situation looks desperate. We

ask—"Where is the way out?" and then, as in days of old, comes the assuring message:—"Fear not." "The Eternal God is thy Refuge" "If God be for us, who can be against us?" "I will never leave thee nor forsake thee." "What Comfort! What Strength! What Peace!"

It is with mingled feelings of disappointment, of uncertainty, of concern, of far-away heart drawings and yet with implicit trust and confidence in a Loving Heavenly and All-Wise Father that we send out this word to you at this critical hour. It was with great joy and anticipation that our last letter went out, telling of our proposed date of sailing back to our beloved Africa. The Lord had so graciously undertaken for our needs, the new Dodge truck, typewriter, folding organ and a good supply of personal as well as household equipment. May the Lord bless those who had any part in providing these things. Mrs Sinderson was feeling quite well again and we appeared to have everything necessary to return for our third term in Africa. We had chosen the best season for inland travel to our station and humanly speaking had made final preparations. We were to sail from New York, September 6th for France and thence to Africa. Our farewell from Winnipeg was everything that one could desire and with Koumra as our goal, we set out to drive to New York. The trip south was delightful and the only thing to overshadow that 2,000 mile trip to the Queen Mary was that war clouds were hanging low in Europe. Every day the question came from newspaper and conversation—"Will there be war?" One hoped against hope for a solution and when we got as far as Lorain, Ohio, the awful news was flashed around the world. All plans changed and bookings cancelled—high hopes dashed down and a cry of anguish for a world plunged into an awful conflict. We stood helpless, baffled, perplexed, isolated and yet with the knowledge of having sought to do the Will of God. Did He fail us in that hour? "I have set before thee an open door" was that the promise given—"Fear not, stand still and see the Salvation of the Lord."

It was here that we proved once again the Lord's bountiful provision for His servants. The home of Mr. and Mrs. Wilson (parents of Mrs. Jacobson) in Lorain was open to us if we cared to stay until we saw more clearly the Will of the Lord in such an emergency. How kind were these dear children of God to us, at

such a time, and how much we thanked God that we were not on the high seas or in Europe. We were immediately notified by the boat company that we must secure special permission by the French Consul to proceed to France or her colonies. This we have sought to obtain, but no official action is speedy and so we must abide their time. Neutral shipping agencies have been contacted with very little hope of leaving this country until official French action has been taken, and some of the lines have suspended passenger service for the time being. Coupled with the difficulties at this end, is word from Mr. Metzler, our Field Counsellor in Fort Archambault, Africa. Here is what we hear from our home office in Mishawaka, Indiana, sent by Mr. Metzler:—"I may have to cable for money to bring missionaries home, please notify supporting churches." Quote from missionary Fogle in Bangui:—"All cars have been taken by the French for military purposes—limited amount of money allowed daily—Man power mobilized." You will agree that these news items are disturbing, and add greatly to the growing conviction of our home office and friends, that we ought not to attempt to return to Africa at this time. We personally cannot do more than we have done to get back, and we are now compelled by circumstances to await further word from Mr. Metzler, and from the French authorities. In the very nature of the case, our truck would be taken upon arrival in Africa, and our work greatly handicapped. Ocean fares have increased from forty to sixty per cent, and we have reason to believe that the French colonial government may not wish to take the responsibility of more foreigners in the colony. The prospects of our returning at an early date certainly are not good, and already we hear friends saying—"You may think yourself lucky that you are on this side." From certain aspects, we can thank God for delaying our sailing, and yet to be true to our calling, you will readily agree that it is a great disappointment to us. The need of Africa is ever before us and if we cannot return we shall do all in our power to assist those who are permitted to be there.

During the past month we have held a number of meetings in Ohio and Michigan. Our plans are indefinite, but we believe the Lord will lead us to some field where we may serve Him until such time as the way is open for us to return to

Africa. We therefore ask your prayers on behalf of the following requests:—"that the Will of the Lord might be done in our lives; that the missionaries now in Africa might be permitted to remain; that the French government might grant us permission to return to Africa, and that we might have the mind of the Lord on the final decision; that if the Lord opens the way for us to return an extra four hundred dollars might be available for our transportation, and above all, that the plans and purposes of God concerning His messengers and His message might be carried forth unflinchingly even in these difficult days and until He comes

Yours in His love and grace,
Ella and George Sinderson.

DE VRIES ATTACKED BY ROMISH MOB

Malaybalay, Bukidnon, P. I.,
October 11, 1939

Dear Friends in Jesus:

These have been the hardest and most trying months we have ever experienced. The words of Psalm 27: 1-3 have been a great comfort the last few days. A week ago last Friday we held an open air meeting in a town where they were celebrating the feast of the Patron Saint. After the procession of images and service in the Roman church was over, we played Gospel music over our amplifying system and gave Gospel messages in English, Visayan, Bukidnon, which reached way beyond the crowd that gathered around the Station Wagon. Then we played our instruments and gave more Gospel messages to the crowd that had gathered around, without the aid of the loud-speakers. The Bible has been declared "anti-Catholic literature" by the Catholic church here, so you can imagine the opposition and howl put up by some of the crowd when Gospel verses reached the ears of some of the crowd. The Priest's brass band soon gathered and played in front of us, but we kept right on and in time they ran out of wind. After enjoying a native meal in a house where friends and others had gathered, we discussed the war in the light of Bible prophecy. In the afternoon, when no one was in the R. C. church (a tumbling down old barn) I went over to take a picture of it from the outside. While I was figuring the distance, the priest (an Italian Jesuit from the U. S.) came running, with about 20 other hoodlums, yelling (the priest was) "Kill the dirty son ———, get the dirty American skunk, ———"

etc." O, the vile language and the murderous face of that Romish priest was enough to freeze one's blood, even here in the tropics. His chauffeur, a hard-boiled bully, tore my glasses off and then struck me a violent blow on the forehead with a hard object, leaving a long cut and several bruises. It was the beginning of a killing party, but the Lord had other plans. A great mob gathered and the promise of Deut. 31:6 again proved true and precious.

Public sentiment in Malaybalay has been very unpleasant and trying. I am accused of entering the church during mass and insisting on taking a picture of the "sacred ceremony" and attacking the one who asked me to refrain. Well, Mass was at 8 A. M. I was in Malaybalay until after nine and I took the picture (tried to) after 1. But try and tell them otherwise, for the "Holy Father" cannot lie. Well, he did tell the truth when he called the Bible anti-Catholic literature. Sure enough. The trial comes off next Friday. The judge and other officials are Roman Catholics without a conscience. Figure it out. But praise the Lord, we are in His hands, He will not forsake us.

False charges have been filed against us and they tried their best to get us in jail, without giving us an opportunity to file bond. So now I am a "criminal" out on bond.

The Sunday before this happened, I was called from a meeting in another town. Our youngest son, Buddy, had broken his arm, double fracture above the wrist. Mrs. DeVries took him to the hospital in a truck. Our car was at a meeting in another town and the Station Wagon was in another direction. The doctor at the hospital was afraid to set it, having no X-ray, and so we drove to the coast, a three hour drive over a tortuous mountain road of a thousand curves. The X-ray at the Mission Hospital was out of order and the doctor was out of town, not returning for several days. From there we went to the public hospital and the doctor there was out to a party. The accident occurred at 3 and it was now 8:30, and Buddy was suffering much pain. I hunted up a retired doctor but when he saw the arm, he refused to attempt a reduction without the aid of the other doctor, who finally came at 10:30. (But this is the Philippines.) Just before midnight we started back up the road, and what a drive. It was pouring rain and the fog was thick and the road so slippery, but praise the Lord, we arrived safely before breakfast, and Bud is getting along fine.

We have had some glorious trips over the mountains and in the forests among the primitive wild people, and conditions in the established churches is improving. In Kalasunsay, where there was great confusion, attendance went from 45 to 20. For the last three Sundays over 80 joined in worship and 12 new believers are preparing for baptism. Kasisang, our second church, which was severely hit and still struggling, is also improving in spirit and number. In Lagitas, 27 are in the believers' class, preparing for baptism. There are new groups of believers in other barrios also.

Our loud-speaker equipment has been a great help, but oh, how the use of it has stirred up the enemy. Last month, the priest in town called all the Provincial officials in town to the convent, requesting them to file charges against me for disturbing the peace with our loud speaker at 10:30 P. M. He said that he was rudely awakened at that hour by the words, "I am the Way, the Truth and the Life." (Poor fellow.) Now the Roman Church has publicly declared the Protestant Bible as anti-Catholic literature. (It sure enough is that, the priest did tell the truth that time) and those words of course aroused his holy conscience (?) Well, it so happened that our Wagon was parked in front of the Governor's house and near the house of the Superintendent of Schools, and they among many others, enjoyed the music between 8:00 and 8:30. I doubt if they embarrassed the Padre by telling him that his watch was two and one-half hours fast, but anyway they did not file the charge.

Rome's hatred for the Gospel has not slackened since Inquisition days. Their form of worship in this country is base idolatry, commercialized.

Mrs. DeVries has 56 girls in the dormitory now. It was built for 30, and I need not describe how crowded they are. The building is also on its last legs, having been constructed of native materials. We received no funds for the care of the dormitory and girls nor do we have a fund for evangelism, traveling expenses, and native workers' salaries. It takes about half of our "salary" to keep things going, and we are short at one end most of the time.

And now comes this latest affair. I am compelled to secure legal help and there is no lawyer at the coast who dares to take the case and besides they are all R. Catholics.

Henry and Gladys DeVries and Children.

JEWISH WORK PROGRESSING

4121 Wyoming St.,
St. Louis, Mo.,
October 20, 1939.

Dear Fellow-Laborers
in the Gospel:

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Psa 37:5

It is good to be back on the firing line again after a six weeks' itinerary in the East. We have much to praise God for, in the gracious way He provided for us in every instance during our deputation trip. We covered more than four thousand miles, spoke on an average of five times every week, and also had the privilege of giving the Gospel to more than fifty Jews, as well as witnessing to many Gentiles as we traveled about from place to place. One of the most encouraging features of our meetings in the various churches was the enthusiastic interest that was manifested in this Baptist testimony to Israel. We had the privilege of taking several pastors and some of their church members with us in Jewish visitation. They told us they had received a new vision of missionary work among God's Covenant People, and wanted to make a more determined effort to give the Gospel to the Jews in their own communities, as well as have a part with us in our work. The fellowship we enjoyed with others of "like precious faith" and the gracious hospitality so abundantly shown us meant more to us than we have words to express.

Since our return we have been so busy trying to keep up with our personal visitation and the work that has to be done in the mission, that we feel as though we are going around in circles most of the time. Our mission dedication service was held Tuesday afternoon, October 17th. How we did wish that all of our friends, who are interested in our work and have had a part in it by their prayers and gifts, could have been there. The building is all that we could desire and it looks very attractive since it has been cleaned up and freshly painted and new linoleum laid. There are still a few things that we need to carry on the work there, such as suitable books for the reading room and various supplies for the girls' and boys' classes. We are trusting God to give us a real ministry there and ask you to pray that we may be used to His glory in evangelizing the Jewish people.

We would like you to pray defi-

nately about the need of missionary support for Mrs. Anderson and myself. During the year closing May 31st, 1939, we averaged less than \$20.00 per month for missionary support. This makes it necessary for me to be secularly employed in order to provide for our needs and those of our daughter, in addition to the effort we are putting forth to reach the Jews with the Gospel. When you consider that within the past fifteen months we have witnessed to more than nine hundred Jews, you know we have not been idle. The Scriptures plainly teach that it is not the will of God for the missionary to have to provide for his own material need, in addition to giving his time to the ministering of the word. The apostle Paul says, "How shall they hear without a preacher, and how shall they preach except they be sent?" Will you take this upon your hearts and make it a matter of earnest prayer? "The effectual fervent prayer of a righteous man availeth much."

If ever you are in St. Louis, we want you to be sure to visit our mission building at 1054 Hamilton Ave., so that you can see for yourself how marvelously God has wrought on behalf of our work here.

Yours in His precious name,
Carl and Mildred Anderson.

NEW CHURCHES

The Storr's Avenue Baptist Church of Braintree, Massachusetts, at a regular business meeting of the church voted unanimously to declare themselves in fellowship with the General Association of Regular Baptist Churches. Rev. D. W. Moffatt is the pastor of this church which has so courageously taken its stand for true Baptist independence.

The Calvary Baptist Church of Winona, Minnesota, at a regular business meeting unanimously voted to declare themselves in fellowship with the General Association of Regular Baptist Churches. This church is a young and rapidly growing church and will certainly be used of God in the community where it exists.

**DON'T LET YOUR
SUBSCRIPTION
EXPIRE**

GLEANINGS

Edited by R. F. HAMILTON

MICHIGAN

The Berean Baptist Church of Grand Rapids, Howard Keithly, pastor, has tried a unique plan during the month of October. A "Prove Me" month was inaugurated in which the members of the church were challenged to give a tithe of their income into the church. A 22 per cent increase in offerings was noted during the month. Doubtless many members didn't accept the challenge, but those who did were bound to be blessed. This is a worthy challenge to be presented in all our churches.

The annual Missionary Conference was observed in the church November 5 through 12. Among the speakers listed on the program were Dr. R. V. Bingham of the Sudan Interior Mission, Isaac Page of the China Inland Mission, Rev. E. Pudney of the Unevangelized Fields Mission, Rev. Wm. Bach of the Scandinavian Alliance Mission, together with other missionaries from these fields.

In the church calendar of the Wealthy Street Baptist Temple of Grand Rapids, we noticed a listing of all the Sunday School classes in the church with the attendance of the previous Sunday in one column and the estimated number needed to fill their class rooms in another column. It was surprising to find that the school could actually handle twice the number of students then attending. We hope that the suggestion results in every class filling its room with pupils.

IOWA

Under the auspices of the Fellowship of Faith, a fundamental minister's association, Dr. W. B. Riley was presented to people of Iowa at Cedar Falls in a Fundamental Bible Conference from October 23rd to November 3rd. Large crowds were present from Waterloo and other adjacent cities.

WHAT WOULD HE SAY?

If He should come today
And find my hands so full
Of future plans, however fair,
In which my Saviour has no share,
What would He say?

If He should come today

And find my love so cold,
My faith so very weak and dim
I had not even looked for Him,
What would He say?

If He should come today
And find I had not told
One soul about my Heavenly
Friend
Whose blessings all my way at-
tend,
What would He say?

If He should come today
Would I be glad—quite glad?
Remembering He had died for all
And none, through me, had heard
His call,
What would I say?

Grace E. Troy.
—Walnut St. Church Calendar

Rev. Robert Wells of the Burton Avenue Baptist Church journeyed to Dallas, Texas, to conduct an evangelistic campaign in the Baptist Tabernacle of which John R. Rice is the pastor. The week of meetings closed November 24th.

A LIVING SACRIFICE

One heart my Saviour to adore;
One tongue to praise Him more and
more;
Two lips to speak to Him in prayer;
Two eyes to see His glory fair;
Two ears to hear His holy will;
Two hands His service to fulfill;
Two feet to tread His path to heav-
en;
And all to Him are freely given
—Burton Ave. Church Calendar.

From Maynard Rogers, pastor of the Hagerman Baptist Church of Waterloo we received the following report on the progress of their work:

"Slow but sure progress is being made in the building fund here at Hagerman Church. The people almost as one are making continual sacrifices personally to make possible the much needed new building. To date there is a little over \$500.00 and almost daily the money continues to come in. Though the majority of the gifts are small, we are thankful for the way God is providing. The largest single gift toward the needed \$18,000.00 building has been the gift of \$40.00 from a sister Baptist Church.

On Saturday evening, October

28th, the members of Hagerman met in business session and unanimously voted to adopt the plans of the Applington, Iowa, Baptist Church, with a possible few modifications. Such a plant is needed even now for the growing Bible School and membership of this church. Though, as a people materially, we are not wealthy enough to finance such a building program ourselves in the time that we feel we must complete the larger building, we are confident OUR GOD, who is able to hang the earth upon NOTHING, will supply this need.

The Bible School last Sunday, October 29th, had 197 present. The Sunday before, October 22, the attendance was 214! The problem is indeed no small one to divide a group of that size into classes in a 22x40 bungalow style structure. We do it, though! The difficulty, however, is that we can no longer grow, as there is no place to go with the growth!

Will you not DAILY remember this work in prayer? Not only do we urge you to pray for the work but every Christian Worker of the Hagerman Church."

* * * *

We have a number of such thriving churches in the G.A.R.B.C. which need our backing in prayer and finances. Pray that some means may be provided for assisting such worthy churches.

* * * *

INDIANA

The Seventh Annual Missionary Conference was held in the Central Baptist Church of Gary, from November 12th to 19th. Among the various agencies represented at the conference were: Mid-Missions, Association of Baptist for World Evangelism, Chicago Hebrew Mission, China Inland Mission, American Sunday School Union, Child Evangelism, and the work of Henry Geiger in Tennessee. Dr. R. T. Ketcham, former pastor, spoke on Friday evening. Such a rich program always brings great blessing to the people.

The church has recently purchased a school bus for carrying their gospel teams to their various locations. A splendid gospel team work and branch Sunday School work is carried on by the church the year around.

* * * *

Do not forget to remember in your prayers and with your gifts the First Baptist Church of Princeton and her pastor, Ford Porter. The Convention has again haled them into court and the trial has been set for December 11th at Boon-

ville, Indiana. This is not only a fight of the Princeton church to defeat the machinations of the machine crowd, but it is the cause of every liberty loving Baptist, and especially the cause of every independent, Regular Baptist church. Send your contributions to brother Porter at once.

* * * *

ILLINOIS

Pastor W. A. Wood of the Fairbury Baptist Church was ordained to the gospel ministry October 30th at the call of the Fairbury church. Rev. Robert Wells of the Burton Avenue Baptist Church of Waterloo, Iowa, was former pastor; and he, together with several others from the Waterloo church, were present for the ordination. Rev. Wells brought the ordination sermon.

* * * *

Pastor J. D. Jess of the First Baptist Church of Moweaqua arranged a fellowship program at his church on November 14th for the churches and pastors nearby. The assistant editor was one who spoke at the afternoon session. Most of the pastors present were new to us.

* * * *

Ford Porter of Princeton was guest of the Milton Heights Baptist Church of Alton, October 19 and 20. He spoke in the afternoon on the themes, "The Wandering Jew," and "What Will Become of Russia and Germany?"; and in the evenings presented the pictures of his travel in the Holy Lands. The church was greatly blessed by his messages and pictures.

October 30th through November 17th, Evangelist D. R. Thomas conducted meetings with the church. Rev. "Bob" Mayer is the live-wire pastor of this growing church.

* * * *

IS THIS CONSECRATION?

I'll go where you want me to go, dear Lord,

Real service is what I desire.

I'll say what you want me to say, dear Lord—

But don't ask me to sing in the choir.

I'll say what you want me to say, dear Lord,

I like to see things come to pass, But don't ask me to teach girls and boys, dear Lord—

I'd rather just stay in my class.

I'll do what you want me to do, dear Lord—

I yearn for the kingdom to thrive. I'll give you my nickels and dimes, dear Lord—

But please don't ask me to tithe.

I'll go where you want me to go, dear Lord,

I'll say what you want me to say, I'm busy just now with myself, dear Lord—

I'll help you some other day

—The Decatur Christian
* * * *

If we really know God we shall walk with Him; if we walk with Him we shall enjoy Him, and if we enjoy Him we shall cheerfully serve Him.

—Recopied from "The Evangel"
* * * *



REV. E. C. SHUTE

After a ministry of nearly ten years in the Riverside Baptist Church of Decatur, Illinois, Rev. E. C. Shute resigned to take up the pastorate of the Tabernacle Baptist Church of Ponca City, Oklahoma. Brother Shute preached his farewell sermon on Sunday, November 19th and left the following week with his wife and daughter for their new field of labor.

Within the past ten years, pastor Shute has witnessed in the church over a thousand professions of faith and four hundred additions to the church. The missionary giving has increased over two hundred per cent during his ministry.

Not only will the Riverside Church miss the ministry of pastor Shute, but also the pastors and churches in the state of Illinois to whom his ministry has meant so much. Under his leadership, the Riverside Church was one of the first to withdraw from the state convention and the N.B.C., a withdrawal which attracted nation-wide attention in 1934. Brother Shute took the initiative in organizing the state work when at his call a state fellowship of Regular Baptists was formed in September 1935.

Not only has Brother Shute been active in the state fellowship, but also in the national fellowship. For

a number of years he was the Illinois state Vice President for the national fellowship; then when the constitution was altered two years ago and the Council of Fourteen set up, he was elected to that Council. Thus the Regular Baptists everywhere shall miss the ministry of this servant of the Lord.

Our loss, however, shall be the gain of Oklahoma Baptists. We hope that he has a larger ministry than ever in his new field of labor.

The First Baptist Church of Pana has had a full schedule of activities since "yours truly" assumed the pastorate the first of July. Missionary Don Moffat, Jacob Bernheim of the Hebrew Christian Alliance and various others have spoken to the congregation. Milton Lindberg of the Chicago Hebrew Mission conducted a Prophetic Conference October 23rd through 29th. A fellowship gathering of independent Baptists of this area was held November 15 and 16; Dr. R. T. Ketcham was the main speaker, together with a number of the brethren of this area. R. J. Anderson, now of the Park Hill Baptist Church, Pueblo, Colorado, was the former pastor. Building upon the foundation left by a worthy predecessor, the work has continued to be blessed of the Lord, and we are expecting great things from HIM in this place.

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CALIFORNIA

Porter Barrington, assisted by A. E. Hesketh as director of music started an extensive campaign in Modesto. Supporting the meetings heartily was the Grace Baptist Church of which Sam Post is the pastor. The meetings started on October 15th. We have not received any final report on the meetings up to the time of going to press.

* * * *

Brother Post is conducting a gospel program over station KTRB, 740 kc, on Wednesdays at 4 o'clock. We received a very fine little folder from him with an idea that is well worth passing on to other pastors. This folder is a mimeographed "Prayer Manual" which he explains as "a calendar for daily prayer for the believers and their services in the Grace Baptist Church, Modesto." Then follows a listing of the various officers and works of the church that should be remembered in prayer, arranged so that a certain number are prayed for each day. Write Sam for a copy.

* * * *

A REVIVAL STORY

A friend began a meeting in a

country school house in haying time. The only Christians in the community were two young women. He asked these young women if they would pray fifteen minutes daily for the saving of souls in that community. They covenanted together. Meetings continued, but no power was manifested. He called the girls to him and said, "Girls, we will have to pray more." They increased the time to thirty minutes daily. Still no apparent results in meeting. Finally they agreed to pray forty-five minutes daily for the meeting. Still power was at low ebb. They increased time in prayer to one hour daily.

At this juncture I happened along and was invited to help in the meeting. The power of God fell on the whole community. The interest spread and spread. In that community forty-five heads of families were saved besides hosts of young people, and the work widened out, reaching the surrounding country and the city some miles distant, and still continuing to touch other farming communities in the county. After twenty years had passed it was recognized to be the greatest work of grace in the county, and the beginning was attributed to the prayer of the two young women and the one layman who started the meeting.

—Recopied from
Grace Bulletin of Modesto.

* * * *

TWO PRAYERS

Last night my little boy confessed to me

Some childish wrong;
And kneeling at my knee
He prayed with tears:
"Dear God, make me a man,
Like Daddy—wise and strong;
I know you can"

Then, while he slept,
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head,
"O God, make me a child,
Like my child here—
Pure, guiltless,
Trusting Thee with faith sincere."
—The Expositor.

* * * *

In a certain gathering, a distinguished actor was asked to give a recitation and responded by repeating the 23rd Psalm. Such was the beauty of his voice and the charm of his manner that a subdued murmur of praise went round at the close. The actor then invited an aged preacher to repeat the same Psalm. The deep tenderness and spiritual understanding of the old man's rend-

ering brought tears to all eyes. None felt the difference more keenly than the actor. "I know the Psalm," he said, "but you know the Shepherd."

—Copied from First Baptist Church Calendar,
Hemet, Calif.

* * * *

WASHINGTON

Pastor R. L. Powell of the Temple Baptist Church of Tacoma has issued a request to his congregation for 100 prayer warriors. He plans to divide the church membership into groups, a list of each will be given to these prayer warriors to remember daily at the throne of grace. Something is bound to happen after this gets going. This is another good idea for us pastors.

* * * *

A DISEASE WORSE THAN SMALLPOX

Name of the disease—Morbus Sundayitis. (It is a disease peculiar to church people.)

Its symptoms:

1. The symptoms vary, but it never interferes with the appetite.
2. No physician is ever called.
3. It never lasts more than 24 hours.
4. It always proves fatal in the end—to the soul.
5. It is becoming fearfully prevalent and is destroying thousands every year.

The attack:

The attack comes on suddenly every Sunday. No symptoms are felt on Saturday night. The patient sleeps well and wakes feeling in the best of condition, eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better and is able to take a walk or a long motor ride and then come home and read the Sunday newspaper. He eats a hearty supper, but about church time he has another attack and thinks it best to stay home from the evening service. He wakes up Monday morning refreshed and able to go to work and does not have any symptoms of the disease until the following Sunday morning.

Remedy:

One large dose: "Be not deceived, God is not mocked." Gal. 6:7.

—Recopied from Temple Tidings.

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PENNSYLVANIA

Rev. Carl Engli, formerly of the First Baptist Church of Port Norris, is now the pastor of the Weston Memorial Baptist Church, 58th and Thompson Sts., Philadelphia. He be-

gan his ministry in the new field the second week in October. The church has three members in foreign missionary service. Brother Engli is happy in his new field of labor, but covets the prayers of all the brethren for him and the work.

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PASTORS! EVANGELISTS! MISSIONARIES! etc Please send us your church calendars, letters, reports on activities and other items of interest to Regular Baptists. Thanks to those who have cooperated heretofore. Send to us at 208 South Maple St., Pana, Ill

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A TWENTIETH CENTURY NEW TESTAMENT CHURCH AT ROXANA

Denzel L. Osburn came to the pastorate of the First Baptist Church of Roxana, Illinois, on November 18th, 1934. At that time the church was a nominal convention church; but intensive Bible study soon transformed it into an independent fundamental Baptist church.

The testimony of this spiritually developing church soon spread to St. Louis from which came people who loved to hear the gospel. Among those who came and later united with the church, were Mr. and Mrs. Henry Digby, a young couple whom the Lord had trained at the Moody Bible Institute and called to do missionary work in Salvador, Central America. Together with a few other friends and relatives in St. Louis, the Roxana church sent this couple to the field of their calling, where they have labored for the past three and one-half years.

Also at about this same time, the song leader of the church, George Peek, answered the Lord's call to the ministry and began his ministry in Alton, Illinois. At the present time he is pastor of the First Baptist Church of Benton, Tennessee. He was the first of five to be licensed or ordained by the church within the past five years.

Two and a half years ago a work was started in Bethalto, a town of fifteen hundred people not far distant. No Baptist testimony existed there. An old saloon building was rented and equipped with theater chairs. Under the leadership of Wilbur Strader, who was placed in charge by the Roxana church, the work has been blessed with a steady growth. The church has now called for his ordination, and also expects soon to organize a Regular Baptist Church out of this mission.

The Roxana church itself has been in the fellowship of the General Association of Regular Baptist Churches for more than three years. Together with the Berean Baptist Church of Bunker Hill, Illinois, of which church Leroy Wortman was then the pastor, a Mississippi Valley Fellowship of Regular Baptists was set up; this was the first such set up in the state. It has been a growing and blessed fellowship of Baptist churches.

Also among those who came into the membership of the Roxana church from St. Louis, was Mr. and Mrs. Marvin E. Duff, superintendent of an interdenominational Hebrew Mission in the city of St. Louis. After less than a year he was transferred by the Chicago Hebrew Mission to a new work opened in Milwaukee, Wisconsin. Previous to this time, however, Miss Mary Dowding had taken up work as a missionary among the Jewish people of St. Louis, after having been a Sunday school teacher for eight years. Working also with the Duffs and Miss Dowding were Mr. and Mrs. Carl Anderson. These folk too united with the Roxana church. Seeing the need of a Baptist testimony to the Jews in the city, these mission workers organized the Baptist Hebrew Mission, and brought it into the missionary agency known as Mid-Missions.

A new venture of faith was recently made when a beautiful church building on Carter Avenue in St. Louis was leased on July 16th. Rev. Paul Smith, who had recently completed a four year pastorate in Staunton, Illinois and had placed his membership with the Roxana church, was placed in charge of this new work. The work was begun by having evangelistic services every night for the first five weeks. On October 16th a new independent Baptist church was organized known as the Carter Avenue Baptist Church. Although all of the members live in St. Louis, most of them were lettered out of the Roxana church.

Pastor Osburn was unanimously called to the church five years ago, and he reports that every vote in the business meetings of the church has been unanimous ever since; delightful fellowship and harmony prevails. The church roll is revised every year. At the present time they have approximately 200 members of which about 46 are wage earners. Yet they contribute \$300 a month for the preaching of the gospel, \$100 of which goes for missions. The

present missionary offerings are about thirteen times what it was when they were in the Convention.

Surely this is the spirit of the New Testament church. God surely honors those who seek to honor Him.

ILLINOIS MONTHLY FELLOWSHIP

"The monthly fellowship of the Regular Baptists of the Chicago District met November 6th at the First Baptist Church of Harvey, for an afternoon and evening of fellowship. A goodly representation from several churches were present with the following pastors bringing the messages: Rev. Harold Palmer, Rev. Clarence Davis, Dr. Howard Fulton spoke in the afternoon with Rev. Garrett Graham in charge of the singing.

"We experienced a real old fashioned evangelistic song service at 7:45 under the leadership of Robert Fischer, which was followed by an evangelistic message from Rev. W. A. Wood of Fairbury, Illinois. We were so happy to have nearly twenty of Brother Wood's people with us driving about 100 miles.

"Our hearts were greatly blessed and stirred throughout the entire fellowship. The next monthly meeting will be held at the Roseland Baptist Church, Roseland, Illinois where our Brother Harold Palmer is pastor."

Rev. Harvey Tayler, Sec.

BUYING AN AUTOMOBILE

When we buy a car, the salesman streaks forth a line of chatter about differential gears, transmission gears, valves pistons, piston pins, etc. We listen listlessly. All the while we are studying the lines and general outside appearance of the thing. We want her to be graceful and not clumsy. We don't care to hear about the insides, for it is assumed safely now in these days of perfect automobile creation, that the insides are well nigh perfect.

But when we become interested in missions the exact reverse is true. We care little about the outside, though we know there must be an outside properly built; but our chief interest is of the inside; these young men and women who plunge into the jungles; we want to know of the direct human impact with raw paganism. Against this black wall of dense paganism Paul was sent to "turn them from darkness to light and from the power of Satan unto God." There was a terrific impact then; so there is now. Tell us about it.

BARNEY ANTROBUS SAYS

SIGNIFICANT JEWISH SAYINGS

Edmond Fleg, in "Why I Am A Jew," published in 1929 says: "Israel is unworthy of its law; again and again it falls back into idolatry, and thereby into sin, which includes all sins; for the living faith in one only God, invisible and spiritual, is the first of the truths it owes to the world.

Its prophets proclaim that it will perish if it denies its God; and its God in turn chastens and pardons, even as it disregards or observes His law." The writer is here speaking of Israel as revealed in the Old Testament.

* * * *

THE JEW WAITING

Continuing, Mr. Fleg says; "The Jew awaits the coming of his Messiah; the Christian awaits the return of his Messiah, and, as I have indicated, in this expectation resides the same hope." And we Christians know exactly what these waiting Jews will say when they see their Messiah, who will be our returning Messiah "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces—and it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him; we will be glad and rejoice in His salvation" Isa. 25:8, 9

* * * *

THE DREAM OF JUDAISM

Dr. Lion Feuchtwanger, German Jewish novelist in a lecture, "Cultural Renaissance in the Near East," says: "I am convinced that Judaism is not a race—Judaism is a common mentality. The natural center of all Judaism is Jerusalem. I dream that Jerusalem would become the center of the whole world. It is a spiritual rule, and only of the spirit—I conceive Zionism as at bottom the old Messianic mission of Judaism. The true Jewish nationalism in its essence Messianic."

* * * *

JUDAISM'S ESSENTIAL DOCTRINE

Joseph Kastein in "History and Destiny of the Jews," in the chapter, "Jesus of Nazareth," says: "Jesus, in the power He exercised, in the effect He produced, and the fate He suffered, was the embodiment of all that was best in the Jew of History. The prime belief common to all classes of the community, was, that the coming of the Messiah was at hand. Messianism was an essential doctrine of Judaism."

JEWISH DESPAIR

Nothing is more touching than the utter pointlessness of the writings of Jewish authors when they write, as they are continually doing, about their race and their hopes. Their religion never flowers. Their philosophy goes nowhere. One cannot but admire their fine talents, though wasted in these fields of endeavor. When they write on science and art it is vastly different. There they reach ends and stand with the greatest.

One writer closes a paragraph thus: "So there we stand; degenerate though we are, we are inspired by a great endeavor—an endless past behind us, a drab and somber present with us." We ask, what endeavor?

* * * *

"I AM A JEW"

Writes one: "I am a Jew because the faith of Israel demands no abdication of mind." Very good from a racial and prophetic standpoint.

"I am a Jew because in every age where there are tears and suffering the Jews weep." True historically, and sadly to be regretted.

"I am a Jew because I was born of Israel." Good enough.

"I am a Jew because in every age when the cry of despair is heard the Jew hopes." Yes, but what does he hope for?

"I am a Jew because the message of Israel is the most ancient and the most modern." We all know happily what the ancient message of Israel was, and we humbly thank God for it, but who knows what the modern message of Israel is? We are unable to make it out from books by Jewish writers.

"I am a Jew because Israel's promise is a universal promise." The promise of what? If he means the promise of Gen. 12:2, we agree. If he means the promise of Gen. 17:19, we agree. If he means Gen. 22:17, 18, we agree. If he means Gen. 26:4, we agree. If he means Gen. 28:12-15, we agree again. But these promises to Israel were all contingent upon the coming of the Messiah. He came in due time when all men were looking for him. He fulfilled the prophecies to the letter. Israel rejected Him. What promises can they be looking for now?

* * * *

ON TO WHAT?

The same writer concludes a paragraph: "Israel will march on to the end of days." What days? What kind of an end? He does not say

Every writer we have read ends in just such vagueness. Truly "blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

We believe that the times of the Gentiles are nearly run out and the fulness of the Gentiles in the body of Christ nearly up to the brim. Both Jew and Gentile will soon witness the glorious spectacle of the sudden and final removal of this blindness that now encompasses Israel.

Then the brilliant minds of Jewish writers will no longer flounder in their interminable philosophies about Israel and her mission.

* * * *

WE BELIEVE

We believe if the Jews who really believe in the Old Testament would drop the Talmud and go back to their own Old Testament and read it and pray over it and believe it they would by the millions find "Him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph," and will say gladly with Andrew, "We have found the Messiah, which is, being interpreted, the Christ." John 1:41, 45.

* * * *

WE ARE SERIOUS

We are sincerely honest in our feeling of sadness when we read after modern Jewish writers. Never were brighter minds than the present Jewish authors. Never a race seeking a race solution with such sincerity and evident pathos. Never a people so utterly without comfort or any certainty.

As the pitiable refugees driven out of Germany by the tyrant Hitler have nowhere to go, so the Jewish writers find nowhere to go with their talented minds when they attempt to write a religion or a philosophy of their people. They just wander. They talk of "The Unity of Man" as a revealed truth for Israel, but know no way to bring it about. They talk of "faith in the progress of man, creating through his progress the Kingdom of God." And call this "the faith of Israel."

All this is vague and pointless, for the Jew as well as the Gentile. If the human race has a purpose it had a Creator, and it had and now has a revelation. To the Jew that ought to mean the Old Testament and the God of Israel. To the Christian that ought to mean what it ought to mean to the Jew plus the New Testament and Jesus Christ. Nobody but believers in the Bible can

reason about life and its purpose, or about any race, without reasoning in circles. If the Jew will take his Old Testament and discard all else he will get somewhere; he will have something to write about that will have a terminus. He will be led to the New Testament and to the Messiah for whom he declares he is looking

* * * *

WE LOVE THEM

We find it difficult to express our love for the Jews as a people. Our legacy from them through the Old Testament which they gave us: the oneness and holiness of God; His willingness to guide man's personal and national life to a supreme end; revealed not through philosophy but directly by word of mouth to men of supreme spiritual sensitiveness—all this overwhelms us with gratitude to God and tenderness to the race through whom He chose to work

Quoting almost verbatim from another: A moral law? Whence? The law of the Eternal mind, revealed in the Old and New Testaments, both Jewish books! Given the world by a small group of tent dwellers around the shores of the Mediterranean sea. The greatest idea ever given to men was this nation, whose sole rule should be moral and spiritual. How terribly they stumbled at times! How dismal their rebellions! How certain their punishments!

For nearly two thousand years they were battered between Assyria and Egypt, between Persia and Greece; between Greece and Rome like huge anvils of the Almighty. And since Calvary their sufferings cannot be enumerated. When will it all end? When will they rest in the Promised Land? When will "Jacob return and be at rest, and at ease, and none shall make him afraid?" Jer. 46:27. It will be when Israel sees Him coming in clouds, and will cry aloud all over the earth, "This is our God; we have waited for Him." Isaiah 25:9. They will recognize Him as His once pierced feet stand on the top of the mount of Olives. Zech. 14:4 and they shall look on Him whom they pierced. Rev. 1:7.

* * * *

KINDNESS TO JEWS

We heard a Christian Jewess tell the following incidents in her life. Her father's store burned and the goods were scattered about the village streets. A Methodist minister came and spent two or three days helping her father clean and sort

damaged goods and start up in business again. When her father offered to pay the minister he kindly refused to take anything. This kindness made a deep impression on the little Jewish girl.

Again when she was a bit ill some little Gentile girl sent her a box of candy and an expression of sympathy hoping that the little Jewish girl might soon be well. She said this simple act of love never left her mind but followed her through life. By these acts from Gentile hearts she finally came to believe that not all Gentiles hated the Jews.

* * * *

MOST ANY DAY NOW

On Monday, December 18, 1876, the London Times carried this: "What is it that all Europe is looking for? It is the King of Men, the great head of the Hellenic race, the man whom a thousand galleys and a hundred thousand men submitted to on a simple recognition of his personal qualities, and obeyed for ten long years. The man who can challenge for his own the shield of Agmemmon, now waiting for the challenge, is the true Emperor of the East, and the easiest escape from our present difficulties."

What would the writer say today were he living? Sixty-three years have gone since that startling editorial was written. How fitting is the question it raises for this present hour! And Daniel, and Paul, and John with others tell us of this Emperor's coming and of the manner of his coming.

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FIFTY YEARS AGO

Fifty-one years ago H. G. Grattan Guinness wrote: "A great intellectual change has passed over the minds of men within this generation, and its effect has been to a large extent adverse to faith in revelation. Truer criticism and truer science are slowly undoing some of the mischief which was all too quickly wrought, but the flood of rationalistic teaching still flows alike from the professor's chair and the periodical press, from the pulpit and the platform."

And since this great prophet of God has been gathered to his rest with the Lord, we can say that the flood of adverse criticism of the blessed Word of God still flows on. We may say with confidence born of a knowledge of prophecy and of present day facts that it will flow on till He comes whose right it is to rule. "None of the wicked shall understand; but the wise shall understand."

WORTHY OF NOTE

Doubters of literal prophecy have said the prophecies of Ezekiel and John, relative to great armies on horses, could never be literally fulfilled, since wars are no longer fought with cavalry. One is called to hesitate before accounts now and then appearing in the newspapers.

On May 13, 1939 a press report records an interview with Major Ernest A. Williams of the 313th Cavalry Regiment, in which the Major is quoted as saying: "It is a mistaken notion that the horse is doomed in any future war. The recent war in Spain was regarded as an proving ground for military tactics developed since the World War. It was thought the war in Spain would be a quick one because of the highly mechanized equipment. The opposite proved to be true. The war was a long drawn out affair and much of the expensive equipment was unable to operate when roads and communications were disrupted.

"There are many reasons why the horse will not be supplanted in modern warfare. A horse can live several days without eating. A horse can live on bark of trees. Horses can break through enemy lines, but mechanized artillery can progress only where there are good roads.

"There are many horses being used in the fighting between China and Japan now. Future wars will be of movement, not wars where men dig in trenches and fight it out."

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STATESMANSHIP IN MISSIONS

This is assumed and is absolutely necessary, but belongs to administrative assemblies and not to the general public. When such discussions take up the time of general public meetings interest in missions dies. Just this is what has dulled the edge of missionary interest in the great denominations. Continually discussing "constructive statesmanship" and "the philosophy of missions" will take the human interest out of the whole enterprise and missions become just one of the cogs in the great ecclesiastical machine. Let missionary statesmen learn statesmanship by learning a bit of psychology.

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**DON'T
LET
YOUR
SUBSCRIPTION
EXPIRE**