

The Baptist Bulletin

General Association of Regular Baptist Churches North



HOW TO DEFEAT INDEPENDENT BAPTISTS

This headline appears over an article by Rev. R. T. Nordlund, Editor of the "NEWSLETTER FOR OLD-FASHIONED BAPTISTS." After mentioning the efforts of the West Virginia State Convention to disrupt the work of the Independent Baptists in that state, he says:

This rising opposition to the work of W. Va. F. B. M. and to pastors of Independent Baptist churches has led to some cogitations as to whether the Independent Baptists can be defeated in this state or elsewhere. There is small danger in New York, Michigan, Ohio, Indiana, Illinois, Iowa, and California, where there are now hundreds of churches of that persuasion; but in this state the thing could undoubtedly be accomplished if it is gone about in the right way.

The first thing needed is a state-wide campaign of old-fashioned, Christ-centered, Holy Spirit-empowered evangelism, after the fashion of our Baptist fathers that once organized our churches. The W. Va. F. B. M. would never have come into existence if the State Convention had had two or three evangelists busy in this blessed work. Yet as late as their annual meeting in Charleston in 1942 the suggestion that a state evangelist should be employed was frowned upon before it even had a chance to come to the floor.

REPUDIATE MODERNISM

The second method of warfare to use against the Independents is to publicly repudiate all past compromises with modernism and boldly publish to the world that the State Convention will only elect or hire genuine believers in the great fundamentals of our Baptist faith to direct our work, and will only support sound missionary pastors, and will only recommend to our churches such Northern Baptist Convention schools and missionary projects as are known to be true to the New Testament faith. It was Unitarian Fielder in Assam, and Modernistic Denison University that led the Ohio Independent Baptists to separate in 1928. It was the Hestenes' case at Brooks House, when Communists were allowed to hire that Christian Center auditorium again and again, and also the modernism of Franklin College that led many Indiana Baptists to separate in 1935. It was the appointment of modernist Elmer Fridell to the secretariat of the A. B. F. M. S. that led loyal conventionites to organize the Conservative Foreign Mission Society in 1943.

We could mention similar cases in other states, but we hasten to say that all harm already done to the cause of Christ by the serpentine methods of "deceitful workers" could yet be remedied and unity

be re-established if that leadership would be turned out of office and modernism itself would be renounced. Fundamental Baptists are longsuffering and patient folks in the main, who love and long for the widest possible fellowship, but they cannot be driven into fellowship with unbelief (II Cor. 6:14-18).

PROVIDE INDEPENDENCE

The third weapon by which Independent Baptists could be defeated is independence itself! After all, Independent Baptists only insist on practicing what the rest preach. Dr. Strong says in his Systematic Theology: 'No church or council of churches, no association or convention or society can relieve any single church of its direct responsibility to Christ, or assume control of its action.' Every other Baptist book of theology, every Baptist manual, and every Baptist history which it has been our pleasure to read has agreed with Dr. Strong that that is New Testament, and therefore Baptist, policy.

We still preach that glorious truth, which is the necessary corollary of our belief that Christ is the one and only one Head of the Church; but it is many years since we practiced it in the promotion of our convention interests. The New World Movement, 1920-25, with its sending down of budgets and its sending in of high pressure canvassers, made our first Independents, including that prince of preachers, Dr. R. T. Ketcham. When would-be dictators threatened him with a black-listing if he would not push the campaign in his church, he said, "Gentlemen, if I lose my church and can never get another, a soap box is cheap. I can buy one for ten cents and preach the gospel on the street." That movement soon became a new world folly, but the sending of yearly missionary apportionments continued for many years, and still continues, and each pastor still knows that, however gentle the suggestion, he had better lead the church to go beyond it by a few dollars if he is to get a good recommendation to a "larger field." Oh, that we might stay out of the Holy Spirit's way and let the love of Christ persuade our churches to give to missions! Why, the Convention might reach the average per capita giving of the Independent Baptist Churches, which is \$13.59! More independents have been made by the well-known black-listing policy of the state convention secretaries, by which they prevent men from getting another church who will not take their orders from "headquarters." Yes, how many heart-broken pastors have had to confess themselves defeated and driven from the ministry by the subtle power of the now well-oiled machine that we might call "The

Baptist Ministers' and Missionaries' Council—Standing Committee on Ordinations—State Secretary Pulpit Recommendation Combine!" And that machine does not always wait until a man resigns to exercise its power, but knows the technique of whispering to certain key members, "A change would be good for your church." Some men may be kept in line by such methods, but good Baptists of the historic type, rebel.

RECOGNIZE THE REAL "DENOMINATION"

We can understand why the state secretaries and officials like to hold the preachers under their thumb, but we cannot understand why so many otherwise good men want to be held there, and help their masters to enslave others and actually persecute those who only insist upon the sovereign independence of the local church. It must be because our careless talk has finally become our conviction, and they actually believe that the Northern Baptist Convention is "the denomination." Just as we call our chapels churches, and often think more of the building than of the congregation, so we call the convention the denomination and forget the very principles that gave us the name Baptist. Men who support "the organized work" are supposed to be good Baptists, even if they are Unitarian in their beliefs and hierarchical in their practice; and men who stand for the old historic Baptist faith and practice are said to be no Baptists at all. What peculiar tricks our minds can play on us!

We need to heed the words of Dr. P. W. Crannell, for years the president of Central Baptist Seminary. Hear him, ye who would "break up" Missionary Baptist Churches that dare to be independent:

"Perhaps our principal misunderstanding is just here. Men of every sort seem almost wholly befogged—fundamentalists, modernists, and organizationists. To many the denomination seems to be our little Northern group, one-third as large as the Southern, hardly more than a third of the Negro, only two-thirds of the Russian, as reported some years ago.

"The Baptist denomination, we USED TO AGREE, is simply an aggregate, the people are, more or less accurately, by themselves and others, called Baptist. There is room for fifty-seven varieties, not too variegated; but in the main those are included who hold the historic Baptist faith, which under Judson, Wayland, Strong, Mullins, Weston, A. T. Robertson and others, gave us our growth and strength. It is not an organization, though creating many; not even an organism, but a group of organisms, local churches, animated by a common intellectual and spiritual life."

Amen, every intelligent Baptist will say, but why can't we act that way? If any one convention or association is not "the denomination," but only one of the many organizations this Baptist group

has formed, why can't we let churches come into them or stay out, or withdraw, just as they feel led of the Holy Spirit, and love all of them that are gospel true? If there are at least 25 different home and foreign missionary societies that send out men and women to preach and teach, why can't we expect all of them to tell the world just what they believe and what their practices are and what they have hazarded and accomplished for Jesus Christ, and then let the churches remain perfectly free to choose where they will send their money? Are not all churches that preach our New Testament faith at home and give for the extension of the gospel abroad, Missionary Baptist Churches? Is not the Wealthy St. Baptist Church of Grand Rapids, Michigan, a Missionary Baptist Church, when it gave \$49,000 to missions last year? Why not take organizational hands off ordination and calling of pastors, and leave these where they belong, in the hands of the churches? Are they too foolish to know their own good? Then our Baptist faith is wrong! Are they too hasty and too easily deceived? Then we have failed to instruct them and ground them in New Testament truth! One brother's recommendation is as good as the others, if they are equally honest and intelligent, but the most disinterested is usually the best! Let the work be re-organized along such simple New Testament lines that each can be disinterested, and not have a machine to oil. Oh, brethren, why cannot all Baptists who believe the Word get away from ecclesiasticism, and just let a common zeal for our wonderful Saviour, and a common compassion for the lost, bring us together as Baptist freemen to evangelize the world.

CAN IT BE DONE?

REV. R. L. POWELL, D. D.

"No effort to reform a corrupt ecclesiastical organization has ever been successful. Savonarola protested against the corruption of the Italian priesthood. He was burned at the stake. Huss and Jerome of Prague were condemned and consigned to the flames by the Council of Constance. Luther's first design was the purification of the Romish Church. He was excommunicated. All efforts to eradicate rationalism from the Lutheran Church of Germany failed. The act of uniformity drove the Puritan ministry out of the Church of England. The Rome-ward movement, originating with Oxford Tractarians, triumphed over the Evangelicals in the same church, and later successfully resisted the Reformed Episcopal Church in this country. When error and corruption obtain a foothold in any ecclesiastical organization, reform is impossible. When they do among Baptists, like results will follow."

The above quotation is from *The New Testament Church*, by W. H. H. Marsh, which was published in 1898 by the American Baptist Publication Society.

The friend who sent this excerpt is a theological professor and a keen student of present-day affairs in the religious world. His observation regarding this statement was about as follows. "An unusual statement in view of the year in which the book was published — 1898, which is long before the controversy broke out among Northern Baptists, and even before the formation of the Northern Baptist Convention."

It is of the greatest interest in the light of the movement among the leaders of the Conservative Baptist Foreign Mission Board. We have watched their zeal, and have greatly admired their courage. Our hearts have gone out to them in prayer. Many of these dear men of God have walked with us in the King's service with great profit and pleasure to us. We have learned to love them for their fidelity to the truth as they see it. We would not put one straw in their way, but rather we would pray that they may bring about a true testimony.

The thing that burdens our heart about this whole matter is that they are wasting some very precious time in these days of tragic moment in the world. The farmers in certain sections of the Southland have a pest known as Johnson grass, and when that stuff gets a start in a farm there isn't a thing that farmer can do about it but turn the field to pasture. The roots of that grass go down three or four feet deep and form a matt of jointed roots that start up new growth at every joint. It is impossible to destroy or uproot the stuff by cultivation, as that process of treatment only scatters it more widely. When it takes a field the wise farmer cuts that field off from the rest of his farm and either grows hay or turns it into pasture.

We would not presume to tell good and wise brethren what they ought to do. Many of them are far more capable of getting some spiritual guidance from the Lord than is this writer, but we would like to say to them that we sincerely hope the Lord may lead them to get out of that pest-infested farm before they find themselves swamped with an incurable malady. We feel that they are endangering their testimony by being willing to be linked up with so much infidelity. They are suffering two dangers: First, they suffer the danger of being so close to the sin of unbelief as to be unable to judge it properly and in this way may become infected with its virus of death in their own body; and second, they are in danger of being greatly misunderstood by all the rest of the conservatives and of the world, thus losing their testimony to the power of the Holy Spirit's work in their lives. This is not written with a critical spirit, nor in a know-it-all attitude, but in loving interest for brethren whom I know to be worthy of a brotherly interest. I could name a group of these men with whom I have had glorious fellowship in the saving truths and in the service of our Lord.

(Continued on page 3, Col. 2)

EDITORIAL COMMENT

THEOLOGICAL PACIFISM

This editor knows from experience that when one steps out of the Northern Baptist Convention, the relief from having to fight constantly against Modernism and Modernists is so great that the immediate temptation is to lapse into a state of theological pacifism, to say with a sigh of relief: "Thank the Lord that's over, and I don't have to fight any more."

There is a sense in which this is justifiable, an extent to which it is true, but there is danger in it. There is never any discharge in the war with evil, never any cancellation of our Divine Captain's order "that ye should earnestly contend for the faith which was once for all delivered unto the saints."

It is a commonly recognized fact that Modern Religious Liberalism has been able to gain the foothold which it has in the various denominations, largely because men who know the Truth have not been faithful in exposing and opposing error.

One who is in a happy fellowship like that of the G. A. R. B. C., where he does not have to contend for the faith against those who are his own associates, or one who for any reason is in a sector of the battle line which is comparatively quiet, should not take the attitude that the war is over. It will never be over until the Lord comes. And one who assumes that it is, because no one is sniping at him at the moment and he sees no enemy in his immediate area, will soon find the enemy moving in again, or making new advances in other sectors. On the other hand, one who recognizes the true nature of the conflict, one who gets an over-all view of the battle field, will be prompt to strike at Modernism wherever he sees it, and will be quick to recognize his kinship with, and responsibility toward, all who are in the battle—even toward those who are not in his own regiment.

When Bible believing saints lapse into pacifism, cease to "contend for the faith," or—as is so tragically common—begin taking pot-shots at each other, the Devil and "his ministers" must indeed be filled with unholy glee.

MISSIONARY FINANCING

There recently came to the Editor's desk a *quarterly* report from a comparatively new missionary agency which seems to specialize in somewhat sensational promotional activities. The report indicated that during the quarter \$40,532.32 had been disbursed, while of this amount only \$8,447.26 had gone for actual missionary support on the field. We presume another \$295.23 listed in the report as having been spent for a missionary training course might conceivably be considered more or less direct missionary work, since it apparently was employed with a view to preparing candidates, but even with that, the amount of money spent in the

home field seems out of all proportion.

We believe that some missionary agencies are making the mistake of not providing sufficient funds for the cultivation of missionary interests in the churches at home, but churches and individuals who want to see their money actually working for the evangelization of the lost will do well to examine carefully the financial reports of missionary agencies soliciting their support. When an agency spends over \$3,000 per quarter for radio, over \$5,000 for missionary publications, over \$1,200 for office and over \$1,900 for the acquisition of a building, and more than \$1,800 in what is classed as Home Extension, it would seem to be going very far afield from the principles of sound, true, missionary endeavor. The agency in question is not a Baptist work, although some Baptists are connected with it, and some Baptist churches are contributing to its grossly unbalanced budget.

"I DON'T WANT TO CHRISTIANIZE THE WORLD"

"I simply do not hold the view expressed by Dr. John R. Mott in his 'Decisive Hour of Christian Missions' that 'Christianity is the only religion for all mankind.' I have no more desire to Christianize the world than I have to Americanize it."

"A few years ago I was asked to serve on the board of an enterprise which was to conduct a mission to the Jews, but declined. And I began to ask myself why I declined. The answer was not hard to find. I did not want to convert the Jews."

These quotations are from an article in *The Christian Century* by Charles T. Holman, who is a professor in the Divinity School of the University of Chicago and a member of the Board of Directors of the Chicago Baptist Association.

CAN IT BE DONE?

(Continued from page 2)

One of the gravest problems of American conservatism is the many varieties into which it has developed. There are many varieties of Baptists. Some of the most conservative among us have been the most difficult with which to work, but that isn't the idea at all. Those who believe in the same essential things which go to make true, Bible-believing Baptists ought to find out how to get together with their fellowships and organizations. This can and will be done when enough of us make the Holy Spirit Lord in our plans and programs. How long, Oh Lord, how long!

**RENEW
NOW!**

THE BAPTIST BULLETIN

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

GENERAL ASSOCIATION OF REGULAR
BAPTIST CHURCHES (NORTH)
(Independent and Fundamental)

SUBSCRIPTION RATES:

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

Editor H. O. VAN GILDER
Associate Editor R. T. KETCHAM

Address all communications to
EDITORIAL OFFICE

Room 1112 Ashland Bldg.
155 N. Clark St. Chicago 1, Ill.

Entered as second-class matter July 25,
1938, at the post office at Butler, Indiana,
under the Act of March 3, 1879.

COUNCIL OF FOURTEEN

David Otis Fuller .. Grand Rapids, Mich.
David E. Gillespie Detroit, Mich.
Earle G. Griffith .. Johnson City, N. Y.
Raymond F. Hamilton Pana, Ill.
William Headley Ceres, Calif.
Paul R. Jackson ... Grand Rapids, Mich.
Robert T. Ketcham Waterloo, Ia.
Kenneth R. Kinney .. Johnson City, N. Y.
Clarence Mason, Jr. . Atlantic City, N. J.
Robert L. Powell Tacoma, Wash.
J. Irving Reese Elyria, O.
Robert L. Ryerse Arlington, Va.
Rev. Joseph M. Stowell ... Ithaca, N. Y.
Rev. Carl Sweazy Los Angeles, Cal.

CHAIRMAN OF THE COUNCIL

Rev. J. Irving Reese
Elyria, Ohio

VICE CHAIRMAN

Rev. C. E. Mason Jr., D.D.
Atlantic City, N. J.

SECRETARY

Rev. Raymond F. Hamilton
Pana, Illinois

TREASURER

Rev. Paul R. Jackson, D.D.
Grand Rapids 6, Mich.

COMMITTEE CHAIRMAN

MISSIONARY

Rev. Robert L. Ryerse
Arlington, Va.

PROGRAM

Rev. Kenneth Kinney
Johnson City, N. Y.

PUBLICATION

Rev. Robert T. Ketcham, D.D.
Waterloo, Iowa.

CHAPLAINCY

Rev. C. E. Mason Jr., Sec'y.
211 N. Rosboro Ave.,
Atlantic City, N. J.

AMERICAN COUNCIL REPRESENTATIVES

R. T. Ketcham C. E. Mason Jr.
H. O. Van Gilder R. L. Ryerse

PASTORAL CHANGES

MILTON HEIGHTS PASTORLESS



REV. R. W. MAYER

On July 15, Rev. R. W. Mayer preached his final sermon as pastor of the Milton Heights Baptist Church of Alton, Illinois, having accepted a call to the First Baptist Church of Oglesby, where he succeeds Rev. Denzel Osburn. Mr. Mayer had been with the Milton Heights church for seven years, having come there from Evansville, Indiana, where he was connected with Revells' Rescue Mission. In a letter to the Editor, the chairman of the Board of Deacons says, "Brother Mayer leaves the church with many new converts added to the Lord, and in the best financial condition of its history. We are, at the present time, in the midst of a \$50,000 building program seeking the Lord for a new building as our present facilities are old and inadequate. Our church has a membership of over 300 of which two-thirds, I would say, are active. We are located in a field which is rapidly expanding, being just on the outskirts of the city of Alton. Over 800 homes have been built and perhaps more than 200 people have come into this field in the past five years."

NARDUCCI RESIGNS

Rev. Carl Narducci closed his ministry at Hawthorne, Nevada, on June 17th. During the two years that he was pastor of this church, he did a very fine work in spite of unusual opposition from a Convention-minded element in the community. A new building is under construction and the church has practically all the materials needed for its completion. Mr. Narducci sums up his work in Hawthorne by saying, "We began with a high attendance in Sunday school of 19. We left with an average of 125 every

Sunday. We had 12 members, including a non-baptized associate member. By church action 8 members were dropped for inactivity, including the associate. The church now has 43 active members, 13 of whom have come by baptism. We have succeeded in raising our little church from a missionary enterprise to a missionary supporting organization. In July of 1943, I also organized a Negro Baptist Church of 26 charter members. It now has 33 members, 45 average attendance, and at present is engaged in a building program. We are thrilled to report that at least four service men have given their lives for full-time service. One contemplates study at the Baptist Bible Seminary."

At present Mr. Narducci's address is 1131 East 38th Street, Erie, Pennsylvania.

CLARENCE HAYDEN ENTERS WHEATON

Rev. Clarence Hayden presented his resignation to the First Baptist Church in North Tonawanda, New York, on May 13th, having decided to enroll in Wheaton College, Wheaton, Ill. He had been pastor of the First Baptist Church for five years. At the beginning of his ministry the church was led to abandon a commercial program and also to withdraw from the Northern Baptist Convention and all its subsidiaries. From this point the spiritual and material progress of the church was very evident. In 1939, \$81 was given to Missions compared with \$2,700 in 1944. During the same period \$26,780 was given for current expenses. A \$1,600 heating plant was installed in the church. Remodeling, amounting to \$8,000 was done on the exterior of the church and parsonage. The pastor received four substantial raises in salary. All bills are paid and there is a good balance in the treasury plus \$1,000 for the remodeling of the church basement. Two 25-minute weekly broadcasts were maintained for three years over station WHLD., Niagara Falls, N. Y. About \$7,000 was expended in this work. 168 souls professed Christ as Saviour, 122 were baptized and a goodly number were received into the church by letter. Four young people went into full-time Christian work.

TOMPKINS LEAVES NORTH WILDWOOD

Rev. Charles E. Tompkins has resigned his pastorate at the First Baptist Church of Anglesea, North Wildwood, N. J. to accept a call to the Wharton Avenue Church of Glenside, Pennsylvania. Mr. Tompkins preached his farewell sermon on the first Sunday in July.

LEMMON INSTALLED

With a well-attended installation program the Compton Calvary Baptist Tabernacle installed Rev. G. Sherman Lemmon as their new pastor. With all new

equipment, and located in a new residential section of a small college town, the Tabernacle promises to be a strong church in the near future. This is a branch of the Calvary Baptist Tabernacle of Los Angeles. Rev. Lemmon was formerly pastor of the First Baptist Church of Wilmington, California.

* * * * *

DONALD B. STOWELL RESIGNS



REV. DONALD B. STOWELL

The following letter was read to the West Corners Baptist Church, Sunday, July 8th: "After prayerful consideration I wish to submit my resignation as pastor of this church, effective Sunday, August 26th.

"The Lord has definitely opened the doors for further study at the Los Angeles Baptist Theological Seminary, Los Angeles, California, where I expect to receive a degree.

"I will be preaching my farewell message on Sunday, August 5th.

In His service,"

Donald B. Stowell.

Mr. and Mrs. Stowell came to Johnson City, New York, from the Brunswick Baptist Church, Gary, Indiana, in the fall of 1938 to attend the Baptist Bible Seminary, from which both were graduated in June 1941. Part-time work was begun in the fall of 1939 in West Corners with the Sunday School meeting in the school house. The Stowells moved to the field in the fall of 1941; the following spring the West Corners Baptist Church was organized with 21 charter members. Lots were purchased in the summer of 1942, and priorities for building a church were granted in July 1943. The dedication Services were held January 30, 1944. The present membership of the church is 71, the average attendance in Sunday School is over 100. Last year the church gave over \$700 to missions. The budget for this year is over \$4,000.00. May the Lord continue to bless this Church and may others see the need of establishing

independent Baptist churches in church-less communities.

SHARER LEAVES GROVE AVENUE

On Sunday morning, June 24th, Rev. Clarence E. Sharer resigned the pastorate of the Grove Avenue Baptist Church of Racine, Wisconsin, in order to accept a call from the Fuller Evangelistic Foundation of Pasadena California.

During Mr. Sharer's pastorate of nearly three years the Grove Avenue Church was enabled to liquidate a large debt and make a number of improvements on the church property. The building fund has increased and the annual income of the church has more than doubled. Mr. Sharer has been active in young people's work, not only in the Grove Avenue

Church, but in the Youth For Christ movement in Wisconsin.

Mr. Sharer will take up his new work September 1st. His wife will accompany him in the campaigns which he will conduct, singing with him, doing solo work, and conducting children's services. They will make their home at 320 Harrison Street, Anoka, Minnesota.

* * * *

EASTMAN GOES TO LYNN

Rev. J. K. Eastman is now pastor of the Calvary Baptist Church of Lynn, Massachusetts, having begun his association there on June 7th. This church was one of the first churches in the New England area to come into the fellowship of the General Association of Regular Baptists, having been authorized

by Rev. Clayton H. Gray, who is now engaged in evangelistic work. It is the home church of Mr. and Mrs. Arthur Nickerson, missionaries in Liberia under Mid-Missions.

Previously, Mr. Eastman was pastor of the First Baptist Church of Harrington, Maine—"The Church in the Wildwood." The former pastor of Calvary Church, Rev. Gilbert Lloyd, is now pastoring a work in Lebanon, Pennsylvania.

* * * *

FLETCHER LEAVES UTICA

Rev. Thomas C. Fletcher, who for more than five years has been pastor of the Utica Baptist Church, Utica, Illinois, has accepted the call to a Baptist Church in Milan, Michigan.

A CRITICAL HOUR IN THE AMERICAN COUNCIL OF CHRISTIAN CHURCHES

By PRESIDENT R. T. KETCHAM

It is no longer necessary to argue the merits of the American Council of Christian Churches. The accomplishments of its short history are well known to all our Regular Baptists everywhere and these accomplishments speak for themselves. There has just come across my desk a summary of a report from Chaplain Mickey Dowden. It shows well over three hundred men actually won to the Lord Jesus Christ, a great number of them baptized, and dozens of others who were backslidden brought back into fellowship with the Lord. In addition to this Mickey has taken missionary offerings from his bomber crews which now total near two thousand dollars. These offerings have been sent to sound fundamental missions. All of this constitutes the results of the work of one chaplain who would not have been in the chaplaincy had it not been for the American Council of Christian Churches. When we remember all the others from our constituent bodies who are in there buying up the opportunities for Christ, we certainly do not need much urging to be one hundred per cent for the American Council.

An opportunity for the presentation and proclamation of the Gospel was offered to the Council this spring which we felt we could not afford to pass up, hence it was voted at the Grand Rapids meeting in May to undertake it. The Women's National Institute annually take over Madison Square Garden for one week. The Women's National Institute is not in itself a Christian organization, but is purely a cultural and educational organization. During its week in the Madison Square Garden it puts on demonstrations and exhibitions in the field of art and science and other cultural vocations. Each year they have assigned space to religious groups. This space, during the past exhibits, has been assigned to the Federal Council of

Churches of Christ in America. While the Women's National Institute is not primarily a Christian organization yet they do have a sufficient number of women who have Christian vision enough to detect the pacifism and modernism of the Federal Council. The result is that this year they are not offering it to the Federal Council but to the American Council. This in itself is a tremendous victory and testimony for and to the American Council. Literally hundreds of thousands of people pass through these exhibitions every year. The concession offered to the American Council consists of a large booth from which we can distribute any kind of literature we wish to prepare, not only for the American Council, but for any or all of our constituent bodies. Also this booth will be the distribution center for the finest gospel tracts. We hope to have one corner of it enclosed so that as our workers contact men and women and find them desirous of spiritual help, they can be taken into the privacy of this little nook and dealt with. Each constituent body of the American Council will be asked to have their representatives on the job, and also they will be asked to prepare for themselves attractive literature explaining who they are, what they are, and why they are what they are. It will be something akin to the gospel booths at county fairs or even the World's Fair. In addition to this the American Council will also be in charge of the entire public religious service on the closing Sunday afternoon, which in this case will be November 18. This is about a two hour service over which we have complete and absolute control, with the very acute probability that the last half hour of it will be released over the National Broadcasting Company coast-to-coast. All of this constitutes an opportunity which your Council felt it would be re-

miss if it failed to lay hold upon.

And now for the crisis! Naturally, all of this does not come without cost. The cost to the American Council for this week of opportunity at the Madison Square Garden is \$750, which will also include the cost of the broadcast if it is put on the air. The American Council, as everyone knows, works almost constantly on a very small margin and sometimes no margin at all. It will be necessary for the constituent bodies, individual churches, and individuals to send special gifts both large and small to the Council in order that we may be able to carry through this project. We must not only have the \$750 for the occasion itself, but there must be literally hundreds of dollars spent in the preparation of attractive literature for distribution. This is an outright appeal to every church and every individual to send in right away, special gifts for the work of the Council. Make all checks payable to the American Council of Christian Churches and mail them to 340 W. 55th Street, New York 19, N. Y.

ORDINATIONS

On recommendation of a council composed of twenty messengers from eight churches, the First Baptist Church of Roxana, Illinois, on Thursday, July 5, ordained to the gospel ministry Mr. D. A. Ziemer, whom the church had previously called to be its pastor.

Mr. Ziemer is a recent graduate of the Baptist Bible Seminary, Johnson City, N. Y., and the Council voted that a letter should be sent to the Seminary expressing gratification for the manner in which a graduate had acquitted himself before the Council.

The Council elected Rev. LeRoy Hovda, of Fosterburg, as moderator, Rev. Herbert

(Continued on page 7)

STUDIES IN FIRST CORINTHIANS

By KENNETH R. KINNEY

Pastor, 1st Baptist Church, Johnson City, N. Y.

Lesson XX—I Corinthians 11:17-26

"THE COMMUNION AND ITS RELATION TO BIBLE BELIEVERS"

INTRODUCTION—

As we look about us at the awful spectacle of a world crazed by battle, we wonder as we read the casualty lists day after day, if for the most part our departed soldier-dead have not paid the sacrifice supreme in vain. Without intending to express a spirit of pessimism, but based upon knowledge of the facts of history, we feel sure, that despite the high hopes of those who have recently returned from their participation in the San Francisco World Conference, that now, after six thousand years of human history, it is still beyond the pale of human ability to achieve, even by the sacrifice of lives and the exercise of the greatest brains of our day, a lasting peace on earth, or, even a better social environment.

Such being the case it is with a feeling of relief, and without thought of ingratitude, that we turn from the failures of men to the mighty successes of our God, for such is the burden of the Scriptures which is before us in this article. Scripture which speaks of a memorial, the memorial of an ages long battle which culminated in a glorious and eternal victory, the effects of which will continue until time shall be no more.

As the apostle unfolds the subject before us in the text with which we are concerned, we consider first of all,

I—THE DIVINE COMMUNION—

Vs. 23:26 "For I passed on to you the account, which I myself received from the Lord; how the Lord Jesus, on the very night he was betrayed, took bread, and when he had given thanks, he broke it, saying, this is my body, broken for you; this do in memory of me. In the same way also, he took the cup after supper, saying: this cup is the new covenant in my blood; do this, whenever you drink it, in memory of me. For as often as ye eat this bread and drink this cup, you are proclaiming your Lord's death until he come."

It frequently happens that familiarity breeds contempt, and we come to the conclusion that simply because a thing is familiar, it can no longer hold special matters of interest for us. We think it likely that this could be well illustrated by reference to the most familiar text in all the Bible, John 3:16. And yet it is as likely, that not one of us has so much as touched the hem of the garment of this passage of Scripture, as would be evidenced were we to sit down and give it more than casual consideration.

In like manner, when we come to these glorious words which set forth the meaning and the order of the Lord's Table in I Corinthians 11, it is likely that God's

people, having met in the Communion service so frequently, have come to the place where the reading of these Words is merely routine. But it occurs to the writer that there is much here, not only that which is old, but perhaps some that is new, that will prove of real and lasting value to those who take a few moments to give it special consideration. So we hurriedly run through these familiar verses again, in order that we might gather up the fragments of the Bread of Life which is strewn along the pathway of these verses, that your hearts may be blessed, and that God may be glorified.

The special events in one's life make time memorable. It frequently happens that the Lord's people allow the sufferings of life to jar them out of their spiritual and mental complacency, so that too often, those experiences God-sent, intended for our schooling, are allowed to interrupt our lives, rather than glorify God, thus bringing reproach upon His name. Hence we can well consider this experience through which Jesus Christ passed on the eve of His betrayal, and His reaction to those experiences, that we might in our turn, learn how to meet the disquieting circumstances of life.

In order that we might the more clearly bring out the force of the Scripture which is before us, we begin by simply asking ourselves a question, namely, what view of these things did the Lord Jesus Christ Himself take on the night in which He was betrayed? What did He do under the cover of darkness which had settled down upon the world like a shroud on that fateful occasion? Did it bring Him with grief to the place of despair? Did it cause Him to react as though He considered His whole life's ministry had resulted in failure? To ask the question is to answer it, in the light of the Word, for it is written, "In the same night in which He was betrayed He took bread and He gave thanks."

In other words, He kept on keeping on, as always He had, lifting up His heart to God and expressing thanks even for the difficult hour in which He immediately found Himself. As someone has put it "Never was Jesus so great as on the night in which He was betrayed. Certainly there is a lesson in this for every born-again believer, namely, that whatever one has, if it is taken in the right spirit, it will bring upon it the blessing of God. And whatever we may have, if it is taken in the wrong spirit, it turns to poison within the spiritual system.

But more than that, on the night in which He was betrayed, He instituted a memorial feast, as it is written "The same



night in which he was betrayed He took bread and when He had given thanks He brake it and said, Take, eat, this is my body which is broken for you, this do in remembrance of me. After the same manner also he took the cup when He had supped saying, this cup is the new covenant in my blood; this do ye, as oft as ye drink it, in remembrance of me." It is likely that there has never been a right thing made available to human kind, but has been prostituted by evil men to their evil ends. Certainly this is so when it comes to the matter of the ordinance of the Communion. The Roman Catholic church would tell us that the Lord means by these words that the bread and the wine are changed into the actual body, blood, soul and divinity of Christ, when we give thanks to God for it. There are other churches which, while not going to such extreme views as that found in the Roman Catholic mass, do believe that there is something more than mere symbolism to be found in the Communion, the result of both views being, that, to those who hold them, the Communion is a MEANS of Grace rather than an EXPRESSION of it. The writer does not assume it to be necessary to go into a lengthy discussion on this matter in this article, but simply to remind you that nothing could be clearer in the teaching of the Word of God, than that any such view of this particular ordinance of the church, is contrary to the clear revelation of the Word. As the Lord Jesus Christ Himself said, it is a memorial supper. It is not intended to bring men into saving knowledge of Jesus Christ, but to be, on the part of the saved, an expression of love and gratitude to God for the blessings which are ours in Redemption.

But perhaps the most important thought in our mind, in considering this passage of Scripture, is that we get a picture of Jesus Christ on the evening of His betrayal, being concerned not so much with Himself as with the outcome of it all upon those who have trusted in Him. So, He goes about His labors as was His custom, despite the startling events which were to begin that night, which were to be culminated only at the Cross, setting

(Continued on page 19)

FIRST BAPTIST, NEW YORK



DR. ARTHUR F. WILLIAMS

Last month we carried the story that the First Baptist Church of New York City had applied for fellowship with the G. A. R. B. C. Herewith is a brief account of the history and present plans of this great church.

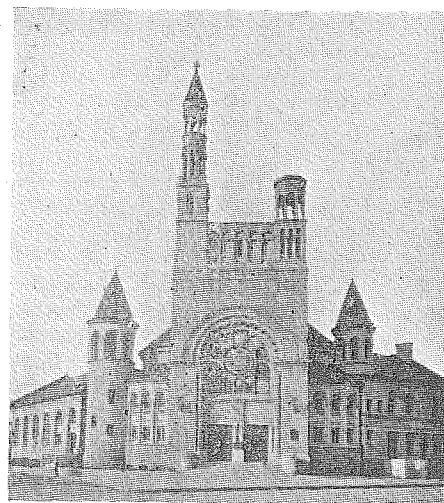
THE FIRST BAPTIST CHURCH IN THE CITY OF NEW YORK is the oldest Baptist Church in the Metropolitan Area, taking as its date of beginning 1745. Although earlier dates could be ascribed to this fellowship, 200 years of adhering strictly to historic Baptist doctrines is indeed a record in this day of apostasy. In fact, on the Bulletin which is distributed each Lord's Day is the following statement. "So far as we know this is the only Baptist Church in Manhattan which sustains no relations with the Federal Council of Churches or other organizations in which infidelity abounds."

The First Baptist Church of New York is perhaps known more widely than others because of the far-flung and widely-blessed ministry of Dr. Isaac Massey Haldeman, who was its Pastor for 49 years. His ministry covered the period

from October, 1884 until his death September 27, 1933. Dr. Haldeman's noted writings in book and booklet form are well known throughout all Christendom. The Young People's Union of the Church distributed 6,784 bound books of Dr. Haldeman's to 2,104 Libraries in every state in this country, all of our territorial possessions and in 40 foreign countries, during the period from September 1927 to June 1932. His fight against modernism was never stopped and ranked him as one of the leading, if not the leading, fundamentalist of his day. Dr. Haldeman was the NINTH Pastor of the Old Church. He was succeeded by Dr. William Hubert Rogers who remained for six years, being succeeded by its present Pastor, Doctor Arthur Franklin Williams, June 1, 1941. Dr. Williams, is then, the 11th Pastor of this Church—during a period of 200 years, which in itself is something of a record.

"The faith once for all delivered to the saints" has been ably presented since Dr. Haldeman's passing. Dr. Rogers carried on a fundamental ministry and under Dr. Williams the Church has brought to a successful conclusion an action which should have been taken years before—namely the severing of all connections with organizations harboring those who are unfaithful to the Word of God. It is interesting to note that this Church, which had its beginnings in the lower tip of Manhattan Island, has built and occupied eight buildings — the present edifice having been completed for full occupancy January 1, 1893—over 52 years ago. The first pastor of the First Baptist Church was John Gano who, at the request of the first President of the United States, baptized George Washington while both were in camp at Newburgh, New York during the Revolutionary War. The British during that war used the Church building as a stable for their horses, but after the war Gano, who had been serving as a Chaplain in the Continental Army, gathered the few remaining members of his flock together and at a cost of \$5,000 made the building fit for worship.

Three of the Pastors of this old historic church have been United States Chaplains, and two have been Chaplains to Congress.



FIRST BAPTIST CHURCH, N. Y. C.

In writing the History of the First Baptist Church in 1928, Dr. Haldeman wrote:

"Of the lessons which such history would teach us, none is more emphasized than this, that the Church has been most spiritual, most widely known, most influential and the richest source of blessing—in those hours when it has hungered and thirsted for the salvation of the souls of men, and when it has most outstandingly proclaimed the Bible as the Word of God most sought to be a teaching and a doctrinal Church, and openly and unqualifiedly proclaimed: 'Thus saith the Lord,' to be the law and rule of its life."

The church will celebrate its 200th anniversary with special services September 16th through the 30th, having secured Dr. H. A. Ironside as the speaker. The meetings will be evangelistic in character, and an intensified effort will be made to win lost men and women to Christ.

Repairs and redecoration of the church building are in progress at a cost of approximately \$20,000, and plans are being formulated for more extensive improvements subsequent to the war.

The church recently voted to undertake the full support of Rev. and Mrs. Donald J. Hare, missionary appointees to Brazil under the Association of Baptists for World Evangelism.

ORDINATIONS

(Continued from page 5)

Johnson, Bunker Hill, as clerk, and Rev. Paul Smith, of the Jennings Road Baptist Church, St. Louis, as questioner.

In the ordination service, the charge to the candidate was given by Rev. H. O. Van Gilder, Jr., pastor of Jameson Baptist Church at Alton; the charge to the church, by Rev. R. W. Mayer; and the ordination sermon and ordaining prayer, by Dr. H. O. Van Gilder.

* * * * *

On Thursday, June 22th, an ordination council consisting of representatives from Regular Baptist churches in Illinois, met in the Berean Baptist Church, Bunker

Hill, for the purpose of examining Mr. Robert Vaughn, a member of the church and a graduate of the Northwestern Bible School, Minneapolis. The candidate was unanimously approved and the ordination service was carried out the same evening. Mr. and Mrs. Vaughn were accepted as missionaries to French Equatorial Africa at the last Mid-Missions' Conference held in Milwaukee, Wisconsin.

* * * * *

At the call of the First Baptist Church of Wyoming, New York, on June 15th, nine churches responded to the invitation to sit in Council with the church for the purpose of ordaining to the Gospel ministry, Mr. Paul N. Williamson. Rev. John E. Greening, Pastor of the Williams-

ville Church was chosen as Moderator, and Dr. Harry G. Hamilton as Clerk. The Council proceeded with the examination of the candidate as to his conversion, his call to the ministry, and his statement of Bible Doctrine, all of which was accepted as very satisfactory. The ordination sermon was delivered by Rev. Milton Arnold of the Grace Baptist Church, Buffalo.

* * * * *

On June 12, Mr. Joseph Coogan was ordained by the Finch Hill Baptist Church of Finch Hill, Pa., of which he is the pastor. Rev. Owen Fitch of the Jermyn Baptist Church was elected as moderator and Mrs. Jack Nightingale of the Worth Baptist Church was clerk.

THE CHRISTIAN AMERICAN HOME

By CARL SWEAZY

In my previous message I took opportunity to voice my impressions of the value, or otherwise, of the "Child care centers" which are now in operation in various parts of the country. I know that in some instances some very fine women are in charge, but as in all other forms of public service, this is not always the case. It is my contention that the finest place in this world to rear children is the home, their own home. Home is the social, moral and spiritual kindergarten in the experience of one who has proper training for life. Any child is decidedly handicapped who is denied its holy influence.

The Apostle Paul said to Timothy in a letter (I Tim. 1:5) "I am reminded of your sincere faith, a faith which dwelt first in your grandmother Lois and in your mother Eunice, as it dwells (I am certain) in you." And later on in that same letter, 3:14 the great apostle urges his younger friend and convert, "Continue thou in the things which thou hast learned and hast been assured of, remembering who your teachers have been, and that from a child thou hast known the Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Timothy An Example

Now where had Timothy learned those Scriptures? I can assure you not in the so-called "Child-care centers." Ah, in a "child-care" center indeed. In a center where there was a genuine care for that lad. He learned the Scriptures at the knees of his grandmother and his mother. Say, that grandmother Lois wasn't a silly little grandmother, with a color of hair God never designed, painted up until she looked like the "Wreck of the Hesperus" perched at the counter in one of our hundreds of thousands of booze joints, sucking a coffin nail, sipping her cocktail, while she carried on a loose conversation with a perfect stranger of the opposite sex. If I said "perfect" please forgive me. Hundreds of them are sitting there while I am speaking to you. No Lois was a godly woman and a "grand" mother indeed. She had given her daughter the proper bringing up, not in the vulgar movies, where true Christianity and true Christian home ideals are laughed out, and not in the dance pavilions, on jive and swing, etc., but in the sweet, pure environs of her own home.

You grandmas might well observe here how this grandmother lived, through her daughter, in her famous grandson. That daughter Eunice had something to pass on to her son which she had received from her mother. I mean something beside a physical body. Something of fine quality of soul and religious culture, through the knowledge of the Holy Scriptures which would stand him well in

hand when he grew up and got out into the filthy swim of this old godless world society. And young Tim got the benefit of it. So that when the great Apostle to the Gentiles came his way preaching the mystery of the gospel of Christ that young man's heart opened like the petals of a flower to the sun, to receive the truth that completely transformed his whole life. I tell you it pays grandmothers and mothers to forego the thrills of society life in order to rear their children right.

This grandmother and mother gave attention to their holy calling, and were certainly rewarded in the devout Christian life and service of that young man. His name was written in the Holy Book of God, the Bible, where millions and millions of the best people on earth would read it and praise God for him; while still others would read and be converted. All down through the Christian centuries Christians have studied carefully with great profit the two letters this young man received from the Apostle Paul. Think of it, personal letters from the hands of the great apostle addressed to their son and grandson. The names of many a mother's children are destined to rot for the simple reason that the mother failed to maintain a kindergarten of social and moral and spiritual training, her home.

The Greatest Career

Ambitious young woman, thinking about a career are you? "Seek it not" elsewhere than in true motherhood. Among some 600 representative Americans who nominated 200 different women in a ballot for "the most interesting woman in America," there was one which should have been soundly seconded. This person had the courage and good sense to say that "woman attains her highest ideals when, forsaking the roar of business, the mud-slinging of politics, the clash of other careers, she marries, settles down to make a home and proves herself to be a helpful wife and cheerfully assumes the responsibilities and blessings of motherhood." The person followed this courageous statement by nominating for "the most interesting woman in America" none other than "a successful mother."

The wise man in Proverbs after admitting that "many daughters have done virtuously" turns to a successful mother, one who has given her attention to her home and children and says "but thou excellest them all. Ah, but listen to the testimony from Christian history, to the honor of Christian motherhood. It was the saintly Monica who by her prayers and devotions to Christ led her wayward son, the great Augustine, from a wild dissolute life to Christ and true distinction. The mother of the great Wesleys prayed and watched over their training, warning them against the

pitfalls of sin, and planting in their hearts the true seed of the Kingdom. Sir Isaac Newton says, "I was born in a home of godliness and dedicated to God in my infancy. I was my mother's only child and almost her whole employment was the care of my education." Another writer says of Newton's mother, "Every day of her life she prayed with him as well as for him, and every day she sought to store his mind with those majestic and gracious words that once memorized can never be altogether shaken from the mind." Abraham Lincoln said: "All that I am, and all that I hope to be, I owe to my angel mother." While John Wanamaker the great Christian layman said, "My first love was my mother, and my first home was on her breast. My first bed was on her bosom. Leaning little arms upon her knees, I learned my first prayers." So we might go on through a long list of testimonies from great men to their mothers.

I should like to say to all the young women of this great nation, prepare your hearts and minds to render the greatest service to humanity through true Christian motherhood; and when your knight comes riding, as he surely will some day; a worthy knight, who by his own worth of moral character has overcome in the tournament of sin's allurements, you can come to him unspoiled and beautiful to be a chaste keeper of his home. Neither this world nor any other world holds higher honors for you than that.

Education Often Destructive

What a pity it is to see young folks, even little children thrust out into society without a knowledge of those successful principles of social behavior inbred and ingrained in their very souls by godly Christian parents. Here we are in America with a staggering problem of juvenile delinquency, and every social agency of this entire nation is hard put for a solution to the naughty, difficult situation that prevails among our early teen-agers, who have been started on life's highway with the tremendous handicap of no home training, and particularly no Christian home training. Of course there are always those very learned university professors, who are itching to write a book, in which they might pack their vast fund of misinformation, and where they may give expression to their goggle-eyed theories about child care and child psychology, etc.

And of course all of them are anxious to make a human guinea pig out of somebody's child that they might at least try out their latest dream, even though the child might be completely ruined by the experiment. We have in homes and class rooms all over this nation today, children with ideas absolutely foreign to the laws of reason and good sense. My friends I am prepared to place one good

old fashioned honest-to-goodness Christian mother, for real practical training in principles of social behavior and morals, up against the whole university system of this nation.

Somehow God has been able to impart more real common sense and sound principles of personal conduct through the humble instruction of loving mothers, than by means of all the caps and gowns that may be mustered. As a believer in the so-called "higher learning" I am strongly for the schools, and colleges and universities, but I am not unmindful that they have to their credit or discredit the complete moral disintegration of multitudes of our young people whose faith in Christ and the Bible and old fashioned principles of morality, they have systematically shattered. It is my firm conviction that the modern university of the present day is a positive menace to youth, unless the youth has had the solid foundation for their faith laid in systematic, loving instruction in the faith by their own godly parents. I still recall a statement made by my Christian professor in a class in psychology, when he urged upon his class that they should not be too quick to discard the teachings received in their homes, for the adoption of some of the

theories we were about to consider. That professor knew full well the danger and sought to prepare his unsophisticated pupils against it. Not all university professors are as wise or as conscientious as my Christian professor. Who is so uninformed among us as not to know that our great universities are turning loose a flood of atheistic, social perverts upon a society that does not know or realize what has happened to our fine fellows and girls during their stay at the school?

Let me say again that the true Christian attitude toward home is that it is a social, moral and spiritual kindergarten. Surely we dare not wait until our young folks attend our high schools and colleges before they begin to form their moral convictions. By that time Satan has already ruined their young hearts and minds. Listen friends, little children must be taken aside by their mothers and fathers and told very intimately about the care they must take of their own minds and hearts and bodies. Men and women who are unwilling to assume these sacred responsibilities, by that fact are surely disqualified to become parents, and therefore should not be granted a license to marry. Consider, if you will, what very grave responsibility the state is assum-

ing when it licenses a couple to bring children into this world which, because of their parental neglect, shall become a menace to the state and society. How long shall the process continued? Until we destroy ourselves? Every man and woman in a Christian nation, who makes application for a marriage license should solemnly agree, in the event of children resulting from their union, that they will, to the very best of their ability, bring those children up in a knowledge of the Bible and sound religious instruction.

Then again, as to the things that are spiritual: Where may a child learn the things of the spirit other than at home. When we are not able to trust even some preachers and Sunday School teachers to give them the real gospel truth from the Bible, I maintain that mothers like Lois, and Eunice must look after that all-important part of the child's instruction. So let me close by asking, Is your home blessed with little children? If so, how very rich and wonderful life should be for you. My next question is: "Are you prepared, through a personal acquaintance with God, and a knowledge of His Word, to make the most of your opportunities and discharge to the full your responsibilities? If not, do not delay making such personal preparation.

HOME OFFICE NEWS

National Representative: REV. H. O. VAN GILDER, D.D.

Home Office: Room 1112, 155 N. Clark Street, Chicago 1, Ill.

ADDRESSOGRAPH PURCHASED

To facilitate the work of keeping in touch with our pastors and churches, by mail, addressing equipment consisting of the machine, a steel table and stencil trays, has been purchased from the Richmond Avenue Baptist Church of San Antonio, Texas. This equipment was offered us in response to a notice which appeared on these pages some time ago.

CARPET NEEDED

As a matter of economy, our office floors have remained uncarpeted. We have occupied the office now for almost a year, and it would certainly be an appreciated gift if some church or individual would help us celebrate our first anniversary by providing two 9x12 rugs. The third room which serves as a work room and storage space may remain uncarpeted, but the appearance of the other rooms would certainly be enhanced if the floors, now somewhat worn, were covered.

PUBLICATIONS AVAILABLE

We have recently purchased from Dr. Arthur F. Williams of New York City, the remaining copies of his excellent booklet entitled, "SHOULD BIBLE-BELIEVING BAPTISTS REMAIN IN ORGANIC UNION WITH CHRIST-RE-

JECTING APOSTATES?" and these are now available for distribution. Single copies are ten cents each or they can be purchased in quantities at \$1 per dozen. This is an excellent thing to put in the hands of fundamental pastors who are still in Convention affiliation.

We also have a number of copies of "WE INVITE YOU," an attractive printed booklet describing our G. A. R. B. C. organization.

"THE ANSWER" is another booklet which tells in succinct fashion how our General Association of Regular Baptist Churches is providing the answer to the problem created by modernism in the Northern Convention branch of the Baptist denomination. These latter two publications are for free distribution.

This literature should be circulated, as it will do no good on the cabinet shelves in the office. Write for what you can use.

IN NEW JERSEY

During the month of June it was your Representative's privilege to spend three weeks at Fairhaven in Atlantic City, and from there to go to preaching engagements in New Jersey and Philadelphia. Fairhaven is the Christian

Service Center maintained by the First Baptist Church of Atlantic City of which the Rev. Coulson Shepherd is pastor. During my stay there, I preached in the Chelsea Baptist Church, Dr. Clarence E. Mason, Jr., pastor; in the First Baptist Church of Ocean City, N. J., whose acting pastor is Rev. Paul Kinzler; in the Immanuel Baptist Church of Maple Shade, Rev. George H. Slavin, pastor; in the First Baptist Church of Medford, Rev. Walter F. Rogers, pastor; in the Wisconsin Baptist Church of Philadelphia, Rev. Raymond J. Tilley, pastor; in the First Baptist Church of Newfield, N. J., Rev. E. W. Washburn, pastor; in the Spruce St. Baptist Church, Philadelphia, where Rev. Herbert Hotchkiss is pastor; and the North Baptist Church of Chester, Pa., where Rev. J. W. Bronson is pastor.

While in Chester, I went through Crozier Seminary but, as the school was closed for the summer, and none of the professors was around, I think I escaped with a minimum of contamination.

AUGUST ENGAGEMENTS

Niagara Bible Conference, Olcott, N. Y., August 11-14;

First Baptist Church, N. Y. City, August 17, 19, 24, 26.

ANOTHER CHURCH LEAVES CONVENTION



REV. C. B. CUNNINGHAM

On June 7th the First Baptist Temple of Oshkosh, Wisconsin, took formal action to sever all connections with the Northern Baptist Convention, the Wisconsin Baptist State Convention, and the Winnebago Baptist Association. This church is one of the largest and most influential Convention Churches in the state of Wisconsin, and the pastor, Rev. C. B. Cunningham, has been active in waging warfare against Modernism in the Convention. The Church Bulletin for June 13th carried under the heading, "Temple Leaves N. B. C." the following account:

ACTION TAKEN

The First Baptist Temple of Oshkosh has formally withdrawn from the Northern Baptist Convention. Last Thursday evening, June 7, 1945, at a business session of the Church this action was taken. This issue of Temple Tidings is sent forth to clarify our position and our action, so that you may have first-hand information regarding this important decision.

NO MALICE

First of all permit us to say that in taking this action there is no malice in our hearts toward anyone. There is no bitterness or spite whatsoever. We feel that there is no room in the heart of the true Christian for these enemies of the soul. Our prayer is that from our lives and from our church may flow forth the love shed abroad in our hearts by the Holy Spirit.

NOT HASTY

For twenty years a vigorous attempt has been made to restore the N. B. C. to its Biblical foundation, but without success. For the past few years our church has strongly considered withdrawing from the N. B. C., so this action is not hasty. It has been prayerfully considered from all angles.

PEACE LOVING

Sincerely we say that we do not enjoy opposing the N. B. C. and State Convention. While we were within the Convention we did do this because we felt persuaded to do so. It has not been pleasant. We prefer to love instead of oppose. Christ takes the desire for fight out of the heart and places love within. Thus because we cannot cooperate with the Convention, we have withdrawn rather than continue to wage what to us seems to be a hopeless fight.

NOT HOLIER THAN YOU

Many of our dearest friends are within the Convention. Some of the churches within the N. B. C. preach the same gospel that Paul preached, and have a burning desire to see souls saved through the blood of the Lamb. Our church is far from being the ideal church, and we covet the prayers of God's people that our vision of service and duty might increase. Our desire is to win souls for Christ.

FELLOWSHIP TO CONTINUE

We shall continue to be friends with all true believers in the Lord Jesus Christ both in and out of the Convention, who desire our friendship. A large part of our missionary funds will continue to be directed through the C. B. F. M. S. We also have friends in the G. A. R. B. who have asked us to consider membership.

The formal resolution adopted by the church at the business session follows:

RESOLVED: By the members of the First Baptist Temple of Oshkosh, in special business session assembled.

WHEREAS: There has been and does now exist a Theological controversy regarding vital Biblical Doctrines namely—

The Virgin Birth of Christ
The inspiration of the Bible
The absolute authority of the Scriptures
The remission of sins by Faith in the blood of Christ shed at Calvary
The bodily resurrection of Christ

The Genesis record of the Creation
The total depravity of all mankind
The pre-millennial second coming of Christ

The eternal reward in Heaven of the born-again believers in Christ and the eternal reward in Hell of the rejectors of Christ, and

WHEREAS: A large number of Ministers and Officials in the Northern Baptist Convention deny some or all of the above mentioned Doctrines that we deem vitally essential, and

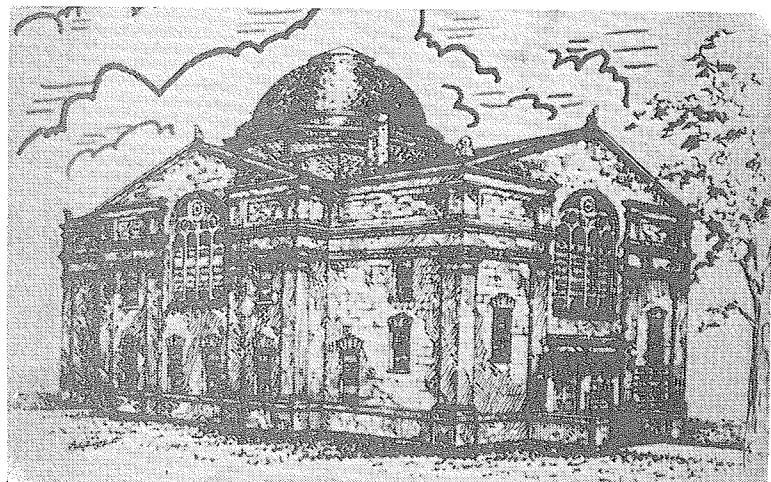
WHEREAS: These above mentioned Ministers and Officials are permitted to remain in the Northern Baptist Convention, and

WHEREAS: A vigorous attempt has been made for more than twenty years to restore the Northern Baptist Convention to its Biblical foundation without success, and

WHEREAS: The Bible exhorts us to "Come out from among them and be ye separate," and it also says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed; For he that biddeth him God-speed is partaker of his evil deeds." II John 10, 11, and

WHEREAS: We have patiently awaited for many years for this situation to be rectified, but without success, we therefore deem it expedient and for the best interests of the Kingdom of God to withdraw from the Northern Baptist Convention.

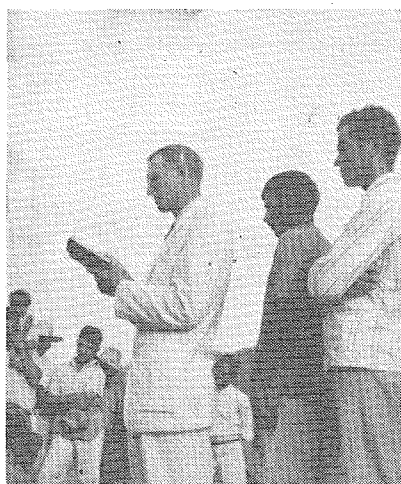
We, therefore, take this opportunity to withdraw formally from the Northern Baptist Convention and the Wisconsin Baptist State Convention and the Winnebago Baptist Association and authorize the clerk of this church to notify the above Conventions and Association of this action. However, we still remain a Baptist Church, and will continue to uphold the solemn duty of every loyal Baptist church, namely, that of preaching and practicing the gospel of Jesus Christ, and declaring our faith in the above mentioned vital doctrines of the Word of God.



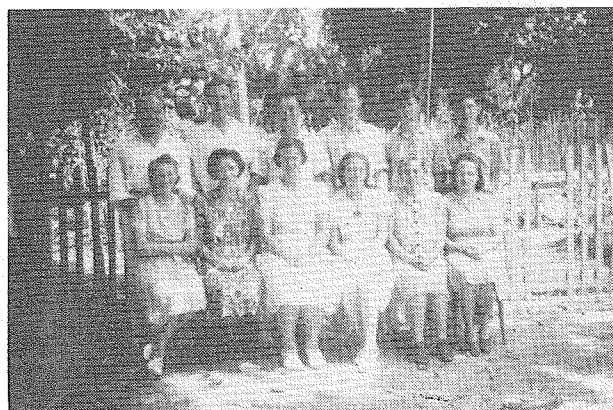
FIRST BAPTIST TEMPLE, OSHKOSH, WISC.

PICTURES TELL THEIR STORY

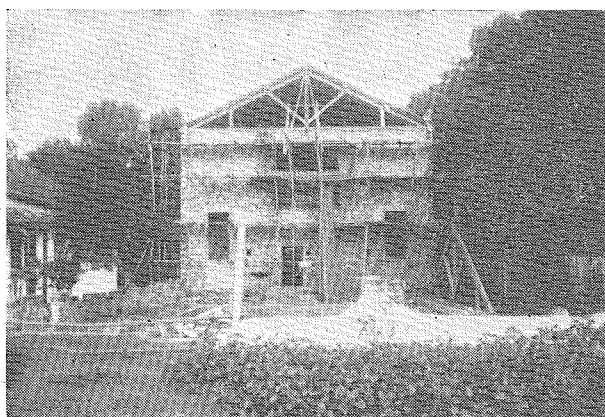
The pictures on this page are scenes from Mission work in Brazil under the direction of Mid-Missions' Missionaries



The picture at the left shows Missionary George Knutson reading from the Word just before a baptismal service. The picture at the right shows Brother Knutson and a candidate in the "baptistry" ready for the baptismal service. This service was conducted at Baixio, Varzea, Alegre, Ceara, October 15, 1944.



The picture at the left shows the staff of missionaries working in and out of Manaus, Brazil, with the exception of Rev. and Mrs. W. A. Ross, who were at the Iucabi station when the picture was taken. Reading from left to right, the couples are: Mr. and Mrs. Dynes McCullough; Mr. and Mrs. Charles Hocking; Mr. and Mrs. Wayne Barber; Mr. and Mrs. Walter Warfield; Mr. and Mrs. Garnet Trimble; and Mr. and Mrs. Willard Stull. The picture at the right shows a Saturday afternoon class of boys under the direction of Mr. Warfield.



The picture at the left shows the rear section of the new church building being erected in Manaus. This building, when completed and fully equipped, will represent an investment of nearly \$10,000. The picture at the right is Diana Grace Stull, four months old at the time the picture was taken.

FLASHES FROM FOREIGN FIELDS

CONVERSIONS AND BAPTISMS IN BRAZIL

Joazeiro, Ceara, Brazil,
June 5, 1945

Dear Prayer Helpers:

"He will keep the feet of His Saints, and the wicked shall be silent in darkness; for by strength (force) shall no man prevail." I Sam. 2:9.

In evangelistic meetings conducted by a Fortaleza Baptist Pastor, during April, 16 confessed Christ as their Saviour in Crato where brother and sister Knutson are working, 19 here in Joazeiro during our 8 days of services and 2 in Missao Velha. On the last night in Joazeiro there were 14 Baptisms. All meetings were well attended. Naturally Satan became aroused, especially so, since, at the time construction was in progress on the mission property, which gives promise of even greater endeavor in the future. During the weeks of most severe persecution several of our families were put out of their homes, employers were persuaded to dispense with Christian workmen, the construction was damaged twice and when lives were threatened we asked state authorities to take action which they did. Now things are quiet and the work is going forward. Souls continue to be saved both here and in Crato and we are having visitors in all the public services. Sunday night two young men made public confession, and now we are praying that their wives will attend the Gospel meetings and be saved.

Slowly we are training the Believers to take a more active part in all Church activity. The Sunday School has been reorganized so that there are four classes. A new Young People's society and Bible classes have enlarged the weekly program which has been going well. Every Thursday evening the choir, mostly young people, have a class in music for the Sunday night Gospel meetings.

As to our school in which many are interested, and have had a part, we shall have our first room ready within the next 15 days. It will accommodate about 40 children, enough for present requirements. But by another year we wish to enlarge and help children in isolated sections. The wall around the property has been finished so that the children will not be disturbed by unsympathetic folks from the outside. This month we expect to start filling in low places so that the ground can be leveled off and continue other improvements as rapidly as possible.

Through extra gifts sent in during May we now have \$125 to be applied on the June note of \$250, which means that this month an equal amount will be needed to meet our obligation June 20th. The final payment will be in August, after which

some plan will be formed to improve the property to be used for a rest home in northern Brazil. Now and then new workers are allowed to enter Brazil and this home will prove a blessing to a large number of missionaries.

Winter continues in our section with the thermometer reading 72 degrees this morning. Many families have been having the grippe here and at home every one has taken his turn. Just now Philip is sick with bronchitis.

Sincerely in the Lord,

The McLains

INTERESTING NEWS OF METZLERS' TRIP HOME

June 1945

Dear Prayer Helpers:

Once again God has answered our prayers, yours and ours. Along the way from Fort Archambault to our home here in Mishawaka, we have been conscious of the fact that your prayers have been joined with ours. Many times along the way when it seemed that we were to be held up and others who were traveling with us were in despair, we had perfect peace in the knowledge that He would get us home in His time.

I will not attempt to give you all the details of our trip home but I will give you some of the high spots. When we see you we will fill in the details.

We left Fort Archambault March 13th by car. The weather was terrifically hot so we left about six o'clock in the evening. The roads were good so we made the 400 miles to Bangui by seven o'clock the next morning. Usually we take two days for this trip. Mr. and Mrs. Fogle bought our car so they made the trip with us to take possession.

At Bangui we already began to run into snags, red tape snags. This is not the first time that the Lord has taken care of unraveling red tape for us and He did it for us again. In a few days we were ready for the next lap of our trip. Brazzaville is not on the direct route to U. S. A. but it was necessary for us to go that way to get the visa for my wife's entry into the States. We were tempted to take the more direct way via English Nigeria and try to obtain the visa at Lagos where there is an American Consulate. I felt that the Lord was strongly leading to Brazzaville, however, and we went that way. Upon arrival there we found that if we had gone the other way we might have been held up for many weeks. The stay over would have cost us several hundred dollars in hotel bills.

When we arrived at Brazzaville we found that there were some sixty missionaries waiting there for a way to get home. Some had been there for as much

as six months. We were told that if we found a way to leave before several months we could consider ourselves very fortunate indeed. We do consider ourselves very fortunate and give Him all the glory. Two days after my wife received her visa we were on a plane on our way to Accra on the Gold Coast where we knew we could make connections for the Clipper to U. S. A. How this was made possible I will also have to wait to tell you until we see you. I praise the Lord that while we were waiting at Brazzaville that I was able to help several of the stranded missionaries on their ways. In fact some of them arrived in U. S. A. before we did.

At Accra we made arrangements with the Army Transport Command to continue on by plane to Miami, Florida. We cabled for funds on Saturday and on Sunday we were notified that the A. T. C. had received orders from Washington to take on no more civil passengers. We wondered some as to why this had happened but it was not long before we had cause to praise God again. I did not know that the A. T. C. charged full fare for children so I had not cabled for enough funds. We would have had to cable again. As it was we made arrangements with the A. T. C. to take us on to the Clipper base at Fisherman's Lake Liberia and saved not only the hotel bill we would have had to pay while waiting, but the price of one whole fare. The saving was nearly seven hundred dollars. The Pan-American Air-ways only charges half fare for children under twelve years.

At Fisherman's Lake we once more were able to see Him work in our behalf. When we arrived there we found not a few waiting and after we arrived 19 priorities came in. When the Clipper returned from Lisbon it had 28 passengers on board. The traffic manager called us all together and told us that there was not room on the Clipper even for the priority passengers because there was also priority cargo. But—Praise God for those butts—he told us that he had asked the New York office to allow the Clipper to make the trip to Natal, Brazil, leave its load and return for us, and then pick up the passengers at Natal and take us all on to New York. This would be possible because the bases were closer together after Natal and less gasoline had to be carried. The New York office gave its O. K. but it had to be seconded by the Aeronautic Board at Washington, D. C. A business man who was there asked what assurance could be given that we would go on the next trip in two weeks if this permission was not granted. "None at all," was the answer. "If in two weeks time there are priority passengers you will have to wait." This man suggested that we should pray. "All these missionaries here should have some pull," he said. We did have some pull

with our God for He sent back the Clipper and it took us to New York.

From New York we went to the Westervelt Home where we arrived two days before the graduating exercises of our daughter Rachel and our son Ralph. Rachel graduated from High School and Ralph from Grade School.

We praise God for the way He made it possible for us to return here at this time. We are all well but extremely tired. I do not know of any time we arrived here more tired. We desire very much to visit each one of the churches which have been so faithful to our work in their prayers and funds. We do however want to rest a couple of months before starting out in meetings. I believe that we will be ready for meetings by the first of September. If you would like us to come to you, please write us as soon as possible telling us when you would like us. There is much to tell as to how He answered your prayers in taking us back to Africa in 1941, as to the way He used your prayers in the work out there these last three and a half years and the way He worked in our return trip. Where possible I would suggest several meetings. Please let us know if you want us, in time for us to make out our schedule by the first of September.

We have our six children with us now. We hope to enjoy family life with them for a year, until our return to the field. We need your prayers now as never before. We know that He is equal to our every problem. Some of our problems are the finding of a house in which to live, finding a car to use in our meetings, finding a typewriter (I am now using a borrowed one) and knowing of His will that our time home here in U. S. A. may be used to His glory. We also ask your prayers that we may be led in finding the right schools for our two daughters, Helen and Rachel.

Until we see you and enjoy face to face talks, we send our Christian love.

Yours in His blessed service,

The Metzlers.

GREAT SPIRITUAL BATTLES AND VICTORIES IN AFRICA

Bangassou, Oubangui-Chari
French Equatorial Africa
April 19, 1945,

Letter No. 6

Dear Prayer Helpers:

I write this letter as a call to the battle. We need reinforcements or the devil will throw us back. As long as Moses' arms were up in prayer, Joshua and the warriors prevailed against Amalek; but the minute Moses weakened and his arm went down, the enemy prevailed. Yes, dear friends, the battle is on. The Holy Spirit has come down with power on our work at Kembe. F. B. Meyer said: "Wherever in the

world the Holy Spirit comes down in mighty power among men, there is always an uprising of evil spirits to resist it." Why some of us have never known much about the devil is because we haven't known much about the Holy Ghost. If you ever begin to live by the power of the Holy Ghost, all hell will be there to stop you.

The devil has been battling us from the first day we set foot on his territory at Kembe. By wind, when the roof of a mud hut we were living in began to fall upon us during a storm that came at night. About three months after he struck again through another storm when the roof on our new mud-house was moved over eighteen inches and the mud walls split to the ground. Everything was turned upside down in the house and even the metal promise plaques were torn from the walls. Trees were uprooted and snapped off by the force of the gale. There have been four or five trees killed near our house within a radius of 100 yards by terrific bolts of lightning. In some cases the trees were split wide open. You can imagine what would happen to a grass roof when struck by fire like that. Several times the devil tried to destroy everything by fire.

The devil raged also as the brick chapel was built. A short while after its completion when we had left for the homeland, he struck with a cyclone which swept it off its cement foundation and the natives said it seemed to have exploded. Nothing but a pile of bricks, broken timbers and bamboos remained. What a blow to the faith of the natives as they saw this happen. It was hard enough to see the missionary leave but now it looked as though God had forsaken them as well.

At the time these things happened, we didn't know why Satan was striking so hard by these physical means. Now he was not only striking in the physical but the spiritual realm as well. Several of the Christians had fallen under his onslaught and were out of fellowship which caused the heathen around about great joy. Yes, friends, the devil had us on the run; not only the sheep but the shepherd as well, meaning myself. We were trying to fight the battle in our own strength and were being defeated on every hand—we were in a low spiritual state. Sin had crept in—sin of the worst kind—unbelief, prayerlessness, not taking God at his Word, letting God's work crowd God out. All of this goes with unbelief. It is the sin that made Christ weep. It is the sin that breaks God's heart today as He sees His church falling steadily back because of its powerlessness.

I praise God that He didn't let this continue but brought me to a place of utter despair and weakness. At our 1944 field conference He caused me to cry to Him for forgiveness and pardon. I surrendered to Him and laid my all on the altar in complete obedience. Words cannot express the way the Holy Spirit

came upon us—filling and empowering for service. God's presence could be felt over the whole mission station at Crampel. Many others can testify to the same thing in their lives. We begin to realize what Pentecost must have been like and why Peter and the rest who were so weak and powerless before became like lions in their fearlessness.

We went back to Kembe with the Lord of Glory ruling our hearts and with the faith that the One who had begun his reign through our lives would also continue it. The Bible became a new living Book and flashed forth the Glory of God. The Spirit of prayer was upon us. It was harder not to pray than to pray. I realized that the native church didn't need more of the Word, more teaching, more preaching; what they needed was the Lord of Glory reigning in their hearts and the Holy Spirit's power enabling them to walk and witness of the living Christ within them.

God put a burden of prayer on my heart for an outpouring of His Spirit and also gave the right messages to convict the natives of their low spiritual condition and unbelief. It was on Saturday evening of January 27th about two months after our awakening at conference, that we were blessed with God's gracious out-pouring. There were 23 of us gathered. I was closing the meeting when the Spirit came upon us with such power as to make the natives fall on the ground with their faces in the dust. What groans, agony, heart cries . . . as they confessed their sins to God! They were crying to God in one accord. He touched their hard hearts and the wells of living water sprang up. From their eyes their tears were streaming down. This mighty work of the Spirit continued for three hours. What a prayer meeting! The outsiders who heard us praying and came because of curiosity were also brought low before God in the same way. When we closed this meeting the natives went to our mission village nearby and gathered there. They testified and sang songs and continued in prayer all night.

Souls are being born again. The church has been revived. Backsliders who had taken other wives put them away with such conviction of sin that they wept all night. Evangelists and deacons couldn't sleep at night for the great burden of prayer. Prayer meetings are popular because the Spirit is there with power. Hundreds of answers to prayer. The God who seemed far away is now very near even in their hearts. One chief, a professor, awoke at dawn under great conviction and began to pray. He began to tremble quite violently so much so that his bamboo bed began to shake. His wife said, "Ngangou (Strong-Man) what ails you I have never seen you do that before." He said, "Woman, let me be. God is talking to me." Yes, by the tears rolling down his cheeks and the look of joy on his face when he gave his testimony in the Sunday morning

service, you could tell he had come face to face with His Saviour.

With regretful hearts we left the work at Kembe in the heat of the revival even as Philip left Samaria. The revival goes on and is spreading. Another mission station sixty kilometers away has been set ablaze. Man's fire goes out when he leaves but this fire is of God and no man can quench it except in his own heart. Remember the words of F. B. Meyer, in the beginning of this letter. That is why we ask your prayers.

The big burden of the hour is for the out-pouring of God's Spirit on the church here at Bangassou. God is the same, yesterday, today, and forever.

The great need of the hour is a revival for the whole world and I believe that it is coming. It is near, friends, nearer than we think. Let us pray and expect God to answer. We are seeing and going to see great things here in Africa and in the uttermost part of the earth for we have a God whose name is: "Thou That Heareth Prayer."

If we are really in the battle, the fighting must be done on our knees. Who will join us?

His and Your servants,
Dick Paulson.

FLODENS BUSY IN COLUMBIA

Leticia, Columbia
March 9th, 1945

BELIEVE it or not as the papers say, we are still alive and healthy. We know that many of you have probably despaired of ever hearing from us again as we have not written since last October. The last few months we have been very busy entering into our field of Service and things have been happening so fast that we have hardly been able to keep in touch with our main office, let alone writing letters. However, we have written to our home church, and our supporting churches so you may know some of the developments which we will mention in this letter. We hope you will bear with us as we tell those who may not have heard.

PRAYER has certainly been going up for us, and the Lord has been very graciously answering it. In the first place He was watching over us as we came down river. When we were at Transval with the Davises we had a little accident while working with an old blowtorch. I was filling it with gas when the thing caught fire. "In the twinkling of an eye," the gas which spilled on me, transformed me into a literal flaming evangelist. As one of our friends said, "I was supposed to BEAR the torch to the heathen not BE one." However, the Lord watched over us and there was no explosion or serious burns, just a couple of nice blisters. Prayer has also been answered in that we are now in our house at Leticia. The fellow who sold it to us finally moved out and we moved in. We thank God for this and have

truly enjoyed fixing the place up a bit. It is our first real home since 1940. We entered it exactly one year from the day we left Waterloo, Iowa for the field.

THE JUNGLE received its first visit from us while we were at Transval. We were up the river visiting the jungle school our Mission has for the Indian boys. While up there we took a little trip over to the home of one of the boys and held a service. Here we had a chance to give our first testimony to the Indians through an interpreter. You can not help but feel the hugeness of the jungle, and the immense job there will be of trying to enter it, and reach the tribes which roam in its vastness. Without more dedicated lives it will be impossible.

FAITH was changed into sight when we landed in Leticia on Nov. 23, 1944. There was no brass band to greet us but the local priest was down and shook our hands, not knowing of course that we were the new missionaries. I think he mistook us for rubber workers. We heard that the Bishop is coming for special services, and we expect to be recognized during that time. So far there has been no direct opposition. If you, who have our prayer' reminder cards, will look on them you will find that the Lord truly led us in having it printed. It was made almost two years ago, and our destination changed so many times that we despaired of it ever really being Leticia, Columbia.

THE WORD has been going out in this town for quite a while and we rejoice to know that it will in the future bear fruit to His Glory, in fact it is bearing fruit. One of the young men here, who just lately cleaned up his life, has decided to give it to the Lord for service and go to school for training. It means that we will lose our best worker, and helper, but we rejoice to see him go. Pray that he will truly be a good Gospel witness. Just the other day we questioned the daughter of one of the believers, as she was about to undergo a serious operation, she confessed that she had received the Lord Jesus as her Saviour. We have sold a few Bibles, one to the Chief of police across the river, and one to the Captain of the garrison. The Word is not bound.

MEETINGS are being held every Sunday on our front porch, and have been well attended. We can usually count on six adults, and three children, but many times we have more. One time we had twenty-four. In the morning I am giving Bible Instruction Classes, and in the evening we have a native believer give a little message on Salvation. So far we are not trying to hold too many meetings until we get to know the people, and the language. Many have expressed their interest in the Evangelicals, but to openly come to any service is another thing. So far none of the so-called better class have come, but we are content with such as we have. We have also put one of our young men to work over in Marco, Brazil which is across the border. He teaches a Sun-

day School class, in Portuguese, for the children.

COCINERA as they call a cook, is one of our needs. Since landing here we have eaten in a native Cafe. You may think this a privilege but that is because you have never eaten in one. The food, plates, and everything about the place is very dirty. The woman who runs it wears her clothes till they get unbearably smelly, and the chickens run around your feet while you eat. We could stand all this except for the mosquitoes. They do not pay any attention to them down here but they bite us to a fare-you-well. The Lord has watched over us and so far we have not taken malaria. As soon as possible we would like to eat at home, where at least there will be no mosquitoes. Apart from a little trouble with diarrhea, we have been too healthy to mention it. We daily thank God for His wonderful care over us.

BECAUSE you have been praying and the Lord has been answering, we make bold to give you more prayer requests. Pray that we might be supplied with the right person for a kitchen helper. This is a real problem as these people have no standard of cleanliness. Pray that the Lord will lead us in obtaining a small motor for making trips on the river. Pray that the Lord will open the way for our Missionaries in Iquitos to open a school for the training of native workers. Pray that the Lord will open the way for the building of a small shed here for a store house and workshop. Lumber is very hard to get as well as other building material. Pray too, for the putting up of a tile roof on our house here. But above all pray that we may continue to have the joy of the Lord in our hearts, and that our testimony for Him shall bear much fruit for Him.

Your Servants for Jesus' Sake,
The Flodens.

FARTHING'S BUSY IN AFRICA

Bangui, O. C.
Fr. Equat, Africa
Jan. 22, 1945

Dear Co-workers:

Although these are the busiest days that we have had since our return to Africa yet we feel that we should get a letter off to you folks who have been so very faithful in prayer and giving, that we might continue to give forth the Word of life.

You will notice the change of address, no longer are we at Crampel, we have returned to Bangui. Although we were happy to be able to help out at Crampel we are happier to return to Bangui for this is the place to which we have been called to work for the Lord and we all know that to be in the place He has chosen for a person, is to be in the place of fullest blessing.

We shall have very little spare time here for the program carried on could

easily employ the time of three couples and we are to be only one couple and two single ladies. Miss Clara Crumb of Fort Archambault has kindly consented to help us out for the year 1945 and Miss E. Peck, who has not yet arrived on the field is also to be here if the Lord so leads her to be. Oh, I tell you, it is great to belong to a mission in which one can follow the leading of the Lord. To have to go some place just because a group in authority wanted you there, without taking into consideration your leading from the Lord, would, to me be unbearable.

There is a great hunger for the gospel here and every week there are many who accept Christ as their Saviour. The past three Sundays have been greatly blessed and we have seen more than forty-five people profess to accept Him. This is not the unusual thing, it is the usual, and even now there are many waiting for baptism. We do praise God for the fine work that those before us have done. Not only have they done a fine work spiritually but materially also, there are new roofs on the buildings, i. e., the dwelling houses and a fine guest house started and nearing completion and the church has been rebuilt to a certain extent and all these improvements will help to ease the burden, for with only one man on the station and so much along other lines to do one does not have much time to spend in building and yet there are certain things which must be done such as building a new store house and new kitchen and too, the upkeep takes a lot of time.

There are thirty some lay-preachers who hold meetings daily in the surrounding villages and we have a number of evangelists in outstations and these should be visited fairly often so we praise the Lord for a Model A Ford that he enabled us to get. It is in good (?) shape and only fourteen years old so we are looking forward to years of service from it. It may go like an old "one horse shay" that I faintly remember reading about but until that time comes we will get out as much as possible.

We are praising God for the interest which is being manifest among certain white people in town. Already we have been asked for three New Testaments and we know God's Word does not return to Him void. Pray much that we shall be able to point some of them to Jesus.

We would ask your prayers concerning Yabendi, former native pastor who has been out of the work for two years. We would like to see him return to the work for he was a real power for God but we only want this if it is the Lord's will. The other night he came and talked to me about returning so we believe that the Lord is speaking to him.

Finally, Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.

Yours, looking for His return.

Bob and Retha Farthing.

Rom. 4:20-21.

BOY NUMBER FOUR FOR THE HAMMANS

June 1945

Dear Friends:

We want you to know that our 11-pound Charles Raymond arrived at 3:30 A. M. June 16. He and his Mother are both well, and while they are at the hospital Donald and I are trying to be good bachelors. Dicky and David are both well and at present are in the homes of some dear Christian friends. The last week of July we plan to take Donald to the Westervelt Home for Missionary children in Batesburg, S. C. where he will remain for schooling during our next term on the field. The younger children will return to the field with us. His total expenses there will only be \$25.00 per month. Pray for this home which is a work of faith. However, all gifts for his support should be sent through our home office, Mid-Missions, 314 Superior Ave., Cleveland 14, Ohio, and not directly to the home.

In our last letter from the Fogles (you will remember that they replaced us at Kyabe) was enclosed a copy of the yearly report. How happy we were to see that God is so richly blessing in the work there. Those of you who have been praying for the women and children will rejoice to know of the increased attendance in the regular class work being carried on with them. A Sunday School has been begun and the church attendance has doubled in this past year. Two of the young men who were among the 1st Sara-Kabba converts left for our Bible Training School at Ft. Crampel more than 250 miles from Kyabe. After the 2-year course they will return as evangelists to their own people. Their names are Boussa Ba and Rama Singa. The latter was our first interpreter when we opened the Mission station at Kyabe in 1939. Pray much for these men while they are in training. We pray also for the Kyabe church that it may be able to support these men as full time workers when they return from school. As a Mission we do not accept gifts from America for the support of the native workers. We feel that to be the responsibility and privilege of the native church. God has surely blessed this Scriptural stand. Some of the local native churches are supporting between 20 to 30 full time workers and one or two has more than 30 for which we praise God. If Africa is to be evangelized it must be by the African. Therefore as a Mission we try to train these converts to go out as missionaries to their own people.

We rejoice also to know that Miss Viola Steve has gone to help the Fogles in the Lord's work at Kyabe. (Kyabe, by the way, is pronounced as though it were written Kee-A-Bay).

Now in closing shall I remind you to continue to pray for the deputational meetings we are having while at home. God has blessed in these meetings, but pray that as a result many shall be led to pray for the work and some, young

men and couples in particular, will feel definitely led of God to our field in French Equatorial Africa. How we need men in this field. Some time in July I am hoping to put all of my motion pictures on a sound film with my voice recorded on the film, explaining the pictures. Then when we return to the field this film can go right on doing missionary work here at home. Pray much as we go forward in this big undertaking. It will require two nights to see the full set, but each film is more or less complete in itself. Churches wishing to see these films after the 23rd of September should write to Rev. R. G. Hamman, 232 East Grove St., Mishawaka, Indiana.

MRS. SINDERSON IMPROVING

Dear Friends:

"Oh give thanks unto the Lord; for He is good; for His mercy endureth forever." Psalm 118:29.

It is with hearts filled with gratitude and thanksgiving to God that we send to you, our many prayer helpers, another letter with latest information regarding Mrs. Sinderson. Your expressions of love and interest are too numerous to mention. Our hearts have been deeply touched by your kindness and our faith strengthened by your prayers. Many of you responded liberally to the appeal of the Rev. Anderson; your gifts making possible our home coming just in time to arrest Ella's very serious spinal condition. After a number of consultations with competent doctors an operation was advised. Our decision for the operation was made in the full assurance of God's will. It required three and one-half hours to complete the job but we have every reason to believe it was a success. Two blood transfusions and a series of penicillin injections were given her and doctors and nurses admit that she has made fine progress since her operation. All has been done that could possibly be done for a complete and speedy recovery. Last week she got up four or five times but last Friday evening she had a severe attack of malaria fever. It seems that with extra effort being required to get up, the dormant malaria took advantaged of a weakened victim. It was rather unfair to attack a fellow when he was down—but this was just a souvenir from Central Africa. A case of malaria fever in an orthopedic hospital was entirely out of place and no wonder the doctors and nurses hardly knew what to do. Four days of vigorous treatment brought the temperature back to normal. Here again special prayer was offered and we believe the Lord graciously undertook. A testimony has been given to various nurses and we trust the Lord may have been pleased to use Ella in a very definite way during this time of being laid aside. May His plan and purpose be worked out is our desire!

Those of you who have been specially

interested in Koumra will be glad to know that the Rev. and Mrs. Lee Einfeldt have recently left this country by boat to take over the work in Koumra. They are second term missionaries and we commend them to your prayers and interest. Surely God has answered our petitions regarding this corner of his vineyard.

May we remind you to send mail to this address until the middle of June after which we suggest that you address all communications to us care of our Home Office: 314 Superior Avenue, Cleveland 14, Ohio. Your continued prayers are asked on behalf of Mrs. Sinderson so that very soon she will be able to travel and in due time be fully restored to health and strength. Thanking you for your interest and we hope it will be possible to visit many of our friends during the summer months.

Yours in His glad service,
George H. Sinderson.

P. S.—Mrs. Sinderson left the hospital May 31.

ASSOCIATION OF BAPTISTS FOR WORLD EVANGELISM

1310 Schaff building, Philadelphia 2, Pa.

BOB BURNS REPORTING

Rev. and Mrs. Donald Davis have taken charge of the work at our remote jungle station located at Pevas, Peru, on the upper Amazon River. The Pan-American Airways recently inaugurated a weekly flight from Para, at the mouth of the Amazon, to Iquitos, Peru which is a distance of approximately 2,500 miles. Mr. Davis was asked to act as their agent at Pevas. He accepted the position because the duties involved require very little of his time and it provides important contacts which can be used effectively for the cause of the Gospel.

A letter received from him recently tells the following interesting experience.

"While I was in the office preparing the usual papers to be sent back on the plane, Donna (his 3½ year old daughter) came in calling me to come and see something, and that I would need the gun. This is the usual thing, so I was not quite up to the occasion. There are usually iguanas, or chameleons, or hawks around. But at it was the middle of the day I was thinking of the first. The shotgun and the '22' are always handy because we are bothered quite a bit on account of the chickens. This time I came out with but one shell, and what should Donna show me but a Boa! It was lying in a small pool of water in a creek that comes around behind the chicken house, and I could see that it had swallowed something just recently.

"It was about nine feet long. Not a big one, but big enough to make me hurry back to the house for some more shells. I wanted to be able to finish

him off in case the first shot didn't do the business. The first one did very well, however. We dragged him out and opened him up and found two chickens. It was an expensive boa. This is the second one that we have killed up to now. The first one was over 16 feet long, and still the people claimed it was not such a big one. So you see why our guns are ready. Just yesterday I killed two hawks. We now have two boa hides, three alligator hides, and other trophies. I have killed numerous alligators. One I found in a small pool up in a similar creek to this one where I found the boa, and I had to kill it with my 22-inch machete as I had nothing else at hand and was alone. But it was a small one, only about five feet long.

"I forgot to mention that in the forenoon today I was called out to see a group of monkeys that were playing around in the trees just across the large creek from the house. They have been there now for two days. They are small and black and stand about a foot high. They have long black tails, and are quite interesting to watch in the trees.

"Finding and killing this boa solved the mystery of the disappearance of one of our best 'layers' that I missed yesterday. The other was a younger chicken that I had not missed yet. We lose on the average of about two or three chickens a month this way, or maybe from an animal that looks much like a leopard only smaller, or from hawks, or even from Indians. Alligators have also been known to come up behind the chicken house and steal a chicken."

* * * *

Rev. and Mrs. James Carder have been carrying on a faithful ministry in Barbosa, Santander, Colombia for many months. Prayer has been accomplishing many things for them in the midst of the many difficulties encountered while establishing a work in this most fanatical Roman Catholic country. Mr. Carder writes as follows:

"Since last writing Helen has had some fine visits both here at this house and in other homes around town. I have taken two trips on horseback and given out considerable literature. The trip was over the worst trail I have ever been on and to a region around Santa Elena where they have never had any Gospel witness nor tracts. Though by count there are at least six thousand settlers in that section, the going is so rough that a priest gets to Santa Elena about once a year. Besides those on the trail, I visited about forty of the homes in the town itself with tracts and Gospels and had a few very interesting conversations. On the other trip I visited a man who either is or is going to be a real believer. I stayed all night in his thatched roof house. The next morning we heard terrible 'goings on' in the woods nearby and on asking I was told that it was a band of wild monkeys.

"Another neighbor nearby took a New Testament and is very much interested. On my first trip the mare had to go through mud up to her stomach and we went up and down some extremely steep places.

"The local priest has been speaking against us again, though some do not care much what he says. The Lord has been very gracious and good to us in many ways. He has also answered our prayers regarding some of our neighbors' problems and that has been a real testimony to them."

BAPTIST BIBLE SEMINARY

NEW FACULTY MEMBERS

The former Dean, Dr. Emery Bancroft, went to be with the Lord in the Fall of '44, and his son, Rev. Bernard Bancroft, who had been assisting the Dean as well as carrying certain subjects of his own, had previously left, so that there was a real shortage in the number of instructors. However, it was not felt advisable to rush matters, since any who were to come to us, must not only be of the proper scholastic background, but completely sold out to the doctrinal and separatist position of the Seminary. So, though the months slipped away, and no one had been secured, we felt God had the right one or ones somewhere. That this was so, has now been confirmed, with the call to the full-time faculty of two very splendid and capable teachers.

The one, who will have charge of the Department of Apologetic Theology, including Systematic Theology, is the Rev. Vernon Grounds of Paterson, New Jersey. Mr. Grounds is a Phi Beta Kappa graduate of Rutgers with the B. A. and of Faith Seminary of Wilmington, Delaware with the B.D., and is but one Thesis away from the M. A. which he will soon complete. Brother Grounds has been teaching one day a week in the Seminary during the Spring semester and is very highly regarded by the student body. In addition to his own pastorate in Paterson, he has been carrying 15 hours teaching per week in Kings College in Delaware. With the acceptance of the call to Baptist Bible Seminary, however, he will move to Johnson City in time for the Fall opening of school, giving his entire time to us.

The other is the Rev. Mead Armstrong, graduate of Grove City College of Grove City, Pennsylvania with the B. A. and who has but six weeks Summer school to complete in the University of Pittsburgh for his M. A. which he expects to complete in the Summer of '46. Brother Armstrong, who has had thirteen years of teaching in High School previous to enrolling in Baptist Bible Seminary, graduated with this year's Seminary class, and was ordained to the ministry in First Baptist church of Johnson City, this past Monday, June 18. Besides his class work, Mr. Arm-

strong has for the past two years assisted on the teaching staff in the department of English and Theology.

We feel sure you will agree that this is a very decided step in the right direction, toward meeting the State Education requirements necessary for the eventual granting of degrees for graduate work which we have in view. Shortly, too, we expect to add a fourth year to the Seminary course.

LOS ANGELES SEMINARY

Last month we carried the report that the Council of Fourteen had approved the Los Angeles Baptist Theological Seminary. In a letter dated June 21st the President, Dr. Floyd Burton Boice says, "There is a very wholesome trend here, spiritually, educationally, and numerically. With reference to the last point, may I say we have a 33½% increase in enrollment this semester over the same semester last year, and there has been a 50% increase this fall over the corresponding semester of 1944. Our entire Advisory Council is composed of Independent Baptists, as is also our Board of Directors. The women of the G. A. R. B. churches in this area are just new beginning to become interested in our fellowship.

"Someone has said that what is needed in a school of this kind is 'grace, grit, and greenbacks.' We have the grace, and, by the grace of God, the grit; we need, however, the 'greenbacks' to enable us to maintain the high standard which we have set for ourselves. We are now prepared to serve efficiently the cause of Independent Baptists, but we do have a great financial need in order to keep this re-established Institution operating at top efficiency. For instance, our highly approved educational standard calls for a highly accredited faculty. This, in turn, calls for considerably more money than we can find currently available. It costs us over \$2,000 a month to maintain this high standard, and yet only a little over \$1,100 a month has been coming in. We need 2,000 faithful stewards who will contribute \$1 a month each to enable us to continue the Seminary on its established course."

This school has a charter under which Theological degrees can be granted. It is qualified now as a post-graduate Theological Institution. Our Regular Baptist constituency has long needed just such a school as this. We are glad the school has sought identification with us, and sincerely hope that our churches will rally to its enthusiastic and generous support.

We hope to run in next month's issue, a picture of the Seminary building and a picture of the President, Dr. Boice.

* * * *

PHOENIX BIBLE INSTITUTE

Graduation exercises were held on May 25th, this being the second such service since the school became a Regular Baptist

Institution. Two students received diplomas, Miss Isabel Blackie, California, and Mr. Ralph Mulder, from Texas. The message of the evening was delivered by Dr. Floyd Boice, President of the Los Angeles Baptist Theological Seminary, who spoke on "The Ancient Land Marks of our Faith."

During the summer months many of the students are engaged in various forms of Christian service, a few having remained in Phoenix to teach in summer Bible Schools in that vicinity. Rev. E. C. Eymann, President of the School says that one day's mail recently brought the news that one student had led ten meetings, one radio broadcast, and given out 55 Testaments, resulting in 33 conversions and 15 restorations, and that another student had led a Youth For Christ Rally at which there were two dedications, and had conducted a Sunday church service where two were saved and 24 had dedicated their lives.

HOW A MESSAGE WAS BORN

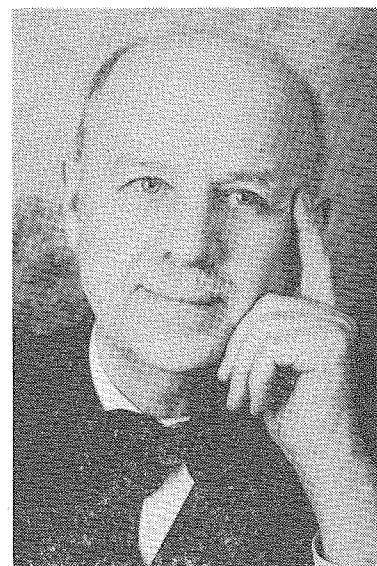
A few months ago Rev. Coulson Shepherd, pastor of the First Baptist Church of Atlantic City, was riding in the front seat of one of the Atlantic City jitneys. On his knees was a bundle of papers, "Message to Israel" which he publishes in connection with his radio ministry to the Jewish people. The driver, who proved to be an educated Jew, looked at the papers, read the title, and then said, "I listen to that program every Sunday morning." Mr. Shepherd then asked him if he believed all that the speaker on the program said, to which he replied, "Yes, but I do not believe Jesus is the Messiah."

The driver then began saying some very complimentary things about the broadcast, and to avoid embarrassment, Mr. Shepherd disclosed his identity, whereupon, in typical Jewish fashion the driver exclaimed, "Do I have the honor of having Coulson Shepherd, the man I have been listening to for years, ride in my machine? Why, yes," he said, "I now recognize your voice."

Mr. Shepherd then talked with him further about the Lord Jesus being the Messiah, but he replied, "No, I believe God will let us Jews know when Messiah comes." Mr. Shepherd left him after giving him a copy of the Old Testament Prophecy Edition of the New Testament, which he promised to read. From that conversation a message was born on "How Can I Know When Messiah Comes," and the next Sunday morning while he was driving his jitney, that Jew heard Mr. Shepherd relate the story of the conversation, and then give the message which was its outgrowth. This message has been printed in booklet form, and has been in such demand that it has now had three printings. It will be sent free, together with a copy of the paper which Mr. Shepherd publishes, to any

reader of the Bulletin who will write to Coulson Shepherd, Box 445, Atlantic City, New Jersey.

DR. R. E. NEIGHBOUR WITH THE LORD



*Life Story of the Famous Bible Teacher,
Author, World Traveler, and Evangelist
who was called home to Glory
June 8, 1945*

Dr. R. E. Neighbour was born in Three Oaks (Muskegon), Michigan, on August 10, 1872. The days of his youth were spent in Chicago; Dallas, Texas; and parts of Kansas. When he was ten years of age he accepted Christ as his Saviour. When sixteen he was working with a surveying gang building a railroad in Texas. The first night, sleeping in the boarding house with this railroad gang, his Christianity was put to a real test. It was that night, after proving himself true to the Lord, that the Lord called him to preach the Gospel. He went to Baylor University at Waco, Tex., working his way through college with one goal—that he was to be a preacher of the Gospel of Jesus Christ.

While at Baylor University he conducted a Bible Class at the YMCA and became a powerful influence in the college. The first meeting he ever conducted was in the First Baptist Church at Parsons, Kans. After preaching one week he insisted on leaving because he had no additional sermons to continue the second week. The pastor gave him a set of Charles Spurgeon's sermons and told him to study these sermons for his thoughts. The meetings continued with signal blessing.

Six weeks before he received his diploma at Baylor University, the missionary urge was so great he could resist it no longer and thereupon sailed to South America as a pioneer missionary under the Southern Baptist Missionary Board.

As a missionary in South America, Dr. Neighbour began to work in Rio de

Janeiro. He then worked up the Amazon, into the heart of Brazil, preaching in the interior in spots that had never been touched by white man before, carrying the Gospel to the native Indians.

He returned to America to raise money to launch out into a greater work for the Lord in South America. Principles of the Southern Baptist Missionary Board would not permit this advancement due to the pooling of all missionary offerings into one fund to be disbursed by the Board. He therefore set his face toward working in another field.

It was at this time he married Nellie Gertrude Planck, the daughter of the physician, Dr. Charles Planck, of Parsons, Kansas.

After his marriage he began his ministry in this country, working with Dr. Wharton, in evangelistic work. His headquarters were in Baltimore, Md. From Baltimore he went to Macon, Ga., where he became pastor of a small Baptist Church. It was here that his first son, Charles, was born. God blessed the work in the church as he labored especially among the poor and needy. From Macon, he went to Dublin, Ga., where he became pastor of the First Baptist Church. It was here that his daughter Alice Marie was born. After 3 years in Dublin he went to the First Baptist Church, Americus, Ga. It was here that his son Robert was born. While he was in Americus, two of the greatest Southern Baptist preachers entered the ministry because of his life and influence: T. F. Callaway and T. W. Callaway. From Americus, he went to the First Baptist Church, Salisbury, N. C. His third son, Ralph W., was born here.

We now come to a new era in the ministry of Dr. R. E. Neighbour. The next few years were spent as an evangelist-pastor, establishing and founding new churches. While at Dublin, Ga., he had founded a church in the country, which was named after his daughter and to this day is known as the Marie Baptist Church, which has a large attendance of worshippers each Sunday.

Leaving his pastorate at Salisbury, N. C., he founded a new church in Spartansburg, S. C., now known as the Southside Baptist Church, with a large membership and attendance. Having spent five years in this pastorate he journeyed to Athens, Ga., where another large church was built, beginning with nineteen members under a large tent, and growing until it was one of the outstanding churches of that day.

Leaving Athens, Ga., he journeyed to Augusta, Ga., where he founded another church. In each instance these churches were organized and established, with large memberships, and new buildings constructed, all within five years.

While pastor at Athens, Ga., a new ministry for Dr. R. E. Neighbour began to unfold. He published his first pamphlet, *Pre- and Post-Millennialism*. Other pamphlets then followed, such as *Jude's "Certain Men," The Glories of Grace and The Folly of Federation*. These writings

were received with unusual interest by the public. He became a prolific writer. His writing ministry began to open new demands upon his ministry. He worked tirelessly for the Lord. His fame spread abroad until finally he held the pastorate of the First Baptist Church of Elyria, Ohio.

Soon after moving to Elyria, Ohio, Dr. R. E. Neighbour became a very close and fast friend of the founder of the Union Gospel Press, the late Rev. W. B. Muselman. This friendship led to the strengthening of the greatest ministry of his life and he continued his writing ministry in connection with the Union Gospel Press.

After enjoying an unusual ministry for five years in Elyria, Ohio, Dr. Neighbour moved to Chicago, Ill., where he became closely associated with the late famous evangelist, Paul Rader, laboring with him for two years at the Chicago Gospel Tabernacle.

He left the ministry at the Chicago Gospel Tabernacle and continued full-time in the evangelistic field, until the Lord called him home on June 8, 1945.

THIS IS WHAT WE DO

Some time ago we announced a Missionary Contest and invited readers to contribute manuscripts telling of workable plans for stimulating missionary interest in a local church. We are now ready to announce the winner of the contest, Miss Lucy Fisher of Rocky River, Ohio. It is our intention to carry each month, or as often as we have material available, under the above heading, an account of various activities, projects, and plans which have been found practical in Churches, Sunday Schools, Youth Groups, etc.

We invite our readers to submit such material at once. If you have a little different way of doing something, tell us about it. Make your account brief, but sufficiently full to be understandable, and do not worry about turning out a polished, literary production. What we want is a lot of ideas that have been tried out and found to work. It is true that what works in one place under one leader and amid one set of circumstances, may not work in another place, but furnish us with the ideas and plans. Some of them should prove really helpful to others.

For the first of such articles, we present herewith the manuscript submitted by Miss Fisher:

A SUCCESSFUL MISSIONARY PLAN

At our church, the last Sunday of each month is set aside as Missionary Sunday and is planned to be a climax of a whole month of study and activity covering one of the fundamental independent Baptist Missionary fields as follows:—

1st month—Brazil

2nd month—The Philippines and New Guinea

3rd month—Other South American Countries

4th month—India

5th month—Mountain Work in Kentucky, West Virginia and the Ozarks

6th month—Baptist Hebrew Mission Work, spreading out from St. Louis

7th month—Liberia, West Africa

8th month—Other Home Missionary Work:

Columbia Basin, Hiawathaland, Mexican Gospel Mission (Phoenix), Fellowship of Baptists for Home Missions, Baptist Bible Seminary

9th month—French Equatorial Africa

Our Sunday School has a very active library, containing a large number of Missionary books, many of which are recent publications. These books are nearly always in circulation, being read by young and old alike, and books on the particular field being studied during the month are especially emphasized by attractive notices on the bulletin board. Many back copies of the National Geographic Magazine contain excellent articles on all of these Mission fields, and interesting information can be made available to readers by emphasizing and circulating the particular copies of this magazine which describe the field being studied for the month in question.

By planning ahead, the Ladies' Missionary Society assures the receipt of interesting letters from known Missionaries on the field to be studied during that month, whether they are Missionaries from our church or not. In this way, prayer support is raised up for many Missionaries whose names and addresses are thus learned, and some of the ladies begin a correspondence with these Missionaries on the field. Should there be more letters than can be handled in the ladies' meeting, some are read at the prayer meeting preceding the Missionary Sunday, and requests for prayer are brought before the Lord to be remembered the whole month through.

Occasionally at the women's meeting or at the young people's meeting on the Missionary Sunday, a contest is carried on whereby the knowledge of the members is tested concerning the field and the Missionaries receiving particular attention for that month.

Inasmuch as only one Missionary field will make up the project to be considered during any month, it is very interesting to see how the various departments stress that field, by means of a map on the wall, curios prominently displayed, and in the younger classes by preparation of a Missionary story by means of felt-o-graph or some other visual medium.

The result is that when the last Sunday of the month comes around, everyone is ready for the Missionary message, either by the pastor or by some Missionary passing through. The offering from the Sunday School and the young people is received with proper recognition, and the young people feel that they really have a part in taking the Gospel to this particular land about which they have been seeing and hearing the whole month.

During the summer months, interest can be maintained by a less intensive educational program with Missionary trips to such places as Jamaica, Haiti, Hawaii, Mexico City and perhaps Maine, which probably would be a lovely cool spot to visit at that time of the year. Practical work can be engaged in by the ladies as well as younger classes at some time during the year, for there is a great need for medical supplies on all the fields, as the following illustration will demonstrate. A young man, who graduated from Moody Bible Institute in 1944, now a Missionary in Africa, wrote that the Missionary society from his church gave him a supply of bandages to take with

him. He wondered what he would do with them, but had not been on the field long when he found them very useful. He saw many suffering people who needed medical help. One man in particular was so ill-smelling that no one wanted to go near him. By the grace of God, the Missionary treated his sores and bandaged them, having an opportunity at the same time to give him the wonderful plan of salvation. "White Cross work," as it has been called, is a very fine way of supplying some of the practical needs of the Missionaries. Bandages can be used, as well as clothing for the Missionaries and for the natives with whom they work. Many young mothers can be reached by giving them clothing

for their babies. Other suggestions are given in the Mid-Missions list which can be obtained by writing to the Mission office at 314 Superior Avenue, Cleveland 14, Ohio.

By keeping our people informed about definite fields consecutively, their problems, their needs, their victories, the whole church can be united in much more effective prayer, and the hearts of young people can be moved more readily to volunteer to go at His bidding and take the Gospel of Grace to the regions beyond, supplied by the gifts of those who stay behind with the stuff.

—Submitted by Miss Lucy Fisher, 21526 Detroit Road, Rocky River, Ohio.

CHAPLAINCY COMMITTEE'S CORNER

DR. CLARENCE E. MASON, Jr., Sec'y.
211 N. Rosboro Avenue, Atlantic City, N. J.

CONCERNING OUR CHAPLAINS

Name	Last Address
Fremont L. Blackman	Holland
Vernon R. Bliss	Assam, India
Roy H. Boldt	Germany
C. Douglas Burt	England
Alfred P. Conant	Camp Blanding, Fla.
Charles L. Dear	Brooklyn, N. Y.
Milton L. Dowden	South Pacific
D. O. Fuller	Long Island, N. Y.
William V. Goldie	France
Stanley H. Gregory	Brooklyn, N. Y.
Arlin M. Halvorsen	Belgium
Clarence R. Nida	Philippine Islands
J. Newland Pfaff	Brooklyn, N. Y.
Karl B. Smith	Strother Field, Kans.
Frank L. Wasser	California

PRAY REGULARLY FOR EACH MAN!

Chaplain Dear reports from the Port of

Embarkation, Brooklyn, that his group will probably be used mainly on transports and hospital ships and he relishes the opportunity. These have proved fruitful fields of soul-winning. He says many overseas chaplains are due for a change of pace and that some of his group may be assigned to their units. The leader of their discussion group (i. e., in charge as instructor) in chaplains' problems is a Jewish Rabbi. He says they have some real discussions, and have the pleasure of getting him occasionally into a non-exit corner! Chaplain Gregory and Chaplain Pfaff are also assigned there.

Here is a short note from Chaplain Conant dated June 19th—"Tomorrow I am leaving for Atlanta, Georgia, to report to Fort McPherson for assignment in the Fourth Service Command. I am

going back to active duty and it is keen to see how God has raised me up.

"Last night a boy was wonderfully saved. For two hours we searched the Word by his bedside and he made a real decision to accept Christ.

"Last Sunday evening I preached at the First Baptist Church of Beech grove, Indiana, where Brother Austin Elmore is the pastor. He has a fine spiritual group."

A later letter from Chaplain Conant written from Camp Blanding, Florida, and dated June 25, 1945, says:

"Now I am down in Florida stationed at Camp Blanding. I arrived here on Saturday and I have been assigned to Chapel 3 where I am associated with Chaplain Evans, who is a Southern Baptist.

"We have charge of the final ceremony in the discharging of soldiers from the Separation Center. This work is being done in the Personnel Center of the Camp.

"Every other day I speak to six groups of men before they receive their discharge papers. Pray for me that I may reach them with the Gospel. We have two services on Sunday and a mid-week service in the Chapel."

FIRST CORINTHIANS

(Continued from page 6)

in order the last affairs of His earthly career, and that, not with the thought of Himself in the forefront, but rather the blessing of His own people who should be upon the earth after His departure. May we not find in this, Christians, a reflection of the attitude which should be characteristic of those of us who have learned to trust in nothing less than Jesus' blood and righteousness? Does it not remind us of the fact that we should be living close enough to God, that whatever the experiences of life, whatever the betrayals which may come our way, or any suffering involved, our chief consideration will be the glory of God and the welfare of others of the household of faith? Is it not true that most of us who are "in Christ," spend too much time thinking about our own selves, and about the difficulties of our own experience? There comes to mind a passage in II Cor-

inthians 5, beginning with verse 14 where it is written, "For the love of Christ constraineth us; because we thus judge, that if one died for all then were all dead: and that He died for all that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." This, then, is intended as the norm of the Christian experience, that we should not "henceforth live unto ourselves" but unto Him which died for us and rose again. Yet, how frequently we fail to measure up on this particular point, for we frequently allow that which is common to fallen human nature, to dictate the manner in which we shall live as those who are Christians. Let us look back to the evening of the betrayal of the Son of God, and find there our example and our cue, as to that which should characterize us, even in the blackest night of trial.

But there is another thought which comes to mind in connection with this, which is not written in this particular

record of I Corinthians. It is that which is found elsewhere, in which it is declared that "when they had supped they sang a hymn," before they went out. Did that not prove Him to be the Lord He claimed to be? For who but one who is God, or one who is in close harmony with God, could sing upon such an occasion as that. The midnight experiences of those who know not God, never brings music into such hearts, but too frequently, is permitted to shut God out from their eyes. But here, we have the Lord Jesus Christ, and the little group who were gathered about Him, as they united in a hymn of praise unto God.

How contrary all of this is to the natural course of the human heart. Give men to feel that not a thing has been taken away from them, but rather that much has been added, and they will sing a doxology; but give them to feel that conditions are difficult, that the night is dark, that the foundations are being torn asunder, and the hallelujahs dry up like

streams in a drought. But how different in the case of our lovely Lord. He conquered in the very act of falling. When He died He became a victor, and when you and I as followers of the Lord Jesus Christ, follow in His footsteps, He sees the travail of His soul and is satisfied.

Such in brief is what we wish to say with respect to the Communion as set forth in these particular verses. Now will you go back with me for just a moment as we look into the verses over which we at the first, passed, in order that we might conclude this article. So, then, in the second place, we call your attention to,

II—THE DIVINE CRITICISM—

Vs. 17-19. "But in giving you the following instructions, I cannot praise you; your solemn assemblies do more harm than good. To begin with, I am told—and I believe there is some truth in it—that when you meet in the church there are divisions among you. For there must needs be also parties among you, in order that the good may be tested and made known." The Communion is intended to work a unifying experience in the lives of God's people, and is intended so far as the individual is concerned, to be a source of spiritual education. It is intended that every believer in the light of the Communion shall examine himself that he may consider his own spiritual state, and wherein he finds that which is contrary to the Divine will, correct it by confession of Sin unto God, and **FAULTS** to the one injured, that we might live together in the bond of peace and in the unity of the spirit. But among the Corinthians it was not being permitted to exercise its proper function, instead, we are told that, when they were come together, there was the evidence of "party" and "factional" spirit, there was division among them. What hypocrisy on the part of God's people, who, professing to love God, cannot find it in their hearts to love their fellow Christians. It is not that we shall always see eye to eye, it is not that we shall never disagree, but it is to remember that it is only by the grace and the mercy of God, that we are members of the household of faith, and, that, as such, we should seek to resolve our difficulties in the light of Calvary. When this is not done, when the factional spirit is discernable amongst God's people in the assembly, God is displeased and exercises a justifiable criticism toward those who thus sin. So, He declares, "I praise you not in this matter because you come together not for better, but for the worse."

Friends of God who read this article, let it be remembered that all the world knows about God, and about Christianity, is what it sees in the church which professes to follow God as revealed in the Bible, and that if we fail in this holy task, then we are instruments, not for the enlightenment of men, but for the sealing of them in the final darkness of eternal night. It is a solemn thought, and one which is worth consideration on the part of God's people, and we should realize that God intends us to live together as those who not only love God, but love

one another. Then, in order that we might correct such inconsistencies as may be found in our lives, whether individual or as a church, he follows the Divine Criticism with,

III—THE DIVINE CORRECTION—

Vs. 20-22. "Again when you meet together, there is no true eating of the Lord's supper; for each one of you begins to eat his own supper; one goes hungry, while another gets drunk. What! Have you no houses in which to eat or drink? Or do you wish to show your contempt for the church of God, and to shame those who have no homes to eat in? What shall I say to you? Shall I praise you? In this I certainly do not praise you."

As we have before said, it frequently happens that the asking of a simple question will bring out more truth than the mere affirmative declaration which has to do with a given subject. And it is certainly so in the case of these words, for he says, "Do you wish to show your contempt for the church of God and to shame those who have no homes to eat in?" In other words he is saying, do you realize that in the attitude you hold one toward the other, even at the time of Communion, you are bringing a great reproach upon the name of God, and the Church of Christ, and of fellow believers? He is saying, are you aware of the fact that such an attitude of faction, and strife, and division, and party spirit among you, makes people hold the church of God in positive contempt.

No, it is not at all likely that the average person who is guilty of the charges of this text, has it in his mind deliberately to express his contempt for God and for the church, it simply is, that, living in selfishness he has overlooked the fact that such are the ramifications of his attitudes. Hence, with the whole thing out in the open, it is intended to have a corrective influence, and to cause us to realize that the church is bigger than any individual, that it is bigger than any group within it, that it is not so much a matter of individual right, as it is the matter of the right of Christ. And certainly it is He Who should have the preeminence, not only in our lives, but in our church, and in all that we do and say.

Hence, let us learn to bring our own selfish interests into subjection to the spirit of Christ. Let us learn to allow the Communion service to have its fullest effect, not only in teaching us how we should live as Christians, so far as our emulation of the life of Christ is concerned, but likewise, as to the things we ought not to do. There is, in the prosecution of the Christian life, not only the expression of affirmative things, but likewise, there must be definite dealing with negative things. Therefore, while we emulate Christ, we are to avoid the expression of the natural tendencies of the old nature, which is still within us. Otherwise we may be quite as guilty of betraying Jesus Christ in this day as ever was Iscariot of old. Let us not be "betrayers," but let us be "followers."

Then, this closing word to any who may read these lines, who have been kept from saving faith in Jesus Christ because of the divisions and the factions and the party spirit, extant in some churches you may know, which have tended to make you cautious in becoming interested in the Christian faith. Let it be remembered that such expression is not an evidence of true Christian loyalty and living. It is the expression of lives, whether individual or as a church, which have not yet been brought wholly into subjection to Jesus Christ. So then, trust in Christ yourself, and become one of those to take the lead in bringing others out into such living as we will make the cause of Christ attractive to many.

GLEANINGS

Edited by

MISS RUTH RYBURN

ILLINOIS

PANA: Sunday, July 1, marked the beginning of Rev. Ray Hamilton's 7th year as pastor of the First Baptist Church.

* * * *

The Illinois Council met with Rev. Hamilton on Monday, July 2, and laid plans for the fall meeting which is to be held with the Berean Baptist Church of Bunker Hill on September 24, 25, 26. It is to be in the nature of "A Conference on Prophecy." All the Illinois brethren are urged to make plans now to attend. Dr. R. T. Ketcham will be the speaker.

* * * *

BUNKER HILL: As a result of the 5-day Missionary Conference held in the Berean Baptist Church, Rev. Herbert Johnson, pastor, several young people dedicated their lives to the Lord, and one young married couple, Mr. and Mrs. Robert Vaughn, have already been accepted by the Mid-Missions' Council for service in French Equatorial Africa. Another splendid result was the fact that the missionary giving of the church surpassed the \$3,000 mark for the first time.

* * * *

The Sunday School of the Berean Baptist Church entered a contest with two other Regular Baptist Church Schools on an attendance basis. The contest was held for a period of three months, and during this time the attendance of the Bunker Hill school increased 72 per cent over the average for the three months preceding. The attendance has remained at a high level since the close of the contest.

* * * *

WISCONSIN

WISCONSIN RAPIDS: Sunday, July 1st, marked the third anniversary of "The Evangelistic Service of the Air" conducted by Rev. O. B. Ransopher, pastor of the Calvary Baptist Church, every

Sunday morning from 8:00 to 8:30 over Station WFHR. An attractive anniversary souvenir Bulletin in commemoration of the event was sent to all the members of the radio family and friends.

* * * *

INDIANA

INDIANAPOLIS: The annual meeting of the Regular Baptists of Indiana will be held September 18 and 19 with Rev. Robert D. McCarthy and the Thirty-First Street Baptist Church. Make plans now to attend. Dr. Paul R. Jackson will be the principal speaker.

* * * *

WASHINGTON

TACOMA: Dr. R. L. Powell of the Temple Baptist Church was one of the speakers at the summer Rally of the Interstate Baptist Mission held July 18 and 19 in the Antioch Baptist Church of Portland, Oregon.

* * * *

The Temple Baptist Church recently purchased a small church, known as the Adams Street Chapel, located in the southern part of the city, to be used as a Mission Sunday School.

* * * *

COVENANT BEACH: An attractive brochure has been put in circulation, advertising the Northwest Pacific Bible Conference to be held August 13 to 19, at Covenant Beach near Des Moines, Wash. Outstanding speakers are to be Rev. Porter Barrington, noted Youth Evangelist and pastor of the First Baptist Church, Hollywood, Calif.; Rev. A. D. Moffat, deputation director for the A. B. W. E.; Rev. Simon Forsberg, Bible Teacher of Portland, Oregon; and Rev. H. C. Phillips of Vancouver, B. C. For additional information contact Rev. Lennard Darbee, 6561 Fauntleroy Ave., Seattle 6, Washington.

* * * *

ARIZONA

PHOENIX: In the June issue of the Bulletin we carried a letter from Rev. Leonardo S. Mercado stating that his wife had undergone a serious operation at Anaheim, California. Our readers will be glad to know that a more recent letter states that Mrs. Mercado is much improved and will soon be able to return to her home.

* * * *

MINNESOTA

ROCHESTER: We have the following report from the First Baptist Church, Rev. George Edstrom, pastor. During the past year total receipts for Missions was \$10,508.72 and \$16,737.28 was given for current expense. Decisions for Christ made in the church totaled 261 and in the hospitals, 59. Thirty-four new members were added by baptism and 11 by letter. The church has the sketch for the proposed new church building which will cost over \$100,000.

* * * *

NEW YORK

ELMIRA HEIGHTS: Pastor Norman Edwards of the Birchwood Baptist Tabernacle conducted two weeks of meetings

during June in the First Baptist Church of Galetton, Pa., Carl Hills, pastor.

* * * *

BROOKTONDALE: Rev. Gordon Lewis and the Brooktondale Baptist Church are planning a series of revival meetings in August with Rev. David Jordan, Port Huron, Michigan, doing the preaching.

* * * *

ITHACA: On June 24th two members of the Tabernacle Baptist Church were granted licenses to preach. They were Raymond Smith, Jr., a student at Baptist Bible Seminary, and Arthur Larkin of Wolcott, N. J., who has been doing home missionary work in Wayne County for the past year.

* * * *

MICHIGAN

ECORSE: Rev. Merle T. Huffmaster, pastor of the Calvary Baptist Church, is the editor of a monthly newsheet published by the Church, entitled Blessed Assurance. The first edition announces that the church recently voted to Fellowship with the Michigan Ass'n. of Regular Baptists, the General Ass'n. of Regular Baptist Churches, North, and the American Council of Christian Churches. The church has purchased a bus to be used to transport children and adults to the Church and Sunday school services.

* * * *

GULL LAKE: Dr. R. T. Ketcham, pastor of the Walnut St. Baptist Church, Waterloo, Ia., and President of the American Council of Christian Churches, will be one of the speakers at the Summer Bible Conference sponsored by the American Bible Fellowship. Dr. Ketcham will be speaking during the week of August 20-26 and from August 27-Sept. 3, the speaker will be Dr. J. Oliver Buswell, Jr. Rev. Ralph Carr, pastor of the Hyde-wood Park Baptist Church, Plainfield, N. J., will be in charge of music. Rev. W. C. Standridge is president of the American Bible Fellowship.

* * * *

GRAND RAPIDS: The resignation of Pastor Earl F. Buffum was accepted by the East Leonard Baptist Church at a congregational meeting on June 6. Mr. Buffum is open for supply work and can be addressed at 339 Eastern Ave. N. E., Grand Rapids 3, Michigan.

* * * *

ST. JOHNS: Rev. V. Barnett, missionary to China under Mid-Missions, was the speaker at the First Baptist Church, on Thursday night, June 28.

* * * *

GREENVILLE: Rev. and Mrs. Hollis M. Tiffany of the Oakfield Baptist Assembly recently returned from Atlanta, Georgia, where they conducted revival services in a Mission conducted by Mr. Fred Junior, formerly of Grand Rapids.

* * * *

DETROIT: Rev. James M. Patton of the Carmel Ave. Baptist Church and "The Ambassadors" were in charge of the music in a series of revival services held in the Immanuel Baptist Church, Toledo, Ohio, of which Rev. James Jeremiah is pastor.

GRAND RAPIDS: Improvements amounting to approximately \$2,000 have been recently inaugurated by the Second Baptist Church, Rev. Robert Dice, pastor. Plans are in the making to cover the exterior of the house of worship with "brickside" and the remodeling of the church kitchen. A stoker heating system has recently been installed in the building and the interior of the church has been cleaned and painted.

* * * *

MILAN: The Vacation Bible School of the York Baptist Church is being conducted on a one-day-a-week basis for ten weeks. The same plan was used last year, and proved very satisfactory. Rev. J. L. Masemore is the pastor.

* * * *

PENNSYLVANIA

EDINBORO: The annual report of the First Baptist Church shows total receipts for the past year amounting to \$4,123.16, of which approximately \$650 was for Missions. Rev. George W. McKnown, pastor, writes, "After three and one half years of being pastor of this church and working in a defense plant six days a week, I have been led of the Lord to leave the war work and devote full time to the ministry of this field."

"On Wednesday evening, June 20th, six persons, three adults, two young people, and one child, were baptized in the church. This has been the outcome of renewed interest in the Lord's work on the part of many of His people. Our church attendance is running well over 200 per cent above that of four years ago, and the S. S. attendance has increased over 250 per cent."

The church is strategically located in a town with a godless college, and a "refined" summer resort, but this handful of earnest Christians request prayer for a mighty revival in their midst.

* * * *

OHIO

MEDINA: Double congratulations are due Rev. and Mrs. George W. Bates of the First Baptist Church! The year, 1945, marks their Golden Wedding Anniversary, and also the 50th year of Rev. Bates' ordination to the Gospel ministry. Mr. and Mrs. Bates are the parents of Rev. George A. Bates, pastor of the Nottingham Baptist Church of Cleveland.

* * * *

STRUTHERS: Rev. Coulson Shepherd of Atlantic City, N. J., was one of the speakers at the Jewish Missionary Conference held in the Struthers Baptist Tabernacle during the month of June.

* * * *

ELYRIA: The First Baptist Church, Rev. J. Irving Reese, Pastor, is just closing a drive to raise the first installment of \$200,000 for a new church building. The membership was asked to set aside 5 per cent of their income for one year designated to that purpose, and many responded to the challenge. They are believing God for a new church in five years.

* * * *

The Commencement Exercises of the

Elyria Bible Institute were held in the First Baptist Church, June 4, with Rev. George Bates of the Nottingham Baptist Church, Cleveland, as speaker.

* * * *

FAYETTE: The Ambrose Baptist Church of which Rev. C. M. Harsh is pastor reports great blessing in their Daily Vacation Bible School. There were a large number of decisions for Christ, and the offering, amounting to approximately \$50, was sent to the Bible Meditation League for Bibles and study material for the armed forces.

* * * *

FINDLAY: The past few months have

been full of activity for the First Baptist Church and its pastor, Don Douglass. During May Rev. Don Moffat conducted a three-day Missionary Conference. The "Alliance Trumpet Trio" from Kenton, Ohio, were guests at the church the first Sunday in July. Daily Vacation Bible School ended very successfully recently. On July 25 Rev. Joe McCaba, of the Africa Inland Mission, brought the church a stirring message.

Dr. R. T. Ketcham of Waterloo, Iowa, is scheduled to be with the church on August 14 and 15, and a Bible and Prophetic Conference will be held August 26 through September 2, with Dr. L.

Sale-Harrison.

* * * *

NEW CHURCHES which have recently applied for fellowship with the General Association of Regular Baptists, North, are the Calvary Baptist Church, Larkspur, California, Rev. Harold Hettema, pastor; the First Baptist Church of Sebastopol, California; the Westwood Baptist Tabernacle, Denver, Colo., Rev. Joe R. Gordon, pastor; the Calvary Baptist Church, Ecorse, Michigan, Rev. Merle T. Huffmaster, pastor; the Calvary Baptist Church, Anderson, Indiana, Rev. Gordon Cook, pastor; and the Immanuel Baptist Church, Salem, Oregon.

TRI-STATE FELLOWSHIP

REV. HERBERT HOTCHKISS, Chairman

REV. KENNETH W. MASTELLER, Vice Chairman

REV. CLIFFORD GREINER, Secretary-Treasurer

REV. A. W. JACKSON, Bulletin Reporter

OFFICERS REELECTED

The Tri-State Fellowship held its Annual Meeting in the Wisconsin Baptist Church, Rev. R. J. Tilley, Pastor, on June 1st. It was decided to retain the present officers for the ensuing year. The next Tri-State Meeting was held July 12th at Atlantic City.

EVANGELISTIC MEETINGS

The Bethel Baptist Church, Lindenhurst, New York, had two weeks of evangelistic meetings starting on July 8th. This church recently participated in a meeting of the Metropolitan and Long Island Fellowship of Regular Baptist Churches in the Brooklyn Baptist Tabernacle. Rev. Thomas Lawrence was the speaker at the evening service.

SUMMER BIBLE CONFERENCE

Rev. C. Shepherd of the First Baptist Church in Atlantic City has planned a four weeks' Summer Bible Conference to be held in the church. The speakers and dates are as follows:

July 14-19—Dr. William L. Pettingill;
July 21-26—Rev. Frank C. Torrey;
July 28-Aug. 2—Rev. Ralph H. Stoll;
Aug. 4-9—Dr. Max I. Reich.

SUPPLY SPEAKERS

The First Baptist Church, Hackensack, of which Dr. H. C. Leach is pastor, has provided a fine list of speakers while the pastor is on vacation during August and part of September. They include: Rev. K. W. Masteller of Haddon Heights, Rev. George Schmeiser of Philadelphia, Rev. Thomas S. Field of New York, Rev. Enoch S. Moore of New York, Rev. Vernon Grounds of New Jersey, Rev. Earle G. Griffith, D.D., of New York.

GRANTED LEAVE

The Rev. Charles Dear of the Crescentville Baptist Church has recently gone into the U. S. Army as a Chaplain. He is now in the midst of processing and orientation. Mr. Dear had planned to

resign the pulpit, but the church unanimously voted that he only go on a leave of absence and return after his services to his country are over. Rev. Swartz, who with Mrs. Swartz, has been laboring in South America, will occupy the pulpit.

MISSIONARIES SPEAK

Recently in the Spruce Street Baptist Church, Rev. H. V. Hotchkiss, pastor, several missionaries have spoken at the various services. Such missionaries as Rev. and Mrs. Stevenson from Brazil; Rev. Samuel Fisk from Manila; Miss Edna Hotchkiss, a recent prisoner released from a Jap prison camp and also a sister to Rev. Hotchkiss, and Rev. Robert R. Dawson of the Mexican Indian Mission. Several of the above missionaries are members of the Spruce St. Baptist Church.

EVANGELISTIC MEETINGS

A series of Special Meetings was held in the First Baptist Church of Caldwell, N. J. from June 5th to 10th, with Rev. Walter ("Happy Mac") MacDonald as the speaker. Rev. Thomas G. Thomas is the pastor of this church.

MORTGAGE BURNED

From William J. Lockhart's church, the Burholme Baptist, comes an interesting note of news concerning the burning of the final mortgage of their \$90,000 property.

ATLANTIC CITY

The Chelsea Baptist, Dr. Clarence E. Mason Jr., pastor, announces the best D. V. B. S. in many years. The closing exercises were unusually well attended.

On Aug. 5th, Rev. Gavin Hamilton of England will be guest speaker in the church. Rev. David D. Allen, of Calvary Baptist Church, Hazel Park, Mich., will also speak in August.

Pastor Mason will minister as Conference Director and as one of the speakers at the Greenwood Hills Bible Conference—July 22-Aug. 5. He also will be

speaking at the Old Mill Bible Conference—Aug. 31-Sept. 3rd.

PENNSYLVANIA

There has been a fine movement afoot directed by a small group of Christians on behalf of a *Christian Day School* in the Northeast Section of Philadelphia. This group, along with other Bible-Believing Christians, has been concerned about the "drift" of the present school system into godless education. Many plans have been made and, God willing, a school will start in September. For any information regarding the school, please write to Rev. A. W. Jackson, pastor of Bethel Chapel, Philadelphia.

THE
SEPTEMBER
ISSUE
WILL BE
THE
YEARBOOK

DON'T
MISS
IT!

IOWA ASSOCIATION OF REGULAR BAPTIST CHURCHES

REV. HAROLD E. COLE, Council Chairman

REV. A. D. MOHR, Missionary Chairman
REV. B. G. HAM, Bulletin Reporter

REV. J. LYNN PACE, Sec'y.-Treas.

CAMP RESUMES

The Christian Life Camp of Iowa held its 9th annual session at the Methodist Camp Grounds on the shores of beautiful Clear Lake. The camp was discontinued for two years because of the war, which made the total attendance of 302 seem exceptionally good for the first year of reconvening. There were close to fifty churches represented from three states. There was a tie in the contest for the largest delegation, there being thirty-six persons each from the First Baptist Church of Perry, Iowa, and the Walnut Street Baptist Church of Waterloo. The most distant delegation came with Pastor William Kuhnle from the Garfield Avenue Baptist Church, Milwaukee.

The schedule of the day included simultaneous classes running from nine until eleven-thirty, Mrs. Merle Hull teaching the subject "On Christian Soldiers," Rev. A. D. Mohr teaching "Personal Soul Winning," Rev. Merle Hull teaching "The Life of Christ," Mrs. Robert Arthur teaching the subject, "Making the Bible Live," and Rev. William Kuhnle teaching a special class in music. The evening speakers included Dr. R. T. Ketcham of Waterloo, Rev. E. C. Lasswell of Muscatine, Rev. Harold Cole of Creston, Rev. John Hay of Waverly, and Rev. Paul Hutchens of Waterloo.

Special words of appreciation are due to pastors Robert Gardner of Horton and A. D. Mohr of Des Moines, who were chairman and secretary-treasurer respectively of the Christian Life Camp. Upon their shoulders rested the burden of the successful administration of the camp, and it was agreed on every hand that they did a splendid piece of work. In fact, so acceptable was their work that all officers were reelected for another year, with the exception of two committee men, and with the addition of a vice chairman. The list of new officers is as follows: Chairman, Rev. Robert Gardner, Horton; Vice Chairman, Rev. Chester Diehl, Perry; Secretary-Treasurer, Rev. A. D. Mohr, Des Moines; Dean of Boys, Rev. Albert Rust, Corwith; Dean of Girls, Mrs. Ralph Parker, Des Moines; Program Committee, Dr. R. T. Ketcham, Waterloo, Rev. Chester Diehl, Perry, and Rev. Loyal Marx, Forrest City. The executive committee is composed of the chairman, vice chairman and secretary-treasurer. A Committee on Permanent Location for the Iowa Christian Life Camp was named, whose duty is to try to discover a suitable property which might be purchased as our own camp grounds. That committee is composed of Burchard G. Ham, Waterloo, A. D.

Mohr, Des Moines, and R. T. Ketcham, Waterloo.

Perhaps the most important feature in the entire camp was the large company of young people who gathered at the front of the tabernacle on Thursday and Friday evenings to yield themselves to the Lord Jesus for salvation, consecration, and dedication of life for mission service. Truly God's hand was upon this camp for eternal good.

A MISSIONARY WEEK

Pastor J. L. Pace reports that the week of June 11-17 was one of special blessing and long to be remembered by the First Baptist Church of Monroe. On Monday, June 11th, Clyde Shannon, a member of the First Baptist Church and a missionary to the Belgian Congo, was ordained to the gospel ministry after recommendation by a council composed of eleven pastors and seven messengers representing nine churches. Rev. William Harvey Taylor of the Burton Avenue Baptist Church of Waterloo was the speaker of the evening.

On Thursday and Friday evenings of the same week, the church was specially blessed by the ministry of Rev. Donald Moffat, Deputation Director of the Association of Baptists for World Evangelism, and Rev. and Mrs. Donald Hare, outgoing missionaries to Brazil. Rev. and Mrs. Hare remained through Sunday, the 17th, to continue the missionary challenge to the church. Pastor Pace heartily recommends this young couple to the churches of our fellowship for prayer and support.

ORDINATION

At the call of the First Baptist Church of Guthrie Center, Iowa, a council met on June 1st for the purpose of examining Pastor Kenneth Blood as to his fitness for the gospel ministry. The council found Brother Blood well grounded in the Word, and the church proceeded to ordain him at the evening service. The moderator of the council was Rev. Bernard Rust of Britt, the clerk, Rev. J. L. Pace of Monroe, and the speaker of the evening, Rev. A. D. Mohr of Des Moines. Rev. Kenneth Blood will continue as pastor of the Guthrie Center Church, where he has been serving for the past two years.

NEW PARSONAGE

The Tabernacle Baptist Church of Swaledale, Iowa has reported the purchase of a new parsonage. Pastor and Mrs. Percy Heilig and family have already moved in and are enjoying their

lovely new home, thanking God for making it possible.

SWEAZY AT HAGERMAN

The Hagerman Baptist Church of Waterloo greatly enjoyed the ministry of Rev. and Mrs. Carl Sweazy of Los Angeles from May 20th through June 3rd. God was gracious in sending these two consecrated servants of His and giving us a revival. The attendances were splendid and the interest was greater than in any previous meeting held during the pastorate of Burchard Ham. There was a series of afternoon children's hours known as the "Sing and Bring Club," that grew in attendance from 49 to 121. A number of souls walked the aisles for Christ and several others for consecration. Brother Sweazy has a unique but entirely wholesome method of getting the unsaved into the services, both children and adults.

OUR READERS SAY

IT'S AT THE TOP

The Baptist Bulletin has been at the top of my list of magazines, so I should have sent in my renewal several weeks ago. There are at least three reasons why the Bulletin has been my favorite paper: first, because of the missionary emphasis; second, the excellent Bible messages and pastoral helps; and third, frank, yet Christian spirit manifested at all times. I am not ashamed to have anyone find the Baptist Bulletin in my magazine rack, for it is not a scandal sheet nor a compromising paper.

ANTICIPATES INCREASED

BLESSING

A California pastor sends a list of subscriptions from his church and says: "I am happy to have this manifestation of interest on the part of our people and know that increased information obtained through the Bulletin will mean increased interest and prayer and blessing to us all and to the cause of Him whom we love and serve."

AMEN!

Enclosed find my renewal to the Bulletin. I note that you have become the new Editor now, and I do wish God's very best for you as you undertake this work. I know that there is much work to it each month. May the Lord give you the needed wisdom each month as you send it forth into the many hands of the Bulletin family.

**DON'T LET YOUR
SUBSCRIPTION
EXPIRE**

ASSOCIATION REGULAR BAPTIST CHURCHES OF CALIFORNIA

REV. J. C. DERFELT, Council Chairman

Bulletin Reporter, REV. H. CARREL AAGARD

REV. J. F. MAY, Secretary

PERSONAL EVANGELISM CAMPAIGN

Under the able leadership of Rev. Arthur H. Woods, instructor at the Phoenix Baptist Bible Institute, the First Baptist Church of Wilmington, John C. Derfelt, pastor, has instituted a Department of Evangelism which has as its main purpose house to house evangelism and personal work. Good results are already evident. Callers whom Rev. Woods trained during a series of meetings are leading others in a regular systematic visitation program. A Christian laymen visiting from Grand Rapids, Michigan was so convinced of the effectiveness of the house-to-house idea that he gave several days of his vacation to a thorough examination and trial of the methods used. Other campaigns sponsored by the Wilmington church recently were conducted by Dr. J. Stewart Hydanus, professor of Apologetics at the L. A. Baptist Seminary, and Dr. Louis T. Talbot, President of the Bible Institute of Los Angeles.

A HYMN SING

Pastor Walter M. Rizor of the First Baptist Church of Hemet states that the church has received great blessing through a "Singspiration" night once a month when members and friends gather at the church just to sing the old hymns.

A GROWING WORK

A most encouraging report comes from Dr. H. H. Janetski, pastor of the new First Baptist Church of Tujunga. The work among the young people is growing apace both in the Sunday school under Mr. Martin as superintendent and in the Christian Endeavor under the direction of Mr. and Mrs. Charles Cooper. Most of the latter group, now numbering about twenty-five have been led to Christ since the Church was organized. The membership is steadily growing, and the Lord is continually sending in Christians who are hungry for the Word and eager to serve in the spreading of the Gospel. It is hoped that within the next six weeks building operations may begin on a strategic site in the heart of the city.

GRAHAM CHURCH ACTIVE

Having wiped out all long-standing indebtedness at the beginning of the year the Graham Baptist Church launched a program of completion and redecoration of the primary department, kitchen, rest rooms, several class rooms, and the pastor's study. To date this work is nearly completed with all bills paid. Pastor Carl M. Sweazy led the church in a revival of "Christianity for the Entire Family" during July 8-15. During the

school year release-time religious education classes were held in the church with an enrollment of over one hundred.

LEMMON INSTALLED

With a well-attended installation program the Compton Calvary Baptist Tabernacle installed Rev. G. Sherman Lemmon as their pastor. With all new equipment, and located in a new residential section of a small college town, the Tabernacle promises to be a strong church in the near future. This is a branch work of the Calvary Baptist Tabernacle of Los Angeles.

CONFERENCE WELL ATTENDED

A capacity enrollment of nearly four hundred young people from Southern California churches attended the youth Bible conference at Camp Radford June 30 to July 7. Outstanding youth leaders who provided the main program included Rev. Dale Satterthwaite, pointing out "The Christian's Mission," Rev. Carl Hoos, instructing in "Personal Christian Life," and Rev. Woodrow Young, teaching the "Bible Study Hour." Other pastors on the program as speakers and counsellors were Rev. Bernard N. Bancroft, Rev. Walter Rizor, Rev. Dan Barrington, Rev. H. Carrel Aagard, Rev. Dave Cornell, Rev. Liston Gott, and Cliff Ryan.

THESE ARE THE BAPTIST MISSION AGENCIES APPROVED BY THE G. A. R. B. C.

They merit your confidence, prayer, and financial support.

ASSOCIATION OF BAPTISTS FOR WORLD EVANGELISM

1310 Schaff Building, 15th and Race Sts.,
Philadelphia 2, Pennsylvania

AFRICA CHRISTIAN MISSION

(Independent Baptist)
140 Market Street—Rm. 507
Paterson 1, New Jersey

GENERAL COUNCIL OF COOPERATING BAPTIST MISSIONS (Mid-Missions)

314 Superior Avenue
Cleveland 14, Ohio

MEXICAN GOSPEL MISSION

(An Independent Baptist Work)
P. O. Box 2004
Phoenix, Arizona

PACIFIC HOME MISSION OF REGULAR BAPTISTS

P. O. Box 272, Lafayette, California

INTERSTATE EVANGELISTIC ASSOCIATION

(A Baptist Fellowship)
1270 Sixth Ave., Rm. 607,
New York 30, N. Y.

FELLOWSHIP OF BAPTISTS FOR HOME MISSIONS, INC.

232 East Avenue, Elyria, Ohio

COLUMBIA BASIN MISSION, INC.

(An Independent Baptist Mission)
P. O. Box 1001, Wenatchee, Washington

HIAWATHA-LAND INDEPENDENT BAPTIST MISSIONS, Inc.

1711 First Ave. So., Escanaba, Michigan

EDUCATIONAL INSTITUTIONS

BAPTIST BIBLE SEMINARY

Main and Baldwin Sts., Johnson City, New York

BAPTIST BIBLE INSTITUTE AND SCHOOL OF THEOLOGY

Wealthy St. Baptist Temple,
811 Wealthy St., S. E.
Grand Rapids 6, Michigan

LOS ANGELES BAPTIST THEOLOGICAL SEMINARY

E. 6th St., at St. Louis
Box 2222 Terminal Annex
Los Angeles 54, California

THE PHOENIX BAPTIST BIBLE INSTITUTE

420 North Central, P. O. Box 1028
Phoenix, Arizona

If you desire further information, write to the above addresses.