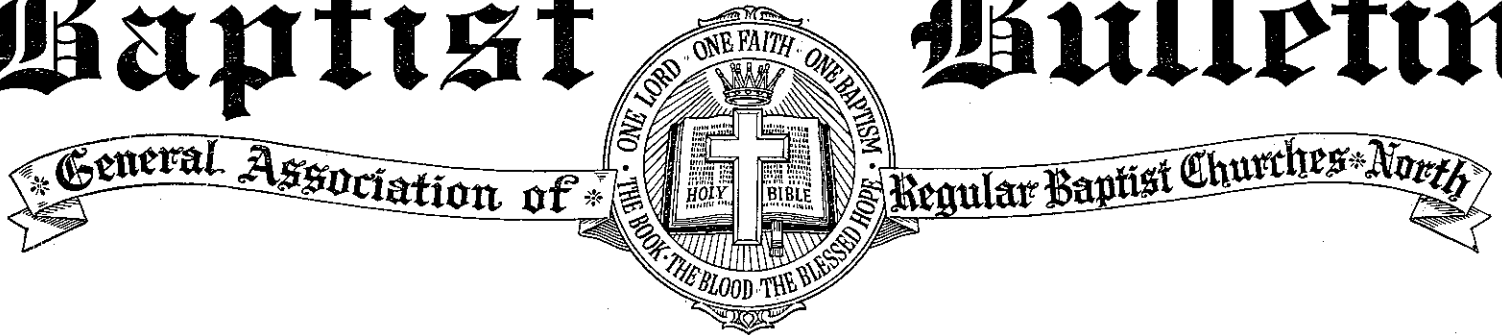


The Baptist Bulletin



GREETINGS FROM THE NEW EDITOR

With this issue of the Baptist Bulletin, we begin our new duties as the editor. It is our first experience and we shall need your prayer, sympathy and cooperation. We have a vision of what this paper ought to be. It cannot be realized, however, until the subscription list is at least three or four times larger than it now is. We are going ahead with plans to place the Bulletin in a position to more than ever merit the support of every independent Fundamental Baptist in the North.

Very few of the thousands of Baptists in our constituency have any conception whatever of the time, energy, and sacrifice that Dr. David Otis Fuller put into the editing of this paper during the past three years. No man living can edit an official organ and play the tune to suit everybody, but everywhere across this continent the Baptist Bulletin has come to be recognized as a publication that could be depended upon to present Baptist news faithfully and fearlessly. The churches in the Fellowship owe a debt of gratitude to Dr. Fuller which they can never pay. As the new editor, we shall keep before us always the high ideals and standards set forth in the Bulletin by our predecessor.

In our five months' trip across the continent visiting the various churches, we picked up several suggestions as to what our Baptist public would like to have incorporated in their paper. We shall seek by every means at our disposal to supply this demand in the forthcoming pages of the Bulletin.

We shall bring our readers each month, at least one exposition of the Holy Scriptures from our own pen. All over the country we have been asked to put many of our messages in print. This we have not had time to do, but we shall, in the pages of the Bulletin, reduce to writing some of these messages.

We shall also include each month several pages of missionary material. We are constantly in receipt of letters from individual missionaries who are out in the independent Baptist mission field. Many of these letters carry the news of missionary history in the making that will cause hearts everywhere to thrill and to rejoice that independent Baptists are being so gloriously used of the Lord in getting the Gospel to the ends of the earth. On our recent

tour of the churches, in almost every church we were asked by the women if we could recommend missionary literature for study in their women's society. We hope to make the Baptist Bulletin the answer to that question. These letters should be read in the society, causes and calls for prayer carefully noted, intercession made with due regard to praise offered after news of answered prayer comes back in subsequent letters.

We have asked Rev. Barney E. Antrobus, pastor of the First Baptist Church of Crawfordsville, Indiana, to edit four or five pages each month. Barney Antrobus was an old time feature writer for a great newspaper syndicate. There isn't anyone who writes or talks quite like Barney Antrobus. Our readers may rest assured that beginning with the next issue of the Bulletin, there will be plenty to keep them interested if they read nothing but the Barney Antrobus pages.

Two years ago, we published a book entitled "Facts for Baptists to Face." The edition is completely exhausted with the exception of a few copies now held in reserve. The demands for this book are still heavy and also demands for its republication, enlarged and brought up to date. This we are financially unable to do at the present. We shall, however, include in the Bulletin each month, a small section to be known as "Facts for Baptists to Face" where we shall bring forward without bitterness, but nevertheless with the utmost frankness, and supported by the incontrovertible proof, some fact which Baptists ought to know. We shall not seek to make the Bulletin a contentious periodical. We shall bend every effort to make it constructive and a blessing, but we shall nevertheless be mindful of our obligation to let Baptists everywhere know the facts concerning the destructive work which Modernism is accomplishing in the ranks of the people called Baptists.

There are several other features which we have in mind which as rapidly as possible will be added to the Bulletin to make it in every way a truly representative paper.

We shall be inviting from time to time many of the pastors to send us expositions for publication in the Bulletin.

Pray for us as we undertake this work.

GOD'S PROVISION FOR VICTORY

Exposition of Ephesians 6:11-18

by REV. R. T. KETCHAM

(Note: For several years we have been requested to put in print, our messages on the Christian armour of Ephesians 6. We have never had time to prepare these messages for book form, but it is our plan now to carry them in the Bulletin in monthly installments. We trust they will be a blessing to many.)

Christianity is first, last and always, in its origin, method and service *supernatural*, and must therefore be carried on to victory by *supernatural* power. The fatal mistake made by a vast host of Christians is the idea that they can perpetuate Christian living by human effort, will power and determination. It is the *Christ life* and the *Christ life alone* that can enable any Christian to live for one moment, one day, one year or a life time in the realm of victory.

God never calls anyone to live the Christian life at his own expense.

We want to begin this exposition by a rather lengthy introduction, but one that is vitally necessary to an understanding of the exposition itself, and we would begin the introduction by the presentation of a proposition—God never calls *any* man or *any* woman under *any* circumstances to be or do *anything* for Him without at that moment placing at their disposal ample and adequate provision to be and to do that thing. Some English author has said as much in fewer words, as follows: "God's commandments are God's enablements."

God makes full and complete provision for every demand involved in Christian living. Unless we begin at this point, we shall never proceed very far, but are pretty apt to meet the same fate as the little boy who fell out of bed because he lay too close to the place he got in.

Suppose we take a look into the Scriptures to see if this principle of God's provision for all demands made upon us can be substantiated. A man is lying at the Pool of Bethesda. Thirty-eight years he has been totally paralyzed. The record says that at certain intervals the waters in the pool were moved, and whoever got into the waters first after the moving was healed of whatso-

ever disease afflicted him. But this dear fellow couldn't get in. He didn't have a wiggle in him! He had plenty of circumstances!

One day the Lord Jesus walked by and looking down upon him said, "Wouldst thou be made whole?" The paralytic replied that he would, but that he had no man to put him in the water. Poor fellow! The Lord Jesus instantly replied, "Arise, take up thy bed and walk." Then followed a long argument. The man looked up into the face of Jesus and said, "Sir, if I could get up and walk, I would have been out of here long before this, and I certainly would not have waited around here all these years for you to come and tell me to do it. There isn't anything else in the world that I want to do more than to get up and take my bed and go home, but I can't. Furthermore, it is not very kind of you to call attention to my helpless condition by commanding me to do something which you know I cannot do." And thus the argument proceeded. You say, you did not read any such record in the 5th of John? Right you are. You read it in the record of your own life!

What had been utterly impossible for this man five split seconds before was now the perfectly normal thing for him to do. And what made the difference? The command of the empowering Christ! God's commandments are God's enablements! God never asks any man or any woman under any circumstances to be or to do anything for Him without at that moment, placing at their disposal ample and adequate provision to be and to do that thing. When the Lord Jesus Christ bent over the paralytic that day and dropped words of *command* into his ear, he dropped *ability* to obey into his body.

This paralytic became conscious of this God-given ability the moment he made the effort of obedience. He could have remained at the edge of the pool the rest of his life saying, "I can't," and he would never have known that he could. He would never have known that with those precious words of command—that which all his life long had been a hindering circumstance and a hopeless barrier—had suddenly been removed and in its place God had put

the glorious possibility of a normal life.

Our churches are full of men and women who are saying, "I can't" in the face of God-given responsibilities. Thousands of these dear ones would be the most surprised individuals in all the world to discover that they can do that which He asks them to do, but they will never make this glorious discovery until they make the first effort of obedience.

On another occasion, the Lord Jesus was walking in the synagogue when He met a man with a withered hand. Immediately he sends forth the command, "Stretch forth thine hand," and again the man proceeds to argue that he can't, and that if he could, he would. No, beloved there is no such argument. Instantly he stretched forth the withered hand.

Oh, that Christians everywhere would get hold of this glorious truth that God does not call us to live the life without first giving us the life to live! Oh, that Christians everywhere might know that to be assured of the call and the command of God in their souls to do a certain thing is the positive guarantee that they can do it. No matter how impossible before, it is not impossible now after He has spoken.

This provision for victorious Christian living God has stored up in two persons—the Lord Jesus Christ and the Holy Spirit. In this series of articles, it will be our purpose to disclose God's provision for victory in the person of Christ. Later on we will probably undertake a series of articles on God's provision for victory in the person of the Holy Spirit.

With this in mind, let us now turn to Ephesians the 6th chapter, verses 11 to 18:

11. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13. Wherefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

(Continued on page 6)

PERILS, THRILLS AND VICTORIES ON THE RIO NEGRO

In order that all of our readers may understand the terms used, and the places and persons referred to in the missionary articles concerning the work of independent Baptists on the new mission field in the Amazon Valley and the great Rio Negro River country, it will be necessary to give a brief review of the events thus far.

In the fall of 1935, the Lord laid it upon the heart of Rev. W. A. Ross and his wife, Herthel, to give their lives to Him for service in Brazil. At the time, Mr. Ross was one of the assistant pastors of Central Baptist Church of Gary, Indiana, in charge of the Brunswick Mission work. After an entire night spent in prayer and the study of maps and books dealing with missionary information concerning Brazil, Mr. and Mrs. Ross, as the sun sent its light through the eastern windows decided that God was calling them to open up a missionary enterprise on the mighty Rio Negro River.

The Rio Negro is one of the largest rivers in Brazil, flowing into the Amazon River from the north and west, at Manaus. The Rio Negro is over a thousand miles in length. It is several miles wide at certain points, and at other points narrows down into raging rapids between the walls of gorges through which it flows. Manaus is the last Brazilian city inland on the Amazon located one thousand miles from the mouth of the river. It is a city of some forty or fifty thousand and in some quarters quite modern.

On January 1, 1936, Mr. and Mrs. Ross sent out by the Central Baptist Church of Gary, landed at Manaus and opened up a base station where they were to live for nearly two years, studying the Portuguese language and making survey trips up the mighty Rio Negro to determine the proper location of their ultimate missionary enterprise among the savage native Indians of that section of Brazil.

While studying the language, the Rosses were not idle in other directions, but immediately opened up a mission work among the Barbadians in Manaus, an English speaking Negro. Then as soon as their Portuguese permitted them, they began work among the Brazilians with the result that quite an extensive work is now under way in Manaus.

Thirteen months later, February,

1937, two other missionaries from Minnesota joined the Rosses—Mr. Garnet Trimble and his wife, Fern.

Mr. Ross, on one of his survey trips up the Negro, discovered an abandoned Roman Catholic property that had been in disuse for many years. Incidentally, in the meantime it had been discovered that seventeen years ago two white missionaries had made an attempt to open up the Negro for Christ, but had been killed by the native Indians. Apparently also some time or other, the Catholics had attempted to establish some kind of a mission and were evidently driven out. No Protestant work of any kind—had been attempted on the Negro since, until Mr. Ross arrived.

The abandoned Catholic property was located 550 miles up the Rio Negro River out of Manaus, at the juncture of the Negro and another river flowing in from the north. It consisted of two thousand acres and had at one time been set out with groves of orange trees, grapefruit trees, bananas, pineapple, cashew nut and Brazil nut trees. A small chapel had been erected with all of the Catholic paraphernalia, but now due to years of disuse, was found in a very poor state of repair. The fruit groves and nut groves were overrun with wild growth, but constant and hard work on the part of the missionaries is gradually clearing it out and making it a place to be used for the Lord. This entire two thousand acre property was bought from some Brazilian citizens for \$225.00.

As soon as it was known that Mr. Ross was opening up a Protestant mission on this property which is known as the Lucaby (pronounced as though it were spelled U'-Ka-bee) the Catholic element began to take notice. It immediately became difficult for the missionaries to book any kind of passage up the Negro on any river boat, for they were all Catholic owned boats. It was necessary, therefore, to purchase a small motor boat, powerful enough however, to negotiate the heavy rapids on the Negro. It is in this boat called the "Galilee" that supplies are taken from Manaus to the Lucaby, 550 miles away.

In November, 1937, Mr. and Mrs. Ross left the Trimbles at Manaus and moved their small quantity of belongings up the Negro and into

the old repaired Catholic chapel, which they use as home, kitchen, school, church and so forth. The floor of the chapel has several marble slabs marking the graves of eleven dead Catholics. Mr. Ross says that it is the first time in his life he ever lived in a house with marble floor!

On this new station, the Rosses immediately set up a gospel service and the letters which will be found in the pages of the Bulletin from time to time tell the glorious story of blessed conquests already made there for Christ, among both the Brazilians and the Indians.

On December 10, 1937, Mr. A. Donald Moffat and wife, Lois, arrived at the base station in Manaus, being sent out from the Central Baptist Church, Gary, Indiana, but supported in the main by the First Baptist Church of Hadden Heights, New Jersey, Rev. George Palmer, pastor (Mrs. Moffat is the oldest daughter of Dr. and Mrs. R. T. Ketcham). They immediately faced tremendous difficulties, one of the first being a thirty-five day hold-up getting their equipment out of customs and then having to pay \$300 in duty on the same. Those were trying days as the young "tender-foot" missionaries lived as best they could out of their belongings carried to shore in one little suitcase. Fortunately, the Rosses and the Trimbles had labored well in the establishment of a home base which provided them with shelter and comfort while they waited on the government officials.

In March, 1938, Mr. Walter Warfield and his wife, Mildred, missionaries from Chicago, arrived at Manaus to join the missionary force, making a total of four young couples ready to lay their lives down in blood or in service for Jesus Christ on the mighty Negro.

On the first of April, Mr. Trimble and Mr. Moffat went up the Negro to join Mr. and Mrs. Ross and to assist him in the building of some grass houses, and to prepare for the school where Indian and Brazilian boys and girls were to be taught the Word of Life. Mr. Moffat, after a few weeks on the Lucaby, returned to Manaus to continue his language study and to help care for the work at the base station. Mr. Trimble remained with the Rosses since he had sufficient of the Portuguese to

enable him to be of service in teaching.

SUDDEN CALL FOR PRAYER

Today, June 30, as we are dictating this article, air mail letters from Manaoas have just arrived advising us that Mr Trimble has just returned from the Iucaby to Manaos, and is suffering with some kind of a very severe affliction. It has all the appearance of a stroke affecting the facial and eye muscles, and the speech somewhat. He is under care of special physicians, and they are quite encouraging, but we hereby call every believing child of God to a faithful ministry in prayer for the immediate recovery of Brother Trimble. It may be some particular reaction to an insect bite, certain climate combinations, or something far more serious. *So pray and pray believingly!*

(Editor)

According to the best information we can gather from explorers and older missionaries, this particular section of the Amazon Valley is one of the most difficult and dangerous mission fields in the world. There are many elements which combine to produce this condition which will become apparent to the readers of the Bulletin as the experiences of the missionaries are unfolded in forthcoming issues.

CAPTIVES FOR CHRIST

In a letter to her parents, Mrs. Moffat describes one of their first victories in the following language:

Dear Daddy and All:

I haven't time to write a long letter this time, but I want to pass on to you the "goodest" news you've heard from this way in a long, long time. I will try to make it brief.

When we arrived in Manaos we were told by Garnet and Fern to pray for a certain Dona Lee. When we came to know her we fell in love with her for she is quite lovable. She is the woman who does our washing. And it made us pray all the harder for her salvation. For two years the Lord has been dealing with her about her soul, but she is living in sin, and could not give it up. Since we have been here she has come to all our services, and leaves heavily under conviction, and with a heavy heart.

She has been living with a man by the name of Redman. He is not

saved, and would not get married to Lee because they don't have enough money, etc., etc. She has three dear children by him. They come to our Portuguese Sunday School every Sunday. When we would talk to her about her soul she would tell us that she knew all about it, and that she knew exactly what she must do to be saved—BUT— She knew the Scriptures well enough to know that if she accepted the Lord as her Saviour, she would have to leave Redman. Then the question arose, "What should she do with her children? She could not support them!" We asked her why she didn't marry Redman. She said she would not be married to an unbeliever! And therefore she would not accept Christ until Redman did, so that they could get married, and quit living in sin. Her conscience was pricked Sunday after Sunday as she came to our services, and our hearts ached for Lee, but we could do nothing for her.

Last Sunday afternoon Don preached on Faith. His three sub-topics were first the Work of Faith—Lee had never had it! Secondly, the Walk of Faith—Lee wanted it more than anything in the world! Thirdly, the Wait of Faith—Lee was afraid to have the Lord come! She came to Mrs. Trimble after the service with a heavy, heavy heart. We just about wept as we saw the agony on her face. She said, "I want to, but I can't until Redman accepts too. We told her to go right home, and talk to Redman and see if he was ready to accept. She did so, and took him through the Scriptures. She was well able to for she has studied her Bible continually. We told her we would pray for her.

That evening the Lord planned everything just wonderfully for them. Garnet and Don and I decided to go to Church down town. We felt led to ask our little maid to go along, which she did. It left Fern alone in the house. After we had left, she felt overwhelmed with the burden for the souls of Lee and Redman. She went to her knees in prayer for them, and the Lord gave her the verse in Ruth 3:18, "Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest until he have finished the thing this day." She arose from her knees and dressed for bed. She couldn't possibly see how such a thing could happen "yet this day" for it was then 8:30. Just then she heard a knock on the door and in walked Redman and Lee!

Redman said, "What is all this about being saved?" And Fern took out the precious Word—the Sword of the Spirit—and led him to the Lord. Then Mrs. Trimble said, "Now that you know the way of salvation, will you call upon the name of the Lord and ask Him to save you?" Redman said he would, and poor Lee was down on her knees crying her heart out to the Lord even before Fern or Redman could get down beside her! They accepted Christ right there and then, and are assured that they have passed from death unto life! How happy they were as we walked in on them a few minutes later. They told us themselves what had just happened. They also added that they were going to be married this week or next by the Justice, and wondered if they could have some sort of a Christian affair here at the house afterward! So we are going to have our first Christian wedding on this field! They are very, very poor, and we may have to lend them the money to get married. The State asks \$8 to marry people, while the average wage of an average Brazilian is only \$10 a month. So that accounts for so much adultery in this country. They can't afford to get married, so they just go and live together.

Fern has given Lee her own wedding dress for the occasion. They are going to give their testimonies in church next Sunday afternoon.

I thought you might be glad to hear of this victory down here. Tell people about it. Tell them there are lots more down here held back from accepting Christ just because they are living in sin, and know that if they accept Christ they will have to give it up. They need your prayers.

Further word from the Moffats tells us that Dona Lee and her husband, Redman, are having some quite bitter and disappointing experiences with one of their little girls. Due to the fact that both Dona Lee and Redman must work all day, the little girl has been left to run about as she pleases. The result has been that she has gotten into considerable difficulty because of her constant willfulness. Dona Lee and Redman came to the Trimbles, Moffats and Warfields and asked them to take the little girl and raise her. This they could not do, but they did make arrangements to put the child in a Christian school, operated by some Southern Baptists. This costs \$7.00 per month.

Concerning it, the Moffats write as follows:

"We want to put her into this school in the worst way, for there she will be taught manners and be in the home of Christians, and be taught as young girls ought, as well as receive secular education. If you care to put this in a circular letter, perhaps there is a Sunday School class or a department somewhere in North America who would like to take little Agnes as their little girl and put her through school. It means the saving of a little life to us. We must do something for her and we think the best thing is to put her in this little Baptist school. So far as I know we three couples will undertake the expense, although we don't know how we can squeeze it out after all our other expenses are paid. If anyone at home should want to help, they may do so."

PERILS BY THE WAY

In another letter from the Moffats, they refer to something of the constant danger in which the Rio Negro missionaries live. We quote:

"We have just been so thankful all week how the Lord has kept us from harm from insects. The longer we are here, the more insects we find that could harm us. We have only seen one scorpion in the house, but I expect there are plenty of them. Especially during this wet weather, they are driven up through the floors, and we have to watch out for them. The other day I saw the cook from next door go past our door and she was sobbing so hard. I watched to see where she went, and she was on her way to Mrs Hardy's house. When she came back she was still crying, but she told us a scorpion had just stung her thumb. She put the wood into the stove, and went to give it an extra shove down into the stove, and the scorpion was all curled up waiting for her. Within ten minutes she was in fever. I felt her arm, it was hot clear to her shoulder and her hand was swollen up. Her head was hot. I felt sorry for her, but it just made me all the more thankful for the Lord's keeping of us when we aren't even conscious of it."

In still another letter, Mrs. Moffat describes some of the difficulties under which they live in connection with ants and cockroaches:

"I had to buy a bookcase, just a small one, but a solid one, because our books are getting ruined. Those that are not covered with mold, have just a fabric covering left because the cockroaches have eaten all the starch out of the covers. Fern had our girl clean her room the other day, and picked up one of her little wooden trunks. It was alive with white ants! Yesterday when she picked up a bunch of her books, they were alive with white ants. I never saw so many eggs in one place, but we have found that Flit kills ants instantly, so are making good use of the Flit these days."

Continuing her letter, Mrs. Moffat says:

"Well, I killed my first tarantula last night. Don had killed about four of them in our bedroom and then poured boiling water down the hole they kept coming from, but I hadn't had the 'joy' of killing one. Just as I got into bed last night, Fern called, 'Lois, come here. There is a tarantula by my wardrobe.' Just as she got off her bed to go for her wardrobe, she saw the thing move and called for us. So Walter grabbed the Flit can and began to squirt Flit all over him and drove him out from under the wardrobe right toward me, and—ugh—are they hideous looking things! But I had my trusty broom handy and I killed him 'with my own little broom'."

"While we were eating supper last night, Beatrice and Maude (our helpers) started out the back door. As they walked down the steps, they saw a huge black tarantula sitting on the bottom step. They ran and got hot water and poured it on him for a little while. They thought he was dead, so Beatrice picked him up on the bottom of a can and brought him in to us. I said 'Is he dead?' She said, 'Yes, very dead.' So, I got my little quart jar that I have been using to kill butterflies in—it contains cyanide—so I said, 'Put him in this.' The minute she dropped him into the bottle, we discovered he was not dead, in fact, far from it, for he kicked like fury. But he is dead now, and I am going to fix him up in a preservative so I can bring him home. He is huge and ugly—about four inches across and coal black, with long hairs all over him."

In another letter, Mrs. Moffat describes an interesting bit of experience with the lizzard family. She says:

"The other morning when I was playing the organ for devotions, a lizzard crawled up from under my keyboard and started across the keys. I just shoved him away and said, 'I haven't time to play with you this morning.' He crawled back down under the keys, and is still there."

If ever there was a demonstration of what God can do for those who will obey Him, Mrs. Moffat is just that. Her father and mother were perhaps more concerned about her contacts with the insects of Brazil than any other feature of the difficult experiences that awaited her. She had been mortally afraid of bugs all her life. On one occasion when she was about fourteen years of age, changing the water on two little goldfish one afternoon, she dropped the bowl and broke it. The harmless goldfish began to flop all over the bathroom floor, whereupon Lois jumped to a chair and began to scream. Her younger sister, Margaret, was lying in bed in the next room ill with chicken pox. She jumped out of bed, and into her slippers, plowed into the glass, and grabbed the two fluttering fish, threw them into the bathtub, turned on the water, and with a look of disgust at her sister, went back to bed.

And now here is this same girl living in the midst of scorpions, tarantulas, lizzards, malaria laden mosquitoes, and seems to be perfectly at home. The Lord has removed all fear.

On another page in this issue of the Bulletin, will be found an article on the Ephesian armour, in which the author lays down the proposition that God never asks any man or any woman under any circumstances, to do anything for Him without at that moment placing at his or her disposal, ample and adequate provision to be and to do that thing; Mrs. Moffat stands as a living witness to the truth of that proposition, and not only Mrs. Moffat, but every missionary on the Rio Negro field, as well as others scattered all over the world.

(Continued next month)

NOTICE

In bundles of ten to one address, subscriptions may be taken at
75 cents per year.

FACTS FOR BAPTISTS TO FACE

(Editor's Note: Each month we will present under this heading at least one fact dealing with the deflection of the old Conventions from the faith and practice of our fathers. We shall find it very easy to keep any bitterness out of this column, for the simple reason that we feel no bitterness for these misguided brethren, but in fairness to those who want to know, we shall deal as frankly with the situation as the facts demand).

A SORRY SPECTACLE

It is surely a sad and sorry spectacle when the name of Baptists must be dragged across the floors of the United States halls of Congress, and associated with some of the most deadly enemies of our nation. This, however, was the case on Wednesday the 27th of April, 1938, when Congressman Hoffman of Michigan spoke in the House of Representatives dealing with the question of Communism in this country.

We quote from Mr. Hoffman's address before the House of Representatives.

"Unfortunately, there are in this country far too many who accept, adopt, and would put into practice the teachings which emanate from Moscow.

"Believing as I do that the people should know something of this movement, so that they may meet and check it before it is too late, it is my purpose to call attention to one phase of it—where Communists are using our land for their own purposes.

"This so-called Young America movement is the Communist united front in action through its quasi auxiliary, the American Youth Congress.

"The tragedy of it is that too few of these zealous young Americans realize that they are being used as front and shock troops for a vicious world revolutionary movement concocted and executed by a group of God-denying and God-defying men, whose philosophies are those of Karl Marx, Lenin and Stalin.

... men who are the sworn enemies of what we today term 'Americanism.'

"The three words 'American Youth Congress' are used as a disguise for the most dastardly attack ever perpetrated on the American constitutional form of government. The names of the affiliates of the

American Youth Congress, as published by it, include the American Baptist Publication Society, Young People's Division; The Epworth League of the Methodist Episcopal Church; the United Automobile Workers of America (John L. Lewis organization); the National Negro Congress, Youth Division; the Steel Workers Organizing Committee; United Mine Workers of America; *Young Communists League, U. S. A.*; *Young People's Socialist League.*"

Will any sane Baptist please arise and give us one single, solitary reason why the Young People's Division of the American Baptist Publication Society should be tied up in the same bundle with the Young Communists League of America, or any of the rest of this outfit?

Immediately someone will arise and begin to decry Ketcham. We simply call attention to an obvious fact. If those who are responsible for the continued perversion of Baptist faith and institutions, and those who decry any voice raised against such deflection, would turn the hose on the fire instead of upon the one who raises the alarm, the fire would soon be out.

In discussing the matter with an Indiana pastor one day, we suggested to him how he could easily stop our "contention" as he called it. When he asked us how, we said, "Simply turn the hose on the fire instead of upon me. Put the fire out, and I won't have anything left to talk about."

GOD'S PROVISION

(Continued from page 2)

14. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15. And your feet shod with the preparation of the gospel of peace;

16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17. And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

May we call your attention to verse 13. Let me quote it for you again. "Wherefore take unto you

the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to *beat it.*" You say, "But the text does not so read." Suppose we try again. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to *scram.*" You still insist that we have misquoted? May I ask you how it does read? You say the verse says "stand." Well, why don't you stand then? Would not our Bible read like a comic strip if it read the way we live it? That is exactly what it says—having done all to STAND. But frankly, the vast majority of Christians, it seems to me, are on the run.

The general idea seems to be that if a Christian can run fast enough to keep two jumps ahead of the devil, he is living a victorious life. If one can say, "I don't dance; I don't smoke; I don't play cards; I don't go to the shows; I don't lose my temper; I don't swear; I don't; I don't; I don't; I don't," he is quite assured that he has accomplished about all that could be expected of one. It is tragically true that the majority of Christians are running so fast to keep out of the clutches of the devil, that they have no breath or strength left to be used on behalf of anything or anybody else in the whole sweep of the cause of Christ. Just where did we ever get the idea that we were to be forever engaged in a spiritual marathon? The text says, "Stand," and certainly running away from the devil is not standing against him. We have this running business all wrong end to. There is still a verse in our Bible which says, "Resist the devil and he will flee from you." James 4:7. If there is any "hot-footing" to do, let him do it while you stand in absolute victorious possession of the situation and with all your strength and spiritual breath unexhausted by a useless flight of your own. In this glorious armour which God provides for the Christian, one may stand in absolute conquest on every field of battle without spiritual exhaustion or tiredness of soul, and may instantly throw the full weight of his spiritual vigor into the conflict on behalf of others.

I remember when I was but a boy, the impression made upon my life by my sainted grandfather. He stood over six feet tall at the age of 91. He was an ardent Christian, and one of those rare individuals who could shout without causing one to be dis-

gusted. In all my life I never heard Grandfather shout promiscuously. When he began to shout there was never a string of stuttering amens and hallelujahs. It was always a verse of Scripture, and it was always the same verse of Scripture. I recall often hearing Grandfather testify in prayer meeting something after this fashion: "A great many people think the devil never bothers Granddad Bullock. That's where you are mistaken. There isn't a day of my life but what the old devil comes along side of me, sets his satchel down on the floor, lays out his assortment of tools, looks me over from head to foot, decides which tool will work the best on me today, selects the chisel and lays it up against me and throws back with his hammer to give it a crack, and I shout, 'Bless the Lord, O my soul, and all that is within me, bless His holy name!' You ought to see him, he drops his hammer and his chisel, leaves his satchel, and starts running up over the hill, looking back to see if I am after him."

Well, why shouldn't it be so? Resist the devil and let him run. STAND in the full armour of Jesus Christ. Our Ephesians text declares that we can thus stand if we have on the whole armour of God.

In the following articles we shall attempt to demonstrate that these items in the armour are not so many detached particles of a whole as they are complete armour in themselves, and that they are but other names for Christ. We talk about the Lord Jesus Christ as the Rose of Sharon, the Lily of the Valley, the Bright and Morning Star, the Lamb of God, the Rock of Ages, the Great Shepherd—we shall learn to talk about Him in these Ephesian passages as the Girdle of our Loins, the Breastplate of Righteousness, the Shield of Faith, the Helmet of Salvation, the Shoes of Peace, and the Sword of the Spirit.

There are six great pivotal points in every Christian's life where responsibility rests upon him. If he meets each one of these responsibilities he is living in the realm of Christian victory. If he fails at any one of them, he is a defeated Christian. It will be our delight to point out in forthcoming articles how each one of these six armours is designed to be God's provision in the person of Christ to give us victory at each one of these pivotal points of Christian responsibility.

IMPORTANT CHANGES AT WATERLOO

When the General Association of Regular Baptist Churches began its existence in Chicago in May, 1932, it was determined that every possible effort should be made to keep the Association from ever becoming a machine, a Convention, or anything resembling the same. Two years were spent in writing, rewriting, and rewriting again a constitution which would safeguard the simple fellowship of churches and keep it forever just that.

In May, 1934, in the meeting in Gary, Indiana, the Association felt that it had perfected such a constitution. Realizing however, that experience might teach us the advisability of a change, the constitution was kept open from year to year. Under that constitution, one man was selected as president, a few others as vice-presidents, and two or three committees were named. In spite of every effort to produce a psychology to the contrary, the Association was confused with whoever happened to be the president at the moment. This was exactly the opposite of the desired result. There never has been any desire or attempt on the part of any individual in connection with the General Association to use the Association as an arena for the display of selfish ambitions. Two or three individuals looked the Association over for a year or two, and when they found that it was just a group of old-fashioned Baptists with no personal axes to grind and no desire to perpetuate the idea of somebody being "a great man," they immediately decided that this Fellowship was not a proper field from which to fly their personal kites, and so with much noise and clatter, they passed on to other fields.

The Association is sold out to the one proposition that Jesus Christ is the only One worthy of prominent mention, and that there are no "great men among us." We are all little men with a great God.

For nearly a year careful thought and much prayer had been given to a proposed change which would eliminate any semblance of a "one man" movement and make it impossible for any one man's leadership to dominate the Fellowship. As a result of this prayer and meditation, the following constitution was unanimously adopted at Waterloo last April.

CONSTITUTION AND ARTICLES OF FAITH of the GENERAL ASSOCIATION OF REGULAR BAPTIST CHURCHES (NORTH)

ARTICLE I. Name.
General Association of Regular Baptist Churches (North).

ARTICLE II. Purpose.
To spread the Gospel, advance missionary enterprises, promote evangelism and provide Fellowship for Baptist churches.

ARTICLE III. Meetings.
A meeting of the Association shall be held annually for the transaction of business, the election of officers and the conducting of a Bible and Missionary Conference at a date and place to be fixed by the Council.

ARTICLE IV. Fellowship and voting privileges.
Section 1. Any Baptist Church in the North which is no longer in Fellowship or in cooperation with the Northern Baptist Convention and/or its auxiliaries and which subscribes to the Constitution and Articles of Faith herein contained, and signifies in writing its desire to be considered in Fellowship with the Association, may, upon such written notice, be received into the Fellowship by a majority vote of the Association. Such notice of the church's desire shall be presented to the Secretary of the Association by the Clerk of the Church.

Section 2. Each church shall be entitled to send messengers to the annual meeting on a representative basis as follows: Three messengers for the first one hundred members or fraction thereof and two messengers for each additional one hundred members or fraction thereof. Each year every messenger shall subscribe to the Constitution and Articles of Faith of the Association, prior to taking his seat in the annual meeting.

Section 3. No salaried servant of the Association shall be entitled to vote.

ARTICLE V. Officers and their election

Section 1. The officers of the Association shall consist of a Council of fourteen men (pastors or laymen of Fellowshiping churches) seven of whom shall be elected for one year and seven for two years. Seven shall be elected annually thereafter to serve for two years.

Section 2 The Council shall appoint annually the editor of the official organ and the Secretary-Treasurer of the Association.

Section 3. The Council shall meet at the annual conference immediately after its election and shall appoint from its own body individuals to care for the various matters relative to the work of the Association, such as missions, publications, programs, enrollment, etc. The Council shall appoint sectional representatives. These representatives may or may not be members of the Council.

Section 4 The Council shall be elected in the following manner: Each church in Fellowship with the Association shall meet in business session and nominate as many names for the Council as it may desire. These names shall be sent to the Secretary of the Association at least two weeks in advance of the annual meeting. The secretary will make proper tabulation of all lists and the fifteen highest names shall be considered the nominees. Each church in Fellowship with the Association shall designate two of its messengers to serve on the committee of election, which two shall consist either of the pastor and a layman, or two laymen. At an announced time during the annual conference, at the call of the Secretary, this committee shall meet at which time the list of fifteen nominees shall be presented to it and each member shall select seven. The seven highest shall be considered elected to the Council.

Section 5. The Council shall appoint one of its members to act as the Moderator of the public meetings of the Association. It shall also appoint one of its members to act as chairman of the Council.

ARTICLE VI Amendments

This Constitution may be amended at any annual meeting of the Association by a two-thirds vote of the messengers present and voting.

May we call attention to the outstanding provisions of the new constitution. The officers of the Association consist of fourteen councilmen, seven elected each year to serve for two years. No one man is elevated above any other man by being made "president" or chairman of something. The Association selects fourteen men and elevates them all to the same level of responsibility. If anyone in the future wishes to call the Association a "one man" affair, he will be under the necessity of naming fourteen men.

The council meets immediately after its election and assigns certain responsibilities to each of its members. For instance, one man is named to be responsible for the propagation of missions and the other thirteen are his committee. Another man is named as responsible for the program and the other thirteen are his committee. One man is named as chairman of the council. This in no wise makes him president of the Association, and he may not even preside at public meetings of the Association.

The method of electing this council is tremendously important. Some time during the month previous to the annual meeting of the General Association, each church in the Fellowship, at either a called or regular business meeting of its own, may proceed to nominate as many names as it may desire for election to the council. If the members of the church know of but one individual in the entire Fellowship of the Association whom they would like to nominate, they may do so, or if they should know of a hundred, they may enter the entire list. These nomination lists are then sent to the secretary of the Association and all returns are tabulated. The fifteen highest names become the nominees. The secretary will then bring the list of fifteen to the annual meeting, where a committee of election will select seven from the list to become the councilors for the next two years.

The committee of election is constituted in the following manner. Each church in the Fellowship may send to the annual conference two of its delegates to act as members of that committee. At an announced time during the conference, this committee composed of two from each church, shall meet by itself and after prayerful and careful consideration of the entire fifteen names, each member of the committee shall vote for seven. The seven receiving the largest number of votes will be declared elected to the council.

The advantages of this new method are many. First, it eliminates any possibility of a "one man" affair. Second, it places responsibility for the perpetuation of the Fellowship and the carrying out of its announced policies upon the shoulders of fourteen men. Third, it places the absolute control of the Association in the hands of local churches. Each local church at a meeting of its own congregation nominates whom they will. Then each local church may send two of its members to participate in the

final election. This removes the entire election from the floor of the Association itself, and puts it entirely in the hands of the local churches.

Fourth, it makes absolutely impossible any kind of political maneuver. Through this system of nomination and election, there is absolutely no possible way for any individual to propagate his own interests. Fifth, it gives every church, regardless of size, the same voice. A church with twenty-five members has as much voice in the selection of the council, as a church with twenty-five hundred members. Sixth, it is an incentive for every church in the independent field to associate itself with the Fellowship because it will have equal share and voice in the carrying out of the great work of the Association.

Seventh, it opens the door for the possibility of election to a place of responsibility of any one whose merit as a sane, capable and wise leader commends him to the Fellowship at large.

Eighth, it provides an incentive for every church in the Fellowship to at least send its pastor to the annual conference in order that it might have a final share in the selection of the council to which nominations have already been sent.

As stated above, this new constitution is a tremendous step in the direction of, if indeed not an arrival at, the place of forever settling the question in any one's mind as to whether the Association will some day develop into another Convention. We are confident that had the election of the official family and the control of the affairs of the Northern Baptist Convention remained in the hands of the sovereign local churches, we never would have come upon the sorry days of such widespread disaster as now confronts us in the old Convention.

Under this new constitution, every church in the Fellowship of the General Association, regardless of size, has equal power and voice in all of the affairs of the Association, and this power and control is so placed in the hands of the local church as to make it utterly impossible for it ever to be reached by the political ambitions of any individual.

NOTICE

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EDITORIAL CRISIS HOURS AHEAD

Princeton Church Called into Court

The First Baptist Church of Princeton, Indiana, Rev. Ford Porter, pastor, has a membership of approximately 450. It is one of the strongest evangelistic churches in the state. It is not unusual for its winter evangelistic meetings to continue for some four to eight weeks, and even ten weeks.

Last winter, the church by a vote of five to one of those assembled at the meeting, decided to withdraw fellowship from the Northern Baptist Convention, the Indiana Baptist Convention, and the Evansville Association. The opposition, by practically a house to house canvass of the membership, finally secured twenty-seven names to a petition to call an ex-parte council of the Evansville Association, for the purpose of

determining who constituted the First Baptist Church of Princeton. The twenty-seven claimed that they were the First Baptist Church, in view of the fact that they wished to remain loyal to the Convention; that the 425 were not the First Baptist Church for the opposite reason. The council of the Association was asked to meet and decide the issue.

The First Baptist Church officially advised the moderator of the association that they would not recognize the council; that they would not be present for the very simple reason that they had nothing to counsel about. They had acted wholly within their rights and that if they recognized the council, that they would therefore be morally and ethically bound (though not ecclesiastically) to abide by the decision of the council, and since it was a foregone conclusion as to what the council's decision would be, the First Baptist Church did not care to place its neck in any such noose.

In this connection, it is interesting to note the ethics of the Convention crowd. When Mr. Porter notified Moderator Stith that they would not be present and stated the reasons why, Mr. Stith wrote Mr. Porter a letter from which we quote as follows: "I assure you as the moderator of the association, that each side of the faction in your church shall have a fair deal so far as I am concerned."

Stack this statement of the moderator to Pastor Porter up along side a statement from the same moderator in his letter to the churches in which he calls the council together, from which we quote:

"I think it is time we stood out against these preachers and factions that are causing so much trouble in our churches. If this thing continues, the Kingdom will no doubt suffer. The minority members (of the First Baptist Church of Princeton) are *cooperating with the Convention and unquestionably constitute the true church as originally organized. I hope you will see to it, if possible, to have your representatives at this council of the type who are in sympathy with our organized work.*" Before the council has even convened, the moderator has passed his judgment upon, and excommunication of, the majority of the First Baptist Church of Princeton. He then pleads with all the churches to send delegates to the council who agree with him, and yet turns around and says to the pastor, "Each side of the faction in your church shall have a fair deal as far as I am concerned."

The council met and decided seventeen to three, that the twenty-seven members constituted the First Baptist Church of Princeton, and with full property rights, and that the council recommended that they proceed in such legal fashion as might be necessary to possess themselves of the church and parsonage.

Dr. T. J. Parsons, executive secretary of the State of Indiana, was present and engineered the council. Rev. J. M. Horton, pastor of the First Baptist Church of Hammond, Indiana, and president of the State Convention, was also present, and pompously declared, "As president of the Indiana Baptist Convention, I will refuse to recognize Mr. Porter and the majority membership of this church as a Baptist church or pastor." My soul, what a calamity for Brother Porter and his 425 majority! Brother Porter and his overwhelming majority are recognized in heaven, which is the only thing that matters after all.

Acting upon the advice of this council, the minority has forced the issue and probably some time in September the case will come to court.

This is not the case of the First Baptist Church of Princeton solely. It is the case of every independent Baptist church in the country. This is a clear-cut test case. The Conventions must be given to understand by a clear-cut court decision that Baptist churches are sovereign. It is vitally necessary that a court decision be secured so that thousands of Baptist churches will have this vexing real estate problem settled. The Convention crowd must be taught, even at the expense of a court proceeding, that they cannot walk into a local church discussion, side with the minority, and confiscate the property of the majority.

We are therefore calling attention to the fact that there will be an appeal made to independent Baptist churches for a defense fund for the Princeton church. They are totally unable to carry this financial burden themselves, and were it not for the fact that it is a test case, they would never have fought it in court. So far as the local church is concerned, they would just as soon walk out and let the twenty-seven have it, but they realize if they do this, that it will just encourage the Convention to pick on the next fellow. Somewhere along the line this thing must be faced and settled one way or the other. Princeton is perfectly willing to be made a test case but we must not expect them to carry the

financial load. They have paid out over \$200 in preliminary expense, and they would appreciate any immediate help that anyone can give.

Mr. Porter has prepared an eight-page paper covering the whole matter which can be secured from him by sending stamps for return mailing. He may be addressed at: First Baptist Church, Princeton, Indiana.

JOHNSON CITY BAPTIST BIBLE SEMINARY

The Johnson City Baptist Bible Seminary is rapidly coming to the front as one of the outstanding Baptist training schools in the East. An article fully describing the school and its work will be carried in a forthcoming issue of the Bulletin, but the following letter from one of its recent graduates breathes so much of the atmosphere of the school, that we give it space in this issue.

"Ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you." These words sink deep into my heart and bring peace, joy, and assurance as I think of His leading in my life.

It was in 1930 that God in His infinite love through the Precious Blood of the Lord Jesus Christ reached down, drew me from a life of sin and placed me in the Person, Christ Jesus.

The same night that I was born into the Kingdom of God, the Lord laid on my heart the dark continent of Africa.

When my high school days were ended, I spent three years in Geneva General Hospital preparing for the nursing service. I had a good position but was not satisfied nor happy, because "He had chosen me to go and bring forth fruit" for Him. While attending Tabernacle Baptist Church in Ithaca was led to attend Baptist Bible Seminary.

Baptist Bible Seminary has been a great blessing to me. Praise God for a school that really teaches the whole Word of God. Our school was founded some six years ago by some pastors in the Binghamton and Johnson City area who felt the need of a school that taught the principles of Baptists and prepared young people for definite Baptist work. It is the aim of the seminary to give instruction in Biblical subjects and related branches necessary to furnish training for the gospel ministry and other

forms of service. This includes courses in Bible Doctrine, Theology, Greek, Biblical Analysis, Exegesis, Geography, Prophecy, and History which gives us a thorough knowledge of the Book of Books, while Homiletics, Hermeneutics, Pastoral Theology, Public Speaking, Personal Work, Missions, and Principles of Teaching enable us to better present that which we acquired.

It has been great to study His Word, to feed upon the riches in Christ Jesus but, there also has been great blessing in presenting the Bread of Life to others. These opportunities of service have been afforded through hospital visitation, street meetings, county farm services, Sunday School classes, Bible Classes, child evangelism clubs, and gospel team itineraries. Certainly the innumerable souls that have found the Lord Jesus through these various channels of service are pledges of His Divine approval.

The Lord has also set His seal of approval on our seminary by the many that He has called into foreign service. In just six years time we can say, "that the sun never sets on the alumni of B. B. S." There are three missionaries in French Equatorial Africa, three in the Kentucky Mountains, our Dean's son in the Philippine Islands, two preparing for South America, two in Mexico, one in Canada, and three more of us sailing this August for Africa. Other students have been called to pastorates. So we do praise God for this place of preparation.

Our school has always stood on the faith basis. The teachers have no fixed salaries. They trust the Lord to supply their needs. The expenses are met from the finances that are sent in, then the balance is divided among the full-time teachers. These dear Christians have given their lives in the training of young people for the furtherance of the Gospel. Won't you pray that the Lord will lay it upon the hearts of Christians to support this phase of the Lord's Work. I am sure that if you add Baptist Bible Seminary to your prayer list you will receive a great blessing.

The three years that I have spent here have been hard, but delightful. His Grace has been sufficient for every trial, "We are conquerors through Him." My pulse quickens with joy as I look forward to sailing August 25th for six months study in France, then on 1,400 miles inland in dark Africa for service. The Lord has been supplying my support

beyond my comprehension. Still have need of passage and some support, but am resting in Him for I know that "When He Calls, He Enables." What lies ahead I do not know. His word of instruction is: "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go before thee; He will not fail thee, nor forsake thee. God loves the dear Africans. He gave His Son that they might live. He is not willing that any should perish, but that all come to repent."

As the Lord leads, will you pray His blessings upon the work in Africa, that my needs will be supplied, that souls will be saved, and that Honor and glory will be brought to His name. You can't all go to the foreign field, however, you all can have a great part in the salvation of the lost through giving and prayer.

God's richest blessing upon you all.

Jessica L. Minns.

LETTER FROM MRS. CAMP, MID-MISSIONS STATION IN FRENCH EQUATORIAL, AFRICA

Fort Crampel, Oubangui-Chari,
French Equatorial Africa
March 10, 1938.

Dear Ones at Home:

We expect there may be a chance to send mail in a day or so, so I want to hurry a few lines off to you at home.

These are busy days here, but they are days of rejoicing as we see these wandering sheep brought one by one into the fold of Christ.

In the Native Workers Bible Training School the native evangelists have been coming in with stirring reports of God's blessing on the Word as they have given it forth.

Mamadou, the converted Mohammedan, who attends school, asks prayer for the Mohammedan teacher down town. Recently this teacher has secretly called Mamadou to his home, asking him to tell him of the Christian faith. After explaining to him the Scriptures, Mamadou says the man buried his head in his arms and said, "My heart tells me that I have been deceived, and that Jesus is the true Christ." Please join us in prayer for this man, that he may be given grace to openly confess Christ. He holds a fear that

his people may kill him if he turns from the Mohammedan faith, but God is able.

Marie, another student, asks prayer for a backslider who had called her and her husband to the sick-bed, requesting prayer for forgiveness for his backsliding. We have been long praying for this man who for several years has been living in sin, and we now thank God for speaking to his heart.

It is indeed a joy to witness the saving power of God in the hearts of these people.

This is tax paying time for the natives here. Each grown person is required to pay the sum of eighteen francs, head tax. In order to obtain this money many of the natives go to the woods to hunt honey to sell. Last week Linguissa, one of our native Christians was out hunting honey and was killed by a lion. He had built himself a little grass hut in which to sleep, and a friend of his had also built one right near by. When they came back to their huts in the evening, they ate their evening meal, and then went inside their huts to go to sleep. The friend says he heard Linguissa praying and not long after he heard a terrible commotion outside. He thought there must be buffalos outside. When morning came he went to Linguissa's hut and found him gone. Later in the day they found his body terribly mutilated, also saw tracks of a lion that had entered his grass hut. Little did Linguissa know when praying that he would soon be talking face to face with the Lord. We just rejoice to know that he was prepared to go.

INTERVAL—I left this letter to go and see a poor little baby who has an awful sore on the side of her face. She first had a sore in the inside of her mouth. Then infection set in and now she has a place as large as a dollar that goes right through the side of her face. The sore is rapidly enlarging and it looks as though gangrene has set in. We do not see how she can possibly live unless God sees fit to touch her little body. The parents are both Christians, and last night as the father left, he said, "I know our God can heal our baby if it is His will." Oh how these people need our prayers.

The school for missionaries' children started at Crampel the last of February. There are nine children attending. We do praise God for the opening of this school here.

We do want to thank you dear friends for your continued love, prayers and gifts. We know that

many of the victories here are due to the fact that someone far away on bended knee has prayed. We do covet your prayers. "The weapons of our warfare are not carnal but MIGHTY through God to the pulling down of strongholds." II Corinthians 10:4

Yours in His service,
Margaret Camp.

LETTER FROM MRS. SEYMOUR, MID-MISSIONS STATION, OUBANGUI-CHARI, AFRICA

March 29th, 1938.

Dear Ones at Home:

This has been a wonderful rainy morning. It started in with a storm about 5:30 and since about 8:30 it has been raining nicely. The natives stay at home on mornings like this so instead of being busy with classes we have been busy writing letters. We did have the boys Bible Study class on Acts 7th chapter and enjoyed it.

I attended the first Sunday evening service of the native Bible Conference at Sibut. There were about one hundred attending from outside villages and it was a real inspiration to all. I was taking a load of Teachout's baggage so could not take passengers but we had six go from here, some walked and some went on bicycle. Miss Kneeland and Miss Luc went with us from Crampel to Ippy. Between Moroubas and Ippy is a nasty ferry with sides almost straight up and down. Coming off the ferry either I stalled or else there was a bit of dirt in the gas line or else it was so steep that the gas wouldn't feed, anyhow it stopped about a yard from the river and wouldn't go on. About thirty men tried pushing it but couldn't so we had to unload, then they did push it a bit so it wasn't quite so straight up and down and then the engine started and pulled us on fine. We reloaded and went on and after a few miles saw a beautiful big leopard, an antelope and quite a few rabbits.

We had a wonderful rest and time of fellowship at Ippy and on March 12th a fine big baby boy, Donald Orrin, came to live with the Teachouts. Monday we started out with little Clifford Laird and his baggage for school, also Dick Teachout and his bicycle. At Bambari Dick registered little Donald, we took care of some other business then we left Dick to go back by bicycle while we drove on to Slocum's at Moroubas

for the night. Tuesday afternoon we came on to Crampel and Wednesday Dorothy, Mrs. Washer, Dallas and I came on to Bangui. We were indeed glad to get home and we found a big mail awaiting us including the best financial support of any month since we arrived last June. God has more than answered prayer and how we are encouraged and how we do praise Him for it. David and Grace were fine, healthy and busy as usual. God is answering prayer for them too. Dorothy keeps well so we all praise Him for His goodness.

The Pearsons with Frances and a Miss Webber were here over Sunday on their way home for furlough. They gave their farewell messages in Church, Pearson's in Sango and Miss Webber in French with me translating it. Out here they call us "Boun-joo ti Nzapa ti Anglay", White people of God of English and the Catholics the French God. We have often told them and we read them the French Bible but still they distinguish us in that way so we love to have a missionary come and talk French to them once in a while. They did enjoy it all too. This last Sunday eight accepted Christ as their own Saviour and every Sunday there have been at least that many and more often more. We praise God for these souls and ask your prayers for them. One Sunday there were 17.

Before I forget it I must tell you that on our way home, about 15 miles out from Crampel we passed a big group of folks sitting around in a circle. We stopped and who do you suppose it was? Carmani was having a meeting there in the village where he is giving out the Gospel every day. By-you and the children were there too. He told us that quite a number had accepted Christ and he wants our prayers for them.

The regular Bible reading classes and Gospel meetings are doing well. The interest keeps up, especially in the four weekly Baptismal classes. We are encouraged at the way these new converts grasp the Word and the great truths in it.

We had quite a storm yesterday and when it was over we didn't have much but a part of the roof left where our garage stood. I was thankful that the car was down town instead of in the garage at that time. Mr. Fogle had taken it down to the Baptismal class. However it stormed so there that they couldn't have their class. We have them outside in the village and usually over a

hundred attend the class down town so they couldn't possibly get into a little native house.

May God continue to bless and guide you each one and use us all for winning souls for His honor and glory

Yours in His love and care,

Linda Seymour

LETTER FROM PAUL F. METZLER, MID-MISSIONS MISSIONARY, FORT ARCHAMBAULT, FRENCH EQUATORIAL, AFRICA

Fort Archambault, Tchad,
French Equatorial Africa,
March 28, 1938.

Dear Friends in Christ:

It hardly seems possible that it will soon be a year since we reached Fort Archambault. It is over a year since we reached the coast of Africa. I do not believe a year has ever gone faster than this one; I'm quite sure that I have never had a busier year in the missionary service here. It seems that with traveling here and there, taking care of different problems with the native church, the evangelistic work, translation, and different kinds of secular work, one never is caught up. As to correspondence, it seems an impossibility to ever get to a place where I can begin to write personal letters to all the friends in America and Europe. The rainy season is coming on. Last rainy season was an extra dry one, so I have some hopes that the next one will be an extra wet one, that most of the roads will be under water so that I will have to stay home. If my wish comes true, many of you will receive letters, who have not as yet, since my return to the field.

Needless to say, our thoughts often go back to all of you who were so good to us in our many travels in America. We think often of the pastors we visited, of the different problems of which we heard, and of many of you who are standing out for Him in these days when it really means something to have a testimony for Christ. How wonderful it is to know now that we have those who are praying for us, from our friends at Hephzi-bah House in New York to the Bible Class out in Seattle, Washington. We think of you; we praise God for you; we pray for you that God will abundantly bless you as

you help us in your prayers and gifts. We praise God for this first year of our fourth term in Africa. It has been a busy year, in many ways it has been a year of trial, and yet we have seen God working continually, and can truly say that it has been a victorious year. We believe it has been victorious because you all have been praying for us.

In my last letter I spoke to you of the witch doctor at Bemoule who had accepted Christ as his Saviour. After he had taken this stand, he of course was disowned, not only by all of the other witch doctors, but by the members of his family and village. One day he told Banako, the evangelist, "You see I have served Satan all of these years, and now when the time comes for me to die, it is only you who belong to Christ who are good to me and who are taking care of me." Finally the witch doctor went to be with the Lord. Before he died, he gave orders that after his death he wanted to be buried as a Christian. Word was sent to the evangelist who went with one of the other Christians, dug the grave, and buried this trophy for Christ. The people of the village would not come near the house, and would have nothing to do with the burial. They were afraid because of the warnings of the other witch doctors, but in spite of that, the testimony has gone forth to the people in this district where he died, for he died happy, praising God that he knew where he was going.

I asked you in my last letter to pray for the chapel in the town of Fort Archambault. I also spoke about the land necessary for the building. A request was made to the Governor. This last week I received an answer. The government is asking for certain details, and amongst them it was stated that I would have to make a statement that if this land was granted, the chapel would be built within the next five or six months. At the present time, we have only a thousand francs with which to begin work, but I believe that if the government gives us this land for which we have been praying, God will send in the means to build the chapel. Because I believe this, and because I believe that you will be praying, I am going to sign the statement necessary, assuring the Governor that the chapel will be built. Unless I believed Philippians 4:19, and was convinced that it is God's will that this chapel be built, I would not dare to sign such a statement.

My space is already gone, and I do not want to tire you with too much reading. I must, however, tell you that our four oldest children are now at Fort Crampel attending school. Reports from that place say that they are happy and progressing nicely in their studies. He has supplied the funds for their board this last month, and we know He will continue to do so.

Again thinking you for your prayers, and looking forward to another blessed year in His service, here in Africa, we send you our Christian greetings

Yours in His blessed service,

P. F. Metzler

MISSIONARY LETTER FROM MR. AND MRS. LESTER FOGLE, MID-MISSIONS MISSIONARIES, OUBANGUI, FRENCH EQUATORIAL, AFRICA

Bangui, Oubangui-Chari,
French Equatorial Africa,
May 14, 1938.

Our Home Correspondents,
Mr. and Mrs. Roy S. Fogle,
1150 E. Indiana Ave.,
South Bend, Indiana.

Dear Friends and Prayer-Helpers:

These have been busy days for us here at Bangui, but God has given grace and strength and has blessed in every way. In our last letter we mentioned that the men were starting to put the new brick floor in the chapel. Well, there have been many delays in that work, and it seems that it has taken an awfully long time, but finally it is almost finished. The hard mud floor had to be dug up and prepared for the bricks, and that was quite a job; then when we had just gotten nicely started, we ran out of bricks and had to wait until more came out of the kiln; then sickness in the family of our native pastor, who had been laying the bricks, kept him from work several days; and rains which beat in the side of the chapel stopped the work several days. But today it is about nine-tenths finished, and it looks so much better that we wonder how we stood the old mud floor for so long. Lester has also made several benches out of the old planks we had been using as seats, and we are trusting the Lord to send in the funds to buy enough more boards to make bench-

es for the entire chapel. Pray with us for this. Lester has also rebuilt the bamboo-and-grass-roofed garage which we told you the wind had blown down.

We have just made out our reports for the quarter of the year which has just passed, and we know you will be glad to know that the average attendance for practically all our classes and meetings has increased over that of the previous quarter, and in these three months many have confessed Christ as their personal Saviour. Of course this has been the dry season, and we can't expect quite such a good report for the coming rainy season, but we believe God is speaking to these people, and rain is no obstacle to Him.

There is a blind man here who has been converted since we came, and although he lives about a mile and a half down the road, he is one of our most faithful men in coming to prayer meetings and classes. Rain or shine, we can depend on him, although he has to tap, tap his way along the road alone. We do praise God for these who are faithful, even under such a great handicap as his. Though his physical eyes are sightless, yet his spiritual eyes are wide open to see the great truths of God's Word. But there are others of our Christians who are not so faithful, and we would ask your prayers for them. Just this week the wife of one of our deacons came before our deacons' meeting and confessed to committing adultery, allowing heathen medicine to be practiced on her child, and going to the native dance. Naturally her husband can no longer serve as deacon, according to I Tim 3:4, 5; and another one of our deacons had to be put out of office because his wife committed adultery. It does hurt, to see these old Christians falling into sin like that. Pray much for our Christians here, as there are many ways in which Satan tempts them. It seems that Satan realizes that his time is short before our Lord returns, so he is working his hardest. But our God is stronger than he.

We do praise God that He has been supplying every need, and we know that He shall continue to do so. We have been hearing about the depression at home, but we know that there is no depression with God, and we ask that you pray much that God's work here shall not have to suffer because of lack of funds. Pray that His perfect will might be done through us.

"Only one life,—'twill soon be past;
Only what's done for Christ will last."

Yours and His for Dark Africa,
Lester and Martha Fogle.

Luke 10:2.

Psa 40:16.

LETTER FROM MR. AND MRS. RICHARD PAUL- SON, MID-MISSION MISSIONARIES

Mr. and Mrs. Richard Paulson have just arrived in France, where they will be studying the French language six months before going on to French Equatorial Africa. Mrs. Paulson was Irene Raycze of the Central Baptist Church, Gary

41 Rue De Louvain
Becon-Courbevoie (Seine)
France

Dear Christian Friends:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you"

Our trip to Brooklyn was very enjoyable even in our truck. It went up and down the hills without any trouble. We were glad when we arrived in New York after the long drive. After running around in circles, we found our Christian friends where we remained until sailing time. One hardly can realize all that must be done before sailing and we were truly happy when May 25 arrived and all was done that had to be done before sailing. We sailed on the S.S. Roosevelt, May 25 at noon. Christian friends of Brooklyn came to wish us Bon Voyage and we received messages from other dear friends. We want to thank you for remembering us. Finally, the boat started and we began to leave all the tall sky-scrapers. Dick didn't say anything nor did I, but I really had a funny feeling inside. Then they quickly rushed us down to the dining room and I had to eat whether I felt like it or not. Dick ate a good meal. When we went out on deck again we were nearly all the way out. The Statue of Liberty was hardly visible and only the sky line could be seen. Then we lost sight of land altogether until May 31, Dick looked out of the port hole of our cabin

and got the first glimpse of land—Ireland.

As we got closer, the barren-like hills became alive with beautiful trees. But Ireland gave us a very cold reception, for we almost froze while on deck. Later on we both developed a slight cold. The next day we saw England, and finally on June 2, we pulled into LeHavre, France, where we landed. Our entire trip was lovely. Neither of us became sea sick for which we were thankful, because the trip was very restful.

In LeHavre the cars, people, children, buildings and everything was different. We could hear the Frenchmen jabbering away. They certainly talk fast. I barely figured out one sentence when they spilled out 3 or 4 more. Missionary Lee Einfeldt met us at the dock and took us to the customs' house. We didn't have any trouble going through customs. Then we got into a taxi cab—and such a cab! They have no speed limit and no brakes. Everything seemed so funny and we laughed all the way to the train depot. On our arrival at the depot, Dick purchased the tickets. They gave us so much paper in change and a lot of coins, that Dick forgot the two small green tickets. Later two French women came to us and told us that the tickets were waiting for us. Some fun! Dick understands French quite well, and I know a little from school, so we can get along pretty well. Their paper money looks like—well I called it wallpaper. The train was slightly different from ours, but it was comfortable and nice. It took us a couple of hours before we arrived at Paris where missionaries met us and took us to the home of some French Christians. All of their homes are surrounded by high walls; we passed through a dark passage and then came to another gate, and finally we reached the house. She gave us a very cordial welcome and we answered in French too. The next day we looked for a place to live and the Lord wonderfully prepared a place for us—one room and a kitchenette.

We are both anxious to learn the language so that we can speak it fluently, and we covet your prayers that God will give us minds quick to learn. In our other letters later on, we shall describe other points of interest. Every day something new and funny happens; of course we are foreigners here but we shall try to adapt ourselves.

May God's richest blessings rest upon each of you. We are always praying for you "Grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ. To Him be glory both now and forever."

Yours in His service,
Irene and Dick Paulson

LETTER FROM MR. AND MRS. DELOS PRIOR, MID-MISSION MISSIONARIES IN INDIA

Readers will please note the news in the opening paragraph telling of the complete loss of Dr. Crozier's hospital and equipment. This is a severe loss for Mid-Missions, but earnest prayer on the part of the believers will readily turn it into channels of Romans 8:28

North Lakhimpur,
Assam, India,
April 30, 1938.

Dear Fellow Workers:

Mid-Missions in India suffered from a real shock this month when the big temporary dispensary on the compound at Banskandi, Alipore, Assam (Dr. Crozier's station), was burned to the ground with all his instruments, medical books, medical supplies, three bicycles, a multigraph and many other articles of value. I say, was burned down, for all evidence pointed to incendiarism. Coming while in the midst of a courageous struggle to establish a new station here, this was a real trial and we ask for your earnest prayers on their behalf.

Lady, our little half cocker spaniel is growing up now, so we have another young pet who furnishes the comedy relief. Her name is Suzy, named after a famous namesake on the Prior farm in Michigan. Sure, she IS a pig, about two feet long and as black as the other Suzy is white. She and Lady have adopted each other as blood sisters and wherever one is found, the other will not be far away. As a consequence of this effort, we hope to have our first taste of pork since leaving home, next cold season. On looking out of the window I can see the two of them asleep, side by side, with their noses almost touching.

Looking beyond them, Mona is mowing the grass; four large Canna beds are in full bloom; a gardenia bush, with blooms that measure five inches across, is a glare of white. The rose bushes are covered with

red and pink buds and the green of the trees around us is relieved by hundreds of orchids. I gave Mona a miserly present yesterday of seventy grand orchids! One of the privations of being a missionary in these parts is the necessity of putting up with orchids, gardenias, etc.

That brings me to the reason for relating such trivial things. We do wish you all would refrain from saying in your letters, "How brave you are to live in the midst of such danger," etc, etc. It is true that there are a few things that are not quite like those we have been accustomed to; but we must make you understand that we are in far less danger here, in His blessed will, than we would be in Detroit, out of fellowship with Him. Oh no, it doesn't take bravery. Who in the world has to be brave to thrust themselves in the hands of the Lord God Almighty! If I have been guilty of giving the impression that we are living in constant danger, please forgive me. We have tried to convey an impression of the actual surroundings as honestly as possible. So perhaps it would be better if you would transfer your sympathy to those around you and around us who are in danger of eternal damnation.

We wish to thank those men of the Chevrolet Motor Co., who so kindly sent the money for a gun. It is welcome just now as the jackals are getting bolder all the time and a dog, who was the pet of the school children was attacked by one last week and then came down with rabies. He was sick two days in the boys boarding hut before I knew it. On taking it over to the Government Dispensary, it was pronounced as rabies and he was shot. Some of the jackals who frequent the compound are going to get some of the same medicine soon, thanks to your gift. The possibilities were horrible, but the Lord took care of His own and not a single child was bitten. How we praise Him for that. Rabies, spread through jackals and stray dogs, is a real scourge in India.

A poor child was brought to us this morning who had been brought by its mother before and cured of the cause for its convulsions. Now the little fellow had a hand and arm that was simply matted with pus. The whole arm and hand, right to the finger tips, was covered with open, running sores. Mona cleaned him all up in fine shape but just to look at him made me ill. Most of these skin troubles are simply the

result of living in filth, improper feeding and general neglect. The more I see of Mona's work out here, the more I love and admire her. She is so sweet to the most filthy of them that they all love her too. These poor folks have no idea at all of their bodies or the care of them. Yesterday a man brought a small boy and asked for spleen medicine. On investigation, the little tot had a great, protruding stomach, not from an enlarged spleen, as many do, but from great masses of worms. Every child that comes to us is treated for worms in addition to the apparent trouble and that isn't wasted in one case out of a hundred.

Steady progress was made this month in language study. We have definitely decided to stay on the plains this summer. This is disregarding the advice of the other missionaries in this area, but we feel that the Lord knows best, and if we were to go to the hills for a month, He would have provided the way. As we left it with Him some time ago, we are relying on Him for strength during the rains.

The funds He is supplying through you dear people is sufficient for our needs. Our WANTS we leave in His hand with confidence. God is the perfect Santa Claus, isn't He? He supplies ALL that is good for us. But Christmas is past and the Easter season followed it last month. We didn't have a fashion parade, or a new hat, but we DID receive a special blessing from the Giver of all good things. As we were seated in the chapel on the compound during the morning service, a fine crowd of hill Miris came in to hear about the God who loves them. The only God they had known was one to sacrifice chicken blood to, in fear. So they sat in a semi-circle under a tree and we told them the sweet story of the Christ who died for them. How eager they were. They asked many questions and finally went away after three hours of solid preaching, with the promise to come back for more. On questioning them, we learned that they had come a full seven days journey from the mountains, just to hear about God. They came back again at three in the afternoon and wanted more of the gospel. So we spoke to them for another two hours and after that they had eleven miles to walk before stopping for the night. My throat was raw, but how good it felt!

The Bible class we have each morning for the boys who work for us is a real source of blessing to us

all We learn a new memory verse each day. As there is a good deal of persecution from the Hindus around us, there are two verses they especially love. Those two are both in Matthew. The first is Matt. 11:28, the other, 10:22. One of the Naga boys got homesick and left for his home in the mountains but before going away, he had taken Jesus into his heart. Happy! I'll say we were. There is one other boy with us who is not a Christian and he is deeply involved in philosophy and still floundering in the trap laid for him by a so-called missionary, who told him that as his own religion was the same as the Christian religion, all he had to do was to stay true to his religion and God, and he would be saved. After Bible class the other day he said that his religion was the same as ours, only they had no Christ. Pray that he will allow that same Christ to take possession of his eternal soul. He is a brilliant lad, even writing regularly for one of India's many philosophical magazines.

Yours because of Him,
Delos and Mona Prior

THE AFRICA CHRISTIAN MISSION

Headquarters: 19 Church Street, Paterson, N. J.

The Africa Christian Missions is a regularly organized Independent Baptist Mission working among the Moslems in French West Africa in the Niger Colony with headquarters in the capital of the colony—Niamey,—a cosmopolitan town with a population of about 20,000 people, Arabs, Berbers, Djermas, Hausas, Bambaras, and Senagalese. This presents an endless opportunity to present the Gospel where it has never been heard before.

The Mission is working among a people who number about 250,000, and its influence reaches beyond the confines of these people to many of the Arabic speaking peoples inhabiting the southern border of the Sahara Desert in French West Africa.

The Mission had its inception in 1928 when a group of missionary minded business men, including some pastors, met in Paterson, New Jersey, to consider this area and these people, and sent Mr. and Mrs. McCaba as their first missionaries. Since then other missionaries have been added to this staff, until at present there are seven missionaries who have given their all to this work.

Present Opportunities

Every missionary in the Africa Christian Missions is sent out simply because of a passion for lost souls, and no phase of the work either at home or on the field is undertaken to divert the attention of the missionary or the native Christian from the millions who are eternally lost and dying without the Lord Jesus Christ as their Saviour. Therefore, with that in mind, each missionary bends every effort to point the poor deluded, darkened native to the One who died for him. The Government has been very kind to the mission in that it permits the mission to give out the Gospel unhindered, even though it may mean many times over a riot or a murder because of the fanaticism of the Moslems who believe there is no salvation outside the Koran, their holy book. Since such a religion is based solely on works that a person may do, and belief in the many prophets and Allah, the simple Gospel of the Cross is a stumbling block, and real patience and perseverance must be had in the continual, insistent, presentation of the Lord Jesus Christ and His ability to save. There have been some who have placed implicit faith in Christ, and already there are three places where the Gospel is being preached continually, and little by little, one here and one there, salvation has entered into the hearts and lives that were once hardened by a crust of religion and hatred, and now reveal the Grace of the Lord Jesus Christ. When we consider that the teachings of Islam foster polygamy, and a heaven where every sensuous desire may be fulfilled, and hence lust is given a free rein in practice, the Mission glories in the fact that it is permitted to take such a Gospel of Grace to these people, and see lives transformed into glory for the Lord Jesus. The Moslem believes that every occurrence is predestined and that the will is supreme. This begets a fatalism that ties a person under the influence of that religion hand and foot, and he becomes but an automaton to sin if Allah wants him to, or live righteously if Allah wants him to. Therefore when the Mission considers the task that is set before it, and the thousands that are perishing without ever hearing the Gospel, and the many open doors that are before it at the present time, a prayer goes up constantly that the Lord will send out more missionaries that it may reach out to the unreached.

The Gospel of the Lord Jesus

Christ is preached every day in special services, market services, and through visitation in the homes. Besides the regularly stated services every morning and evening, and several times on Sunday, medical work is undertaken in a small way, thereby presenting another opportunity to present Christ again.

In addition to the work at the central station, the missionaries have opportunities of taking the Gospel to the outlying districts, and many villages have been visited in both directions along the Niger River. In these visits, however, since the government thinks that open air preaching might foster riots, the greatest work is done by personal contacts, thus in this way great numbers have come under the influence of the Gospel for the first time in their lives. The great market districts are visited, and many people who would not otherwise hear are brought into contact with the claims of the Lord Jesus Christ, and for many, many miles in that vast territory the natives speak of the white people who constantly tell them that without Christ they perish.

The Bible schools established to train the natives in their work to carry the Gospel to their own people are proving a real blessing in establishing a native ministry that will be able to carry on should at any future time the mission be forced to withdraw their WORKERS, the natives could carry on, and in orthodox Baptist methods.

When the missionaries went to the field, the language they encountered was an unwritten one, but they soon learned it, reduced it to writing, and have been able to translate several books of the New Testament, which have been published by the British & Foreign Bible Society. This begets in the hearts of the people a sense that God is speaking to them whenever it is read to them. The marvel is that these missionaries have been permitted to give the Word of the Lord in the language of the people for we believe that one of the greatest privileges of the Christian Church today is to translate the Word of God into languages that are hitherto unknown and give it these who sit in darkness, for it is written, "To whom He was not spoken of, they shall see, and they that have not heard shall understand." Rom. 15:21

The Future

Every hour of the day reminds us that the Lord is coming soon, and while He is waiting to come, we have

the blessed privilege to go to the untouched places. Due to a friendly attitude on the part of the government, and the known will of our Father, that every person should hear the Gospel, we are continually reminded that the future expansion of this testimony is limited only by the number of young people who present themselves to carry the Gospel to these untouched people, and the interest that is revealed on the part of God's people to send and keep these missionaries on the field.

A strategic center several hundred miles from Niamey presents an opportunity that we long to buy up for the Lord, and where about 75,000 people await the preaching of the Gospel for they have never heard it before. Your co-operation in prayer is needed that some young couples may be raised up of the Lord to enter into this work. Will you Go? Will you Give? Will you pray? For further information write to Rev. Walter W. Ribbe, Secretary, Africa Christian Missions, 19 Church Street, Paterson, N. J.

ORDINATIONS

Rev. Frank Detrick

Ordination Council called by the First Baptist Church of Cheboygan, Mich. to advise as to the setting apart unto the Gospel Ministry of their Pastor, Frank Detrick, was convened at the 1st Baptist Church in Cheboygan on Wednesday, May 18th at 3 P. M. The Rev. Arthur A. Glen, Missionary-Evangelist, of Escanaba, Mich. was chosen as Moderator and Mr. Ernest Peaslee of Charlevoix as Clerk. Brother Frank Detrick gave testimony of his Conversion and Call to the Ministry and Statement of Doctrinal Beliefs and answered a number of questions relating thereto. He was then dismissed and the Council met in Private Session. It was moved and unanimously voted to recommend to the Local Church that they proceed with the Public Service of Ordination. The Moderator presided at the Evening Service: Opening Prayer by Deacons L. K. Kirby and R. G. Lee; Charge to the Church, Rev. John A. Ross, Pastor of Parr Memorial Baptist Church of Petoskey, Mich.; Charge to the Candidate, Rev. L. E. Anderson, Pastor of the Immanuel Baptist Tabernacle of Traverse City; Ordaining Prayer, Rev. H. K. Clauser, Assistant Pastor, North Church, Flint; Ordination Sermon, Rev. Geo. M. Vercoe, Pastor of the North Baptist Church of Flint; Bene-

diction, Rev. Frank Detrick, Cheboygan.

Roy Hamman

At the call of the First Baptist Church of Mishawaka, Indiana messengers from ten Baptist churches met on June 6, 1938 for the examination of the fitness of Brother Roy Hamman for the gospel ministry. For the past five years Brother Hamman has been serving the Lord as a missionary, having spent four years at Fort Archambault, French Equatorial Africa, under the General Council of Cooperating Baptist Missions and the last year in the United States on a much needed furlough. Brother Hamman will sail for his field soon.

Churches represented on the examining council were The First Baptist Churches of Crawfordsville, Elkhart, Valparaiso, Burnettsville, Bronson, Michigan, St. Bernice, Indiana, Covington, the 31st St. Fundamental Baptist Church of Indianapolis, Indiana, Walnut St. Baptist Church, Lebanon, Indiana, and the Congregational Christian Church of Wakarusa, Indiana.

Rev. Robert L. Ryerse of the First Baptist Church, Valparaiso, Indiana was named moderator of the council and Evangelist R. Orville Yeager of Crawfordsville, Indiana was named clerk.

After a grilling four hour examination of the views of the candidate on his conversion, call to the ministry and theology, the council voted unanimously its sufficient satisfaction with the candidate's fitness and recommended that the church proceed with the ordination. Among other questions was one which inquired into the importance with Brother Hamman deemed the blood of Christ in his ministry to which he answered, "It is all-important."

In the evening service, after the church had voted to proceed with the ordination, Brother David E. Gillespie of the First Baptist Church of Elkhart, Indiana gave the charge to the church, Brother Kenneth Dodson of the First Baptist Church of Mishawaka gave the charge to the candidate, Brother B. E. Antrobus of the First Baptist Church of Crawfordsville, Indiana preached the ordination sermon and Brother R. D. McCarthy of the 31st St. Fundamental Baptist Church of Indianapolis, Indiana offered the ordination prayer. The service concluded with a great fellowship handshake and the benediction by Brother Hamman.

NEW CHURCHES IN THE FELLOWSHIP

Los Angeles, Calif.
June 8, 1938.

General Association of Regular Baptists,
Rev. Robert Ketcham, Editor

At a regular business meeting of the church, it was voted unanimously to join the General Association of Regular Baptists. The name and address of the church is the Green Meadows Independent Baptist Church, East 108th St and McKinley Avenue. The membership is 305. The Pastor's name and address is Rev. James E. Doty, 338 E 111 Street. The church clerk's name and address is Mrs. R. Grant, 723 E 106 St.

Done by order of the Green Meadows Independent Baptist Church, June 3rd.

(Signed) Mrs. R. Grant, Clerk.

THE EDITOR'S TRIP

The editor is happy to be home with his own precious people again, after five months' absence visiting the churches in the North, from Maine to California and Washington. 24,800 miles were covered on the trip, and 172 sermons were delivered. Over 100 sinners confessed Christ; over 300 backsliders were reclaimed, and 218 young men and women dedicated their lives for full time service. Beside this, great numbers of churches hitherto uninterested in the work of the Association and its missionary interests, became tremendously interested, and hundreds of discouraged churches have taken on new life.

FUTURE ISSUES

As we look at the printer's copy for this issue of the Bulletin, (our first) we are not at all satisfied with it. We may change the form of the paper and make several other changes in it. One thing is certain, we shall not rest until we have a paper that in content and appearance can take its place with the best monthly periodicals.

When Christ became identified with us, he *died* because we were dead. When we become identified with Him, we live because He *lives*.

NOTICE

TEN SUBSCRIPTIONS

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