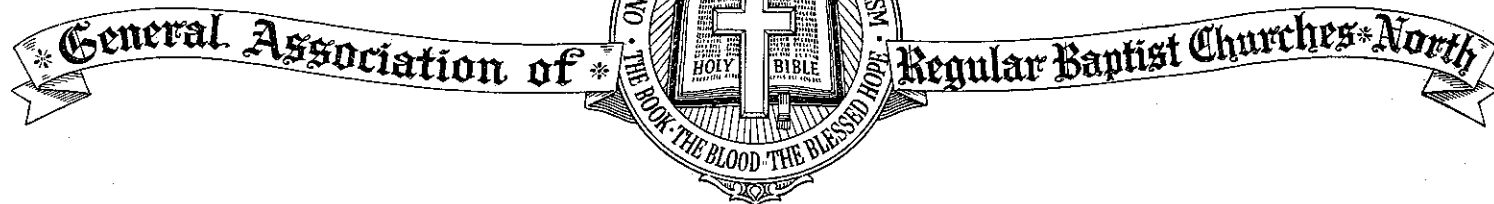


23

The Baptist Bulletin



GOD'S PROVISION FOR VICTORY

By REV. R. T. KETCHAM

CHAPTER VII

For the benefit of new readers, perhaps a brief review covering previous chapters, might not be amiss.

In the beginning of this exposition, we started out with the proposition that God has made adequate provision for victorious Christian living, in the person of Jesus Christ. We have been endeavoring to show the detail of this provision for every believer, as contained in Ephesians 6:11 to 18.

We have taken the position that the various items of the "Christian armour" as set forth in these verses, are not so many "things" with which the Christian protects himself, but rather that each one of the items mentioned is simply another name for Christ Himself.

We have found that Christ is our *Girdle of Truth*, John 14:6, and as such He girds up our loins for Christian service. We have found that Christ is our *Breastplate of Righteousness*, I Corinthians 1:30, and as such he is our victory over worldliness and the object of our heart's affections. We have found that Christ is our *Shoes of Peace*, Ephesians 2:14, for our victory over worry. In our last two installments, we discovered that Christ is our *Shield of Faith*, Galatians 2:20; Hebrews 12:2; Genesis 15:1, for victory over sin.

THE HELMET OF SALVATION

Now we come to verse 17, which tells us to "take the helmet of salvation." Again we ask the question, is this helmet some isolated and detached article of wearing apparel which the Lord Jesus Christ gives us when we are saved, or is it the Lord Jesus Christ Himself?

We believe that it can be demonstrated here, as elsewhere in this exposition, that this is just another name for our lovely Lord in His relationship to every believer.

LOCATION OF THE HELMET

We have found blessed practical truth in connection with the rest of the armour, as we have discovered the significance of the location of the armour on the believer. It was Christ for our *loins*. The muscular seat of all physical strength is in our loins, so our spiritual loins must be girded up. It was Christ for our heart's affections, therefore, we have a

Breastplate to cover them. It was Christ for our daily walk, therefore, we have the *Shoes of Peace*. It was Christ for our daily temptations to sin, therefore we have the *Shield of Faith*, against which all such darts fall powerless.

Now, we have Christ for our intellect, therefore He is the *Helmet of Salvation*, and how these heads of ours do need Christ as just such a Helmet.

THE HELMET IS CALVARY

To identify the Helmet as the person of Christ Himself, we need only to bring forward Psalms 27:1, "The Lord is my light and my salvation."

Believers will gain a distinct advantage over Satan, if they will begin to think of their salvation not as some sort of a "thing" which the Lord Jesus Christ gave them when He saved them, but will remember that it is Christ Himself which they received the moment they believed. Believers might be able to lose many "things," but they can never lose Christ.

It is interesting to note that the Spirit of God calls this Helmet, the *Helmet of Salvation*. That word salvation, immediately introduces us to blood stained Calvary, for apart from that blessed blood shedding, there could be no such word in the English language, as salvation.

The title here used presents Christ to us in His atoning death, and presents Him to us in relation to all of our thinking processes and intellectual conceptions.

We lay it down here, as a safe proposition, that the believer who settles every problem that confronts his mind, on the basis of Calvary, will seldom, if ever, find himself wrong in his conclusion. Let the believer be crystal clear as to the whole import of Calvary's cross, and let him pass every thought through Calvary, and his conclusion will be found to harmonize with the scripture. Let the believer take his helmet off for but a single moment, and attempt to "reason" his way by mere human logic, to a conclusion concerning some mental problem, and it will be almost certain that his conclusion will be wrong.

(Continued on page 4)

THE PATERSON CONFERENCE

MAY 15 THROUGH 18

Bible believing Baptists everywhere, should begin at once to make plans and preparations to attend the seventh annual conference of the General Association of Regular Baptist Churches, to be held in the Madison Avenue Baptist Church, Paterson, New Jersey, Monday, May 15 through Thursday, May 18.

Advance notice of the program, with most of the details, was published in the February issue of the Bulletin, and next month's issue will carry the program in its completed and final form.

Friends everywhere will be glad to know that we have secured Mr. Robert G. LeTourneau, of Peoria, Illinois, as the speaker for the opening session, Monday evening.

Full announcement concerning entertainment will be made in the next issue of the Bulletin, but undoubtedly the same provisions will obtain, that have been in force in the previous conferences, namely, night's lodging and breakfast will be cared for by the entertaining church; the noon and evening meals to be secured at restaurants and hotels.

We are running herewith, a reprint of the Constitution as adopted at Waterloo last year, together with the Confession of Faith. We urge all churches already in the Fellowship to read the provisions of the Constitution carefully, in order that they may send their messengers to the Association fully prepared to enjoy all of its privileges.

We would urge all independent Baptist churches, who have not yet declared themselves in the Fellowship, but who can qualify under Article IV, Section 1, to take such action as will make it possible for them to have an actual voice in the forming of policies and the carrying on of the work of the Association.

We wish it to be thoroughly and distinctly understood, however, that Baptists everywhere may attend the sessions of the Fellowship, and enjoy all of its good things, even though their church may not be actually in the Fellowship. The only difference between those attending the sessions who come from churches which have declared themselves in fellowship with the Association, and those coming from churches which have not done so, is to be found when some occasion arises for a vote to be taken. Otherwise, we are all

just a happy bunch of Bible believing Baptists, drinking in the Word of God as it is expressed by able teachers, and rejoicing over missionary victories on Independent Baptist mission fields.

So, let everybody everywhere who believes what old-fashioned Baptists have always believed, begin to prepare to make plans for attendance at the Paterson meeting.

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.

ARTICLES OF FAITH

I. OF THE SCRIPTURES

We believe that the Holy Bible as originally written was verbally inspired and the product of Spirit-controlled men, and therefore has truth without any admixture of error for its matter. We believe the Bible to be the true center of Christian union and the supreme standard by which all human conduct, creeds, and opinions, shall be tried.

II Timothy 3:16-17; II Peter 1:19-21.

II. OF THE TRUE GOD

We believe there is one, and only one, living and true God, and infinite, intelligent Spirit, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

Exodus 20:2-3; I Corinthians 8:6; Revelation 4:11; I John 5:7.

III. OF THE HOLY SPIRIT

We believe that the Holy Spirit is a divine person; equal with God the Father and God the Son and of the same nature; that He was active in the creation; that in His relation to the unbelieving world He restrains the evil one until God's purpose is fulfilled; that He convicts of sin, of righteousness, and of judgment; that He bears witness to the Truth of the Gospel in Preaching and testimony; that His is the agent in the New Birth; that He seals, endues, guides, teaches, witnesses, sanctifies and helps the believer.

John 14:16-17; Matt. 28:19; Heb. 9:14; John 14:26; Luke 1:35; Gen. 1:1-3; John 16:8-11; Acts 5:30-32; John 3:5-6; Eph. 1:13-14; Mark 1:8; John 1:33; Acts 11:16; Luke 24:49; Rom. 8:14; Rom. 8:16; Rom. 8:26-27.

IV. OF THE DEVIL, OR SATAN

We believe in the personality of Satan, that he is the unholy god of this age, and the author of all the powers of darkness, and is destined to the judgment of an eternal justice in the lake of fire.

Matt. 4:1-3; II Cor. 4:4; Rev. 20:10.

V. OF THE CREATION

We accept the Genesis account of creation and believe that man came by direct creation of God and not by evolution.

Genesis, chapters 1 and 2; Col. 1:16-17; John 1:3

VI. OF THE FALL OF MAN

We believe that man was created in innocence under the law of his Maker, but by voluntary transgression fell from his sinless and happy state in consequence of which all mankind are now sinners, not only by constraint, but of choice; and therefore under just condemnation without defense or excuse.

Gen. 3:1-6, 24; Rom. 5:19; Rom. 5:12; Rom. 3:10-19; Rom. 1:18; Rom. 1:32

VII. OF THE VIRGIN BIRTH

We believe that Jesus Christ was begotten of the Holy Ghost in a miraculous manner; born of Mary, a virgin, as no other man was ever born or can ever be born of woman, and that He is both the Son of God, and God, the Son.

Gen. 3:15; Isa. 7:14; Matt. 1:18-25; Luke 1:35; John 1:14.

VIII. OF THE ATONEMENT FOR SIN

We believe that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God, who by the appointment of the Father, freely took upon Him our nature, yet without sin, honored the divine law by His personal obedience, and by His death made a full and vicarious atonement for our sins; that His atonement consisted not in setting us an example by His death as a martyr, but was a voluntary substitution of Himself in the sinner's place, the Just dying for the unjust; Christ, the Lord, bearing our sins in His own body on the tree; that having risen from the dead, He is now enthroned in Heaven, and uniting in His wonderful person the tenderest sympathies with divine perfection, He is in every way qualified to be a suitable, a compassionate and an all-sufficient Saviour.

Eph. 2:8; Acts 15:11; Rom. 3:24; John 3:16; Matt. 18:11; Phil. 2:7; Heb. 2:14; Isa. 53:4-7; Rom. 3:25; I John 4:10; I Cor. 15:3; II Cor. 5:21.

IX. OF GRACE IN THE NEW CREATION

We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and received eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

John 3:3; II Cor. 5:17; I John 5:1; John 3:6-7; Acts 16:30-33; II Peter 1:4; Rom. 6:23; Eph. 2:1; II Cor. 5:19; Col. 2:13; John 3:8.

X. OF JUSTIFICATION

We believe that the great gospel blessing which Christ secures to such as believe in Him is Justification;

(a) That Justification includes the pardon of sin, and the gift of eternal life on principles of righteousness;

(b) That it is bestowed not in consideration of any works of righteousness which we have done; but solely through faith in the redeemer's blood, His righteousness is imputed into us

Acts 13:39; Isa. 53:11; Zech. 13:1; Rom. 8:1; Rom. 5:9; Rom. 5:1.

XI. OF FAITH AND SALVATION

We believe that faith in the Lord Jesus Christ is the only condition of salvation.

Acts 16:31.

XII. OF THE LOCAL CHURCH

We believe that a local church is a congregation of immersed believers, associated by covenant of faith and friendship of the Gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights and privileges invested in them by His word; that its officers are pastors, and deacons whose qualifications, claims, and duties, are clearly

defined in the Scriptures; we believe the true mission of the church is the faithful witnessing of Christ to all men as we have opportunity. We hold that the local church has the absolute right of self-government, free from the interference of an hierarchy of individuals or organizations; and that the one and only superintendent is Christ, through the Holy Spirit; that it is scriptural for true churches to co-operate with each other in contending for the faith and for the furtherance of the Gospel; that each local church is the sole judge of the measure and method of its co-operation; on all matters of membership, of polity, of government, of discipline, of benevolence, the will of the local church is final

Acts 2:41-42; I Cor. 11:2; Eph. 1:22-23; Eph. 4:11; Acts 20:17-28; I Tim. 3:17; Col. 1:18; Eph. 5:23-24; Acts 15:13-18.

XIII. OF BAPTISM AND THE LORD'S SUPPER

We believe that Christian baptism is the immersion of a believer in water to show forth in a solemn and beautiful emblem our faith in the crucified, buried and risen Saviour, with its effect in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation. We believe that the Lord's Supper is the commemoration of His death until He come, and should be preceded always by solemn self-examination

Acts 8:36-39; John 3:23; Rom. 6:3-5; Matt. 3:16; Col. 2:12; I Cor. 11:23-28.

XIV. OF THE SECURITY OF THE SAINTS

We believe that all who are truly born again are kept by God the Father for Jesus Christ

Phil. 1:6; John 10:28-29; Rom. 8:35-39; Jude I (R. V.)

XV. OF THE RIGHTEOUS AND THE WICKED

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus Christ, and sanctified by the Spirit of our God, are truly righteous in His esteem; while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse; and this distinction holds among men both in and after death, in the everlasting felicity of the saved and the everlasting conscious suffering of the lost.

Mal. 3:18; Gen. 18:23; Rom. 6:17-18; I John 5:19; Rom. 7:6; Rom. 6:23; Prov. 14:32; Luke 6:25; Matt. 25:34-41; John 8:21.

XVI. OF CIVIL GOVERNMENT

We believe that civil government is of divine appointment, for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honored, and obeyed; except in things opposed to the will of our Lord Jesus Christ who is the only Lord of the conscience, and the coming Prince of the Kings of the earth.

Rom. 13:17; II Sam. 23:3; Ex. 18:21-22; Acts 23:5; Matt. 22:21; Acts 5:20; Acts 4:19-20; Dan. 3:17-18.

XVII. OF THE RESURRECTION, PERSONAL, VISIBLE, PRE-MILLENNIAL RETURN OF CHRIST, AND RELATED EVENTS

(a) We believe in the Bodily Resurrection.

Matt. 28:6-7; Luke 24:39; John 20:27; I Cor. 15:4; Mark 16:6; Luke 24:2-6

(b) The Ascension.

Acts 1:9-11; Luke 24:51; Mark 16:19; Rev. 3:21; Heb. 12:2.

(c) The High Priesthood.

Heb. 8:6; I Tim. 2:5; I John 2:1; Heb. 2:17; Heb. 5:9-10

(d) The Second Coming

John 14:3; Acts 1:11; I Thess. 4:16; James 5:8; Heb. 9:28

(e) The Resurrection of the Righteous Dead.

I Thess. 4:13-18; I Cor. 15:42-44; I Cor. 15:52.

(f) The Change of the Living in Christ

I Cor. 15:51-53; I Thess. 4:13-18; Phil. 3:20-21.

(g) The Throne of David.

Luke 1:32; Isa. 9:6-7; Acts 2:29-30.

(h) The Millennial Reign

I Cor. 15:25; Isa. 32:1; Isa. 11:4-5; Psa. 72:8; Rev. 20:14; Rev. 20:6

GOD'S PROVISION FOR VICTORY

(Continued from page 1)
SOME ILLUSTRATIONS

Take for instance, the question of false doctrine. If every false doctrine is held strictly to Calvary and all the implications of Calvary, they would vanish like fog before the sun. By "implications of Calvary" we mean such related truths as the

deity of Christ, the virgin birth, His physical resurrection, His miracles, etc. For if any one of these related truths be denied, then Calvary itself is denied. There is no use in an individual attempting to be true to "Calvary" and at the same time deny the virgin birth, for if there is no virgin birth, then there is no Calvary in the sense of salvation.

Many believers are confronted with the blandishments of Christian Science, but any believer who will keep his Helmet of Calvary on, and make every thought in relation to Christian Science pass through the fact of Calvary, will be absolutely safe in his conclusions concerning Christian Science.

For instance, Mrs. Eddy says, on page 329, of the 1899 edition of "Science and Health with Key to the Scriptures," "Does theology regard the crucifixion of Jesus as chiefly providing a ready pardon for all sinners who may ask for it? Then we must differ from it."

On page 212 of "Miscellaneous Writings," Mrs. Eddy says: "Pitying friends took down from the cross, the fainting form of Jesus and buried it out of their sight."

On page 349 of "Science and Health," 1895 edition, Mrs. Eddy says: "His disciples believed Jesus

dead while He was hidden in the sepulchre, whereas, He was alive."

On page 328, of the 1899 edition of "Science and Health," Mrs. Eddy says: "One sacrifice, however great, is not sufficient to pay the debt of sin."

In these statements, Mrs. Eddy declares that the blood of Jesus Christ does not provide a ready pardon for sin; that it could not pay the debt of sin; that Jesus was not dead, but simply fainting, and that He was alive while within the tomb. Surely, any believer who thinks his way through the problem of Christian Science and lets his thoughts abide in the clear-cut Biblical doctrine of Calvary, will know what to do with Christian Science.

The same is true concerning the false doctrines of Russelism, Seven Day Adventism, Modernism, and any other of the countless hundreds of false "isms" which clamor at the threshold of our minds for consideration.

Oh, that every believer might remember that his only safety in dealing with any of these false "isms" is to keep his mind covered with Calvary. The moment he lays aside that precious Helmet, his whole intellectual structure is laid wide open to the onslaughts of satanic error.

GLEANINGS

by the Assistant Editor

THE BACKSLIDER'S RETURN

O years that the locusts have eaten!

O barren and profitless years!

My soul is confounded and beaten;

I know only doubting and fears.

No basket of firstfruits I bring Thee;

My lips in confusion are dumb;

No song of rejoicing I sing Thee;

But sad and lamenting I come

I know of thy failures, my servant;

The blight and the locusts I sent;

For—of thy backslidings observant—

The dearth and destruction were meant.

Broken, confounded and beaten,

Fear not to return unto me;

The years that the locusts have eaten

I will restore unto thee.

(Selected)

—Baptist Church Calendar,
Hemet, Calif.

"THE HELL OF HEROD'S HEART"

Hugh Latimer, one of the great martyrs of the Reformation, at one time was Bishop of Worcester during the reign of the dissolute Henry the 8th. As a gift to the king one New Year he gave the monarch a New Testament, wrapped up in a napkin with these words written on the fly-leaf, "*Whoremongers and adulterers God will judge.*"

Not long after that, when Bloody Queen Mary ascended the throne in 1555, Latimer was condemned to death as a heretic by the church for believing in the Bible, and burned at the stake at Oxford with his friend Ridley. Such courage is born of God; such courage is sorely needed NOW, when the churches are filled with unrepentant sinners who openly commit the blackest of sins and think nothing of it.

I wonder how many officials on church boards in Grand Rapids are leading lives of sin and immorality, going around with other women not their own wives, dissolute, drunken Herods with hell boiling and bubbling over in the black cauldron of their wicked hearts.

And I wonder how many poor, spineless ministers in this city, are trembling in their boots, not daring to tell these Herods they're bound for hell, afraid of losing their jobs, their ecclesiastical heads. Oh they have an excuse ready, "Well, it's my business to preach positive messages, to go through the doctrines in the catechism once a year. They're responsible for the lives they live." Yes, that may be true, but it's no excuse for not denouncing the sins of church members whose souls already are twice damned because of their sin and Pharisaic hypocrisy.

Why are churches in flames in Spain and Germany, wrecked and ruined by enraged heathen? I've just given you the answer. Because the clergy and high officials have allowed and tolerated such sin and hypocrisy in their churches, forever bleeding the people for money, grinding them under in superstition and ignorance, and never telling them of the true Christ Who alone can save their souls and satisfy their deepest need.

And church-burning and wrecking, persecution and imprisonment all are on the way to America if the corruption and sin and immorality and rank hypocrisy continues within the professing church of Jesus Christ — *Excerpt from Sermon Preached Lord's Day Morning, Jan. 8th, 1939, by Dr. David Otis Fuller, Grand Rapids, Mich.*

* * * *

"God is not looking for special talent or specially gifted people, but for willing, consecrated ones."

* * * *

BIBLE SCHOOL CONTEST

Four Regular Baptist churches of Grand Rapids, Michigan, namely, Calvary, Second, Berean and Wealthy Street, have entered into a friendly Bible School contest to last until Easter. Results of the first Sunday indicated Calvary Church with an increase of 38 per cent; Second with an increase of 25 per cent; Berean increasing 20 per cent, and Wealthy Street increasing 13 per cent. There were a total of 416 new pupils in the four Bible Schools. We are exceedingly interested in watching the outcome of this friendly contest. We believe that it will mean much to all four of these churches in Grand Rapids. The idea might be appropriated by churches elsewhere.

* * * *

NEW IMPROVEMENTS

From Pastor T. J. Gibson, of Verona, Wisconsin, comes the report that they closed their fiscal year with all bills paid and \$40 left in the treasury. During the past year the church has been redecorated inside, and a new roof placed on the outside. A fine service was conducted recently at their annual roll call, when Rev. Miller, pastor of the Primitive Methodist Church of Ridgeway, Wisconsin, brought a stirring message to a crowded house. We are happy for the evidence of spiritual and material blessings upon pastor and people.

* * * *

PASTORS IN MEETINGS

Harold M. Palmer, pastor of the First Roseland Baptist Church of

Chicago, conducted several weeks of meetings in the First Baptist Church of Plainfield, Illinois, of which Garrett R. Graham is the pastor. Brother Graham is to reciprocate by conducting two weeks of evangelistic meetings in the First Baptist Church of Roseland, beginning February 12. Pray for these services.

* * * *

PRAYER

"Satan sentinels the gateway of prayer. Andrew Bonar has left it on record that he never entered into a season of pure prayer without a fierce battle at the threshold. SATAN DREADS NOTHING LIKE PRAYER. He stands at the portals of the Holy of Holies as 'an angel of light.' He does not openly attack, he diverts. The one concern of Satan is to keep the saints from prayer. He fears nothing from prayerless studies — prayerless work — prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray."—*Church Calendar, Hemet, Calif.*

* * * *

A GREAT YEAR AT HAGERMAN

Maynard R. Rogers, pastor of the Hagerman Baptist Church of Waterloo, Iowa, writes: "Our work in Hagerman is progressing most wonderfully. Starting out a little more than a year ago with exactly thirty charter members, we ended this year with 132 members, nearly all of whom are active. We paid out over \$3,000, of which about \$800 went to missions. This past year we paid the entire support of my sister, Alice Rogers, who is a Christian worker in the Ozarks, located in Gravette, Arkansas. Our budget for 1939 is set at \$2,235, and by the grace of God, we will go over that. By His sufficient grace, also, we expect to build in the near future, for we have completely outgrown our little building. Pray with us that this greatly needed new building in this even needier community, may be made possible."

* * * *

BIBLE VS. SIN

In London, England, still to some degree a Bible city, there are four illegitimate children to every 100 legitimate ones. In Paris, where the Bible is scarcely ever read, there are 48 for every 100. In Rome, for every 100 legitimate children there are 243 illegitimate ones—*W. E. Biederwolf*

* * * *

A PROGRESSING CHURCH

The annual report of the Walnut Street Baptist Church of Waterloo, Iowa, reveals a glowing account of

THE BAPTIST BULLETIN

—for—

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Assistant Editor . . . R. F. HAMILTON
Associate Editor . . . BARNEY ANTROBUS

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the glorious attainments of the church during the past year. Beside the addition of 142 members to the roll, approximately \$35,000 was raised for local expenses and missions. Of this amount \$12,707.35 went for home and foreign missions. Altogether approximately 75 missionary agencies, Bible Institutes, and individuals shared in the receipts raised for missionary purposes \$2,484.13 was raised towards the reducing of the church mortgage. A beautiful new parsonage was purchased at 1220 Independence Avenue, for Pastor Chenault and his family, at a total cost of \$6,500.

It is also of particular interest to us that during the past year, two national conferences were held at the Walnut St. Baptist Church, namely, the annual meeting of the General Association of Regular Baptist Churches, and the World's Christian Fundamental Association. Some church members have the idea that such gatherings will take a lot of money out of the local church. To the contrary, it always results in such an increased spiritual vision, that more money comes into the church instead. We congratulate Walnut Street Church and its host of loyal workers in their fine attainment during the past year.

* * * *

KEITH AT BAY CITY

Dr. Edmond D. Keith, formerly associated with Dr. Harvey Morrison in the Hazel Park Baptist Tabernacle and Business Manager for the Baptist Beacon is now associated with Rev. Richard A. Elve of the First Baptist Church in Bay City, Michigan. They are conducting the "Morning Altar" radio program each week day at 8:15 over WBCM and on Sunday "The Voice of Christian Youth" at 3:30 P. M. Also the work sponsors "The Morning Altar Book Shop" which distributes Christian literature in this section of the state.

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TEMPLE TIDINGS

From the Temple Tidings, official organ of the Temple Baptist Church of Tacoma, Washington, of which R. L. Powell is the pastor, we clipped the following portion from a pastoral letter to his people.

"A permanent location for a church home is the most urgent matter immediately before us. May I ask you to pray most earnestly about this matter. I had rather never have a church building than to run ahead of the Lord's will, even one single step. I don't care how attractive a proposition may appear, or how well located property may be, we must

remember that God's Word is still true, *"Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."* Again, *"I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."* Let all of our hearts be exceedingly careful in prayer for the Lord's perfect will, rather than His permissive will in this matter. It isn't a question of pure human judgment, but rather of clarity of assurance of our *yieldedness* and *faith*. We must be utterly surrendered to His will and then we must be willing to undertake great things for God's glory."

In a later edition of the Temple Tidings, we noticed the following paragraph:

"In a business meeting of the church, a motion was made 'That we defer entering into any agreement to purchase a building site until we have the cash to pay for it, and that we begin a campaign at once to raise \$10,000 to buy a site this year. There was an additional motion made and carried unanimously to take the first \$1,200 raised in this campaign, for foreign missions'."

This is something entirely new to us. It is the first time we have ever heard of a church raising money for a building campaign and then use the first portion of it for foreign missions. Certainly our Heavenly Father could not fail to honor such a splendid spirit.

From the annual report of the church, we noted the following:

"During the past five years, approximately thirty young people have surrendered their lives for full time service. Seven young men have been licensed to preach the gospel, and at the present time we have seventeen young people in the various Bible Schools and schools of training throughout the country, preparing for full time home and foreign service. We have six out in full time service now."

This is certainly a commendable record, and we congratulate Dr. Powell and his splendid people.

* * * *

"Personal religion means 'purse and all' religion."

* * * *

PARENTS ATTENTION!

"In New Brunswick a young man named George Gee was found guilty of murder and sentenced to die. Before execution he asked permission to speak to the public. This is what he said: 'Am I alone responsible for

this crime? I am now 17 years of age—my father put the first bottle of liquor in my hand—my mother taught me first to dance and keep bad company. It was MY PARENTS who taught me that there was nothing in 'religion.' I never saw a Bible in our home. I never heard my PARENTS offer prayer. May God have mercy on their souls and mine!"

"PARENTS COME TO CHURCH WITH YOUR CHILDREN!!!"

—Lawndale Light.

* * * *

KANSAS CITY WORK PROSPERING

From the Weekly Bible Light, official paper of O. W. Stanbrough's church in Kansas City, we learn that the church raised \$1,684.17 during 1938. All this was raised through offering boxes, without the solicitation of one dollar, or the passing of a plate. This church follows the unusual practice of not taking up an offering during any service. Offering boxes for each department of their church work are placed in the rear of the building, and all members make their deposit in them, either upon entering or leaving the auditorium.

It is quite evident that God's blessing is resting upon this work of faith. Brother Stanbrough is kept quite busy these days with many Bible classes, which engage his attention.

* * * *

LOYALTY CAMPAIGN ON IN CHARLESTON

The Randolph St. Baptist Church of Charleston, West Virginia, which joined our fellowship last September, reports that a Loyalty Campaign is under way with promise of success. After a hard year of work, pastor Ralph T. Nordlund says that God is beginning to bless the field. Two weeks of revival in November brought in four new members, but the real improvement has come in Sunday school attendance and in harmony within the congregation. In the last quarter of 1937 the average Sunday school attendance was 104, and in the same period of 1938 the average was 140. Since January first, the attendance has gone up to 173, and the prospects make a goal of 250 seem within reach soon.

January first was Resolution Sunday, and the church voted unanimously to undertake a Loyalty Campaign until Easter. Fellowship Sunday followed with record church attendance, and Intercession Sunday with gripping periods of prayer and with one conversion. January 22 is

Personal Enlistment Sunday. The next twelve Sundays receive their name and emphasis from the chapters of Matthew under consideration that day, and January 29 is Evangelism Sunday with witnessing by twos, in harmony with Matthew 10.

The Randolph Street church rejoices in its fellowship with the Regular Baptists and will not forget to pray for its brethren.

* * * *

A SIGN OF HIS NEAR RETURN

Decaying Morals

"Iniquity shall abound" (Matt. 24:12; II Tim. 3:1-5, 13)

Today there is a universal turning away from spiritual to material things. The world is unconcerned about God or His Word. Fifty-five per cent of Americans (70,000,000 approximately) are non-church members. Companionate marriage and free love are openly advocated by its many devotees. The divorce mill is grinding out its broken lives and homes, with one divorce to every fifth marriage. Since 1870 the population of the U. S. has increased 300 per cent, marriages have increased 400 per cent, and divorces have increased 2,000 per cent. A noted economist stated that America is on a par with licentious pagan Rome before its downfall.

An average of 85,000,000 Americans attend the movies every week "Men shall be lovers of pleasure."

Ex-President Hoover said, "The U. S. is in the midst of a great moral recession." Dr. Ernest A. Hooton, famous Harvard anthropologist, predicted in a speech in New York City recently, "if the human race continues its present tendency it will eventually return to the status of the apes. We are going back at an alarming rate."

Over 23,000,000 boys and girls of school age receive no religious training. The crime bill of the U. S. A. is \$16,000,000,000 a year or \$2,000,000 an hour. J. Edgar Hoover, FBI chief, announced the total number of crimes for 1937. An increase of 6 per cent over the preceding year's total is noted. A major crime is committed every 22 seconds.

| | |
|--------------|---------|
| Murder | 7,859 |
| Manslaughter | 5,705 |
| Rape | 8,518 |
| Robbery | 58,786 |
| Assault | 45,478 |
| Burglary | 292,870 |
| Larceny | 780,031 |
| Auto Theft | 215,569 |

Total 1,415,816

700,000 criminals are under 21 years of age. Our prison population

is now 500,000 and increasing at the rate of 25,000 yearly. Crime has increased 85 per cent in the last ten years.

These statistics constitute a palpable contradiction to the modernist's theory of a rapidly improving world. "As it was in the days of Noah, as it was in the days of Lot" the Word declares the same wickedness and sin will mark the closing of this age.

—Louis A. Jacobson,
in *The Evangel*.

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HOW THE DAYS OF THE WEEK WERE NAMED

The pagans were shipped seven gods whose names ranked in the following order: Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn. To each of these gods was assigned certain hour of the day for worship. They gave each god three hours, beginning with Sun, for he was first. Since there were 24 hours in the day, this left three hours over after each God had three hours. To even up, so that no god would be slighted, and therefore angry with them, they gave the extra three hours to each god in order as he ranked, beginning with the Sun. The Sun was first to get his three hours extra, therefore the first day was Sunday, the second was Moonday, (Monday), the third was Marsday; but in Anglo-Saxon, the name of Mars, the god of war, is Tiwes, (Tuesday). Likewise Wednesday was Weden's day, Weden being the name of Mercury; and Thor being Jupiter, we get Thor's day, Thursday. Likewise the Anglo-Saxon Goddess was named Frigga, and Friggaesday, became Friday, and Saturday is easily seen in Saturn's day. This shows how that paganism has fastened itself upon all our civilization; for Satan is surely the Prince of this world.—*The Weekly Bible Light*, K. C., Mo

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FAMOUS GOSPEL SINGER

On Sunday, January 15, Eivan Bjornstad, the world's famed lyric dramatic tenor from Oslo, Norway, presented a sacred concert at the Wealthy Street Baptist Temple of Grand Rapids. This man sings nothing but gospel songs, and in a manner that is most unusual. Everywhere, words of highest praise have been heard concerning him.

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ANOTHER SPLENDID RECORD

The Berean Baptist Church of Grand Rapids, Michigan, of which Howard A. Keithley is the pastor, gives rich evidence of God's outpoured blessing upon them during the past year. We note from their

annual church report, that the present membership is 654, with 102 additions reported during the past year. Total receipts for the year amounted to \$23,832.24. Of this amount, \$7,326.21 was spent for missions. One new missionary was taken on during the year, with full support. There was a 51 per cent increase in the Bible School over the previous year. 1937 showed 523 average in Sunday School. 1938 showed an average of 790.

We pray for them that this splendid record may be kept up during the forthcoming year.

* * * *

ILLINOIS FELLOWSHIP

The Illinois Association of Regular Baptist Churches held its mid-year fellowship with the First Baptist Church of Plainfield, Illinois, on January 16 and 17. While we have not received an official report of the meeting, we understand from those present that they had a glorious time in the things of the Lord.

Among the pastors speaking on the program, in addition to Rev. Garrett Graham, of the entertaining church, were D. L. Osborne, of Roxana; D. W. Davis, of Alton; W. A. Wood, of Fairbury; C. E. Davis, of Chicago; J. J. Lanting, of LaSalle; B. G. Ham, of Bunker Hill, and Harold Palmer, of Roseland Baptist Church, Chicago. Among those bringing missionary messages were Donald Moffat of Gary, and Miss Ida Rose of Harvey, Illinois. Richard Fearle of Wheaton College, Wheaton, Illinois, conducted the song service during the conference.

The fellowship was greatly enjoyed by the goodly number that attended.

Note: Will the secretaries of such associations, or pastors of the entertaining churches, please let the assistant editor have a write-up on such meetings? These are important items of news for our people.

* * * *

WHAT AILS YOU?

I wish I knew what makes me feel
So dizzy in my head.
The doctor thinks it is my brain,
And orders me to bed.

The surgeon wants my tonsils out;
"Your teeth!" the dentist moans.
The chiropractor blames my back,
The osteopath, my bones.

"Flat foot's the cause," the shoe man says,

"These shoes will make it quit"
But Christian Scientists declare
I just imagine it.

—Selected

TO THE REGIONS BEYOND

PERILS, THRILLS AND VICTORIES ON THE RIO NEGRO

CHAPTER VIII.

For this month's installment of the story of the Negro, we feel we can do no better than to publish two letters, one from Mrs. Ross dated November 5, 1938, and one from Mr. Ross dated January 3, 1939. The one from Mrs. Ross is a bit old, but it reveals something of the heartache involved in mission work. Followed as it is by Mr. Ross' later letter of January 3, it makes rather a complete picture of the circle of victories and defeats, followed by new victories and other defeats, but on the whole, the slow and steady conquest for Christ.

According to present plans, Mr. and Mrs. Ross will be home in time for the May meeting in Paterson, New Jersey, and what a story they will have to tell.

Caixa 103,
Manaos, Brazil,
November 5, 1938

Dear Co-Laborers:

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward. They cannot be reckoned up in order unto thee. If I would declare and speak of them, they are more than can be numbered."

Since you last heard from us, the Warfields and I left Manaos on October 3, leaving W. A. with the Trimbles, as he needed medical treatment. My heart was a bit heavy in leaving him when so sick, but I have found the strength and grace of my Lord sufficient. I cannot say how he is, as we are a bit interior and the radio at Sao Gabriel decided to have a rest, so there has been no way of communication in the five weeks.

We had a very hot trip up river, but I found so many people responsive to the old, old story, which helped to detract from the heat of the journey.

When we arrived in Santa Isabel, Gancelvas very kindly took us in and brought us safely to Iucaby. This I believe is in answer to your prayers for us, as all the launch men have changed their attitude towards us and all want to carry our supplies and us. So much so, I am afraid there is going to be trouble between them, but our God is a great God and is able to care for this problem.

Jenesio, the man we left in charge

of things, fell into sin while we were gone. His old habit, drink, got the best of him for four days after we left him. We use alcohol to start our lamp and he found our supply. He said he drank some, but the Lord convicted him of it, so he threw the rest out.

He had planned to continue in devotions, Sunday afternoon services and Wednesday evening prayer services, but he said he couldn't after he had fallen as he had. He said, "No one here knows about it, but I do and the Lord does, so I just couldn't continue. The Lord has forgiven me and now will you forgive me?" Yes, I forgave him, but you know it made me feel badly as we had put such trust in him, but I am sure our Lord will even use it to His praise. I know Jenesio has a greater trust in the power of God than before, and knows it is only as he trusts in that power, can he have complete victory.

October 25, Jenesio's wife and four children came down river to live here. When she arrived, she was already a believer. She was won to the Lord through the faithful testimony of her husband. She said he always filled his letters with the things the Lord had done for him and was continuing to do. So it was a faithful testimony because she knew it was her belief in the sacrifice of God's Son and His shed blood that cleansed her. They are so very happy and here is a great victory for our God.

Jenesio and his family are living in the chapel which we vacated. He asked if they might live there, and I said, "It is all right, but I don't think your wife will live in a graveyard."

He took the key, and they went to look over their future home. She was very happy with it. She told me later, "I can live anywhere just so my family is together." She always has a note of praise for her Saviour because she now has a Christian home. Before, Jenesio spent all his money on drink. Now he spends it to clothe and feed his children.

He gave his first real testimony last Wednesday night at prayer service, and Thursday morning he prayed for the first time in public. He is growing like a weed in the Word, but he is not satisfied. He

asked the other day for special classes in the Word. He said, "I want to be able to give the Word of God to those up river who have never heard. I never heard the gospel until I came here and now I am so happy." I wish you all might see them, but you will some day and then you will know that your prayers and your gifts have counted in this great work for Him. This man at one time could not keep a job and was a brute to his family. Oh, the power there is in the Word of God.

There have been seven, who have confessed Christ this past month and two came out definitely, (having confessed Christ before, but had not been walking) and said they wanted to yield all to the Lord and just walk with Him. They didn't want any more of the world.

Horacia, our boy, was one who was saved, so you know how my heart rejoiced over him. He is such a dear little fellow. I wish you could have seen him, when we arrived. He was so happy he forgot he was a boy and let me put my arms around him. He was terribly disappointed W. A. didn't come and now he is counting the days with me, until he arrives.

About one more convert, before I close. Dona Orcena has been fighting the Lord for so long. Her husband was saved in January, (1938) but she would not yield her heart to the Lord. Three weeks ago at prayer service she said yes and Jesus came in. She is such a sweet little woman, and I do love her dearly because I spent much time praying for her.

Just a week after she was saved, her father died. Her friends would have her think she did wrong in accepting our Jesus as Saviour, but she is remaining true.

In August two men from near the border came down here to work and they both have found a precious Saviour, or rather a precious Saviour found them. They will be returning to their homes in another month and will be carrying a living Saviour with them. Their names are Fidelles and Pedro. Pray for them.

The building went forward while we were gone and now the whole building is finished, but for the one end of the veranda, which they will complete next week. We need lum-

ber for the casings, doors and windows. Then the mud will be put in.

As the Lord supplies, we go forward and when He says stand still, we do because He knows all about these things and they are in His hands.

We have not had school this month as my hands have been too full with preparing messages, the building, and the garden.

The Warfields are fitting in beautifully and we are so thankful for them. They are still busy with this language, "Portuguest," as they have been here only nine months, but they are making rapid progress.

We send you each Christmas greetings and a new year filled with service for your Saviour.

Yours in His blessed service,
Herthel Ross.

January 3, 1939.

Dear Co-Laborers:

"I called upon the Lord in distress; the Lord answered me, and set me in a large place." This is past; but the following is future. "The Lord is on my side; I will not fear: what can man do unto me?"

We are quite similar to other people, although missionaries. We don't think much about our holdings until it comes time to pay our taxes and then what a groan. I've heard of some folk being land poor. This is when they have large holdings; but are not realizing much from them. In other words the renter doesn't pay. The "Lord set us in a large place"—over 2,000 acres and He paid for it; but what about the taxes? Coming up on the boat in November, I met the tax collector. And he informed me that the day of grace was past and that now I'd have to pay a fine because I hadn't paid the taxes when due. Perhaps some of you folk understand about such things. Eh? I explained to him, a preacher's son, that THE DAY OF GRACE is still here and that he can receive the gift of life without the fine for the fine has been paid and it is all grace now. For as yet he is walking, "Out of the way" as he called it. I recall that as a boy I used to say, if I had 2,000 acres of land I'd not squeal about the taxes, but that was before I realized that it could be a backset as well as an asset. Well, I'm glad that it is the Lord who is responsible, so you rejoice with me, for the taxes, as well as the fine, are paid for another year. This is so in spite of the fact that they increased them thirty percent this year. And they didn't even appear to be sorry about the increase.

The work here at Iucaby is going forward slowly as far as the "BIG HOUSE" is concerned. We are putting in some of the door and window frames now from lumber cut by hand here at Iucaby. I did not bring any lumber from Manaos in November because of so much sickness, but had it ordered for December. It is still ordered. We expect it this month. We plan to make the temporary walls of palms as we may not need the "BIG HOUSE" for some time.

A couple of my workmen had a good time resting this morning when they should have been at work. When I told them if they continued to do that sort of work, there would be no use to work and then I would not need to pay them. They said, "All right, we're quitting now, for the priests are going to open up a mission down here only a couple of miles from Iucaby, and want us to work there as soon as they begin." So it looks as though the Lord is again getting ready to richly bless us, for blessing and growth come by the way of trials, persecution and hardship. However, we are rejoicing that many have heard the gospel.

Christmas day we had about 120 out to our afternoon services, when once more they heard the story of the birth of Christ and the purpose for which He came, "Ruined sinners to redeem." There were fifty here in time for our morning devotions. But since then the priests have made a visit at this region and one Sunday, New Year's day, we had only six more than the group which lives here at Iucaby. All this in a week's time. One of our boys that we had in school came after prayer meeting last Wednesday night, and told us then that the priests wanted to take him to Sao Gabriel, but that he didn't want to go. He said he wanted to come here to school. So we invited him to come and stay with us after the middle of this month when we again hope to begin the school work. We are doing this although we have no building, simply because we do not want these boys taken into the camp of the Catholics. This also means that we are standing in the need of your prayer for this forward step.

We have been planning to leave on our furlough which will put the whole burden on the Warfields. So please hold them up mightily before His throne of grace. Our God is a great God and standing preciously nigh.

W. A. Ross.

HARRY E. KETCHAM, EVANGELIST

By R. F. HAMILTON

Rev. Harry E. Ketcham, formerly pastor of the Church of the Blessed Hope (Independent Baptist), now resigned, has been giving himself recently to full time evangelistic work. Brother Harry, as he is known to most of us, is a brother to Dr. Robert "Bob" Ketcham of Gary, Indiana. Those who have had the privilege of hearing Dr. "Bob" know something of the power and punch the Spirit has been pleased to give him in his messages. Both brothers have been partakers of the same Spirit; what a punch Brother Harry packs for the Lord. We have heard Harry Ketcham on a number of occasions; his style of preaching reminds us very much of a runner: from the moment he starts till the end of the message, there isn't a moment's let up; he hits the devil with both fists, then jumps on him with both feet.



Some of the recent meetings which we know of that he has conducted have been with Pastor Berglund of Bemidji, Minn., Pastor Gus Dahlberg of Eldora, Iowa, and Pastor Bob Mayer of Alton, Ill. He has spoken at Bible Conferences and other occasions in Central Baptist Church of Gary. We can highly recommend him to any pastor who desires a sane but hard hitting evangelistic campaign. His 20 years experience as a pastor makes him especially sympathetic and helpful toward the pastoral problems of a church. He may be reached at 30 E. Virginia St., Evansville, Ind.

CALIFORNIA ASSOCIATION ENJOYS GREAT BLESSING

The Southern California Fellowship of Regular Baptist Churches met January 13, 1939, with the First Baptist Church of Monterey Park for its January meeting. There was evidence of the Holy Spirit's presence from the beginning of the morning devotional period at 9:30 until the closing service at 7:30.

In beginning the day, Pastor Gerald May brought each one present into a spiritual atmosphere. Moderator Eugene Eymann had Rev. E. G. McLain, a missionary from Brazil, speak in his place. The great need of South America was presented to us with great force by Brother McLain. Rev. Robert M. Wright gave a very clear message on "The Christian's Responsibility to the Church." In the absence of Brother Willard W. Riggs, a word from the churches was given after which we were dismissed for lunch.

At 1:30 the business meeting was called to order by the Moderator, Rev. Eymann. During the business meeting a collection was taken for Brother Paul Watanabe who is beginning an independent work among the Japanese in Los Angeles.

Following the business meeting, the discussion periods were led by Rev. Henry C. Poole for the men and Mrs. Robert M. Wright for the women. These periods have proven a great blessing to both the men and women.

Dr. Reid McCullough gave a most inspiring message on "God's Plan for Sanctification." Pastor Theodore Koopman followed this address with a splendid message on "God's Plan for Victory." Both of these men pointed out the great lack in the Christian's life today; namely, the believer's relationship to the Holy Spirit.

One of the most helpful and inspiring messages of the day was given by Rev. Dale Satterthwaite of Irvine Memorial Baptist Church. In presenting "God's plan for Usefulness" he laid down the fundamental requirements of a useful life.

Rev. Robert Kolher and his wife, who are on their way to the Philippine Islands, were presented and Brother Kolher acquainted us more fully with the work of the Association of Baptists for Evangelism in the Orient, under which they are going out.

We were then dismissed for din-

ner as guests of the Monterey Church.

The closing service began at 7:00 with a warm-up song service and testimony meeting led by Pastor Poole. There were four or five on the floor all the time waiting their turn to testify. An inspiring song service was led by Dr. J. B. Trowbridge of the Bible Institute. The closing message was brought by Pastor Carl Sweazy, who for one hour held a packed house spell-bound with his message on "God's Plan of Redemption, Youth's Responsibility." One little fellow, seven years old, came to the altar weeping because of the conviction of sin, and was saved. Three young men came to surrender their all to the Lord.

Each person left with a greater desire to live closer to God and to live more for Him, and with thankful hearts to God for the blessed day of fellowship with Rev. Don McKaughan and his people.

Henry Preston,
Secretary-Treasurer

A NEW VENTURE OF FAITH

The Lord has enabled Mrs. Bessie W. Laraway of San Dimas, California to rent a large eleven room house in the center of a huge orange grove, and she has turned it into a Rest Home for retired missionaries. It is located two and a half miles from San Dimas on the San Bernardino car-line from Los Angeles.

This Rest Home may be used by missionaries on furlough, by those enroute to and from the field, or by those doing deputation work. Also it is a home for tired Christian workers in the home field or just Christians desiring a place to rest.

Mrs. Laraway holds California teaching credentials and could tutor children of missionaries who are forced to leave them in America.

This is one of our Independent Baptist women who has been allied with the Fundamental Baptist movement since its inception. This is another adventure of faith, having only enough to retain the house until the end of March. May each one add this work to his prayer list and, if possible, to his missionary list for a gift which will be greatly appreciated.

Any one desiring more information may write Mrs. Bessie W. Laraway, San Dimas, California.

MID-MISSIONS HAS NEW OFFICE

Due to the rapidly growing work of Mid-Missions, it has been necessary for the council to secure downtown office rooms in the city of Mishawaka. Heretofore, the office work has been carried on in the home of Dr. and Mrs. Hawkins, but with the rapid development of the work, and the increased demand upon the office secretary, it has been deemed wise to secure an office location.

Two nice office rooms, with a small reception room, have been secured in the downtown section of Mishawaka, for a very reasonable rental of \$15.00 a month.

All correspondence should be addressed as follows:

Mid-Missions,
Main and Mishawaka Sts.,
Mishawaka, Indiana.

All checks and money orders should be made payable to "Mid-Missions."

We have just been looking over the record, and find that in January, 1937, Mid-Missions had 52 missionaries under its supervision on foreign fields. The present list numbers 110. This means the workers have more than doubled in two years. Thank God for the victory, and for the lives of young people that are being dedicated to His most precious service.

ORDINATIONS

Heretofore, we have tried to give the entire writeup concerning ordination notices which have been sent to us, but because of other important matters which are piling up in our files and should be in the pages of the Bulletin for people to read, and in view of the fact that, generally speaking, people at a distance are not interested in the details of an ordination service, we are, therefore, instituting the policy with this issue, of simply announcing the ordination, the date and place of its occurrence.

Altoona, Pa.—C. L. Burkett and C. E. Simms, members of Calvary Independent Baptist Church, Altoona, were ordained in January. The pastor of the church is Rev. Ralph H. Stoll.

Princeton, Ind.—Brother Paul J. Hall was ordained December 1. Brother Hall is the pastor of the Calvary Baptist Church of Boonville, Ind. Rev. Ford Porter is pastor of the Princeton church.

THE REAL ISSUE AT PRINCETON

By R. T. KETCHAM

One or two individuals have written to us concerning the Princeton case, taking the position that the Princeton Church is entirely out of divine order in contesting the suit in the civil court. Their suggestion is that the Princeton Church, and likewise all others who may find themselves involved in the same litigation, should quietly walk out of the building, surrender it to the small minority, and start all over again somewhere else. The argument seemed to be that the church should not contend for its property rights in court.

Let it be clearly understood that if the property rights of the majority in a certain piece of physical property, was the real issue in the Princeton case, the Princeton Church would not be in court, and neither would many of us be concerned in assisting them in their court case. The contest of property rights is only incidental, and constitutes only the occasion of the contest, and not the cause of it.

The real issue in the Princeton case is not property, but principles. The Princeton case is being tried to

see whether or not old-fashioned, historic Baptist doctrine and practice has perished from the face of the earth. Bible believing Baptists of today have a glorious heritage handed down to them by their forefathers of the past centuries.

The one great, outstanding characteristic of Baptists has always been their conviction and contention that every soul has a right to worship God as he pleases, and with whom he pleases. Baptists have always believed that the individual soul is sovereign, and that there is no one in all the universe who supersedes that sovereignty except the Lord God, Himself.

It naturally follows, therefore, that when an assembly of these sovereign souls comes together in the form of a local church, that there is no one who can impose mandates upon them other than the Lord Himself.

The whole question involved in the Princeton case is to determine whether or not that principle remains a fundamental in Baptist doctrine and practice.

THE MATTER OF WITHDRAWAL

By R. T. KETCHAM

We have recently been giving some new thought and study to the question of "Resolutions of Withdrawal" which are being used by Baptist churches when they withdraw their fellowship from the Northern Baptist Convention and its auxiliary Conventions and Associations.

A few years ago, when the church of which we are pastor—Central Baptist, Gary, Indiana—withdrawed its fellowship from the Conventions and Associations, we drafted a rather long and elaborate set of resolutions setting forth our reasons for such action and then declaring our withdrawal of fellowship from the Convention and Associations.

This resolution has been made the basis of the action of many churches since. In most instances the whole resolution with its whereases and therefores has been taken over in toto.

If we had the matter to do over again, we seriously question if we would resort to such a lengthy document, because after all it is utterly

unnecessary and sometimes rather confusing. We find it is rather difficult to keep clear in the minds of Baptists, that churches are not members of Conventions, Associations, etc. Since that is true, churches cannot, therefore, withdraw from something of which they are not a member.

It is true, however, that churches are in fellowship with a group of other churches, and because they are in such fellowship, they send their fraternal messengers and generally fellowship together in the things of the cause of Christ.

We would suggest, therefore, that churches considering cessation of fellowship with the Convention and its auxiliaries, do not use the word "withdraw" in their resolutions.

According to Hiscox New Directory for Baptist Churches, page 335, a Baptist church can "withdraw cooperation (from an Association) at any time, for any reasons which seem to itself sufficient without prejudice to either its evangelical or denominational reputation and standing."

It is, of course, necessary that the church itself understand the reasons for its action; and should, of course, be thoroughly discussed and all evidence upon which the action is to be based should be presented to the membership for intelligent action; but it is not necessary, we believe, to incorporate all of these reasons into a public resolution. The only thing required is that the reason be sufficient to the church itself.

If the Conventions were as orthodox as the Angel Gabriel himself, a Baptist church could still withdraw cooperation and fellowship from them, and would not have to give anybody outside of itself a reason for such action, providing the action is based upon a reason sufficient to itself.

May we suggest the following as a pattern resolution for churches who may wish to take such action in the future?

"Resolved, that due to reasons sufficient to itself, the _____ Baptist Church, of _____, hereby goes on record as ceasing to send any further messengers, reports, or gifts to the Northern Baptist Convention, or any of its auxiliaries."

This short, simple resolution covers the matter as effectually as does the three-page resolution adopted by our church and by many other churches, and does not lend itself to the misunderstandings which the longer resolution may easily do.

OTHER CHURCHES ENTER FELLOWSHIP

On January 25, the Riverdale Baptist Church, of Flint, Michigan, Rev. Merle Huffmaster, pastor, by unanimous vote, declared itself to be in fellowship with the General Association of Regular Baptist Churches.

The Riverdale Baptist Church is one of the fine young churches in the city of Flint, and in the past year or two has made tremendous strides forward under the leadership of its present pastor. It was the editor's privilege to minister to Brother Huffmaster's people one Sunday morning recently, and to find the Sunday School so enlarged that it requires two or three outside rooms to house the classes, and the morning preaching service packed to capacity the small building. Plans are under way for an enlargement in the spring.

Congratulations to this church and welcome to our fellowship!

The Immanuel Baptist Church of Columbus, Ohio, Rev. H. LeRoy Wortman, pastor, also voted to declare itself in fellowship with the Association, at a recent meeting. Mr. Wortman will be remembered as pastor of the Berean Baptist Church, of Bunker Hill, Illinois, and is also a member of the council of the G. A. R. B. C. We welcome his new church into the Fellowship

* * * *

The Fundamental Baptist Tabernacle, Pontiac, Illinois, Rev. J. Wells, pastor, by vote of the congregation at a recent meeting, also declared itself in fellowship with the General Association of Regular Baptist Churches. Brother Wells is the father of Robert J. Wells, pastor of the Burton Avenue Baptist Church, Waterloo, Iowa.

The work at Pontiac is progressing under the leadership of Brother Wells, and we are sure that the benefits of the church's action will be mutual both to the Association and to the church.

MORE FELLOWSHIP CHURCHES

In the January issue of the Baptist Bulletin, we ran a list of the churches which consider themselves as being in fellowship with the General Association of Regular Baptist Churches. We are sorry that in making up the list, some omissions occurred.

To correct that oversight, we wish now to add the names of the following churches:

Calvary Baptist Tabernacle
Los Angeles, California
Rev. Carl P. Sweazy, pastor
1505 West 93rd

First Baptist Church
Hayward, California
Rev. John C. Derfelt, pastor
275 Belmar

**DON'T
LET
YOUR
SUBSCRIPTION
EXPIRE**



BIBLE PRONOUNS

By O. W. STANBROUGH

The twenty-two books of the Bible beginning with Romans and ending with Revelation, commonly known as "The Epistles," are God's letters to His churches. In them is found all that God has ever given to any church for doctrines. Every fundamental error that is practiced by so-called churches today, is rooted outside these twenty-two letters of instruction to the churches; that is, in the Old Testament, or in the Gospel records, or in the book of Acts; but no church instruction is found in any book of the Bible outside these twenty-two letters, each of which is directed to a church, a group of churches, a group of saints, or to an individual in a church.

The commonest source of misunderstanding and misapplication of the teachings contained in these twenty-two letters is the failure to observe the personal pronouns. The personal pronouns tell who is represented as the writer of the letters, who is designated as the recipients of the teachings contained in the letters, and who is being spoken about in them. For instance, the first pronouns, "I," "We," "Us," refers to the individual or the group represented as the writer or writers of the letters. Likewise, "Thou," singular, "Ye," plural, and "You," singular or plural, always refer to the person or persons to whom the letter is written. Also, "He," "She," "It" or "They" and "Them," represent some person or group about whom something is written in the letters. Failure to observe these pronouns leads to the error of applying the things said in the letters to the wrong person or group, thus producing confusion which would be entirely avoidable if the pronouns were not so confused. Let us apply this principle to some specific Scriptures.

Open your Bible to First Corinthians 15:29 "Else what shall they do who are baptized for the dead? If the dead are not raised at all, why are they baptized for them?" This chapter begins with the pronoun "I," representing Paul as the writer. Verse 11 contains all three persons of the pronouns, "Whether then it be I or they, so we preach and so ye believed." Here "I" refers to Paul, "they" refers to "all the apostles" (V. 7), "we" refers to Paul and "all the apostles" as representing the group of writers of the Epistles, and

"ye" refers to "The church of God which is at Corinth," (chapter 1, verse 2). From here on "we" is used to represent the apostolic group, and "I" to represent Paul himself, and "ye," "you" and "your," to represent "The church of God which is at Corinth," and by application, to any other church to whom this epistle or letter may come.

Going back to verse 29, a whole system of theology embracing the baptizing of the dead as a church teaching has been built upon the misapplication of the pronoun "they" in this verse. If this had been written to the church it would have said, "What shall ye do who are baptized for the dead?" and again, "Why then are ye baptized for the dead?" But it is evident that the church of Corinth had no such practice, and that the apostle referred to a group not represented by the apostles, who are represented by "we," nor yet represented by the church who are addressed as "you" or "ye;" but to a group outside of both the apostles and the church, and therefore to a pagan custom. Thus the Holy Spirit, who makes no errors, was emphasizing the teaching of the resurrection of the dead by reference to a pagan practice which would be useless and meaningless if even they did not believe in the doctrine of the resurrection. This emphasizes the question in verse 12, "How say some among you (the church) that there is no resurrection of the dead?" since even the pagans believe it as shown by their practice of baptizing some for the dead.

Thousands of preachers are guilty, as I was for years myself, of appropriating for the church all the teachings of the epistles as belonging to "we" and "us," and also all the teachings directed to "thou," "ye" and "you," thus ignoring entirely the use of the first person pronouns, and encountering endless confusion in my attempts, together with the commentators, in trying to reconcile the apparent conflicts thus arising. For instance, in Ephesians 1:3-12, the first person pronoun representing the writers is used fourteen times; and in verse 13, "in whom ye also," the second person pronoun representing, "the saints that are at Ephesus" (v. 1), comes out in bold contrast to the first person pronoun which has just been

used fourteen times Now, if you try this you will jar the foundations of some well established theologies, and it may be some that you have held dear and preached with all earnestness; so if you are unwilling to have your own pet theories upset, you had better leave alone a study of the personal pronouns But if it is the Truth of God you are seeking, then you are in no danger from a consistent study to see what God really said.

To avoid confusion in the above study let me give a brief illustration for your guidance, illustrating how we, in every-day conversation, interpret the meaning of the first and second person pronouns Sometimes the writer includes the reader also in the first person pronoun, as I have done in the preceding sentence, and you are not confused If I had been speaking of our church here in Kansas City, (and you see that this "our" does not include the reader, unless he be a member of this church) and had said, "We are planning a revival," you would have known that this "we" did not include you; unless, as I said before,

you happened to be a member of this church We have a member living in New York City who might read such a statement about this church, and she would immediately know that this "we" meant her too, although she is in the group addressed and represented by "you"

So, the simple rule for the right use of the Bible pronouns is, "Never appropriate to the church any teaching which is for "we" or "us," unless you have sufficient ground in the context to justify your appropriation of the same. This is a safe rule, although it may upset many of your own pet beliefs, but if they are not grounded on what God really said, only on what someone has thought He said, then the sooner you find it out and give them up for the real teachings of the Holy Spirit, the better.

One more illustration First John 1:6, "We are of God." Who? The apostles who are doing the writing, and so also is every one who is born again. (verse 9). "He that knoweth God heareth us." Hears who? You and me? Not always, but certainly hears the apostles, because they are

"of God" and are His authorized spokesmen "He who is not of God heareth us not." Can we say that every man who does not agree with you and me, "us," is "not of God?" I would not say that, for perhaps you and I do not agree on everything ourselves. But, "He that heareth not us, (the apostles)" surely is not "of God"—to whatever extent he refuses to hear their teachings which are God's teachings Therefore, "By this we know the spirit of truth and the spirit of error." By what? By whether it conforms exactly to the teachings of "us," the apostles, the writers of the epistles "By this we know." Who are "we?" First "we, the apostles," but also "we" who follow the teachings given to the churches through the apostles. If anyone should run into confusion by reading this brief treatise, the writer will be glad to take up the matter further through the medium of personal correspondence addressed to the address below.

O. W. Stanbrough,
2425 Van Brunt,
Kansas City, Mo.

FLASHES FROM FOREIGN FIELDS

GLORIOUS NEWS OF CONVERSIONS AND BAPTISMS FROM FAR-OFF HAITI

Port-de-Paix,
Haiti,

The 10th of January, 1939.

Rev R. T. Ketcham, D.D.,
Pastor of Central Baptist Church,
Gary, Indiana, U. S. A.

Dear Dr. Ketcham:

You will be pleased to know that the work of the Lord is extending in all directions in the northwest of the Republic of Haiti.

Last year, I received a small legacy to the value of one hundred and twenty-five dollars, to be used for the distribution of the complete Bible in the French language. So far, I have distributed 244 copies of the Word of God to those individuals who did not possess a copy.

This week, I took out of the custom house 60 Bibles, 2,200 Gospels, 10,000 Gospel Leaflets, 500 Text Cards, and 500 Gospel Booklets.

During the past year, we visited every house in Port-de-Paix, and tried to interview every inhabitant,

the object was to offer the Gospel to every individual Repeat visits are being made, to those who showed interest in the Gospel message during our first visit. A copy of the New Testament, or a portion of the Word of God was offered free to every one who could read. May I ask you kindly to bear us up at the Throne of Grace

Donations for the evangelization of the heathen in Haiti, may be sent by designated gifts to Mid-Missions, Main & Mishawaka Streets, Mishawaka, Ind

Cordially yours in His
glad service,

J. Alfred Pearce.

Founder of The Haitian Gospel Mission, and Pastor of the Baptist Church at Port-de-Paix, Haiti.

* * * *

TRIUMPH OF THE GOSPEL IN HAITI

Pastor J. Alfred E. Pearce, Director of The Haitian Gospel Mission, writing from Port-de-Paix, Haiti, says:—It will interest the friends of the mission to know that the peasant people who constitute

seventy-five per cent of the population of Haiti are voodoo worshippers. They are enthralled by the belief in the presence of the spirits of their ancestors, which if unappeased by sacrifice hover round their former dwellings causing sickness and death To appease these spirits, the oxen, goats, pigs and fowls. Besides head of the family offers in sacrifices, this, he builds a hut for the exclusive use of the evil spirits In this hut is placed a bed, a table, a chair, a looking glass, etc. On the table is a white cloth, a plate, a knife and fork, a table glass, and one or more bottles of cola There is also a cooked fowl and other food. The walls of the hut are decorated with the images and with the pictures of the saints of the Roman Catholic Church! Only the "cheval," that is to say the person possessed with the evil spirits, is permitted to enter the hut. He replaces the food eaten by the spirits and keeps the hut clean. It is a proof of conversion when the owner of one of these spirit huts opens it up, and permits it to be used for domestic purposes.

One of our evangelists, writing from our most distant mission sta-

tion, reports the conversion of the owner of one of these spirit habitations. On arriving at the place, he found the walls of the hut free from the images of the saints. He was invited to lodge in the hut, and to sleep in the bed formerly occupied by the evil spirits, which he did. For several years past we have supported an evangelist in this district which is located thirty-seven miles distant from Port-de-Paix. One of the converts, a well known witch-doctor, presented us with a site of land in his village, on which to erect a gospel hall. The friends of the Haiti Gospel Mission will praise God and rejoice with us when they know that on Christmas morning we had the joy of immersing forty-six converts from Roman Catholicism and from Paganism, in the ocean at Port-de-Paix. The baptismal service was followed by the reception of the new members into church fellowship, and the communion service. An open-air meeting was held in the afternoon, and a Gospel service in the evening, at which two young men professed conversion.

We were obliged to call three church meetings last week, for the purpose of examining individually, some fifty or more candidates for believers' baptism. We listened not only to the testimony of each convert, as to his faith in the Lord Jesus, but we listened also to the testimony of those who knew them and who live in the same villages from which the converts came. Finally, we put back four of the converts for further instruction in the Way of Life.

Twenty-two of the converts came from two of our most distant mission stations, located thirty-seven miles from Port-de-Paix. They traveled all night, some on horse-back, some on donkeys, and some on foot. One of the converts was a well known witch-doctor. Soon after his conversion he bought a Bible, then he presented us with a site of land in his village, on which to erect a gospel hall. I had the joy of baptizing him, his wife and their daughter.

121 BAPTIZED; NEW STATION OPENED

Bangui, A. E. F.,
Dec 6, 1938

Dear Friends:

We are back from conference and are praising God for the wonderful way that He answered prayer and gave us the best Field Conference I have ever attended. We all felt His

presence and are confident that He did lead and guide every day. We know, too, that He will continue His blessing and give us more souls if He tarry through another year. The reports, and the way in which God had answered prayer on the different stations, during the year was very encouraging.

Before going to conference we had a French woman here for a couple weeks. We entertained the Fosters as well. I had not seen them since we were in France so many years ago, so we had a great visit. We all talked to Madame Salvini and we believe that God had a purpose in her being here. She claims to be a Christian but she needs our prayers. She asked us to pray for her husband as well. He does not know the Lord at all, so I pass her request on to you.

There were 121 of our older new converts' classes baptized the Sunday before we went to conference. They were a happy crowd! The devil has been busy or there would have been some more. These received the right hand of fellowship Sunday and we talked to quite a number of women, ten of whom accepted Christ as their Saviour, and five men came out for Christ, too. Pray for all these babes in Christ that daily they might come to know Him better.

I have asked you to pray with me that I might know just where God would have me to work during the coming year. It was finally decided and I believe it is God's will for us. God willing, Mr. and Mrs. Slocum, Mrs. Becker and I will go up to Bakouma (Baa koo maa) the first week in January to pick out a site for a new concession. It is not an entirely new field, as Mrs. Becker has had an evangelist there for about two years. God has used this man in soul winning and he will be a great help in getting a mission station started. I am anxious to meet him and his family. There is a chapel there, in a very thickly populated district and the field is "white unto harvest." We want to find a site where the most people can be reached for Him and yet where water can be found all during the year, a good garden plot, etc.

Please be much in prayer about not only the site chosen in His place for us but that the government will be favorable and grant us the concession quickly and that hearts will be ready to receive new workers, too. We have never worked among the Nzakara tribe before, but God can, and I am sure that He will, give wisdom in every little detail.

We are asking God to lead in whether we should build a temporary mud house first, or whether we should ask Him for funds to build a brick place right away. It will take cash to clear off the concession and get ready to build, then the building materials are high. I have not figured up the cost yet, but you can be praying with us about it and I will have it figured out by the next letter, and will be more definite. I know that by the time it is needed, our God will have supplied. Miss Cochran, one of our new missionaries in France, will live with Dorothy and me and of course the Slocums will have their house. We hope that the concession will be granted in as few months' time as possible. It takes from three to six months usually.

We believe that our work is here in Bangui until the new concession is granted, so address us just the same as usual until you hear otherwise. Continue to pray for us here, too, that many souls may be saved for His glory. The Wimers are back and in charge here now, and the Fogles are moving to Archambault. Dorothy is fine and certainly enjoys having little playmates. She enjoyed the conference and especially the handicraft classes for the white children. I was put in as field secretary, so I will be more than busy for a while with minutes, reports, etc.

The Wimers brought out some wonderful pictures of David and Grace that I wish I could show you all. Some are tinted and in beautiful frames and some are plain, but all of them are so lifelike and fine that I am delighted. They look as though they could talk. It was a big surprise, for I never once thought that it might be pictures such as these. The natives look at them and I wouldn't dare tell all the nice things I have heard about them. I just praise God for the way He has cared for them and spoken to them during this past year. Continue to ask God's best for them and for those who are caring for them as well as for us out here.

Prayerfully yours in our

Lord Jesus,

Linda Seymour.

MERCADO HAPPY ON NEW LOCATION

This is both a note of praise and a challenge to all our dear friends, to exercise faith with us to the end that we may take advantage of the greatest opportunity that God has sent

to us in these last days

God has finally answered our prayers in giving unto us a permanent site for our general headquarters of all of our work, and it rejoices our hearts as we tell you we have purchased on a contract, four lots from our city in the midst of the Spanish speaking section, and this property, for two-thirds of the actual value of the paving alone

The property consists of one corner lot, fifty by one hundred and thirty-seven feet, with a store building of red brick with plumbing and fixtures, (such store building is valued at one thousand dollars,) two empty lots next to the corner lot and a fourth lot next to the empty ones with two frame dwellings; one of which is big enough for Brother Romero, the assistant, to occupy with his family of six. The other dwelling can be used for our printing shop and temporary office, while the store building is big enough to have our prayer meetings, young people's meeting and to house the Mexican Bible Institute for a while.

On the two empty lots which we already took possession of, we have pitched Brother Anderson's tent which we can still use for two more months or so, and begun our regular meetings there Sunday, January the 15th

It is our plan to use this tent for our Sunday services, and just as soon as we can get possession of the store building, for it will have to be delivered to us from the city as yet, we plan to add to the store building enough room to make a temporary tabernacle to fit the needs of our present work, believing that God will help us in the near future to erect a larger tabernacle on the two lots that will house the many whom we are sure the Lord will call and is calling. Not wanting to run ahead of our Lord, we are trying to do the most with the least, for it is souls that we are after and not a building, although we recognize the necessity of a proper place of worship.

We praise God because several friends have signified their willingness to help us in this new and needy undertaking, and so we are sending forth this letter with the desire to make known unto all of our friends the great blessing God has placed at our disposal. We have been like children of Israel, moving from place to place without a permanent home for eight years. Now that God has seen fit to give us a building site, it took every cent that our people had, and some of our friends helped us, to purchase this property. We

are informing our friends of the desire of our people to build, to beautify and to glorify, with their prayers and Christian labor, the general headquarters of our Mission work here in this city.

Last Sunday night at the service, we did not have electric lights but had two Coleman lamps which had not been working for some time and as a result, were not in the best of shape. Although I could not distinguish the faces of the crowd that gathered in the back, yet not one that was there could doubt about the presence of our Lord with us and how the Holy Spirit spoke to the hearts of those that were there.

Our people on Sunday afternoon, all do something for our Master. Many of them assist in our different out-stations; coming back for the evening service filled with enthusiasm and with joy that the Lord gives to those who go out and publish the good news. It is a joy to speak to our people and to teach them how we may best serve our blessed Master, even though it is in a humble tent with only the expectation that in the near future we may have a permanent home in which to worship, the thought alone inspires our people to sacrificial giving not only of their means but of their labors also. We would beseech you now, that if there ever was a time when we need your assistance, your interest and prayers, that time has come. Therefore, we plead with you to accept this note also as an S. O. S.; the first ever to go out from our hands to our dear prayer partners and co-workers, whom we trust may not be offended with this plea but may, with God's help, come to our aid and help us sing a song of victory this coming month.

Trusting that we may hear from you and that you will pray with us and for us, and anticipating our thanks for your past interest and help, we are

Very gratefully yours,

Leonardo and Hazel Mercado,
Directors.

Send all gifts to Mexican Gospel Mission, P. O. Box 2404, Phoenix, Arizona.

MISSIONARIES MUST ALSO BE HIGHWAY ENGINEERS

Fort Sibut, Par Bangui,
French Equatorial Africa,
December 15, 1938

Dear Friends:

A three-day storm delay of the

Black Tern left but two days for our drive across Belgium and France. Our boarding the Foucauld was almost a last minute event. We arrived at Douala November 6th. Our trailer was due the next day, but came the 22nd. During this wait, the Lord, through the French Protestant Mission, provided a home for us at a minimum expense. On November 20th, the Wimers and their truck arrived. On the 23rd it left for Kribi (130 miles) and on the 24th our new Plymouth, with five passengers and 1500 pounds of cargo, followed. Twenty miles of steep mountain climbs, holes, ruts, and swamps were well beyond description. An after dark three-hour engineering feat of unhooking trailer with coupling buried in mud three feet below the surface of the river, helps explain why Kribi was not reached until two A. M. The trailer and load had to be pulled by forty men onto the bank and the car with its nose on the ferry and its entire luggage compartment and rear wheels inundated had to be lifted and pulled onto the so-called ferry. This was the only serious crossing of the ten ferries although we had to unhook the trailer three times. At eight the next morning, both cars left for Yaounde covering the 225 miles in twelve hours. Much could be written about any one day's experiences. Several nights' lodgings in mud huts were paid for with empty five-gallon gas tins. At noon the seventh day we were glad to greet and to be greeted by our fellow missionaries at Fort Crampel two days before the close of the annual conference. What a time! What joy now to be back at Sibut!

None of our missionaries knew what kind of a car was bringing us, so their speculations ended upon its proud arrival after a real test run of almost 1500 miles. We appreciate the car and the trailer and so do we appreciate and value every gift large and small which will help our endeavors to be more effective. Beyond and above every gift, do we see and value you givers who love us and who pray for us.

The Gospel message is spreading most wonderfully on our entire field. New out-stations are being opened and more native preachers are going forth. 5,000 additional Sango New Testaments are being printed. About 500 attended church here last Sunday.

Our Sibut station has big, but humble plans. Our biggest personal immediate need is a home to replace our present tottering, ant-eaten and

leaking mud abode into which we enthusiastically move today. We are amazed to learn that cement, the only thing that can assure a termite-free building, can be had at Bangui for \$30.00 per ton. The station has a used brick-making machine. Brick-making, the wood to bake the brick, the mason work, the timber cutting, the grass gathering each presents work and outlay. We expect to be at Sibut permanently.

As odd as were Oswalde's (the guinea worm) life antics, were her last days. Aboard the ship in New York Harbor, Ray felt something strange about her. Two days later we prepared for a then very evident ulcer which never matured. For weeks she remained in the same spot with rapidly decreasing itchininess and color and a more pronounced feelingless twist-lump. Today we believe Oswalde is dead! You who prayed about her and who were so interested in her demise will thank God with us. We did feel our sailing should not be delayed by her.

Yours in Africa for Him,
Ray and Lillian Braun.

READ THIS RECORD AND GIVE THANKS

Bangui, Oubangui-Chari,
French Equatorial Africa,
December 13, 1938.

Dear Friends in the Homeland:

At last we settle down to writing you the conference news,—over a week after our return from conference. The intervening days have been filled with packing, preparing to move out, on our part; and with unpacking, moving in, on Wimers' part. So you can see that the Wimers are back here at their old post and that the Fogles won't be in Bangui much longer. Well, not to keep you in suspense any longer,—we're going back to Fort Archambault, where we spent our first six months on the field, with the Metzlers. It will be hard to leave Bangui, in a way, as we love the climate, the hills, the green grass and trees, and the good food,—and Archambault will seem pretty flat and sandy, dry and hot for a while. But we hated to leave it to come down here last year, and we're glad to be going back. The Lord gives great joy in whatever place He calls us to work.

God surely blessed in our Field Conference, which began on November 23rd and closed on December 1st, at Fort Crampel, about two hundred miles north of here. It was

good to see all our co-workers, and the reports from the various stations were certainly inspiring, and the messages from the Word uplifting. All in all, we had a wonderful time; and it was rather a let-down to come back and have to start packing our belongings right away. We'll be here until after Christmas; but please send our mail now to "Fort Archambault, Tchad, French Equatorial Africa," instead of to the above address, as we'll be there long before the two months it will take for your letters to reach us.

Mrs. Seymour, our co-worker here for the past year, will also be moving, as the Lord has led her to go with Mr. and Mrs. Slocum to open a new station at Bakouma, four hundred miles east of here. Mr. and Mrs. Hamman will also be beginning a new work, at Kyabe, northeast of Archambault. Pray much for these who go forth to new fields, as you pray for us. There is a great work to be done at Archambault, and the Lord can use you in a great way in prayer for it.

You might be interested in knowing what has been going on here at Bangui in the past year. Here are just a few figures: The average attendance for the Sunday School for the year is 355; average attendance for church services, 406. 1376 Bible Study and reading classes were held, with an average attendance of 30; (this includes classes for men, women, and children, Sunday School teachers, deacons, prospective evangelists, and Scripture reading classes held by deacons in the villages.) 583 evangelistic meetings were held in villages, by missionaries, evangelists, and prospective evangelists, with an average attendance of 32. Then we have also had prayer meetings and testimony meetings, regularly, with fair attendance; and many of the members of our church have had meetings which we haven't recorded here. And of course there have been marriages and funerals, which have not been so numerous, yet they have taken time and the gospel has gone forth through them also. We appreciate your interest in the work in the past year, through your prayer meeting ministry and your gifts, and we covet your prayers during this year of 1939, that the Name of the Lord Jesus might be exalted in the hearts of many people in French Equatorial Africa.

Your co-laborers in Africa,

Lester and Martha Fogle.

Ps. 98:1, 2.

Ecc. 9:10.

SELF-SACRIFICE

There was the goal which both had sought

And fate had brought them side by side!

Old friends who'd shared a common thought.

Nor 'twixt the two could men decide

The vote was equal. There they stood,

With one alone to cross the line,
And then he spoke! We knew he would—

"I'd rather his the crown than mine!

"I still have time. Perhaps some day

This chance may come again to me,

But we have struggled up the way
And here at glory's gate are we
Through days of storm and weather fair

We've reached this topmost peak
Of pride.

But only one the crown may wear,
And so for him I step aside!"

Small men of that would never think

Vain men would but themselves befriend.

From such an act the proud would shrink

The mean would quarrel to the end.

For with the dream of years at stake,

When hearts and minds are being tried,

That some one else the crown may take,

Only the great man steps aside!

(Copyright, 1938, Edgar A. Guest)

* * * *

Let it be safely accepted that the Lord wastes no time and wants us to waste none "getting warmed up." If anybody is responsible for success or failure it must be the worker. It is true the Word of God reports that in certain places no mighty works were possible at a certain time because of unbelief of the neighborhood, but that does not leave the workers without manifestations of supernatural power that will fully satisfy their hearts and witness undeniably to the unbelieving. It is the old man Adam that discourages the supernatural and sends us home with that flat feeling of failure. Be sure to pray through before every service and get Adam out of the way. Then look for and expect the supernatural plainly manifested in that service.

INTERSTATE EVANGELISTIC ASSOCIATION

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



A GLORIOUS GIFT

The above picture was taken a few days ago at the Interstate Gospel Book Shop, Temple Building, Rochester, N. Y., and shows 25 new sets of Matthew Henry Commentaries, ready to be shipped to worthy pastors, with limited salaries, who are serving our rural and village churches sacrificially.

Their salaries do not permit the purchase of the necessary books for their libraries.

The Interstate, from the very beginning has been most practical in its policies of rendering service to our splendid rural pastors.

These sets were given away, free of charge, postage prepaid. We were able to render this service through the generosity of Mr. R. G. LeTourneau, President of R. G. LeTourneau, Inc., Peoria, Illinois.

We take courage and thank God for this man's practical Christianity.

A UNIQUE IDEA FOR ENLARGING MINISTRY

The South Side Baptist Church of Hornell, N. Y., of which the Rev. Howard M. Green is pastor, has conceived a unique plan for enlarging its ministry to the community in which it is located.

A loud speaking outfit has been purchased from a mail order house, at moderate price. The microphone is placed on the pulpit of the church and the speaker in a window near the street so that the entire service, including a fifteen minute musical program, is broadcast to the neighborhood.

Several people are known to have been attracted to the services of the church through hearing this broadcast.

ORDINATIONS

Mr. Elmer Francisco, member of the South Side Baptist Church, of Hornell, N. Y., a graduate of the

Practical Bible Training School, who is under appointment as Missionary for the American Sunday School Union, in Western New York, was ordained at the South Side Baptist Church, Hornell, N. Y., of which the Rev. Howard Green is pastor, on January 23rd.

The ordination sermon was preached by the Rev. Homer MacArthur, one of the teachers at the Bible School.

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Laurence Kintner, pastor of the Independent Baptist Church at Blodgett Mills, N. Y., a graduate of the Baptist Bible Seminary at Johnson City, N. Y., Class of 1937, was ordained on February 7th, at the Blodgett Mills Church.

Dean E. H. Bancroft of the Bible Seminary was the ordination preacher.

Rev. Kintner was married to Miss Ruth Briggs in the same church on the following evening. Mrs. Kintner is a graduate of the Moody Bible Institute, class of 1935.

BINGHAMTON ASSOCIATION OF REGULAR BAPTISTS

On January 3rd all committees of this Association, of which the Rev. Willis Hull, pastor of Tabernacle Baptist Church, West Endicott, is president, met and planned the program for the coming year.

The schedule of meetings was changed from monthly to quarterly and one Annual Meeting. All five meetings are to be held in the First Baptist Church of Johnson City, of which Dr. Earle G. Griffith is pastor. This church is centrally located.

Mr. Wallace Fye was elected musical director; and Mr. Harold Seeley, publicity manager.

Rev. Gordon Houser of Maine, N. Y., was chosen to report for the Bulletin.

LOOKING TOWARD SUMMER

By REV. J. IRVING REESE,
Ithaca, N. Y.

Representatives of interested churches met in the Tabernacle Baptist Church, Ithaca, N. Y., on January 19th, looking forward to a busy summer in connection with the three Young People's Conferences that are being planned for the Tabernacle on the Lake at Canandaigua, New York, under the auspices of the Interstate Evangelistic Association, Inc. The Association owns 29 acres of land, with fine buildings and equipment.

Last year a new Tabernacle was built, with pennies which had accumulated over a period of four years. The policy of the Association is not to go into debt, but to pay as we go.

The cost to the young people, to attend one of these conferences which run anywhere from six to eight days, is \$6.00. This fee includes board, lodging, and registration.

The following Committees were appointed.

Promotion Committee in Binghamton Area—Rev. Milton D. Arnold, Binghamton, N. Y., chairman, Rev. Robert B. Hayden, Brooktondale, N. Y., and Rev. Howard Green, Hornell, N. Y.

Promotion Committee in Buffalo Area—Rev. John Betlem, Rochester, N. Y., chairman, Rev. A. Melvin Hyers, Forestville, N. Y., and Rev. Kenneth R. Kinney, Buffalo, N. Y.

Enrollment Committee—Rev. J.

Irving Reese, Ithaca, N. Y., chairman, Rev. D. S. Bedford, Rochester, N. Y., Rev. Douglas Burt, Newark, N. Y., Mr. Howard Seeley, Binghamton, N. Y.

All churches desiring to send their young people to one of these conferences should contact the Enrollment Committee.

Rev. Arthur F. Williams, pastor of Park Avenue Baptist Church, Binghamton, N. Y., was chairman of the meeting, and Rev. Douglas Burt, of Newark Valley, N. Y., was clerk.

The visitors were guests of the Interstate, for dinner and Dr. Harold Strathearn gave a most optimistic report and made known plans for new buildings this year, which will be reported in these columns in a later issue.

NEWS ITEMS

Rev. O. W. Newlon, for the past six years pastor of the First Baptist Church, Burlington Flats, New York, has accepted the call to the First Baptist Church of Sherburne, New York.

Rev. Luther R. Bunting commenced his pastorate at Pavilion, New York, on Sunday, February 5th. Brother Bunting is a handy man. The parsonage was without a furnace. A friend donated one to him and he put his engineering ability to work and installed it himself, which adds to the comfort of the parsonage.

Rev. A. Melvin Hyers, pastor at Forestville, New York, is rejoicing over the fruits of a recent revival. Sunday evening, February 5th, seventeen went down into the waters of Baptism. The group included three mothers that came with their children, also a mother, father and their two boys. They are looking forward to another baptismal service in the near future, when fifteen candidates will be baptized. They are averaging fifty at their mid-week service. The young people in this church are on fire for the Lord and they meet Monday evening in different homes for Bible study, prayer and singing; and they have a zeal for winning the lost. Mr. Hyers succeeded the Rev. John Muntz, who for seventeen years layed a wonderful foundation in this church.

Evangelist Allie Banker has just closed a successful series of meetings in the First Baptist Church at Avoca, New York. The Rev. Francis Jones is pastor. The meetings were largely attended and resulted in twenty-five decisions for the Lord, mostly adults. A special feature of the meetings was the young

people's work. He is scheduled to have meetings at the first Baptist Church, Sidney, New York, and the First Baptist Church, Otego, New York. We recommend Brother Banker as 100 per cent to any churches desiring the services of a real evangelist. He is unique as a chalk artist and uses it in his Gospel preaching.

Rev. Mickael Klinoff, pastor of Calvary Baptist Church, Norwich, New York, has had a visitation campaign with remarkable results. Sunday morning, February 5th, there was a recognition service for those who were won. The church was filled. It was an impressive picture to see sixty persons standing across the church shaking hands with the members who filed up to greet them.

A SPIRITUAL TONIC

By REV. OTIS B. READ

The First Baptist Church of Merrimac, Massachusetts, received a great spiritual uplift and encouragement through the visit of Dr. Harold Strathearn, Secretary of the Interstate Evangelistic Association, on Sunday, January 29th.

Dr. Strathearn preached both morning and evening to a large attendance. Three responded to the invitation at the close of the evening service.

The afternoon was spent in visiting the Rowley church and counciling with the pulpit committee in securing a new pastor to succeed the Rev. Otis B. Read, Jr., who is now pastor of the Hamilton Baptist Church, Baltimore, Maryland.

OVERHEARD IN RESTAURANT

Lady Patron: "Yes, our American people like to be humbugged."

Waitress: "I am told some of our business houses have most wonderful displays at the fairgrounds."

Lady Patron: "The American people are always wanting something for nothing and then pay twice the price for it."

Waitress: "Yes, one leading firm has a concession where you buy a froth drink for a nickel and you place the bottle cap on a number and spin the wheel around, and if the bottle cap is on a certain number you get another bottle for nothing."

Lady Patron: "Well, if the American business man would quit trying to make gamblers out of boys and girls our business conditions would improve. Everybody seems to be trying to gamble their way to success."

BARNEY ANTROBUS SAYS

A DEFINITION

A New Testament church is a local, visible, independent, voluntary body of baptized believers, associated together in the faith and fellowship of the New Testament, to keep the doctrines as they were delivered and to preach the gospel to the ends of the earth, recognizing no head but Christ and no authority but the Bible.

This is our own definition made after long perusal of the New Testament. It is found substantially in all books of Baptist faith, but not so fully worded. It is not copyrighted and therefore it is free for the use of all. We feel rather confident that no critic can find any flaw in it. You can read it backward or forward. One does not have to memorize it; one just simply knows it is that way after reading the New Testament carefully. Wake us up at two o'clock in the morning and we can repeat it backward or forward.

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ECHOES

When the Federal Council of Churches made their great swing among the great cities of the country a few years ago we heard what was termed an "echo sermon" delivered to a good audience in one of the churches of Crawfordsville. We append here an "echo" or two of that echo sermon.

"The preaching mission is not primarily evangelistic. It is a new interpretation to see what remains of a full gospel after the dust is settled. We must give ourselves to founding the Kingdom of God. We must develop a technique in Christian living; call it Socialism or Communism as you please."

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WHEN AND WHY

Sir Thomas Browne: "I pray in all places where quietness invites; in any house, highway or street. I trust there is no street in the city where I have not prayed or witnessed to the Lord, my Saviour. Take the occasion to pray at the sight of any church building which we see or pass by; for any sick and all sick we know or hear of, and during and after a sermon, pray for the preacher."

Priceless this privilege! Humbly it has been our delight for years. Riding up in front of a deserted Baptist church house, we sat on the pony and prayed, not knowing the name of the church. Years later we were permitted to see many saved and

baptized there. Passing a Methodist church once open on Wednesday and Sunday evenings, now dark and forbidding, we started to pray and burst into tears for the glory departed.

As the car roared along the highway from Indianapolis, as we sat at the wheel, we requested the three good men with us to pray. Mile after mile we sped along while the sweet voices of these dear men went up to God that He would soon send us a man and a revival—a revival that would burn and burn, and heal and save and sanctify—a revival that would change forever the church and make it new in Christ Jesus.

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LET US PRAY

Norman McLeod says: "I never wake in the night without feeling the immediate urge to pray and commune with God. The Good Shepherd never slumbers or sleeps. I am alone with Him! The past vividly comes back. Voices of the dead are heard. They do not sleep! The future throws its dark shadow over the mind. The low sigh of the wind is heard, the swish of water in a brook or on the roof, the bark or howl of a dog, the impressive silence—all, all sober the mind and tend to force it from the world of vanities and sin back to God who can uphold and deliver."

Yes, Norman McLeod is telling our own life-long experience. We have found it exactly so. Last week a fine looking young man, gassed in France in the World War, now in broken health, lonely and sad in the extreme said to us, "I pray in the deep hours of the night when I am alone. He hears me and supports me. I want to come to the church and make a confession of Christ, my Saviour." We put our arms around him. And as we prayed his fine form shook like a leaf and great tears dropped down on the floor. LET US PRAY.

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JITTERS

When the fake invasion from Mars struck New York and was broadcast over the United States the papers were full of accounts of jittery people excitedly running hither and yon. We remember but a few such reports. One man loaded his family in the old family car and started to flee, then suddenly remembered he did not know where to flee. A woman in Indianapolis rushed into a fashionable church and broke up the

opening services. A banker said to us that for awhile it had him "going."

So the Scriptures indicate it will be when the end-time convulsions of nature begin just preceding the advent of Christ. Those who are ready will look up with joy, beaming faces and heaving breasts. The jittery world about them will witness a scene never witnessed before "on sea or land."

A few years ago when New York and the eastern seaboard was thrown into semi-darkness, reporters joked about it. "They laid bets on how long it would last. But they did those things to cover up their awe." So reported the Philadelphia Evening Public Ledger. "It was not night. It was not moonlight. It was gray and fear begetting," writes another reporter.

A Christian woman and a friend stood watching. Said the friend: "Don't you think this is uncanny? It looks like the end of the world!" And the Christian woman replied: "I am not afraid at all. I glory in the fact that my Saviour can swing the spheres into space. I praise Him in it all."

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BEFORE THE N. B. C.

If there are no regular missionary Baptist churches entitled to the name outside of the Northern Baptist Convention, what kind of churches were those that founded and built up the vast missionary enterprises and the thousands of magnificent buildings and schools back in 1907? Up to this date there was no Northern Baptist Convention.

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EX-PARTE COUNCILS ET CETERA

An ex-parte council to be fair must necessarily be made up of representatives entirely outside of the association in which the church is located, if it be a matter concerning associational relationships. According to Baptist authorities, Southern Baptists fight rather shy of ex-parte councils. They are usually nuisances and serve to fatten and pet the tempers of narrow minded people whose egomania has possession of their reason. There may be rare occasions when interests are of such magnitude as to merit the calling of such a council, but the Scriptures know nothing of them, or any other kind save the one in Acts 15.

THE DENOMINATION

We heard grey-haired men swear with uplifted hand that the Baptist "denomination" in the United States was the Northern Baptist Convention and the Southern Baptist Convention; that churches outside of these Conventions were outside of the Baptist "denomination."

The word "denomination" is a common noun. The dictionaries say it is a name. Sure enough! Methodists are said in common parlance to belong to the Methodist denomination; Presbyterians to the Presbyterian denomination; Lutherans to the Lutheran denomination and so on.

So far no legislature or congress or court of law have ever decided that the word belonged exclusively to any group. However strenuously the representatives of the Northern Baptist Convention or the Southern Baptist Convention may strive to legalize and own the name, it is still by common usage and by all known law a common noun.

In order to help the brethren out in the N. B. C., we suggest that they establish a lobby in Congress and in the various state legislatures and seek to have laws passed making the N. B. C. the only and onliest Baptist "denomination" in the United States.

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LUKE 6:26

"You have no enemies, you say?
Alas, my friend, the boast is poor;
He who has mingled in the fray
Of duty, that the brave endure,
Must have made foes; If you have
none,
Small is the work that you have
done
You've hit no traitor on the hip,
You've dashed no cup from per-
jured lip,
You've never turned the wrong to
right,
You've been a coward in the fight."

—Charles McKay

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WHEN MEN PRAY

"Men ought always to pray and not to faint" Luke 18:1. One of the greatest thrills of our life was when we knelt in High Park Baptist Church, Toronto, Canada, one Saturday evening and heard seventeen men pray. We listened as never before. Every man prayed within the Bible, his prayers revealing his intimate knowledge of the Bible and its promises and requirements. We were impressed with their perfect English. None seemed of the so-called upper class, but they belonged to the aristocracy of heaven. Their sentences were measured and

meaningful. The strength and spiritual elation lasted more than a year as our mind went back again and again to that hour. Let men's prayer-meetings be encouraged.

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STRANGER THAN FICTION

When learned men, professing godliness, petition a judge in a court of law to suppress Christian prayer we have come on strange times in the United States. When the celebrated "evolution trial" was on in Dayton, Tenn., ten years ago the judge had a habit of opening his court with prayer. After several days went by he received a petition signed by Rev. Charles Potter, West Side Unitarian Church, New York City; Rabbi Jerome Mark, Temple Bethel, Knoxville, Tenn.; Rev. Fred W. Hagen, First Congregational Church, Huntington, West Virginia; Rev. D. M. Welch, Unitarian Church, Knoxville, Tenn., asking the judge to give them a chance to pray. Their petition averred that, "Prayers of the Fundamentalists are not spiritually uplifting and are occasionally offensive. It seems to us just and right that we should occasionally hear a prayer which requires no mental reservation on our part and in which we can conscientiously participate."

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THE WAY TO DO IT

For getting concrete results we commend Clarence Walker, pastor of Ashland Avenue Baptist Church, Lexington, Ky. Brother Walker heard of a book being introduced into the University of Kentucky that taught rank infidelity. Says Clarence:

A distinguished citizen of Lexington called my attention to a text book that was being taught in the University of Kentucky. He charged that it taught the rankest infidelity. I secured a copy of the book and found that it was worse than I had heard. I called Dr. McVey on the phone but he was not in his office, so his secretary took the message in which I told him that such a book was being used in the University. The following letter from Dr. McVey speaks for itself:

January 19, 1939.

My dear Dr. Walker:

Your telephone message was given me yesterday and I am writing to say that the book you spoke of will not be further used.

I am always glad to hear from you. Very truly yours,

Frank L. McVey,

President of the University

LETTER FROM DEAN DANTZLER

We appreciate the following letter from Dean Dantzler. He says: "Some had been disturbed by it," and decided to withdraw the book: My dear Dr. Walker:

I have been told that you find fault with the book, *The Foreground of American Fiction*, now used by some of our students, and that you think it unsuitable for use as a textbook. I am the person responsible for its use this semester, but I did not know that you objected to certain features of it until I was so informed by President McVey. I am sorry that you and I had not talked the matter over; especially so as the situation is one in which there may be misunderstanding as to fact and motive. May I say that sometime before your telephone message I had decided to withdraw the book from use because some had been disturbed by it.

With best wishes

Yours very sincerely,

L. L. Dantzler,

Head of Dept. of English

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RIGHTS OF MINORITIES

When we were just a strip of a boy preacher, we listened with interest to a discussion in a local association about the rights of minorities. Since then we have given the subject considerable thought, and discovered that the rights of minorities are no mystery, and are six in number.

First, let the minority gracefully agree with the majority. When that cannot be done, then second, withdraw peaceably. When that cannot be done, then third, call a mutual counsel. When that cannot be done, then fourth, call an ex-parte council. When that fails, then fifth, go back and agree with the majority. When that cannot be done, then sixth, withdraw peaceably and go elsewhere.

Six privileges in such a case ought to satisfy the most aggravated and belligerent individual or group. We know of a recent case where 22 in a church saw the hopelessness of further working with a worldly majority, and the 22 quietly withdrew and set up housekeeping in another neighborhood. They are prospering, have many missionary contacts and objectives, have sweet spiritual services, can preach and teach the Baptist faith where none dare molest them or make them afraid.

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OLD AMALEK

As soon as Israel cleared Egypt and got out into the wilderness trek

"then came Amalek, and fought with Israel." The old carnal man against the new spiritual man! The first Adam against the last Adam! Amalek was the grandson of Esau, who sold his birthright for a mess of pottage. How many times Christians sell out to the flesh and get their little mess of world swill. How many times churches sell out for compromise with the world.

"The Lord will have war with Amalek from generation to generation." And the war rages on and on now. Let a pastor institute a definitely Bible program for his church and in a short while old Amalek attacks from the rear. Most churches, as we see them after many years of close observation and varied experience, are full of the spies of old Amalek, whose only business is to undermine the spiritual program and war on spiritual Israel.

But we read that "Joshua discomfited Amalek and his people with the edge of the sword." And this victory was won because Aaron and Hur held up Moses' hands while he prayed. Must churches and individuals submit hands down to the rule of the flesh? Not so, according to God's Word. Our weapons of war are not the gleaming sword of steel that Joshua wielded, but the "Sword of the Spirit, which is the Word of God." It has two edges. It cuts and it binds up too. But it must be wielded by praying men and women with spiritual sinews of steel. No feather pillow blows will put Old Amalek to flight.

RIGHTEOUS ANGER

Anger is steam. Some know only that it explodes, others know only that it is natural, but there is a small group of people that know while anger may explode it also may make the wheels go round. Make your anger steady, self-contained, serviceable. "Be angry and sin not." "Let not the sun go down upon your wrath."

The Earl of Shaftsbury became very angry because the insane people of London were not cared for in any adequate way, so he thought out a way to help them and had the English government provide for their care.

Lincoln was stirred to deepest wrath by the cruelty of the slave block. This righteous wrath developed into eventual freedom for the black man in America.

Father Damian saw the terrible condition of the lepers in the Holy Land and other places and his anger

exploded with such force that people were stirred to do something and today we have leper colonies where these unfortunates are cared for and helped.

The anger that produces is the anger that is worth while, it is constructive anger, not destructive anger that makes the wheels go round and meets with the approval of God. —Selected

It is this kind of indignation that has called forth vigorous and determined protest against the inroads of infidelity and atheism in the churches and schools. With Lincoln many have said: "When I get a chance I will hit that thing with all my might." Some have seen too many fine young men and women wrecked on the rocks of unbelief by smiling college professors and kowtowing preachers to be silent

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THE FOCI OF INFECTION

In every church there is a group of faithful men and women, or just women, in whom the pastor may safely trust in all kinds of weather. Then there is usually another group of worldlings that can never quite give up worldly connections, yet are often quite loyal to the church and fair-minded toward a hard-working pastor.

But there is a third group, most often women, yet sometimes reinforced by men. This is the paranoic group, the psychopathic group that is forever imagining something. They are never at rest unless all eyes are focussed favorably on them. Their dementia takes so many varied forms that it would take a battalion of psychiatrists to classify them all.

These form the foci of infection in many, many churches, and the pastor and worthwhile members that carry on peaceably do not know what is the matter with them. They need a baptism of the Holy Ghost. If they are immune to the Holy Spirit, then they need a commission of psychiatrists to sit on their case and report to the civil authorities. We know of cases where most efficient pastors have been sorely crippled by these groups of defectives.

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NATURAL VS. SUPERNATURAL

Avoid the slap-stick of professionalism in preaching and praying and in personal work as you would avoid the area of yellow fever. This is difficult advice to take, but it is positively necessary if the Christian

is to see the fullest manifestations of the supernatural over the natural. And work done in the natural is not work done for Christ, though it so often resembles it that it is difficult to note the difference.

Upon entering a new field of endeavor why may not the worker expect to see the supernatural at the first service? Why must there be dead and lifeless services day after day before the power is manifested? We believe there is an answer that will humble the worker. It is that the entrance upon the work was assumed too much as a matter of course. This is the professional attitude. Looking back over the history of great Christian workers one can only pick out a few comparatively who seem to have avoided this pitfall.

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HELL WEEK HEATHENISM

One of the more interesting subjects was the one chosen by Fred H. Turner of men at the University of Illinois. He spoke on "hazing" and hell week. "The paddle and practices of hell week," he began "furnish the most absurd and asinine paradox which can be found in the educational world today. Paddling and hell week are hazing. Hazing has been ruled out of every self-respecting college and university in the country."

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WHAT SPURGEON SAID ABOUT DEBT

Debt is so degrading that if I owed a man a penny, I would walk twenty miles in the depth of winter, to pay him sooner than feel that I was under obligation. Poverty is hard, but debt is horrible. We may be poor but yet respectable, but a man in debt cannot even respect himself. An honest man thinks a purse full of other people's money to be worse than an empty one. He cannot bear to eat other people's cheese, wear other people's shirts, and walk about in other people's shoes. "Cut your coat according to your cloth" is sound advice; but cutting other people's cloth by running into debt is as like thieving as fourpence is to a groat. Debtors can hardly help being liars, for they promise to pay when they know that they cannot, and when they have made up a lot of false excuses they promise again, and they lie as fast as a horse can trot.

NOTICE

TEN SUBSCRIPTIONS

To One Address

75 cents per year.

ASSOCIATION OF BAPTISTS FOR EVANGELISM IN THE ORIENT REQUEST PRAYER AND PRAISE

FOR PRAISE

Manila Field: Rich blessings resulting from the recent visits of J. Edwin Orr and Dr. French Oliver. Revival is manifest in the churches, the Institute, the Dormitories, and among the missionaries. The workers are more filled with the Spirit and all phases of the work seem on a more spiritual basis—a real answer to prayer. Praise Him!

For two Doane Dormitory girls who were recently baptized, and for others who are nearly ready. For the apparent working of the Holy Spirit in many.

For a number of conversions during the special meetings, including some for whom there has been special prayer. God is faithful.

Answered prayer for a deeper spiritual life among the boys in M. E. I. Dormitory.

For the openings for Mrs. Taggart in the market place and in the homes in Marikina.

Iloilo Field: Praise for definite blessing resulting from a week of prayer meetings in the homes throughout all the district, and for a continuation of more home meetings.

For restoration of a backslider in Binalbogan and another in Passi. (Former prayer requests.)

For an awakened evangelistic spirit in the Visayan Sunday School at Iloilo, and for an increased attendance.

Palawan Field: For Mr. Bancroft's recovery from a badly ulcered ankle.

For the recovery of Pastor Galvez at Puerto from a serious attack of black water fever.

For the conversion of a number of inmates of the county jail at Puerto Princessa.

For God's blessing on the Cuyo Mission School with the conversion of one-third of the students, making two-thirds already saved.

New Guinea Survey Trip: For answered prayer in the sailing of the Gospel Ship for New Guinea in November.

For a new life boat and other necessary equipment.

For safe arrival at Jolo and satisfactory performance of the Ship after a preliminary cruise of 1500 miles.

Safe Arrivals: Thanksgiving for the safe arrival of Mrs. Skolfield and Deborah and of the DeVries family in Manila. Praise also for the provision of the DeVries to go to Baguio for further rest until their delayed baggage arrives in Manila.

For improvement in the health of Bruce Ker, although still out of school. (See November request.)

For 5000 tracts in Sinhalese recently published.

For fine attendance at the open air meetings and for attentive hearing for the Gospel even though apparent results are small.

For a number of individuals who have lately received Christ as Saviour through personal instruction in the Word of God.

For a more centrally located building for the Ceylon Bible Training Center.

FOR PRAYER

Manila Field: Pray for a perpetuation of the revival spirit throughout the Manila work.

For the best conservation of results from the special meetings, providing for the growth in grace of the new converts.

For the will of the Lord to be revealed for evangelistic activities during the Manila Carnival in February. Pray that restrictions may be lifted and a booth secured in the Carnival grounds or other, more effective, plans revealed.

Pray for the power of the Lord to work in regaining our permit for street meetings. This has been a great loss in our work this year.

Pray for wisdom in adjusting the Manila work after Mr. and Mrs. Bomm and Miss Congleton leave on furlough in March.

For Miss Panes, our kindergarten, ill for six weeks and not getting strong.

Iloilo Field: Pray for a number at the Leprosarium who seem convinced of Gospel truth but who are reluctant to witness for the Lord. Continued prayer is asked for our leper pastor, Alberto Franco, and his family.

For Bible classes in the public schools where there is great opposition.

For Institute students who are discouraged by ridicule, sickness, financial troubles, etc.

Palawan Field: For a Filipino pastor to go to Paluan, Mindoro, to succeed Mr. Bancroft as the latter takes up his new assignment in the mining areas of Coron and Busuanga.

For the conversion of the remaining one-third of unsaved students enrolled in the Cuyo Mission School.

For much-needed equipment at Puerto Princessa, books, blackboards, chairs, song books, choir books, etc.

New Guinea Survey Trip: Keep the Ship and its personnel constantly before the Lord in prayer that He may throw a mantle of protection around it and make this trip a real blessing unto the salvation of many souls, to the wider spread of the Word of God, and to the establishing of a permanent work in this new field if it proves to be the Lord's will.

New Missionaries: Pray for the Kohler family who are now on the west coast engaging in deputation work prior to their departure for the Philippines. They have about two-thirds of their necessary support assured. Pray that the Lord will send in the balance soon.

Continued prayer for the health of both Mrs. Ker and Bruce.

For God's blessing upon the tracts and Gospel portions as they are distributed.

For the open air meetings held frequently in various parts of Colombo.

For many who have been personally dealt with but who hesitate to come out for Christ.

For the right married couple to be sent to join in this work.

For God's provision for increased expense in connection with the new building recently rented in a far better location.

**DON'T LET YOUR
SUBSCRIPTION
EXPIRE**

And Then

Be Sorry Afterward!

Keep Happy With

THE BULLETIN

RESCUE THE PERISHING

Grace Bennett Facing Immediate Need in Venezuela

Upata, Venezuela,
Feb. 8, 1939.

Dear Friends:

I'm sorry that you haven't heard from me since September. God's victory continues in this corner of His harvest field, but since there is so much responsibility, one just cannot get everything done that one wishes to do. There have been many, many interesting phases of this work that I have longed to sit right down and write you about, but present duties interfered and thus the time has passed by so hurriedly that one wonders where it has gone.

We were again privileged the joy of Missionary Conference in Upata this year in January. Not only were our own missionaries with us, but we had as our guests veteran missionaries from Maracaibo and from Valle de la Pascua. Rev John Christiansen and his wife from Maracaibo have been laboring in Venezuela under the direction of the Scandinavian Alliance now for more than 33 years. Brother Rodman has been in Venezuela for 19 years. Oh, what a joy it was for us to sit at the feet of these experienced missionaries and learn of them, not only lessons from God's Word, but also lessons in principles and practices in His work among this people. At the close of the services here, it was our privilege to accompany our guests in our gospel bus, on to El Callao where again we enjoyed fellowship with them and with the native Christians. God continues to bless us... praise His Name! Our only sorrow in the entire conference time was that two of our missionaries became ill, and were unable to enjoy all of the blessings. We had to leave Ruth Hege in bed in Upata with fever, while we went on to El Callao. We are sure, however, that her time here was not lost; for Ruth was in definite prayer for us, all the while that she was called aside. Mr Shade, who has been suffering ill health for quite some time, was unable to accompany us. Do pray for our missionaries. It's so hard to become acclimated. One realizes that one is on territory that has been Satan's own undisputed territory for so long. His assaults are fierce, and every servant has a battle with him before very long. However, God's grace is sufficient, and we, from experience, know that He can and He will give the victory! Oh how much I have enjoyed reading and re-reading

"God's Provision for Victory" in the Baptist Bulletin.

We continue to make our trips on foot through the bush to Carizal and to Borbon with the Gospel. One of our new converts there has been suffering considerably in his body. A few years ago he had berri-berri, from which I fear he has never fully recovered. Of course, the enemy is trying to convince folk that he is now suffering because of having accepted the hated Gospel. He knows better, however, therefore he continues to give a positive witness as to what the Lord has done for him. Our other brother from Borbon, who was so gloriously saved, together with his wife, have been suffering much persecution. This brother drank much before he came to the Lord. Old friends have tried oh so hard, but in vain, to persuade him to take just one drink more, for old time's sake. He has steadfastly refused, continues to grow in grace and in the knowledge of God. He and many others will soon be ready for baptism. He told me of one experience that he had a few days ago. Of course we are accused of paying the Venezuelans, in order to get them into the Gospel. It is said that we give them at least 100 bolivares, around \$30 each. Well, old friends have molested our Brother Puga, trying to find out if he has received his Bs. 100. Finally, to get rid of them he told them that, no he had not received the money yet, but *perhaps if he waited long enough* he would. A few weeks ago he made some repairs on his house, and immediately the story was circulated that Puga had received his Bs. 100. Oh, how the enemy works; only those who are on the firing line, know the crazy stories that are circulated, and sad to say there are those who are ready and eager to believe the Devil's lie.

Our gospel bus continues to make trips regularly to Santa Rosa and to San Lorenzo. There is much interest in San Lorenzo, but more hardness of heart, and opposition in Santa Rosa. We were called to Santa Rosa yesterday to visit a dear child of God who is dying with cancer on her face. The sister has only known the Lord a few short months. Her daughter was the first convert in Santa Rosa, a couple of years ago. Sister Petra has suffered much persecution from members of her own household, from her children and from her brothers because of her

stand for the Gospel. Because of her faithfulness she finally won her aged mother. How I wish you could have heard the mother's testimony yesterday. She is ready to go to be with Jesus. No doubt her departure is near at hand, at any rate we trust that it is, for her sufferings are terrible. One of the brothers of Dona Petra has threatened that if Dona Petra allows us to come there with our hideous singing of Gospel choruses and hymns that he will take the sick mother away from her home, and will not allow her to see her any more. Consequently, we do not sing, but oh, we read God's Word to the patient and we pray, and she is comforted, and the Seed is sown, and we trust God to cause it to bear much precious fruit. Pray for Santa Rosa. Just now, this only home where we have had entrance, is closed, so far as real evangelistic services are concerned, but we praise God that we can still go there and read and pray.

One of our boys, a convert of but three months, had quite an encounter with one of the priests here a few days ago. This lad was on his way to El Jobo when he met the priest, who was also on his way to El Jobo. The priest was going there to confess a dying woman. He asked our lad where he was going and then he declared to him that he too was going to Jobo, and for what purpose. The boy at once began to quote Scripture to the priest, telling him that only God could forgive sin. The priest at once said, "Oh, you are an Evangelista, is it not true?" The boy replied, "Yes, I have passed from death unto life, I consider myself an evangelista." The priest then began to abuse the Evangelistas, saying that we were all vagabonds, etc., etc. The boy held his ground, quoting many passages of Scripture and finally the priest, in a rage, told him to shut up, that he wanted to hear no more, admitting that he was well vexed. The boy then said, "Priest, then you are not a servant of God, you are not fulfilling the admonitions of the Apostle St. James says, James 1:3-4: 'The trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.'" The priest punched the boy with his umbrella and told him to hush, that he would stand for no more. Thus a lad of 15 years, knowing the Lord but three months, was able to witness to one who

claims that the Bible is a dead book, that he himself must study at least five years more before he will be able to teach the Word. "In the mouths of babes is praise perfected."

My orphans continue to grow both physically and in the things of God. It's a tremendous responsibility to train them for the Lord, to provide

their needs. Won't you please pray for us in this work. Won't you pray with us that God will lay it upon the hearts of at least 10 people to send in at least \$5.00 a piece each month, regularly, designated to the support of these orphans. I'm sure that that would take care of the food, clothing and incidentals of the ten children

that I have under my care. Please pray much. I need at least \$100 a month to run this station as it should be run. With definite support for the orphans how much easier everything would be. Please pray with us and for us. Yours and His, in His joyous service,

Grace B. Bennett

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FOR

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OF

GENERAL ASSOCIATION OF REGULAR BAPTIST CHURCHES

MAY 15 THROUGH 18