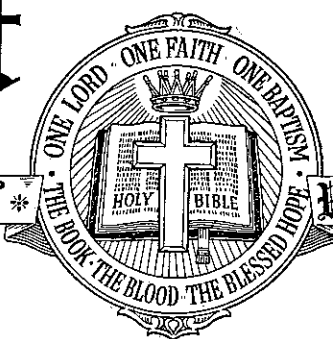


The Baptist Bulletin

General Association of Regular Baptist Churches North



COURTSHIP AND MARRIAGE

By REV. ROBERT T. KETCHAM

Who can estimate the importance of marrying right? This is not one of those questions that is never settled till it is settled right. It is settled, right or wrong, and that forever. Do you say that heaven is above, and hell below? True! But elements of both are in the marriage altar, and the county clerk signs the title deed. A wrong marriage blasts the life, yet as soon as the last head is withdrawn from the noose, there are twenty more waiting to thrust themselves in.

A heaven-born marriage is accompanied by the happiness of heaven. God is the best match-maker. You read in the papers that such a marriage took place at the residence of the bride's parents. The papers are wrong. It took place in heaven. The music was not Mendelssohn's "Wedding March," it was the melody of heaven, struck by the angels on harps of gold.

What sort of a husband should you choose? Your ideal is a beautiful dream, and you know all the details of it. But you will not marry the angel you have dreamed about. A girl in her teens pictures her future king in her imagination—look at him, he is a seraph of light—and then marries some little, red-headed fellow with a wart on his nose. And she is right. Don't try to marry an angel, young woman. You cannot find one among the masculine sex, and I am sorry to say you would not feel at home with him if you found him! Marry for love!

Byron says:

"Maidens, like moths, are ever caught by glare,
And Mammon wins his way where seraphs might despair."

The girl who marries for money will hate the money and the man who bought her. *What are comforts and luxury to a lonely heart?* When the man you love proposes, be like the girl who, when the proposal arrived, rushed to the telegraph office and asked how many words she could have and being told ten, seized the paper and wrote, "Yes, yes, yes, yes, yes, yes, yes, yes, yes, yes."

Don't marry a man who is not likely to support you. If he "can't find anything to do,"

beware of him. Marry a clean man, and a Christian. Do you think a Christian would be any too good for you? Don't be so conceited as to think you can reform a man, by marrying him. Society ought to ostracize the fallen man, as it ostracizes the fallen woman.

How shall you behave during the days of courtship—these halcyon days, when the sun rises every morning in golden splendor, and sets every night in a sea of glory? Well, first of all, be careful of courtship. Don't date a girl the fourth time, if you have discovered during the three previous experiences that she is not the kind of a girl you would want to be your life's companion and the mother of your children. You never know when cupid is going to let go with that fatal arrow, and when he does, you're stuck for life, and that is an awful long time.

The same goes for the other side, too. Better put the "Not at home" sign out, young lady, after the first two or three dates unless he is the kind of a fellow you could trust to become the head of your home.

And still another thing about courtship behavior, remember "your bodies are the Temples of the Holy Ghost." Remembering this, no young woman will make unseemly displays of her body, and no young man will be found violating the sacred Temple.

Let the days of courtship be days of prayer. Entering a convent, over which a girl prays so earnestly, is a less radical step than getting married. *Oil the friction of the home machinery with the grace of Christ.*

If you marry in haste, you will have no leisure in which to repent. Don't try to be "original" by surprising your friends or by running away. The world is too old to be startled by anything you can do. *Runaway matches are like all other runaways; they generally end in a smashup.*

Don't make yourself too cheap. *A man will dodge anything that is thrown at his head, whether it is a girl or a brick.* In selecting a husband, remember that you are also selecting a wife. What kind of a girl do you want your brother to marry? Take the Lord Jesus into your heart today if you are engaged to be mar-

(Continued on page 5)

GOD'S PROVISION FOR VICTORY

Exposition of Ephesians 6:11-18

By REV. R. T. KETCHAM

CHAPTER II

In our first article, we laid down the foundation and general proposition upon which we wished to rest our further expositions of Ephesians 6:11-18. We started out with the proposition that God never asks any man or any woman under any circumstances to be or to do anything for Him without at the moment placing at their disposal ample and adequate provision to be and to do that thing.

After presenting one or two New Testament illustrations of the reality of this proposition, we then declared that this provision with which God supplies every believer, is wrapped up in two persons—the Lord Jesus Christ and the Holy Spirit. Our exposition of the Ephesians passage is designed to show God's provision for victory in the person of Christ.

We shall never forget the thrill that came to our own hearts the day we discovered the truth as it is set forth in this Ephesians passage, that these various items such as the helmet, shoes, girdle, breastplate, and so forth, are not just so many detached items of a complete whole, but each one of them is a complete armour in itself. Our joy and blessing and profit was unbounded when we further discovered that each one of these items was not only a complete armour in itself, but that it was simply another name for our glorious and lovely Lord. The realization that *Christ* is the helmet; that *Christ* is our shoes of peace and so forth, makes this Ephesians passage throb with its penult power and provision for victorious Christian living.

Another deeply significant thing about the Christian's armour is discovered in the location of each one of these in its relation to the body.

There are six pivotal points of responsibility where every Christian is required to meet the test, or go down in defeat. If he is defeated on any one of the six points, he is a defeated and not a victorious Christian. These six points of Christian responsibility are:

First: Faithfulness and efficiency in Christian service.

Second: A life of separation from the world and the things of the world.

Third: A life free from worry

Fourth: A life of daily victory over sin.

Fifth: An intellect surrendered completely to the wisdom of God and not to the wisdom of the world.

Sixth: An offensive warfare in the spiritual realm.

We believe that all other detail of Christian responsibility may be classified under one of these six heads.

We find in our Ephesians study that each one of these items is the Lord Jesus Christ Himself—God's full and complete provision for victory at every point. In Romans 13:14, we read, "Put ye on the Lord Jesus Christ." There are *seven* words in that little sentence. In Ephesians 6:11-18, there are *seven* verses. What it takes Paul only seven words to say in Romans 13:14, it takes him seven verses to say in Ephesians 6, but in both passages he has said the same thing; "Put ye on the Lord Jesus Christ." Put ye on the girdle of truth; put ye on the breastplate of righteousness; put ye on the shoes of peace. It will be found that these items are just other names for Christ.

With this in mind, let us proceed to the direct exposition of the armour.

The Girdle

In verse 14, we read, "Stand therefore, having your loins girt about with truth," but John 14:6 says, "I am the truth." Here then is the Christian with his loins girded about with nothing more, nothing less, nothing else than Christ himself.

The significance of all this will be seen when we call attention to the place where the girdle is worn—about the loins. The loin muscles are to be girded up, bound up, strengthened by the tightly drawn girdle. Now the loin muscles of the body are the most important of any of the muscles when it comes to a life of active service. The loin muscles are the muscles of poise and power. They are the fulcrum of the human body. It is useless to try to move a huge boulder, by putting a bar underneath it and pressing down on the end, but if a brick is placed underneath the bar to act as a fulcrum, then pressure is put on the end of the bar, the boulder will move. In other words, the bar under pressure must have a founda-

tion underneath it to carry the load. This is exactly the function of our loin muscles.

I attempt to lift my office desk. I place my fingers underneath the edge; my loin muscles become rigid, and as I push upward with my finger-tips, lifting the weight of the desk, the whole thing rests in turn upon my stiffened loin muscles. If I should attempt to lift the desk and let the loin muscles go limp, the pressure of the desk on my finger-tips would cause me to fold up like an accordeon, and the desk itself would not budge. I might have the strength of a Hercules in my fingers and shoulders and arm muscles, but unless the foundation loin muscles are there and in use, such strength would avail me nothing.

I wonder, Sunday school teacher, if that is why you have "folded up" under the responsibilities of your office? I wonder, brother preacher and pastor, if that is why you have folded up under the fearful responsibility of the place, in which God had put you? You tackled the job in your own strength and forgot to gird up the loins of your spiritual man with Christ who is not only the Truth, but who is the power of God.

An Illustration

There was a certain Sunday school class composed of twenty-five teen age girls. It had been taught for years by a faithful woman who had no training except that which she had received at the feet of Jesus, but year after year she held the girls as they went through her class. One day a young lady of the church came home from college, fresh from her course in pedagogy and psychology. She asked for the privilege of teaching this class. The elderly lady was only too glad to relinquish it to one whom she thought was better equipped to handle it. The young lady was a very fine Christian girl, but she tackled her new job with nothing to gird up her loins except her diploma.

In less than one year, the class had dwindled to an average attendance of five. This dear girl had plenty of finger, shoulder and arm muscles, she had gotten them at college. She knew psychology, she knew pedagogy, but she forgot that all of these things were utterly useless even as a steel bar to lift the rock

(Continued on page 10)

TO THE REGIONS BEYOND

PERILS, THRILLS AND VICTORIES ON THE RIO NEGRO

CHAPTER II

In the first chapter, we told our readers something of the Iucaby. It is the desire of Mr. Ross to establish a school on the Iucaby in which both Brazilian and Indian children can be taught to read, using the Bible as a text book. Through the contacts thus set up with the Indian children, it is hoped the missionaries will be able to reach back into the jungle and contact primitive, native tribes for Christ.

If anyone should desire to really get a faint idea of what we mean by jungles, we would suggest that he secure a copy of the National Geographic Magazine for April 1926, which has a very interesting article and also many especially fine photographs of the Rio Negro region, giving one an idea of the immensity and density of the Amazon jungles. It has been called the "Green Hell" of Brazil, and it is just that.

Already, even with the limited equipment, a school has been started and six fine little fellows have been won for Christ, some of them Indians and some of them Brazilians. Concerning the joy in Mr. Ross' heart as he thinks of these trophies of grace for his dear Lord, he writes:

"It is a joy and a delight which never comes to the worker in the home land, as at the end of the school day, as the sun is setting throwing all of its beautiful light upon the black surface of the Negro, that these little fellows get into their canoes and start home, three of them rowing up the river and three of them down the river. In the evening stillness, across the sunlit waters we hear the three fellows in the boat going up stream, singing, 'One Door and Only One'. And then as we listen, we catch the refrains from the canoe going down stream, 'Oh, Say but I'm Glad, I'm Glad'. The next night the chorus may be 'One Name and Only One and That Name is Jesus'. Already several of these little fellows can quote the Twenty-Third Psalm, the first fourteen verses of John's Gospel, and many other portions."

Then Brother Ross tells us of Garcia, a Brazilian who has been won to Christ on the Iucaby. He is a

tiny chap, coming not nearly to the shoulders of Mr. Moffat, who of course stands six foot two. Something of his sweet Christian experience is reflected in what he said to Mr. Moffat as he stood at his side one day. Looking away up into the face which was so far above him, he said, "I can never grow any more in this natural body, but in the new life, I hope to grow as tall as you." When one reads of such blessed victories even in the early days of this pioneer work on the Amazon, it makes one long to get away from all this superficial indifference and deadness in America, and hurry off to the jungles of Brazil, and help gather in the ripened fruit.

Moffat and Trimble Go Up To Iucaby

The outstanding need of the mission just now is buildings adequate to take care of the fast-growing work on the Iucaby. In order that this might be hastened, Mr. Trimble and Mr. Moffat left Manaus on the 3rd of April and joined the Rosses on the Iucaby to assist in the construction of what they call grass houses. Mr. Moffat remained for about six weeks, and then returned to Manaus to continue his language study and carry on the work amongst the Barbadians. Mr. Trimble remained to assist in the teaching in the Portuguese classes and in the further construction of buildings. A building taking care of about twenty-five pupils and bedrooms for the missionary workers, is now under construction.

We in the homeland can little realize anything of the tug at the heart strings of these young missionaries, as they said good-bye to each other at Manaus before they took passage up the river for the Iucaby. It must be remembered that almost every mile of the way was fraught with possible dangers, often times encountering rapids through which the powerful little boat could make no headway, and into which even their Indian guide refused to go on one occasion. Remembering too that these waters are infested with man-eating fish, and that the jungles along the bank of the river holds ten thousand unseen dangers, it is little wonder that

we get the following letters from the Moffats telling something of their emotions as they faced this new experience.

In a letter dated March 30, written to his father and mother, Mr. and Mrs. John Moffat, of Gary, Don writes as follows:

"Mr. Trimble and I will be leaving Manaus on the 3rd of April for the Iucaby. By the time you get this letter, I guess we will already be there, although I am not sure for it takes ten days to two weeks. It isn't the most comfortable traveling in the world, and the food isn't altogether pleasant, but then we didn't come here for comfort or pleasure. However, it isn't the worst we will see while down here and we are thankful that the Lord is letting us get used to the harder things a little bit at a time.

"We can hardly wait to get up there and get the buildings put up so those dear ones (the Rosses) won't have it so hard, but at the same time we hate to leave our loved ones behind us. It is just as hard to say good-bye to one's wife for three months when you love your wife like I love mine, as it is to say good-bye to the loved ones at home when we left for three years. However, the Lord will be our strength and comforter, and we know that He will never leave us nor forsake us.

"Every move we make on this trip we know will be surrounded by a volume of prayer from you loved ones at home, but don't forget those that are holding the fort here at Manaus. It is going to be a real test for both Lois and Fern, as they will have to carry the bulk of the work. Lois will try teaching the younger class a little, even though she has had less than two months of language study."

Mrs. Moffat Writes Concerning The Iucaby Trip

A letter from Mrs. Moffat concerning her part in the Iucaby trip, says:

"Tomorrow is my birthday. I am glad Don didn't go up river last week, or I would have been alone on my first birthday in the mission field. Don says we are going down town tomorrow and buy some coffee cups. I told him I wouldn't be satis-

fied with anything less than a bicycle!

"It will surely be hard to have them go away. It will be the first time we have been separated since we have been married, but I guess I am getting initiated into missionary life right at the start. I guess that the Rosses need the boys worse than we do, at least if that is the sacrifice that our Father is asking of us, we are more than willing that it should be so."

On April 6, Mrs. Moffat writes again:

"Well, he is gone. He left Sunday morning at 9 o'clock. This seems to be the hardest for me to take yet. I don't consider that I have even made a sacrifice as yet, until now, and I suppose I must not consider this as a sacrifice when we think of what our Father sacrificed for our sakes. But, oh, Mother, there is such an ache inside these days with Don gone and all my loved ones such a long distance away, and yet I am not alone! It has really surprised me how the Lord can comfort us when we let Him. I expect that there will come many more times when we will have even harder things to bear, but if I lean on Him every time, then the next time will be with more assurance and more trust. So, all I can do now is to ask Him to make me lean on Him harder."

"They will be gone at least two months and maybe three. It depends upon what Mr. Ross wants done. They went up river on a little river steamer, and Walter and Mildred and several others went to see them off on the boat. Fern and I could not go down because we had to conduct our Sunday school at that hour. When Walter and Mildred returned, what should they tell us but that four nuns and two priests were on board the river steamer headed for the upper Rio Negro. Well, my heart sank, but again I turned to our Father for strength and He gave it. The Catholics are flooding the river with priests and nuns now. They are scared to death of Mr. Ross and what our mission is going to do. They have all sorts of money at their disposal, and plenty of priests and nuns to go up there. We may not have much money and but few missionaries, but we have plenty of Power on our side. We are praying that they will not tamper with the goods that Don and Garnet are taking along. When Mr. Ross went up the river, the priests went to everyone in Santa Isabel who had a boat and told them not to

take the Rosses on up to the Lucaby, so they were stranded at Santa Isabel for a week. Finally they paid a good sum of money and one man accepted it for the journey. There are numerous things to pray about concerning their safety, so you folks pray hard for that trip. Rome is treacherous. Pray for us too as we stay, that we will have all wisdom in all business matters."

On April 19, Mrs. Moffat writes again, saying:

"We received our first word from Don and Garnet Sunday afternoon. It has been a long two weeks of waiting for word from them, because we could think of lots of things that might have happened to them, but the Lord gave them a perfectly safe journey. Don was sick a day or more, trying to get adjusted to the food, but that cleared up. O. K. They arrived in Santa Isabel on Friday at noon, and when they arrived, they didn't see any man that went by the name of Ross. Their hearts sort of sank, and then a native walked up to them and said that he had just come down from up river and had passed Ross coming down the river in the Galilee, so the boys spent the afternoon sitting on the bank, looking for a boat with a fat man running it. He arrived about six o'clock that night and the next day took them up to Lucaby."

Mr. Trimble Writes of Lucaby Trip

"After Mr. Ross picked us up at Santa Isabel, we had our first experience with the rapids. We turned back once as we could not beat the old river, just holding our own for some time. Our Indian pilot said, 'No likee,' and swung her around and went through another channel. Often we could not see that we were moving, but we were. We stayed over night the first night with a large family on shore. We sang for them and taught them to sing, 'Jesus It Is That Saves.' We read the Scripture and prayed, but they were not receptive except for the music. The second day we had a hard day, and the second night we lay down on the great stones of the bank and slept well, with a good sky and the rocks nice and warm. The next day we had to beat the second large rapids, which the little Galilee did in beautiful style. I enjoyed it just like I do a storm. That day we struck some windy weather too, and it was bad, but the little Galilee rode it out beautifully. The third night we stopped at another group of houses, and had a fine time. Mr. Ross' eyes were giving him much

trouble. We all took turns bathing them with boric acid.

"The third day, coming into Lucaby, we got our eyes full of the most beautiful scenery—mountains, rapids, rough waters, great rocks, little palm huts on beautiful points, trees, orchids—in general a beautiful country. We got caught in a storm farther up the river, and how it did rain and blow. We couldn't find the smallest hole to put the Galilee in without breaking everything, so we had to go on. We finally had to stop and were soaked and shivering. After we reached the Lucaby, however, the experiences of the trip were made blessed when Ornario, our pilot on the trip for whom we had prayed, raised his hand at the invitation."

Mr. Moffat Writes of the Lucaby Trip

Mr. Moffat, in a letter to Mrs. Moffat, recites the following incident:

"On our way up we held a meeting in Santa Isabel, after Mr. Ross arrived, before we left for the Lucaby. It was a street meeting. Mrs. Ross played the organ while Mr. Ross, Mr. Trimble and I did the singing. At least we called it that. After singing about ten songs, and choruses, Mr. Ross read from Rev. 21:8. During the reading, we noticed one of the priests standing back away from the crowd, but listening intently. The crowd was listening too, as Mr. Ross began to tell the old, old story, and the way of salvation. When Mr. Ross was nearing the end of his message, we noticed the priest was moving amongst the crowd. He made his way to the front of the platform, and looking up to Mr. Ross, said something. The air seemed electrified. Everyone realized this was a tense moment, and one could feel the presence of Satan and his host, seeking to overcome the Word as it went forth. Mr. Ross asked the priest to come up on the platform with him, but he refused. Then Mr. Ross asked him to repeat what he had said. The priest said, 'Is believing *all* that is necessary for salvation?' Mr. Ross quoted, 'Believe on the Lord Jesus Christ and thou shalt be saved.' Then like a machine gun, Ross poured forth verse after verse. God seemed to fill his mouth with one Scripture after another. Finally, the priest realized that he wasn't going to get anywhere if Mr. Ross would only quote Scripture. So, he walked away in defeat."

"I had a bit of tough luck here on

the Lucaby today I washed my dirty clothes, then I laid them out on the rocks to dry. I left them there and went back to the house. Soon the sky grew dark, and we had a good wind storm. I forgot my clothes until after the storm. Then I found part of my clothes had been blown into the river never to return. My total loss was my underclothes, one pair work socks, and one pajama top. Yes, ma'm, my new pajama top has gone."

Mr. Moffat's Narrow Escape from Boas and Rivers

Due to the intense heat, the missionaries have to rest during the high noon period of the day. This rest is taken in hammocks swung between posts driven into the ground. Mr. Moffat, writing to his wife, describes one of his pleasant (?) experiences while on the Lucaby.

"I was resting in my hammock one day, and I roused up and through sleepy eyes, saw something slowly crawling down into the hammock from the post to which the hammock was tied. It was a beautiful boa constrictor. True, it was only a baby, five feet long, but five feet too much. While sitting on a stool cracking some nuts the other day, someone discovered another baby boa, this one only about three and a half feet long, had crawled under my chair. One day Garnet went down to the river's edge, and there in the very place we had gone swimming the night before, he found another snake, a very poisonous one. How we thank God that He is awake. Truly, He 'neither slumbers nor sleeps'."

On his way back down the Negro to Manaos, which trip was made in one of the regular river launches, Mr. Moffat had to stay over several days in Santa Isabel. Writing of his narrow escape there, Mr. Moffat says:

"One morning I decided to go swimming. The water looked so good and I walked up stream a little ways with one of the men from the river launch. We found a nice spot, and we went in. I noticed that the Brazilian slipped into the water very cautiously, but I thought it was because he couldn't swim. When I was ready, I just walked out and dived under and I swam a little way under water. Pretty soon I came up and imagine my surprise, when I looked around and found myself being swept down stream at a terrific speed. It didn't take me long to realize that I was in a tight spot, and I immediately tried swimming back

to shore. The current was too strong. Not an inch of headway could be made. In less time than it takes to tell, I remembered that down stream were hundreds of whirlpools that even the boats could not live in, and I didn't need anyone to tell me that if I got in them, Mrs. Moffat would be a widow. Down the river ahead of me, I noticed a stretch of rock reaching out into the river from the shore. I dug into the water hard and prayed that God would give me power to get there. By His grace, I got to the rock, and as I stretched for it, I got it just by my fingertips. The current was so strong that it whipped me out in the stream, and every effort I made to pull myself up on the rock simply loosened my grip upon the rock. All I could do was to hang on and pray. To let go, or to be swept from that rock was certain death. I had just about given up hope, when this launch man who had gone in with me, saw my plight, ran down the shore, out on to the rock, reached down and pulled me up. What a relief! I was saved. Then I wept because I did not know enough Portuguese to tell this dear fellow of One who could do the same thing for Him, of One who could pull him out from all his sin and place Him on the Rock, Jesus Christ. I see now, more than ever, what the Scriptures mean when they speak of Christ as the Rock."

(To Be Continued)

COURTSHIP AND MARRIAGE
(Continued from page 1)

ried, and don't become engaged to be married to one who does not have the Lord Jesus in his heart. "Be not unequally yoked together with unbelievers." If the sea is smooth under the sunshine of heaven, He will make the voyage full of gladness; if it is rough, you will see Him walking toward you over the billows. We legislate and preach and sigh over the divorce question; we do everything but *invite Jesus Christ to the wedding feast.*

Remember above everything else, that the love with which you started off at the marriage altar will not see you through to the end. You must be prepared to find increasing love necessary. Remember you haven't yet lived with the party of your selection. You have seen them dressed up and at their best always. Your love may get a shock young lady, when you see him with a two-day growth of beard, and you too, young man, need to be prepared to look at curlers and face cream. Both of you need to remember that ev-

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ery human still has feet of clay, and before you have traveled together many matrimonial miles, you will discover that you must have a love that overlooks failure, and loves on in an ever increasing intensity in spite of it

MID-MISSIONS ENTERS NEW FIELD

Mr. and Mrs. Roy Hamman, seasoned missionaries of the General Council of Cooperating Baptist Missions of North America (Mid-Missions) are on their way back to Africa. These two talented and efficient missionaries have dedicated their lives on this return trip to the carrying of the Gospel to the Sara-Kabba tribe.

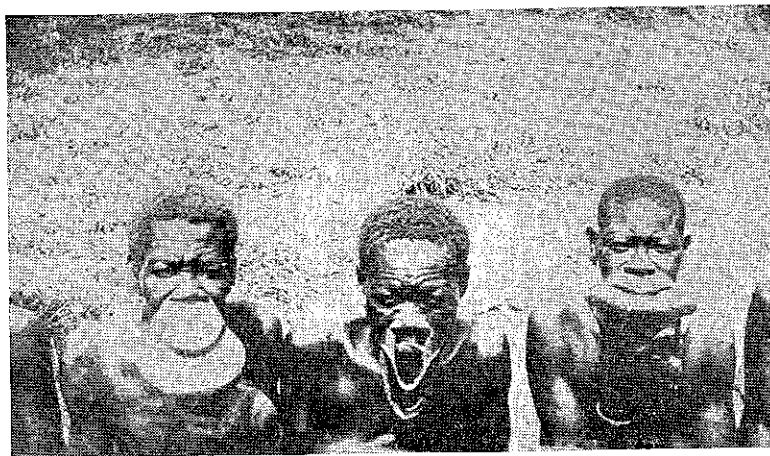
This is the famous tribe of natives in which the women folk wear the great wooden discs in their lips. In infancy, a sharp knife is used to cut a slit clear through the lower lip, just underneath the fleshy part, and another one through the upper lip, just underneath the nose. The lip is then pulled and stretched and

The accompanying picture of three Sara-Kabba women reveals

something of the hideousness of this a little wooden disc about the size of a nickel is inserted in this opening, the back of the disc resting against the upper and lower gums. Gradually as the lip stretches, the size of the disc has to be increased until the older women are wearing discs sometimes seven or eight inches in diameter, the rim of the lip stretching around it like a rubber band around a wheel. awful practice. The woman on the left is shown with both the lower

and Mrs. Hamman will establish the first mission station as soon as they reach Africa.

What surrender to His will! What yieldedness to His service to leave the more favored locations even of the most difficult mission fields, and go into this untouched tribe, with all of its fearful practices, its nauseating customs, but with all its souls for whom Jesus died! What a joy it will be in the glory some day, to see these Sara-Kabba women saved by His grace, no longer deformed in



SARA-KABBA WOMEN

and upper discs in place. The woman in the center is shown with the discs removed and the extended lip rim can be seen hanging like great necklaces. The woman at the right is seen holding the disc in eating position. When these women eat, the disc is held up level, and the peanuts, or whatever food they are to eat, is poured on to the disc, the head is then tipped back, and the food rolls off the disc into the mouth. They drink in the same fashion.

As the individual matures, in age, and teeth come through the gums, the four lower and four upper teeth are knocked out by hammer and chisel, to make room for the rounded back of the disc between their gums.

Not only is the sight of these natives repulsive, but the results of this hideous practice are nauseating. With these discs between their gums, they cannot close their mouths, and the result is that saliva is constantly dripping into whatever food the native woman may be preparing. The sanitation of these discs is, of course, unknown.

In the known history of missions, no missionary has ever gone to the Sara-Kabba tribe, and Mr. and Mrs. Hamman and Mr. and Mrs. Jeunette made survey trips through the tribe, but aside from that no missionary has ever gone into their region. Mr.

bodies, but with bodies made like unto His!

Pray for the Hammans and don't forget that it takes money to establish these new mission stations.

Just before sailing, the Hammans sent out the following letter which will be of interest.

Dear Friends in Christ:

We want to send you a hearty "Good-bye and God bless you" before sailing back to Africa. We are happy that it is again our privilege to be Ambassadors for Christ, carrying the good news of salvation to souls lost in heathendom.

Perhaps there are some questions in your mind and these we would like briefly to answer for you.

WHY DO WE GO? Because we know that faith in the shed blood of Jesus Christ alone can save the African and make him fit for Heaven. That is how we were saved. That is the way you must be saved.

"For there is none other name under Heaven given among men whereby we *must* be saved." Acts 4:12

WHEN DO WE GO? July 3, we will sail from New York and reach our station at Fort Archambault the middle of August. Will you follow us with your prayers?

HOW ARE WE SUPPORTED? By the free-will gifts of God's people. We have no designated salary,

or promised support. If some day God lays our need upon your heart, will you send your gift for us to:

Mid-Missions,
1012 Charlotte St.,
Mishawaka, Ind.

It will be forwarded to us, one hundred cents to the dollar, and you will receive a letter of acknowledgment from us in Africa. But don't get impatient for your letter, for remember it takes *two months* for a letter to reach us, and two more months for the answer to return to you.

You have been of blessing to us during this year in America and we thank you in Jesus name. Now we are counting upon your prayers as we preach His Word day by day in Africa. **DO NOT FAIL US** Letters are also welcome. It will cost only five cents to send us much of cheer and encouragement.

Good-bye, until we meet again. Will it be in America or in Glory? We are daily looking for the return of our Lord Jesus from Heaven. What a glorious day when He catches up all His true children to meet Him in the air, to spend eternity with Him. **WILL YOU BE THERE, DEAR FRIEND?** Let us be faithful in serving Jesus until He comes, we in the heart of Africa, you holding the ropes at home. Some day soon, we shall hear His "Well Done."

Yours for lost souls,
Roy and Fern Hamman

Why God's Children Suffer

"I love my child, I note his slightest need;

I long to prosper him in all his ways.

To give him quiet nights and peaceful days;

But if I do, he'll lose himself from me—

My outstretched hand he will not wait to see,

I'll place a hindering wall before his feet;

There will he wait, and there we two will meet,

I do it not in wrath for broken laws Or wilful disobedience, but because

I want him nearer, and I cannot wait

For him to come, for he might wander late

My child will wonder, will not understand,

Still half in doubt he'll clasp my outstretched hand;

But when at last upon my heart he leans,

He will have ceased to wonder what it means."

CONQUESTS FOR CHRIST IN THE PHILIPPINES

The Association of Baptists for Evangelism in the Orient is going on from victory to victory in its glorious conquests for Christ in the Philippine Islands. We are happy to reprint from "The Message" official organ of the Association, an article by Dr. Paul Culley, giving a report of his one thousand mile trip

Report of a 1000 Mile Trip of Exploration and Survey by Dr. Culley and Mr. and Mrs. Taggart

"Have you heard of the people who are not counted as people?" Dr. Culley asks in his latest letter dated May 20, 1938. He continues, "Yesterday I returned from another thousand mile trip to the north, looking into a section of Mountain Province where the Apayao tribe is, without a witness for the Lord Jesus Christ.

"The last census lists the population of Apayao as 400 plus, but a footnote says 'This number does not include the non-Christian population of . . . (some ten thousand plus)'. That was in 1918, and nobody knows how many now. The population of the Philippines as a whole has more than doubled in that time, I believe.

"With Tom and Ruth Taggart, we made a party of three leaving Manila early Monday and reaching Kabugao, the Apayao capital, Saturday night. And what a trip it was! Tom and Ruth were both fine companions, without a complaint in all the irregularities of cold food or no food, of sleeping out with practically no shelter from a drenching rain, or of sleeping in with a multitude of flying and crawling companions to which Ruth has not yet had time to accustom herself, of wading through a rocky-bottomed river or of running from a massive land-slide.

"The first three days by auto were not bad; plenty of ferries and toll-bridges had to be passed (not like anything you see in America), and the water was low enough to make the ferry landing difficult at times. One river we reached at night, and found the ferry waited for us 200 feet out in the stream, not being able to get closer. That meant a drive straight into the Cagayan River (the Mississippi of the Philippines), trusting that the water would not reach our lights or ignition, and hoping to hit the submerged boarding platform all right.

"After scouting around the ap-

proaches to the mountains (for nobody at a distance could give us exact information), we decided to go in by boat up the Abulug River, for there are no roads, and this seemed better than attempting it by trail and horseback. At the town of Abulug, on the north coast of Luzon, we contracted for the trip in a 'banquille' about 25 feet long and 3½ feet wide at the widest point, built of heavy boards, very sturdy to withstand the rapids. Our baggage was protected from rain by palm leaves, and we ourselves were provided a low shelter from the rain and the blistering sun, for which we were thankful in spite of cramped quarters. Four men were the crew, and they worked as hard as we have ever seen men work. For three days our course was continually upstream, stopping only for eating, sleeping, and a short rest between meals.

Sleeping in Rain

"The first day's going was rather easy, much of the way rowing and paddling. That night we slept under a shelter of palm leaves which served admirably to collect the rain and soak our beds thoroughly. You may read 'slept' with a grain of salt, for after several quarts of water accumulated and came through suddenly, we resorted to raincoats and umbrellas. Tom abandoned his bed and sat up with such assorted dry garments as he could piece together under a raincoat. Acts 27:29. The Lord kept us from illness and moderated the rain sufficiently to dry many of our things the next day.

Progress Into Interior

"The second day we were in a beautiful rolling country, with the river wandering between the low hills, but with many rapids to pass, so the men poled all day with their heavy bamboo poles. The second night was not so wet; Tom and Ruth slept in the boat, while I shared the ruins of a house on shore with our boatmen. Then on Saturday, the third day, a great gorge suddenly admitted us into the mountains. The river was narrower and faster. Several times we walked around the rapids, pulling the boat by a long rope. The peaks rose a thousand feet on either side of us. The air was fresher and more exhilarating. The stony river bed gave way in stretches to solid rock. Out of one wall or rock bubbled a clear, cold

spring. All along the river were scattered clearings where rice or corn or coconuts grow, with a little bamboo house or cluster of houses. Some of them were homes of immigrant low-landers—Ilocanoas and Cagayanos—but more are the mountain people, pagans, known as Isnegs in Apayao.

"In late afternoon we spied the larger buildings of Kabugao, high on the hills still several miles away. Several more back-breaking rapids brought us to a peaceful stretch of river where we nosed in to the landing under a 200-foot cliff. Kabugao, capital of the sub-province of Apayao, is largely a government center and trading post. Most of the Isneg people live in barrios and little settlements scattered everywhere throughout the mountains. This is one province in the Philippines which has no roads. (Batanes, the province of ten islands to the north, has twelve miles of roads and one automobile.) Travel in Apayao is by trails and rivers only. Twenty-five schools are operated by the government, and travel is safe everywhere. The Apayao people were formerly spoken of as being the wildest of the mountain tribes. A survey and preparations are being made for a road into the province from the western lowlands (Ilocos Norte). After its construction we shall be able to go through in one or two days instead of the six we required.

Pathos, Humor, and Tragedy

"I wish you might visit these people with us. You would see the little children smoking big cigars. You would see the old people sitting like mummies with not a sign of life in their faces until some point of interest brings a comment, possibly with a wan smile. You would see the sturdy youths shouldering a load that would floor most of us, to carry it for miles over the mountains, and some of them coming in for the year of compulsory military training with the Philippine Army. You would see the babies on the backs or on the hips or slung in a big square of cloth over the mother's shoulder—so many of them doomed to an early death because of the pitiable ignorance of the people on the simplest matters of food and hygiene. You would be able to talk with the young fellow who has gone to school and learned some English, while he pares his finger-nails with

the big bolo that is commonly called a head-axe, and who is whistling the alto part of 'My Country 'Tis of Thee' And as you talk with his companions you will find that many of them have hungry hearts as ground already prepared for the seed of the gospel.

"Some years ago a deaconess of the Disciples Mission was sent to Kabugao, and a Pastor spent some time there. We visited many of the homes in Kabugao, and I believe the Lord blessed the testimony to the salvation of some. We found one family which had been baptized by the previous pastor, but they and a number of other evangelical Christians and sympathizers from the lowlands apparently attended the Roman Catholic Chapel conducted by a Belgian missionary. We heard that some Isneg people also had been baptized.

Who Will Go?

"There is doubtless an open door for someone who will live among the Isneg people and learn their language. It will not be easy work. A home can be established in one of the centers of population, but the major part of the work will consist of constant travelling among the 150 barrios and uncounted little settlements of the province. It is a call to some who will turn aside from the comforts of city and town life to become lost to the world for the sake of our debt to the Isneg people.

"If this province can be evangelized before the road opens up with its traffic of civilized vices and attractions, the work will be much easier.

"A gratifying response from one of the gospels given out on the first day of our journey came even before our return to Manila. One young man signed and mailed a decision card for himself and *thirty-one others*, requesting New Testaments and, if possible, someone to go and teach them about the Bible and salvation.

Yours in Christian Bonds,

PAUL G. CULLEY."

TALK!

TALK!

TALK!

And when you talk, say,

BAPTIST BULLETIN!

CANDID CAMERA SHOTS FROM THE PHILIPPINES

By Norman S. McPherson

(Vice-President, Association of Baptists for Evangelism in the Orient)

The following word-pictures may well be added to your missionary photograph album. Visualization is a law of learning. Once we learn what God is doing in the Philippines we shall want to *pray, give* and go that the "doing" may be extended.

Picture No. 1

Scene 1. Faithful Filipino evangelist distributes New Testaments from house to house. Family comes in from rice fields. In the brief twilight they devour those sacred pages, long withheld from them.

Scene 2. Nightfall. Huge bonfire of dry leaves and wood crackling in the center of the plaza. Large circle of people in the flickering light. Are they seeking warmth? Not in the Philippines! Over 200 New Testaments are flung into the hungry flames. Priests have gone from house to house. Through intimidation they have gathered the Testaments, threatening the people with the fires of purgatory if they refuse to surrender their new treasures. A fanciful picture? It happened last year!

Picture No. 2

Scene: A Gospel hall in city. Meetings every night. Children and a few older people come in out of curiosity. They hear the life-giving Word. Gladly they learn the choruses. Then the enemy opposes. Boys are sent in who soon walk out hiding hymnbooks under their shirts. Priests order families not to attend, assuring them hell is too good for any who go the Protestant way. They deny such attendants the right of Catholic communion. The workers come to open the hall in the evening only to find human filth smeared on the door-knob! Did not their great exemplar, Paul, say: "Being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day?"

Picture No. 3

Scene: A group of Christian workers is calling from house to house. They meet an old man. And this is his story. Back in 1880 when

it was against the law to import a Bible into the Philippines this man had stolen a Bible from a priest and hid it in a tree. He read it only when he dared. He had become a believer for "faith cometh by hearing and hearing by the Word of God." And now after all these years he is thrilled to meet some fellow believers.

Picture No. 4

Scene: A dance in a girl's dormitory of a provincial school. The new teacher in the school is a separated Christian. She is present at the dance because she must as a teacher chaperone the girls. All eyes are on the provincial governor who is expected to open the dance. He approaches the new teacher for the first dance. Strengthened by previous prayer she politely refuses. Later in the evening she has an opportunity to tell the governor why she denied his request. And she witnessed to him concerning her Lord. She didn't lose her job!

Picture No. 5

Scene: Miss Mower and Miss Hinkley on a trip out of Iloilo into the province. The words are Miss Mower's: "Miss Hinkley and I left for South Negros. We had a fine trip—of course with the usual mishaps connected with South Negros like being soaked all night while travelling in a small sailboat, having our clothing pretty well peppered with 'needle and thread,' and shoes wet for nearly a week.

"But those are the unpleasant things. There were so many things of interest on the trip. It is a great experience to travel at night in a tiny sailboat out under the stars—if they shine!—or if not, to feel the soft patter of a falling shower and the sweep of a tropical breeze. And then to fall asleep and waken to watch the dawn cautiously begin to outline shore and cliffs as you pass them, 'till the sky takes on its blue, and the sea changes from murky black to clear crystal. Then you look down into the shallows and marvel at the coral beds, the interesting rocks, the beautiful large rose-colored starfish and the smaller blue ones.

A NEW SECTION TO HEBREW ELEVEN

The 11th chapter of Hebrews is God's record of those who by faith wrought mightily for Him. It is not only a record of those who wrought, but a record of those who suffered. Down through the centuries, God has been writing new sections to the 11th chapter of Hebrews in His book of remembrance. Once in a while it is our privilege to look in on one of these sections.

Such is the case in the story of Miss Elsa Schlayer, missionary of Mid-Missions who had given her life to Christ in the French Equatorial field. She was home on furlough and was suddenly stricken with black water fever, the germ of which she had evidently picked up before leaving Africa. Black water fever is considered just about fatal, and of course, that American doctors are not familiar with it made the handling of the case that much more difficult. The story of agony and suffering that this precious servant of God endured, together with the glorious consummation of it, all is revealed in her letter which we quote in full.

"Dear Co-Laborers and Friends:

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.' II Cor. 4:17, 18.

"In my mind the words of Paul still re-echo as they came to me that day during the fever. In a moment of semi-consciousness, my Pastor said: 'You may not pull through this, is everything all right?' After thinking a few moments, I replied, 'Yes'. He prayed; I do not recall that prayer nor mine, but I remember wondering where the fear of death was. Everything was so peaceful within me. I pictured the grave, but there was no sting. Then the words of the Apostle came to me, 'Death is swallowed up in victory. O death, where is thy sting? O Grave, where is thy victory? The sting of Death is Sin and the strength of Sin is the Law but thanks be to God, which giveth us the victory through our Lord Jesus Christ.' I Cor. 15: 54-57. Joy filled my soul in waiting for my Redeemer to come and take me home. He came, not to take me to my Eternal Home but to give me grace and strength to drink the cup, even the bitter

draughts. He was there, His shadow covered me and beneath me were the everlasting arms.

"His presence was witnessed by those who stood near. Let me quote the words of one of His Saints to another, 'There have been many strange scenes in that room. . . . I had one beautiful or wonderful experience. I was alone with her. Had held her hand for some minutes without her paying any attention to me. In fact her mind had been gone for many days as you know. She rarely opened her eyes even. When suddenly a great light shone around her and two heavenly beings stood close to her head at the opposite side of the bed. My first impulse was, 'Now the Lord is here to take her home;' and I felt I must call someone but could not move a muscle. Then I was moved to speak to the visitors. So I prayed just in a whisper, 'Oh God raise her, heal her, or take her Home now, for Jesus' sake and in His dear name I ask this.' When I spoke the name 'Jesus' she opened her eyes and looked at me. Then she began to whisper that name 'Jesus' several times. With a smile on her face that I could call nothing else but 'heavenly,' she closed her eyes and continued to smile. O what a beautiful, peaceful, glorious look on that yellow thin face. It was indeed transformed and a light much brighter than sunshine shone around her head. The nurse came in and noticed something had taken place, she looked from one to the other in amazement, took the pulse and whispered, 'It is good.' Just then Elsa said, 'Listen to the beautiful singing.' The nurse asked me if I heard any singing to which I replied, 'No we cannot hear that singing but Elsa does; it's all right'—now again I thought she would leave us for that land of peace and song; God has performed a miracle; He has visited His humble servant'—Indeed it was a visitation from heaven but how unworthy I feel that He should bestow such love upon me.

"Perhaps you would like to know a little more about those 12 weeks in the hospital. Details we will leave until I see you. I entered the hospital on November 28, 1937, with a temperature of 109.4 by mouth. Seven blood transfusions were given; the 8th I was too weak to take and strangled. There were 14 donors; each gave one pint of blood.

The blood count had gone so low that the instrument could not register it, thus was counted minus 10. By the middle of December, 18 different drugs had been injected without effect. Many times I turned blue. For one week the heart pumped water. Let me quote the words of one who stood by throughout this long siege, who is also a nurse, 'She was dying for 3 or 4 days. In fact I have never seen anyone *actually die* as many times as Elsa died and still come back to life. She was absolutely pulseless and had stopped breathing several times, when . . . suddenly she would open her eyes and come to again. The doctor told me he was going to try injecting a drug he has been using for other infections; it has never been used with malaria or black-water fever, but he said Elsa had nothing to lose as she was practically dead anyway. He would not give up as long as there was a sign of life. She began to show great improvement after the first injection.' From another I quote: 'She is so weak that she cannot withstand the transfusions any longer, of course she has not been able to eat anything but has been fed by needles. Her body has marks all over from all the needles used for various things.' Far more could be written but space does not permit. This gives you a little idea of what happened.

"For my doctor I must say a word, will copy a few lines out of a letter: 'Everything possible has been done for Elsa, even a specialist, Dr. John Gumble of Bay City has been here. Dr. Benton Holm has sent for all information available in America regarding this sickness.' I had very little confidence in our American doctors and hospitals as far as a tropical fever was concerned. But I soon found he was worthy of confidence for he sacrificed self, time and money to spare my life. Three weeks after the coma I underwent an operation for gall stones. He had done all to spare me of this trial but it could not be avoided. A few days after the operation I asked him about a certain thing that had not been done and why. His answer was, 'I wanted you to live.' I thought at the time, 'What doctor would do all he has done!' Many times my thoughts drifted back to Africa. I recalled days and nights that I had played doctor and nurse to the suffering and dying. Where I sat with them and gave of the little medical knowledge I possessed. But the joy that came when a lifeless one would show the slightest improvement;

and then to see them well again! What a relief it must have been to my doctor after four weeks of delirium and coma, then the operation, at last to see an end to this struggle and then see this patient up on her feet again. Dr. Holm was an instrument in God's hands; Divine Wisdom was given to him from above. That we all know, also that it is a miracle that I'm alive. As some one said, 'Now I know the day of miracles is not past.' It is joy to bring a dying one back to life; it is greater joy to bring a dying soul to Eternal life, but a still greater joy to be able to do both. May we be willing instruments in the hands of God to be used of Him. My nurses, who were many as the case was strenuous, were faithful and sympathetic. They did all they could to lighten the hours of suffering.

"In closing I have one more thought. One day as my Pastor stood by my side with Mrs. Wimer, my co-laborer, sister and friend, on the other side, (she repeated to me later the words of this man of God), he looked at the scars and suffering and said, 'She bears in her body the marks of the Lord Jesus and in her suffering the results of the souls won in Africa.' When I later read these words in Galatians I looked at my arms. I no longer saw scars and the horrors of a burning tropical fever, but only the marks of the Lord Jesus. Joy filled my soul that I was counted worthy to suffer for Him.

"Again I set my face southward. My friend was asked publicly, 'Knowing the horrible suffering of black-water fever and Elsa now at the point of death in the hospital, can you go back?' Her reply was, 'Yes.' Why can one do it, dear friends? What is the suffering of the burning fevers compared with the suffering of a lost soul? Black-water fever is only for a time and for this earth, but a lost soul is lost for Eternity. Again the yearning arises within me to return to my sin-bound people. I set my face to the bush-land where the people do not have the privilege of hearing the Gospel message as in the Homeland. Humanly speaking it is not possible to return because of a possible relapse. But we are dealing with a Divine commission. If He sends me back, I am safe in His Hands whatever the result may be. I do not cherish the thought of a possible attack, but my Saviour's Will must be fulfilled. I have but one desire—to return to my black people. Many have come to know the Saviour.

Their skins are black, but their souls are white. Even if my stay is only to be for a short time, I want to go back. I want to be buried in their midst so as to rise with them in the Resurrection Morn. Will you come too? 'For me to live is Christ and to die is gain' Phil. 1:21.

"It will interest you to know that all bills were taken care of before leaving Cadillac. At the present moment I am contemplating a trip out of New York, where I can get the sunshine and stay outdoors, thus get real strong again. The expense of this trip will be much. I ask that you pray that this need may be met. My deepest appreciation and thanks to you and all who have ministered to me during this long siege and stood by,—who gave of their blood, their strength, means, time and power. The telegrams, cards, fruit, cake, candy, gifts, O that fruit juice, ginger ale, vegetables, yes even some turkey. All was much appreciated, never to be forgotten. And now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight through Jesus Christ, to Whom be Glory for ever and ever, Amen.

Your Servant and Missionary,
ELSA SCHLAYER."

LAST MINUTE NEWS

On July 10, Mrs. Moffat was taken ill at Manaos. At the end of the fifth week her condition was so serious that the doctors ordered her to be taken to Para, one thousand miles down the river.

They reached Para on August 7, and after a consultation of doctors, she was ordered to return to the States at once in order to save her life. Negotiations were made to bring her out by Pan-American plane. The doctors, however, decided against the plan. Consequently, Mr. and Mrs. Moffat are now on the high seas, expecting to reach New York around September first.

We have every confidence that she will reach the United States safely, and within a very few short months will have regained her health so that she can again return to the mission field in Brazil to which she has given her life.

GOD'S PROVISION

(Continued from page 2)

without the fulcrum. The result was she folded up and so did her class.

Folded Preachers

The preacher who reads these lines will recall something of these same bitter experiences in his own life. We remember the Sunday mornings when we leave our study and start for the pulpit, when the chorister has begun the service, and as we saunter along back of the pipe organ on our way to the pulpit, we think of that perfectly brilliant, knock-out sermon tucked under our arm.

We deliver the message and hasten to the door for the regular morning handshake. We have a sneaking suspicion that our magnificent masterpiece has turned out to be a magnificent dud. There was no explosion. There was no spiritual power. There was nobody with wet eyes. There was nobody coming to Christ, and on the way out, nobody gripped our hand with a good hard grip and with a tear in his eye and voice, thanked us for the sermon. What was the trouble? We had attempted to lift the desk without stiffening our loin muscles. We had attempted to do service for Christ without the power of Christ. We had forgotten to gird up our loins with Truth.

But what of those other occasions when at the sound of the Doxology, we have cried out in the stillness of our study, "Oh, God, I am not ready." And with feet like lead, we have dragged ourselves down the stairs, around the organ loft and walked into the pulpit with a fearful dread. We were so ill prepared. We were so uncertain of ourselves. The last hymn was sung, the offering was taken, the last note in the anthem had died away and the congregation was looking at us with expectant faces and hungry hearts, and with a cry in our heart to God, we threw our poor weak selves utterly upon Him, and before we realized what was going on, His message was being poured forth. Solemn "amens" were heard here and there. Handkerchiefs were plentifully in evidence, hearts were broken, lives were blessed, souls were saved, and on the way out, almost every man and woman paused to say something about the blessing received. And why? Because we had girded up our loins with Truth.

God's provision for victorious Christian service is a blessed reality. "Put ye on the Lord Jesus Christ" for strength in service.

(Continued next month)

FACTS FOR BAPTISTS TO FACE

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

PILATE'S WASH-DISH, MR HERTEL AND DR PIERCE

In January, 1937, in the city of Boston, Massachusetts, a young man by the name of Myron J Hertel, was being examined for ordination. He had recently been graduated from Newton Theological Seminary. During the course of his examination, he was asked what he believed concerning the shed blood of the Lord Jesus Christ. His reply was, "The blood of Jesus Christ is of no more value in the salvation of a soul, than the water in which Pilate washed his hands!"

One of Mr. Hertel's classmates spoke in his behalf and said, "Mr. Hertel is a fine fellow. I have been to dances with him and he has never lost his purity. We have attended card parties and he has never been dishonest or lost his temper."

Dr. Herrick plead with the council to ordain Mr. Hertel. The council was evidently so impressed with the young man's moral integrity that they proceeded to his ordination. Evidently they felt that anyone who could play cards without being dishonest and dance without being immoral, had well nigh reached the pinnacle of moral perfection. This Dr. Herrick who trained this young fellow and then plead for his ordination, is the same Dr. Herrick who addressed the Northern Baptist Convention in Milwaukee last May on the theme of Evangelism!!!

I suppose it would be none of our concern, or at least none of our business, if a local group of sovereign Baptist churches in Boston wished to ordain this young unbeliever. I suppose Baptist churches have a right to do as they please, but this whole matter does become, not only our concern, but our business when we discover that at the time of his ordination and up to this present moment, Mr. Myron J Hertel is employed by the American Baptist Home Mission Society as

the superintendent of the Bethel Baptist Mission in the city of Boston. Thousands of dollars annually from Baptist mission funds go through his hands for that work.

When we were in Boston last winter, three different groups of laymen from three different Baptist churches, told us that upon occasions when they go to Bethel Mission to hold a service, Mr. Hertel will say to them, "Now, listen fellows, none of this sin and salvation stuff around here. Give these fellows something to cheer them up." Surely this is a fine project into which Baptists are pouring their missionary money, while millions for whom Christ died are perishing for want of the Gospel.

When the First Baptist Church of Princeton withdrew from the Convention, among the resolutions which they presented as reasons for their withdrawal, they referred to the case of Mr. Hertel. Some of the Convention authorities sent Dr. Earl V. Pierce, then president of the Convention, a copy of the Princeton resolutions, and asked for his help in answering the same. I have in my possession Dr. Pierce's reply. It is a most interesting document. In the paragraph in which he deals with the case of Mr. Hertel, he says: "What Mr. Hertel or anyone else may have said in Boston about the blood of Christ, in no sense proves that the missionary society of Boston has not been and is not now wholly evangelical."

Will someone kindly inform us how a mission society can be evangelical and at the same time employ and retain in their employ Myron J Hertel, and while this question is being answered, someone might offer an answer to the following question: How far will the Fundamentalists within the Northern Baptist Convention get under the leadership of a man who can think and talk like Dr. Earl V. Pierce?

NOTICE!

TEN

SUBSCRIPTIONS

TO ONE

ADDRESS

75 CENTS

PER YEAR

THIS AND THAT WITH THE EDITOR

Divine Healing--Now and Then

The following is a list of twelve characteristics of those who had the gift of Divine Healing in the Scriptures. Do they exist today?

- 1.—They healed every case.
 - 2.—They healed every case instantly.
 - 3.—They healed at any time of day.
 - 4.—They healed in any place the sick were found.
 - 5.—They healed every kind of a person whether a believer or not.
 - 6.—They never connected religion or salvation with healing, except in one instance.
 - 7.—They never used healing as a means of giving the Gospel.
 - 8.—They also had the power to curse.
 - 9.—They also had the power to raise the dead.
 - 10.—They also had the power to heal the maimed (one who had lost a part of the body, as a leg).
 - 11.—They did not allow the one that was cured to tell about it, except in one instance.
 - 12.—They never called the people together for healing meetings.
- We are indebted to Wendell P Loveless of WMBI Radio Station for this fine outline

Indiana State Fellowship

The Indiana Association of Missionary Baptist Churches held its second annual conference in Beech Grove Baptist Church, Indianapolis, in June. Rev. Verdi Allen is the pastor of this church.

Mr. Allen created quite a nationwide sensation something over a year ago, by his exposure of evolution in the Beech Grove schools. Brother Allen is one of God's most faithful and courageous servants.

A great host of Baptists from all over the state gathered for this time of blessed and happy fellowship. The morning and afternoon sessions comfortably filled the church and the evening sessions packed it out. Independent Baptists in Indiana are on the way.

Rev. David Gillespie of Elkhart, was elected president to succeed Rev. Ford Porter of Princeton.

The Editor Welcomed Home

In the month of June, 1937, Central Baptist Church of Gary, Indiana, in a business meeting lasting nearly three hours, faced the call of the churches of the General Association for the release of the pastor, to go into the field for six months, in behalf of the Association and independent Baptist missions. It was an afternoon long to be remembered, when honest Christian men and women truly tried to find the will of God and do it.

It was a moment of deep faith and high courage when the church voted that afternoon to release the pastor for six months, beginning the first of January, 1938, and not only so, but to release him on full salary, in order that he might be of the widest possible service to the smaller and discouraged churches.

On January 1, we began our trip which took us almost 25,000 miles, and resulted in tremendous blessing, help and encouragement to hundreds of pastors and churches. While the purpose of the trip was not particularly evangelistic, yet many, many souls found Christ as Saviour, more than two hundred backsliders came back into fellowship with Christ, and scores of young men and women gave themselves to full time definite Christian service. The work of independent Baptist missions was accelerated and the General Association of Regular Baptist Churches came to be known across the continent as a solid, substantial, safe and sane Fellowship, not of hundreds of irresponsible individuals, but as a Fellowship of churches.

During our absence of five months from January 1 to June 1, there were over one hundred fifty public confessions of Christ in Central Baptist Church, and nearly one hundred additions to the membership roll of the church. Congregations had increased, and the work of the church in every department had accelerated. "The people had a mind to work."

At a reception held for the pastor, and the new members, on June 27, the pastor was presented with a very beautiful scroll, printed in gold letters, and signed by twenty-six members of the Advisory Board. The love and loyalty of this great church is a constant joy to the heart of its pastor. The scroll presented to the pastor contained the following message:

"Gary, Indiana, June 27, 1938.

"To Our Dear Pastor:

"Dr. Robert T. Ketcham:

"We, the Advisory Board of the Central Baptist Church wish to take this means to tell you we are happy to have you again in our midst.

"We feel not unlike the child of the deep sea fisherman who rejoices when his father returns after a long and arduous fishing voyage. You too have returned with fish in the hatch—precious souls for whom Jesus Christ died—so we are twice happy, happy you have safely returned and happy you have come back with a haul.

"We also want to pledge again to you our heartiest co-operation and a willingness to go forward in the work of the Master. May God's richest blessing abide on you as we labor together.

"The Lord bless thee, and keep thee: The Lord make His face shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee, and give thee peace.' Numbers 6: 24-26."

First Baptist Church of Hayward, California, Completing New Building

On our trip through the West coast this winter, it was our joy and privilege to minister to the First Baptist Church, Hayward, California, Rev. John C. Derfelt, pastor. The church was in the process of erecting a new building and it was with real joy and keen anticipation that they looked forward to its dedication.

The following letter from the pastor tells something of the realization of that joy and of further need. If anyone should be led to contribute to this cause, it is certainly a worthy one.

"A year ago we felt led of the Lord to come into Hayward to establish a Regular Baptist Church. God has blessed our work until we now have 112 members. The Convention had an agreement with the Presbyterians not to put a Baptist work in here and as a result, we have had a terrific struggle against many enemies. God has given us the victory.

"Recently we completed a Tabernacle building in which we are now meeting. To our amazement when we got the final bill from the lumber company, the cost had run \$600.00 higher than we had expected. This \$600.00 must be met within four weeks. The local church has gone

to its knees. We are asking our regular Baptist brethren to join us in prayer about this matter.

"Brother Robert T. Ketcham of Gary, Indiana, who spent an evening with us while on his trip, can testify that this is a missionary field. Although there are only 6,000 people within the city limits, which are small, there are 25,000 people served by the post office. The closest Baptist church is fourteen miles away in Oakland and Convention at that. We are the only Regular Baptist Church in the San Francisco-Oakland Bay area. The Convention would like to see us go down to defeat. Will you and your church make this a definite point of prayer?

Sincerely yours in Christ,

JOHN C. DERFELT, Pastor

First Baptist Church

Hayward, California."

"SOMETIMES"

"Quenched the violence of fire, escaped the edge of the sword; . . . and others . . . were slain with the sword." Heb 11:34, 35, 37

Sometimes the lions' mouths are shut;
Sometimes God bids us fight or fly;
Sometimes He feeds us by the brook;
Sometimes the flowing stream runs dry.

Sometimes the burning flames are quenched;
Sometimes with sevenfold heat they glow;
Sometimes His hand divides the waves;
Sometimes His billows overflow.

Sometimes He turns the sword aside;
Sometimes He lets the sharp blade smite
Sometimes our foes are at our heels,
Sometimes He hides us from their sight.

We may not choose, nor would we dare,
The path in which our feet shall tread;
Enough that He that path hath made,
And He Himself shall walk ahead.

The danger that His love allows
Is safer than our fear may know;
The peril that His care permits
Is our defense where'er we go.

BARNEY ANTROBUS SAYS

(Note: Rev. Barney Antrobus, pastor of The First Baptist Church, Crawfordsville, Indiana, has accepted our invitation to become Associate Editor of the Bulletin. Each month under the above caption Mr Antrobus will take our readers into many interesting and helpful matters. We predict this section will become the high light of the paper.—Editor)

SALUTATORY

It is with a feeling of satisfaction that we are to be teamed with Robert T. Ketcham in editing The Baptist Bulletin. Dr. Ketcham is known as a versatile writer, well informed in Baptist affairs from coast to coast, and is known and trusted by thousands for his transparent honesty and unfailing good humor under all circumstances.

We stand ready to do all within our power to spread The Baptist Bulletin over an ever increasing territory. Baptists need Baptist literature that gives no uncertain sound, and Baptists need to know of the rapidly forming ranks of old-fashioned Baptists all over the country. New Baptist fellowships "of like precious faith" are springing up both north and south and the end is not in sight. In fact the movement is just gaining a good momentum. The Baptist Bulletin will serve such Baptists from coast to coast. It will be a living protest against all forms of Modernism in practice as well as doctrine.

With Dr. Ketcham we wish to say that we have no place for bitter personalities, but we do love frankness in dealing with the great work of Baptist churches, and frankness was never more needed than at the present time. Ray Hamilton, whose name also appears on the masthead of The Bulletin is another rare spirit with whom it is always a pleasure to collaborate. We shall need a place in your prayers that we may be always in the good and acceptable and perfect will of God.

THE FELLOWSHIP MESSENGER

To all subscribers and readers of The Fellowship Messenger: The March-April number was the last number, and hereafter The Messenger is merged with The Baptist Bulletin and will be edited in Gary, Indiana.

We have enjoyed editing and publishing The Messenger and have greatly appreciated the loyal sup-

port given by those who helped us in so many ways to maintain the paper. All paid-up subscribers have been transferred to the mailing list of The Baptist Bulletin, and they will receive The Bulletin instead of The Messenger at no additional cost until such time as their Messenger subscription expires.

The Messenger was fifty cents per year and The Bulletin is one dollar. We have done our best to compute as nearly as possible what was due each Messenger subscriber, and have had them credited for that amount of Bulletin service. The Messenger was published about every two months. The Bulletin will be published every month. On the whole we believe everybody will get their money's worth and everybody will be satisfied. The Bulletin will be larger than The Messenger and will cover a larger field. To those who made special gifts to The Fellowship Messenger, we say, God bless you and prosper you always.

EVERY BAPTIST ON GUARD

Both Europe and America are slowly but surely sinking under the witchery of Rome. Her known barbarities seem so far in the dim past, her cruelty so successfully hidden under smiles and blandishments, the blood and stench of rotting martyrs so far disappeared in history that Protestants and Baptists profess to believe that Rome is now converted to Christ.

But Rome boasts she never changes and whenever the opportunity offers she makes her boast good. Shrewdly she schemes by day and by night to get her clutches on the throat of government and control free speech and liberty of conscience.

Trench by trench is surrendering to Rome's witchery. The rantizers, the sacerdotalists, the sacramentalists, the episcopals, the ecclesiastical children and grandchildren are hungrily looking towards home. They came out from her, they look like her, they imitate her, they hold many of her doctrines. She knows all this and smiles.

Rome is perfectly acquainted with the history and doctrine of all Protestants and of Baptists. She knows where the lines converge toward her fold and where they do not. Although Baptists, many of them are seeking to be like others around them, the last trench battle will engage Rome and the Baptists. After

she has bewitched all Protestants to her arms she will still have to reckon with the Baptists. She knows this also.

An Indiana doctor while in Paris with the American troops was called professionally to attend two daughters of an educated French lady who was a Roman Catholic. Somewhere after this she gave him a dinner out of the gratitude of her heart. While at the dinner she asked the doctor what religious faith he held. The doctor quite conversant with ecclesiastical history replied that he belonged to the people that had always stoutly opposed Rome. Instantly this bright woman flashed: "The Old Baptists!" Rome knows, and her intelligent children know. The doctor told the writer this only a few days ago with his own lips, so I know the story is true, though quite extraordinary.

A few years ago an Indiana Baptist preacher returned from a trip to the mission fields in India. While on the way home he attended services in the American church in Paris. It was crowded to the doors and the sermon was by a highly polished minister, presumably a Presbyterian. In the course of his sermon the preacher took occasion to say that the people of the world owed liberty of conscience and free speech to the Baptists of history. This Indiana preacher said he sat there inwardly thanking the Lord that the Baptists had such a history.

Put every Baptist on guard. Fill the churches and homes with Baptist literature and Baptist history and Baptist doctrine. Shall we shamefully weaken and surrender in this tragic hour of history after God has so miraculously preserved us and our traditions? God forbid. Put every Baptist on guard.

LIFTING ONESELF WITH ONE'S BOOTSTRAPS

"Morality in the United States has shifted its ethnic as well as its economic base. The World War accustomed men to brutality and promiscuity, and returned thousands of them to their countries as centers of moral infection. Where shall we find a moral code that will lift us up, as the old code lifted men to decency, gentleness, modesty, nobility, chivalry and love?"

So speaks a modern writer. We answer and say that when men accept the dogma of evolution as our

schools and many pulpits have, then there is nothing to lift men up to. The writer continues

"Chastity and modesty have fallen into low repute. Modern literature has become as phallic as ancient piety. There appears a million erotic stimuli in modern art and life. Marriage which used to provide stability for human life and conduct is losing its popularity. The family once the nursery of morals, and the cherished basis of social order is broken to pieces in a generation."

Yet our educators and many Christian (?) leaders will persist in teaching the ape ancestry of men with all its horrible commitments. And they talk piously about moral and intellectual advancement! They prate about "bringing in the kingdom." Yes, the kingdom of the brute.

IS THAT SO?

We often hear it said that the churches are sound in the faith; that they depart from the faith in doctrine and practice only when pastors lead them astray. Well, maybe this statement is mostly true, but we here relate what we know to be absolute facts.

Some years ago a fine pastor in Chicago, college graduate and Rochester graduate, told us that one day when he was preaching on the doctrine of the new birth a doctor in his church who also was a leading deacon took him to task about preaching such foolishness. The deacon said: "I thought you were an educated man. Educated people no longer talk that foolishness of the new birth. We rear our children up to be Christians from babyhood. They do not need a new birth." This is number one.

Here is number two. A fine young pastor in the Crawfordsville area, college graduate and natural scholar, was told recently by his senior deacon that all the preaching about the blood atonement and the new birth was all foolishness; that the Bible was true only in spots; that the higher criticism had revealed to us the reliability and unreliability of the Bible.

Here is number three. A pastor of a prominent church in the East quoted "for as oft as ye eat this bread and drink this cup, ye do show the Lord's death till He come," (I Cor. 11:26) at a communion service. He was immediately told by the senior deacon that he must never use that Scripture again; that they in that church did not believe

in the foolishness of the second coming of Christ.

ARE the churches sound in the faith? All three of these pastors resigned on account of such conditions in their churches.

STUDY TO SHOW THYSELF APPROVED

Pastor J. W. Boyd of Canada says: "The early Christians were incurable propagandists." We add that present day Fundamentalists if worthy of the name are also incurable propagandists. They have the first century gospel and the same Holy Spirit to empower it. Mr. Boyd goes on to say with regard to preaching: "There are certain qualities indispensable to effective preaching. They appear as simplicity, winsomeness, sympathy, definiteness, joyousness, unfeigned moral earnestness."

Now preachers ought to study to be approved! They ought to preen themselves before the Lord's mirror! Such blundering dummies many of us are! Strong on one point, weak and sleazy on others. There is no excuse to be made for this sort of thing among propagandists.

PREACHING AND WITNESSING

While with the simplicity of preaching the Lord has ordained to save them that believe, it appears from the New Testament that much of the preaching among the early churches was of the nature of witnessing. "Ye are my witnesses," said the Lord. "We are witnesses of these things," said the apostle. The churches blazed with hot witnessing publicly and privately, witnessing to a crucified and risen Saviour, and a returning Saviour too. They had a supernatural gospel. So have we or none at all. It was said by the enemies of our Baptist forefathers in New England that one could not meet a Baptist without having a text of Scripture "rammed down his throat." Baptists were propagandists then. Mary Baker Patterson Eddy tried to make a "healer" out of a Baptist preacher once who got his feet in her fly paper. Failing finally she said in great disgust: "Of course as long as you have that Baptist nonsense in your head you can never learn anything."

ABRAHAM AND FAITH

Abraham's world-wide faith that still staggers the world was given him before he was a Jew, before circumcision, in order that he might become the father of all true believers in all ages, and that the righteousness imputed to him might

be known as freely imputed to all.

Abraham became "heir of the world!" Amazing thing! But so do we. Romans 4:11, 12, and Matt. 5:5. Thanks be unto the Lord that we may hear Him as plainly as did Abraham that He may command us as He did Abraham; that we may be given just such faith as Abraham had; that we may experience such thrilling experiences as he did. He is the "father of us all." Rom. 4:16.

"Against hope" we may ever "believe in hope." As Abraham "staggered not at the promise of God" we may walk straight and not wobble. We too may be "strong in faith, giving glory to God." Miracles await the trusting, listening, obedient child of God who "not weak in faith" refuses to consider his own body now dead as any impediment to God's purposes in his life.

YOU MAY AND YOU CAN

"EXTRA! Can a Baptist church govern its own Affairs?" asks Brother Ford Porter of Princeton. Yes, Brother Ford, they can if they will. That's their New Testament given right. Use it. We are reminded of the rich Arkansas story of the dear old woman from the sticks who had never ridden on a train. She was calmly smoking her little stone pipe in the parlor car as she looked out of the window enjoying the fleeting scenery. Along came the conductor and seeing this violation of the company rules kindly said to the old lady: "My dear woman, you can't smoke in this car." The old lady drew a few more puffs from her pipe and blew them in the conductor's face and remarked: "You see I'm a doin' of it anyway, don't you?" It was a plain matter of fact. Yes, Brother Porter, you may and you can.

JACK ON THE SPOT

Nobody knows and nobody dares ask how old Jack Cauldwell is. He never changes but for the better. Known in Indiana as the most active and successful evangelist for over a quarter of a century he still goes on with no diminution. Always pastor, always evangelist, he is out of one hot revival into another. In England he would be called a "hot gospel-peller." Having a paper of his graded by Shailer Matthews in the Chicago University many years ago, Matthews broke out: "If a man does not know how to spell a common English word he has no business coming to this University. He had better go back to the grade schools." Jack said he was glad Matthews did not mention his name.

FOR THE FURTHERANCE OF THE GOSPEL

Mr. and Mrs. O. R. Yeager labored seven weeks in a borrowed Presbyterian church building in Darlington, Indiana, in May and June. One night only the janitor came. Another night only one lone woman. A few weeks ago the beautiful waters of Sugar Creek were stirred by the baptism of ten souls as a result of the meetings. One hundred people stood by and beheld this touching apostolic scene. One old-timer remarked that he had seen nothing like it in the country for thirty-five years. Others await baptism. Twenty-one confessed faith in Christ. Regular preaching and prayer meetings are now held

A NEW BREED

Pastor Clem Wright of Scarlett Road Mission, Ontario, says in a recent number of the Fellowship Evangel: "In many centers in rural Ontario, churches, which in years gone by were built for the propagation of the true gospel are now occupied by preachers either ignorant of the new birth and the gospel, or openly apostate. Shall our people be left to their mercy any longer?" This same situation is easily duplicated in the states and in Indiana. We sat one day with another pastor of like age and experience with us, and listened for an hour or more to two vapid young offsprings of modern seminaries try to tell us how to run our churches. Both had abandoned their evening services. One said he was not able to preach twice on Sunday. We quite believe him. The other said he turned his evening service over to dramatics. We would have recommended the failure of his own ministry as the most suitable drama for his next service.

MODERN MIRACLES

"Ten years ago I was 17 years of age and had never been in a Christian service but twice in my life." So said a fine up-standing young man just back from three years of mission work in Africa. This fine specimen of manhood was running wild ten years ago, the consort of the sons of Belial, a raw pagan in a land of churches and Christian influence. A Baptist church and a Baptist preacher reached out hands to the rough fringes of the industrial city wherein this wild young human lived; their hands clung fast to him; he was drawn into the net of the

Lord Jesus Christ, and now he stands before kings! A miracle of divine grace!

This same Baptist church and preacher reached out loving hands to another rough and tough of the city, a steel worker, athletic and handsome, but with ideals no higher than the gay round of sensual pleasures of each succeeding week and pay day. Again the grace of our living Lord prevailed as it worked through human instruments in that Baptist church and Baptist preacher, and again there was produced the amazing miracle of a purified, beautified, enobled, cleansed and empowered life.

This big roisterer is today a handsome brown-eyed man with a heart and voice as tender as a woman's, because he has met the Lord Jesus Christ and surrendered his life to Him who loved him and gave himself for him. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" Romans 11: 33. And O the joy of an evangelical church and ministry! And what other business has a church and minister of the gospel?

EVANGELISM

Marion Been, a wirey little Texan, has been up in Indiana the last few months holding evangelistic meetings and his work told decidedly among the people. Many came to the altar of confession, and baptismal waters have been stirring since. We thank the Lord for Marion Been. Wherever he goes Satan knows he has been in town. And so do happy saved sinners. Evangelism was an apostolic office and it is foolishness to try to get it out of the Bible. Blessings on Marion Been wherever he goes.

* * *

When this goes to press E. Gordon Wray will be in Leeds, Alabama, in a gospel tabernacle there, assisting Fred E. Maxey in special meetings. Fred Maxey is a hard-hitting lawyer evangelist that won many to the Lord up here while he was amongst us. When he leaves a community truth seekers are found carrying their Bibles and meeting in weekly prayer groups.

* * *

R. O. Yeager is about closing a seven weeks' campaign of revival meetings in Oklahoma. The first was in Sinai Baptist Church, Oklahoma City and the second in Tourist

Park, Stillwater. Fine audiences, many at the altar of prayer, a happy spiritual fellowship.

* * *

Latest item from this area is C. T. Scott goes to Stuart, Va., for evangelistic meetings with some churches there. The call for Holy Spirit preaching comes in from near and far. To the Lord be all the glory. He is still raising up such preachers to meet the end of the age.

THE TEACHER NEEDS A TEACHER

Kagawa and his defenders are busy explaining what he believes about the Bible and the Christian doctrines. Kagawa has a highly educated and well trained mind. He has had much experience in the world. He speaks and writes in more than one language. Yet he says people do not understand what he writes and says. His defenders say his is the Oriental mind and hard to be understood.

All this sort of thing sounds childish to us. We have never been unable to express ourself so that the average mind could know what we meant. We have read many of Kagawa's sayings. Our candid opinion is that he does not know his own mind on matters of the Bible and theology. The simple reason that he is "misunderstood" as he chooses to contend, is that he does not understand himself. He needs to be taught rather than to be posing as a teacher.

Kagawa's defenders, apologists and announcers are the usual hero worshippers that train after any one that gets the headlines for some act or some saying that is a bit unusual. Thousands of men, and women too, who can be understood, and who make no bones of their theology, are doing things equally as heroic, and doing them for Christ's sake alone, and their names are unknown save in the Lamb's book of life. And that is enough.

It is a thousand pities that this fine mind, undoubtedly attracted to Christ ethically, has not had a sound Biblical training under such minds as Spurgeon, McLaren, Gray, Machin, Carroll, Riley, and many others dead and living; men who have never found any difficulty in making their positions known when they spoke or wrote. Let some one undertake the task of leading Kagawa out of the fog of his Oriental mysticism to the glorious light of the Son of God, and a signal victory for the cross of Christ will be won.

A PICTURE

The young husband and wife had a jazz philosophy of life, the average young couple without any moral and Christian supports. A sweet little girl baby was born to them. By the time she was two years of age they were taking her with them to the beer joints of the community and teaching the little thing to drink beer.

Then along came a flaming young evangelist crying out that men should repent of sin and be cleansed from all iniquity, recommending Christ as the only Saviour. These young people attended the preaching, heard the Word of God, the Lord opened their hearts. A few Wednesday evenings ago this evangelist led the mid-week prayer and praise service in that community. The young couple came to the prayer-meeting leading the little one by the hand. Life had completely reversed itself. The evangelist said that to him was the most beautiful picture he had ever seen.

RUSSIA'S "NOBLE" EXPERIMENT!

Miss Lora Leeseetskey, escaped from Russia at ten years of age, says she remembers looking from her house to a high place where dead bodies of starvation victims were piled up in heaps like so much wood. Graneries were full of grain, but Lenin emptied them to feed his red army while he murdered and starved to death 30,000,000 people. There is one just desert for sympathizers with this program, and that is to send them to Russia to stay. Big Bill Haywood had to stay till he died, but Emma Goldman scrambled back to the United States as quickly as she could get back.

EASY TO SOLVE

10,000,000 unemployed! A problem the government seems unable to solve. Reliable statistics say there are 6,000,000 to 8,000,000 aliens here. They have not taken out naturalization papers and probably do not intend to do so. Send them all back home and the unemployment problem will be so nearly solved that the rest will be easy. These millions of aliens are taking the jobs away from natural born Americans and eating out of the free food bag furnished by the Washington government.

WHY THEY DO NOT SMILE

Some one asked why the Syrians of this country so seldom smiled. The answer was that after passing

through the brutalities they suffered under the Turks, many of them would never smile again. Miss Lora Leeseetskey of the Russian Gospel Association, Chicago, says that she and her mother went to the fields and gathered weeds and boiled them for soup, ground them and made bread of the rough crumbs that cut her mouth till it bled. Her family knew of a father whose only son was in bed starving. The desperate father took a quilt and smothered the boy then cooked him and ate him. A mother suffocated her two girls and did likewise. Lora then just old enough to remember went to bed to die and lay there wondering if her parents would eat her, and then she was comforted when a thought came definitely that she would be spared. She said neighboring children wandered about the streets cursing and wailing, but her Godfearing mother told her children that the famine was not God's fault, but of man's sin.

THINK TWICE AND PRAY OFTENER

A pastor of a large New York Baptist church writes us that he deplores Fundamentalists fighting each other. So do we. He says he knows of modernists that are now gleeful that such is the case. No doubt. A Bible Institute teacher writes us that in his city the Fundamentalist cause is betrayed by jealousy and fighting. Well, to us it all seems a childish, silly desire for leadership and recognition.

It is to laugh were it not for weeping. We may be sure the jolly modernists will not do the weeping. But we have respect for the childish Fundamentalist rather than for the cunning, scheming modernist. Fundamentalists are often crudely and almost brutally frank, but the modernist is usually evasive, suave, diplomatic and even lyric in his attitudes. He has no principles at stake and possesses a synthetic rubber conscience, or no conscience at all.

EVANGELISTS AND EVANGELISM

If the G.A.R.B.C. fellowship thrives it must adhere to New Testament evangelism. The early churches were born in blazing revivals, mass and personal. Down in Indiana there are yet evangelists that evangelize. Recent meetings with power and glory have been held by John M. Cauldwell, R. R., Crawfordsville; R. O. Yeager, Crawfordsville; T. C. Scott, Crawfordsville, R. 7; R. D. McCarthy, In-

dianapolis; E. Gordon Wray, St. Bernice; Marion Been, of Oklahoma; Harry Ketcham, Boonville; Ford Porter, Princeton; Harry O. Hybarger, Lebanon, and others. Some of these men are successful pastors also. Correspondence with these good men may result in happy connections in Christ Jesus.

TABERNACLES ET CETERA

Christ placed the work of the gospel in the hands of His churches. It is true that He spoke of the "church" in the singular but it was in the generic sense. Ninety-five times in the New Testament the word "churches" is used. Fifteen times the word "church" is used in its generic or universal sense. In one of these fifteen passages the church is the invisible body of Christ.

But it takes the visible body or bodies to preach, to teach, to baptize, to administer the Supper. The word church means in Greek the called out, the separated. That the idea of one big "mother church" never was once believed by the early saints is proved by the fact the country was soon covered with churches—plural, and that none of these individual churches owed any relationship to any other church save that of fellowship.

Many pastors and many laymen growing weary of bonds that men have urged on the churches, have broken away and set up tabernacle work. Some of these tabernacles have an enrolled membership, and some do not, the former becoming to all intents and purposes the same things as churches. But tabernacle work lacks permanency as the history of their work shows. Many of them break up into all kinds of heresies and scatter their constituencies to the winds. Pastors of tabernacles grow weary of them and seek pastorates of regularly established churches with permanent relationships. We are sorry to record that in our opinion many tabernacles have become headquarters for religious rackets. Whatever of New Testament life and practice there is in the tabernacle movement it needs to be most carefully and prayerfully guarded against present day evils that beset this kind of work.

ROOM FOR ALL TYPES

Tabernacle types come to the surface and cannot but be seen by careful observers. There are the gospel-sound types that give out boldly and reverently from day to day the

Pauline and Christian Gospel, where the man at the head shrinks to the least possible denominator. Men are saved and built up in the most holy faith of the historic gospel and churches are strengthened by such a ministry.

Then there is another type of the ranting publicity seeker. His voice is hollow and mechanical. His money-raising tactics such that a trained professional or business man would at once detect the mountebank. His appeal makes wonderfully free with the name of Jesus and the blood, but covertly there appears continually the inference that no one will likely ever find the Lord except in his tabernacle.

Of close kin to him and his is another family: the erotic, neurotic, jumping, wailing, screaming type. A hard fisted laboring man from a large factory visited two tabernacles on one Sunday not long ago. He was not trained in psychology, but he came home and asked the simple question: "What is the matter with such-and-such a man and his work? I visited his tabernacle and also another the same day. They are as unlike as day and night. I felt in the first that I was surrounded with evil spirits. In the second I felt there was sanity, reverence, piety and the powerful gospel of the New Testament."

Our American peripatetic population, always hectic after the latest new thing, affords ample room and cash for types farthest removed from the practice and Spirit of the New Testament.

WHO STARTED IT ANYWAY?

Christ started His church and churches and committed to it and them the carrying out of His commission to preach the gospel to all the world. Nobody seriously questions that. But men have always had a way, of starting things of themselves as individuals and foisting them on the churches as part of the commission, and have most always succeeded in making the churches believe that the things started were the churches' own children.

Now, missionary societies small and large, have been and often are yet started by individuals. That they have done much good work no one familiar with missionary history doubts. But they have universally become dictatorial toward the churches which did not authorize them, even though they did cooperate with them to a greater or less degree.

Keep it clearly in mind that a church has New Testament right to launch its own missionary program; that two or more churches have that right; in fact it is their duty under the commission. When they leave it to individual groups and conventions and associations they are stepping outside of the strict New Testament picture. As said above much good work is done by the individual and group method, but it has led to the confusion and friction that now agitates the denomination.

Let it also be kept clearly in mind that when a church elects to use any certain group or groups of Baptists to disseminate missionary funds that it is their New Testament right to withdraw at any time they see fit.

In view of the ever-present tendency of passing responsibility on to other shoulders let it be remembered that the notorious Federal Council of Churches was started by a group of individuals that assumed that the churches of all denominations needed a clearing house for world news and opinions on all manner of religious, semi-religious, political, economical and social matters. The churches were not asked their opinions on the matter.

With the usual flourish of trumpets common to men who are accustomed to having their own superior way they pushed it over on the unsuspecting churches, and succeeded in making the churches and the public believe that the churches had given birth to a legitimate baby. The churches of all denominations rubbed their eyes in a rather silly fashion, looked at each other and smiled a sickly smile and owned parentage. It is not the baby of the churches of any denomination. It is a daring assumption pure and simple. All honor to the great body of Southern Baptists who have steadfastly refused to nurse it.

Now, we are not opposing any movement of Godly men and women who feel led of the Lord to combine for the spread of missionary money and information, but we are contending in dead earnest that the lines of distinction be kept clear. Keep the issues and commitments open and clear. Do not saddle on the churches things they never discussed and heartily voted. In other words let all concerned be honest and play no tricks on God's sovereign churches. They have been made a pack-mule too often in the past and are being so used too much in the present time. When such matters arise let the churches rise and inquire: "Who started this,

what is behind it and where will it lead us, and what do we want to do about it?"

THE ASSISTANT EDITOR SPEAKS

When Dr. Ketcham was commissioned by the Members of the Council to edit the Baptist Bulletin, he asked us to become his assistant in this enterprise as we have also in many others. Knowing that this would be no small task, we relinquished the responsibility of secretary-treasurership of the G. A. R. B. C. to Dr. David Otis Fuller of Grand Rapids, in order that we might be able to devote more time to this new responsibility. We have had no experience in this line, but we shall trust the grace of God to give us wisdom for the task.

News, Views and Helps

Our plan at the present is to run a page or so of news from the various churches and fields of Christian endeavor, apart from missions, with helpful comments on various phases of church work.

If you have tried something in your church which you have found to be a great blessing to your people and which has forwarded the work of Christ in your midst, we would like to have a report of it, in order that we might pass on the suggestion to other pastors and Christian workers. You might give us not only the experiments that have been of help to you, but also the experiments that have failed, in order that some other brother may avoid these same pitfalls.

One way that you might give us information from your church is to regularly mail to us your weekly or monthly church bulletin, with the reports of your church activities, and any other comments you wish to add. We do not guarantee to run everything you send us, but we nevertheless would like to have it coming in.

We believe that our people everywhere want to know what is going on among Fundamental Baptist churches. You can help to inform and encourage others by giving us this news promptly.

We would also like to have clippings or other short articles which carry a real message to include in this page.

The Young People's Work Shop

Believing that the life and work of the young people are so tremendously important to our churches, we propose to edit a page dedicated

principally to the work of the young people. It is our sincere desire to give all the help and encouragement we can to the work of the young people in our churches.

As we look back over our own experiences in the field, we realize that this is a tremendous responsibility, for we have run up against so much confusion relative to the how and why of young people's activities. Here is a field in which we believe much common sense needs to be applied, and order brought out of what appears to be almost chaos. Our prayer is that He might enable us to present something to the young people that will truly help them and glorify the Lord whom we seek to serve.

Again we ask that you assist us by giving us the results of some of the experiments which you have tried in your own church. We also invite questions from pastors and young people on their problems. That which we cannot answer, we shall ask our readers to supply, thus entering into a helpful discussion through these pages.

There are a number of things which we hope to discuss in this paper, such as the purpose of young people's work, organization, literature, social life, etc. If the Lord enables us, and we have good cooperation from pastors and young people's societies, we may be able in future editions to outline some helpful programs for young people's meetings.

THE BOARD OF GOVERNORS

*A New Plan of Organization for
Young People's Societies*

The Purpose of the B. Y. P. U.

The purpose of the young people's societies, as we always heard it stated, was "training for service." We believe that to be a good slogan and a good purpose. Some further light, however, needs to be thrown upon it. Training for what service? whose service? What kind of training is meant? Is it efficient in its methods and effectual in its attainment? We seriously question the methods followed by many societies in seeking to carry out the supposed purposes of its existence. How much real training does the young people's society of your church give to its members? May we relate our own experience on "training for service."

An Experience

For many years we were an active member of the B. Y. P. U. in our church. We were always well up in the leadership of the organization, even being prominent in the

leadership of our Association. Many fine programs were put on, good socials were conducted; sometimes the society was up on the mountain tops of success in interest and attendance, other times in the valley on the rocks. Many things entered into the situation to bring about these conditions; perhaps we shall discuss them later. The meetings and general activities of the union were of some help to me; yet, after three and a half years of "training for service" I still did not know my Bible, I couldn't lead a soul to Christ, I still couldn't teach "for sour apples," I knew very little about the church's doctrines and practices. I could hand out topics for a program and line it up in logical order; I could help to get up a fair social. But what did all this amount to for the cause of Christ? Very little, I'm afraid. During this time I had attained a little spiritual growth, 'tis true; how much the B. Y. P. U. contributed to this apart from the services of the church is, of course, difficult to ascertain. Major credit, I believe, should go to the church.

Inefficient

For years I have been watching the spiritual barometer in the lives of scores of our young people. I am still convinced that the young people's societies are not contributing as much as they ought to the spiritual growth and training of our young people. For one thing, they are not efficient. That is, it takes too long to give so little training. One may be a member of the B. Y. P. U. for years and still be ignorant, undeveloped and untrained for Christian service. The contributions made are too small for the amount of time and energy expended. We may well ask the question of our societies—how many real students of the Bible have been developed? How many soul winners trained? How much do they know of church history, polity and practice? How many Sunday school teachers have been developed? Are the young people being trained to step into the important positions of the church? If they have failed to complete all, or at least some of these things, I believe they have failed to realize the purpose of their existence. I am still convinced that the young people's work can be strengthened to the extent that it will accomplish all that it ought to as a training ground for the youth of our church.

Baptist Training Unions

In the Southland, they are changing the name of the organization from Baptist Young People's Union

to Baptist Training Union. I like the latter name better as it more completely expresses the purpose of the union. If then, it is supposed to be a training union, let us make it such. It is our earnest desire to see weaknesses corrected in our organization, material studied, program building methods, social activities, etc. We want to see our young people's work truly glorify the Lord and give "real training" for "real service."

The first thing we wish to center our attention upon is the organizational set up of the young people's work. While it may not be the thing of supreme importance, it still can be made far more efficient than most set ups we have known. Before we suggest our own plan of operation, it may be well for us to look at some of the present systems followed to discover if we can remedy some of their weaknesses.

Southern System

One of the systems followed for many years by our own young people and still generally followed among young people's societies, is that which has long been in use among Southern Baptist churches. It is the simple, old-fashioned system whereby a president, vice-president, secretaries and treasurers are elected, group captains appointed, and the membership divided amongst them.

Northern System

The second system is that which came into vogue in recent years, mainly in the North, known as the Commission Plan. Practically the same number of officers are elected in about the same fashion, although their titles may differ, and their method of work proceed along other lines. We have tried both systems among our young people. We found the Commission Plan manuals to be chock-full of fine suggestions for various young people's activities; but it was a tremendous amount of machinery that we found great difficulty to keep running smoothly. Under its complicated set up, it required considerable talent among the young people to make its operation a success. Although there were times when this system of organization functioned quite well, it soon became evident that they could not hold up to the tremendous program they had set for themselves, and we found it necessary to constantly keep using some method of stimulation or the work would die. It was difficult to keep leaders trained in the methods that were to be pursued. It was not long before the young people wanted

to go back to the old simplified method. While I personally preferred the Commission Plan to the simpler method previously followed, I found it impossible to keep the young people geared up and trained for the other.

Under both the Commission Plan and the old system of electing a president and all subsidiary officers direct from the B. Y. P. U., there were certain difficulties which could not very well be counter-balanced.

Organizational Weaknesses

As we look back over the years of our experience in young people's work, we discover that the success of the work fluctuated very largely with the forcefulness and brilliancy of the individual leader then in charge, namely, the president. If the society were fortunate in having an aggressive leader at its head, there was a noticeable upswing in interest, attendance and accomplishments. If a weak president were elected, the opposite frequently followed. We found that although there may have been other talented young people in the union, that generally they were unable to keep the group from slipping. Even though the president may have failed in his responsibility, the vice-president would not take the reigns of leadership and direct the society in a successful program. The secretary or treasurer, or even someone not in official capacity might have had the personal talent for leadership to carry on, but due to the fact that they were not so elected to that position of leadership by their respective B. Y. P. U., they would not take the initiative and supply the leadership necessary.

A B. Y. P. U. might have been fortunate in having a very talented president, but the young people's unions frequently followed the unwritten law—which has also been applied to the Presidents of the United States—that no man regardless of how good he may be should serve more than two terms. The result frequently was that a less qualified leader was elected to his place. We have also witnessed the situation whereby some new blood came into a young people's union, either moving up from a younger group, or coming in from out of town. We noted a certain amount of prejudice against putting a new person into a prominent place of leadership. The result was that such talent was not used to the best advantage for both the individual and the society. It frequently took years for such talent to be recognized and honored with the chief place of leadership.

Board of Governors Plan

We thought through all these problems at great length, and finally devised a plan of organization which we believe helps greatly in correcting these weaknesses. We called it the "Board of Governors Plan". We shall seek to explain it more fully in the following paragraphs.

Election of the Board

Two weeks before the regular election of officers, the young people were asked to give prayerful and careful consideration to the selection of a board of five governors. This number may be increased or diminished as necessary. They were asked to make a list of the best talent in their B. Y. P. U. whom they felt fully qualified to be a member of such a board. The following Sunday they brought in that list of names which was handed to a nominating committee. Carefully tabulating the list of names, the nominating committee selected the eight highest, which represented the slate of nominees. This slate was presented before the close of the program on the second Sunday. They were given a week to think over and carefully consider each of the names. The following Sunday (or week night whichever the regular election may fall on) this list of eight was submitted to every active member of the B. Y. P. U. No further nominations could be made from the floor. The B. Y. P. U. as a whole had made its own nominations, the nominating committee acted purely as tabulators or tellers. From the list of eight, they were instructed to vote for five, the five highest becoming the official board of governors.

Selecting the Chairman

This finished the responsibility of the B. Y. P. U. as a whole for any further electing of officers. The board of governors then convened, either at the call of the director of young people's work or the pastor. Slips were passed to all governors. Each was asked to nominate the one of his own choice to act as moderator or chairman. This eliminates any possible embarrassment of any one or more individuals, the chairman being elected by majority vote of the secret ballot by the governors. Thereafter, it was the duty of the chairman to moderate the private meetings of the board, calling them together when necessary for the transaction of their regular business. It must be specifically understood that the chairman has no more authority than any other member of the board. This is important. Our desire is to get away from the idea of a president who assumes all re-

sponsibility. Each governor must be made to feel his personal responsibility for all the activities of his society. Three out of the five may constitute a quorum for the transaction of all official business.

Appointment of Other Officers and Committees

With the chairman presiding, the governors set to the task of arranging the activities of their society. Where additional help was needed, the board of governors made all appointments. No permanent committees are to be set up. A specific committee is set up for each specific task and when that task is completed, that committee is automatically dissolved.

As an illustration, let us take the social committee. The governors lay plans say for the next three months, arrangements are made for a social a month. Instead of selecting a social committee to act for the entire year, a separate social committee is set up for each affair, thus if one committee falls down on the job, it is not necessary to put up with them the entire year, or cause hard feelings by dismissing them from their position. If, on the other hand, a committee functions especially well, or several members show unusual talent along that line, they may be appointed to that same committee repeatedly during the year. We find that most permanent social committees put on one or two good socials and then cease to function thereafter. Under this plan of temporary committees, nearly all the members of your B. Y. P. U. may be used throughout the year in helping to arrange a social program. We have found by the application of this principle that the social programs were a hundred per cent better than in former times. The same principle applies in the setting up of committees on advertising, or on music, personal evangelism, or any other committee the board so desires to appoint. These appointments need not be submitted to the B. Y. P. U. for approval, as the decision of the board is final.

Program Planning

The board of governors is the program planning committee for all devotional meetings. That is, they set the dates, select the leaders and may even select the topics and suggest who may be on the program. They should be careful to see to it that all the members are utilized. The board can decide whether they wish to plan the meeting in detail themselves, or permit the leader or chairman whom they select to do that. We propose to make this program

planning very flexible so that it may be adjusted to the needs of any local condition. It is distinctly a centralized control and any board may adopt its own methods or procedure. The main thing is that they are to see to it that every activity of the B Y P U accomplishes its purpose.

We have mimeographed sheets provided for the board to fill in the activities planned by it at the monthly sessions, and also a sheet for the leader of each devotional meeting to fill in the details of his program, a copy of which sheet is turned back to the board of governors for approval or correction, one week before the meeting is put on.

Sometimes the board follows the procedure of assigning one of its own members to oversee each activity planned. He need not do the planning in detail himself, but may collaborate with some other leader appointed from the union. Therefore when a social is planned, one of the board acts with the committee selected. One governor is frequently selected to supervise all devotional programs for one month, giving out material to select leaders informing them as to the idea had in mind by the board, giving them whatever help may be necessary and seeing to it that the detailed program is properly turned in.

We have instructed our own board of governors that if a leader fails to show up on time, whichever one of them should be present, should feel free to step in and begin the program promptly. All activities are carefully rechecked at the following board meeting to see that things went off as planned. If any adjustment is necessary to insure more successful programs, that can be made when new programs are being formulated.

We might say also that it is perhaps wiser for the secretary-treasurer to be one of the governors. However, it is not necessary and the governors have a free hand to appoint whomsoever they wish to handle these matters, for whatever period of time desired.

As we have watched the plan in operation among our own young people, we have been delighted at the way various members of the board have taken hold. Although usually there are one or two on the board who are very negligent of their responsibilities, the fact that there are two or three others who have zeal and ability for the work, assures its progress.

A Successful Experiment

The members are elected to the

board for only six months, and each six months must face a new election. We have noticed that when other talent has arisen in the B Y P U, the young people have been quick to give them a place on the board of governors, and inactive members have been quickly cut off. Usually there are several who hold over from one period to the next assuring stability to the board and continuity of program.

We might say again in behalf of such a system, that it overcomes one of the embarrassing problems to a pastor or a young people's director, often presented under the old system, namely, the disgruntled leader or president who refuses to cooperate with the pastor or church in its program. Even though there may be one or two on a board of governors who feel hostile toward the pastor and his program, usually the majority of the board will gladly cooperate with the pastor in any program he has to present. It is a very wise plan to have the pastor meet with the board of governors to counsel them in their meetings.

After following the system in our own Senior B Y P U. for one year, we asked the young people how they liked it, in comparison with the old systems, and they were almost unanimous in their approval of it. We shall be glad to receive any questions or criticisms of the plan as presented. It is still in the process of development and we shall be glad to receive any helpful suggestions.

Later on we shall discuss the matter of literature and program planning methods, and a social program that works.

INDIANA YOUNG PEOPLE'S CONFERENCE

The young people of Indiana will conduct their third annual Labor Day weekend conference, September 2nd through the 6th, at Bethany Park near Brooklyn, Indiana. Brooklyn is between twenty and twenty-five miles southwest of Indianapolis.

The conference will provide four nights lodging and eleven meals for \$5.00. Registration fee is \$1.00.

There has been a steady growth and interest among the Independent Baptist young people of Indiana in these annual conferences. Great blessing has resulted from both conferences thus far held. Our hearts have been thrilled as we have witnessed the large number of young people making decisions for Christ and for a life of service. The program and the speakers have always been of the best.

This conference is sponsored by the Indiana Association of Missionary Baptist Churches, which is made up largely of our G. A. R. B. C. churches in Indiana. Rev. Orville Yeager of Crawfordsville is the state director of young people's work for the Association. Further information may be secured by writing him at: 315 E. College St., Crawfordsville, Ind.

The assistant editor would like information on other Baptist young peoples' conferences and rallies.

ORDINATIONS

FOUR ORDAINED FOR MINISTRY

Services in First Baptist Church at Johnson City, N. Y.

BINGHAMTON PRESS BUREAU,

JOHNSON CITY, MAY 21.

Four candidates for the ministry of the Independent Baptist church were ordained at services held in the First Baptist church here Friday night. They are Benjamin Mehnert, Earl Whitney, Donald Wolf and Charles Morrison.

Mr. Morrison has served as pastor of Fairmont Park Chapel, two miles west of Johnson City, for the last five years. The other three members of the group will complete their three-year courses and be graduated at the Baptist Bible Seminary here next month.

The Rev. J. I. Reese of Ithaca preached the ordination sermon. The Rev. F. R. Hawley of Binghamton gave the charge to the candidates, the Rev. Carey Moser of Otego gave the charge to the church, the Rev. A. F. Williams of Binghamton gave the ordination prayer, the Rev. Joseph Harrison of Hallstead, Pa., welcomed the candidates into the fellowship of the church, and the Rev. Earl Whitney pronounced the benediction.

Twenty-two clergymen were present at the ordination services. They included the Rev. Emory H. Bancroft, dean of the Baptist Bible Seminary; the Rev. James N. Bedford of Springville, Pa., the Rev. Douglas Burt of Newark Valley, the Rev. F. K. Emerson of Sidney Center, the Rev. T. Pert Gates of Windsor, the Rev. Clarence Hayden of Laceyville, Pa., the Rev. W. R. Hull of Endicott, the Rev. Gordon Houser of Maine, the Rev. L. B. Kintner of Blodgett Mills, the Rev. Eugene Kintner of Killawog, the Rev. Frederick G. Nichols of Afton, the Rev. Charles Ohman of Montrose, Pa., the Rev. L. D. Shelley of Endicott, the Rev. Arthur A. Wright of Bing-

hamton, the Rev. Joel L. Waite of Marathon, and the Rev. Earle G. Griffith, D.D., pastor of the host church and moderator of the Association of Regular Baptists of Bing-hamton and vicinity.

Richard F. Barram

The meeting was called to order at 2:00 P. M., May 13, 1938, by Brother Pike of the Bethel Baptist church. The meeting was opened with the singing of two hymns and prayer. Brother Gerard Knol of Grand Rapids was elected as moderator of the council. Brother William H. Pardee of Otsego was chosen clerk. The roll was called. There were twenty-eight messengers present, representing eleven churches and including eleven pastors. The Bethel church expressed itself as satisfied with the council. It was moved and seconded that Brother Lewis of Grand Rapids and Dr. C. H. Heaton of New Castle, Pa., be included in the council—passed. It was moved and seconded that the Bible Union Confession of Faith be followed in questioning—passed. It was moved and seconded that the candidate make his own statements and then be questioned—passed. The candidate was then given the floor to state his views. He spoke of his Christian Experience and call to the ministry, and then read a paper on "What the Bible Teaches Me." He was then further questioned on such doctrines as the Holy Spirit, Holiness, Resurrection, Man's State, God's Sovereignty, Eternal Punishment, the Ordinances, the Atonement, Repentance, and Divine Institutions. It was moved and seconded that the examination cease—carried. After a short discussion it was moved and seconded that the council express itself satisfied and delighted in the examination of our Brother Barram and that the church proceed with the ordination service in the evening—carried. Members of the church moved and seconded that the Moderator, Clerk, and the Pastor be appointed as a program committee for the evening service—passed. After a short praise service the meeting was adjourned by the moderator.

The roll call of pastors included the Revs. Knol, Pardee, Keithley, Lewis, Fuller, Ross, Pease, Clinton, Hoover, Heaton and Hill.

The ordination service was conducted under the leadership of the following pastors:

Sermon—Rev. Lee Clinton

Ordaining prayer—Rev. Wm. Ross

Hand of Fellowship—Rev. David

O Fuller, D. D.

Charge to Candidate—Rev. J. J. Pease

Charge to Church—Rev. Wm Pardee

Song leader—Rev. Ezra Hill

Moderator—Rev. Gerard Knol

Harold E. Cole

Hobart Baptist Church

In the fall of 1937, the Hobart (Indiana) Baptist Mission, then a branch of the Central Baptist Church of Gary, Indiana, voted to organize and become the First Baptist Church of Hobart, Indiana.

Recently this church called a council to recognize it as an Independent Baptist Church, and to ordain its pastor, Harold E. Cole, who had been in charge of the mission since its start in 1934.

After the singing of two hymns and observing a season of prayer, the council chose Rev. B. G. Ham as moderator, and Rev. Robert Ryerse, clerk. The roll call by the clerk indicated the following: Rev. B. G. Ham and two delegates from the Highland (Indiana) Baptist Church; Rev. Samuel Post and one delegate from the Roseland (Illinois) Baptist Church; Rev. Raymond Hamilton and two delegates from the Central Baptist Church, Gary, Ind.; Rev. Joseph Stowell and two delegates from the Brunswick Baptist Church, Gary, Ind.; Rev. W. Harvey Taylor and two delegates from the first Baptist Church of Harvey, Ill.; Rev. Robert Ryerse from the First Baptist Church of Valparaiso, Ind.; Rev. Orde Etheridge, Rev. Richard Cramer and Mr. R. C. Hutches were also invited to sit in the council by vote of the delegates.

The Constitution and By-Laws, the Articles of Faith and the statement of origin of the First Baptist Church of Hobart were read by Pastor Cole. Then the council proceeded to examine the candidate as to his conversion, call to the ministry and doctrinal beliefs.

At the close of this examination the council expressed itself as approving the Constitution and By-Laws of the church and accepting the Articles of Faith as a satisfactory statement of Fundamental Baptist principles, practices and beliefs, and accordingly recognized the First Baptist Church of Hobart, Indiana, as a Regular Baptist Church.

The council then recommended to the church that they proceed with the ordination of their pastor. After a short song service, Rev. Orde Etheridge gave the charge to the church and Rev. W. Harvey Taylor

followed with the charge to the candidate. Rev. Raymond Hamilton preached the ordination sermon and Rev. Samuel Post offered the ordination prayer. After the ceremony of laying on of hands, Rev. B. G. Ham extended the right hand of fellowship and the service was concluded with the benediction by Rev. Harold Cole.

J. W. Ricketts

On Friday, April 15, a council met in the First Baptist Church of New Hartford, Iowa, to consider the ordination of Pastor J. W. Ricketts.

After a long and thorough examination, the council expressed themselves as satisfied with the candidate and recommended his ordination to the church.

The ordination took place in the evening service, participated in by messengers from Walnut Street Baptist Church, Waterloo, Iowa; Burton Avenue Baptist Church, Waterloo, Iowa; Hagerman Baptist Church, Waterloo, Iowa; First Baptist Church, Waverly; First Baptist Church, Horton; First Baptist Church, Grundy Center; First Baptist Church, Eldora; First Baptist Church, Tama; Bethel Baptist Church, Britt; First Baptist Church, Corwith; Fundamental Baptist Church, Goldfield; First Baptist Church, Guthrie Center; Baptist Tabernacle, Des Moines; Grand View Baptist Church, Des Moines.

In the evening service, Rev. Judson McClure read the scripture; opening prayer by Rev. P. B. Chennault; ordination sermon by Rev. R. T. Ketcham; ordaining prayer by Rev. David Alexander; the hand of fellowship, Rev. August Winkelman; the charge to the candidate, Rev. Bernard Rust; the charge to the church, Rev. Gus Dahlberg; benediction, Rev. J. W. Ricketts.

ALBERT DIDDAMS

GEORGE EDSTROM

Rochester, Minn.

Pastor Nelson opened the service stating that the Council had been called for the purpose of examining Mr. Albert Diddams and Mr. George L. Edstrom for ordination to the Gospel Ministry. Mr. Spooner led in prayer.

Pastor Weniger of Morristown, Minn., was elected to act as moderator and Pastor Boldt of Brownsdale was elected to act as clerk. Roll call of the churches invited found the following present:

Faribault—Pastor Davies, Mrs. Davies, Mr. Drewitz

Morristown — Pastor Weniger, Mrs. Weniger, Mrs. Fred Paul.

Kasson—Pastor Halvorsen, Mrs. Brown, Mrs. Christianson.
 Brownsdale—Pastor Boldt, Mr. Kuell, Mr. Peterson
 Austin—Pastor Sandgren, Mrs. Sandgren, Mrs. Harry Paul
 Le Roy—Pastor Perron.

Rochester—Pastor Nelson, Mr. Harrison, Mr. Spooner.

The Council then proceeded with the examination of the candidates

George L. Edstrom gave the account of his conversion and call, and stated his beliefs. He was saved at the age of nine, baptized at eleven, and entered the Moody Bible Institute at the age of fifteen. He entered evangelistic work at the age of seventeen. Later he studied voice for the purpose of entering secular work. While following secular work the Lord spoke to him to enter full time work and since 1930 he has been engaged in it.

After his statement of beliefs various members of the Council further questioned him. Pastor Davies made the motion that the questioning cease and Mr. Harrison seconded the motion. The motion carried.

Albert Diddams then recounted his conversion and call. At twelve years of age he had made a public profession of faith in Christ at Le Roy, Minn., but later drifted from the Lord, until five years ago when he returned to the Lord at the Rochester Baptist Church. Three years ago he entered the Moody Bible Institute and at present is serving as student pastor at the Portage Park Baptist Church of Chicago. He also stated his beliefs.

After a brief season of questioning Pastor Halvorsen moved and Pastor Sandgren seconded the motion that the questioning cease. It was carried. The examining council was dismissed by the singing of a hymn and prayer by Pastor Nelson. The invited delegates then met separately to consider the worthiness of the candidates for ordination.

Pastor Halvorsen moved that the Council recommend the First Baptist Church of Rochester to proceed with the ordination of Mr. Albert Diddams and Mr. George L. Edstrom. Mr. Spooner seconded the motion and it was unanimously carried.

The session closed by the singing of the Doxology.

Respectfully submitted,

(Signed)

Roy H. Boldt, Clerk.

LETTERS FROM THE PRIORS MID-MISSION WORKERS IN INDIA

May, 1938.

Dear Co-Workers:

It is with pleasure that I am convalescent after a swingeing experience that involved enormous possibilities for bodily harm. However, after nature restores the missing skin to its rightful place on my left ear, this quarter of the family will be back to normal again. The occasion that presented such unlimited opportunities for personal jeopardy found me utterly defenseless as the other three quarters had decided that I had to have at least one haircut a month, even if she did have to cut it! Without the benefit of skin grafting, I should be able to be up and around by the time another shearing is needed. I dimly remember advising other co-sufferers to save money during the depression by training their wives to do the barbering. On second thought (and after further experience) it might be cheaper to go to a barber! Perhaps it would be well to record that her failure to become a master barber in six or seven attempts is the only fault I have found after nearly four years of married bliss. So it is necessary to make the most of it in order to pacify the usual male ego.

As this is typed, the monsoon is in the process of arriving. After most of May had brought the heat that is to be expected just before the monsoon breaks, the last day opened with a cool wind that was followed closely by black clouds that have chased each other across the sky endlessly, each one dropping its heavy burden of moisture with such enthusiasm that the fields to the west of us are all under water. Nothing seems to dampen the growing affection of Suzy, however. Sometimes this capacity for affection is embarrassing. Especially is this true when we are visited by a high Mohammedan government official and Suzy all but climbs into his lap!

Our front veranda looks somewhat like a hospital ward. About a week ago, an Assamese Christian brought his little daughter to us. She had a bad case of rheumatism and her joints were badly swollen. The local school teacher had told them that this would be cured by much exercise and work! As a consequence of this advice the eight year old girl could hardly toddle along on painful ankles. So we will have her here in bed for some time. Her father is sending a cow today to pro-

vide fresh milk. The average Indian cow gives a quart of milk a day. A few nights ago we were called out of bed by the man who, with his wife, takes care of the building where the girls live on the compound. His wife's mother has been living with them and she has been ill. They had awakened in the night and heard her groaning. At the same time a branch had broken from a nearby tree, and he assured us that this was a sure sign of death. So we got up and dressed and went over, to find that she was no worse than for the week past. We went back to bed and had just gone to sleep again when again he called us. This time one of the girls had fainted. When these people become unconscious the others are terrified. As they had their hands full with the sick woman we carried her over to the veranda and put her to bed in the other camp cot. The next day she showed symptoms of food poisoning and is a very sick little girl.

Many out patients are being treated but many others are turned away because of a lack of medicines. We have no fund for medicine and can only use what is left over from living expenses, and expenses connected with evangelistic efforts. If some Christian group would like to do a real job for the Lord, I don't know of any better way than to provide for the healing of these broken and abused bodies. While they are here, we can train their minds in a way that is not possible by any other method. This would be a real evangelistic effort as the healing of the body certainly prepares the mind for the reception of the gospel. I have no compunctions about asking this of you for it is not for ourselves but it does hurt us and our work to have to turn these people away because we cannot afford to buy the medicine they need. Pray concerning this matter, that His will be done.

We wish to thank Mr. and Mrs. J. W. Prior, the beloved parents of Delos Prior, for providing the money for the furniture we spoke about previously.

Much love to you all,

Delos and Mona Prior.

June, 1938.

Dear Home Missionaries:

Here and now I tergiversate and publish a palinode of the remarks made in last month's letter to you concerning the quality of the barbering. Mona is the finest, smoothest and most efficient barber ever to wield a pair of scissors. (P. S. She has read the last letter.)

After telling tales on Mona she insists that you hear the story of Prior Sahib, the snake charmer. I do this under protest but here are the facts. A school lad and I were walking from the bungalow out towards the front gate. As we passed a bed of Cannas he saw a snake. It lay quietly in the grass watching us while the boy brought me a rock and a long bamboo stick. I then dropped the rock on its head, or rather, where its head had been for with ease it dodged the rock, at the same instant reared the fore part of its body two feet off the ground in a letter "S". Then its dreaded hood swelled and with paws agape, started squarely towards me. Not until then did I realize that we had to deal with a cobra. The feeling of icy horror that flooded over me for a moment is beyond description but held me paralyzed for a moment. Then my feet came to life first and forgetting all about the stout pole in my hands, I ignominiously turned and fled with precipitancy. Then the afore mentioned ten-year-old Indian school boy came into his own. He threw a small foot-long stick that flew straight to the cobra's head and took all the fight out of him. While the snake was still unconscious, the brave Sahib returned and finished it off with his club. Am I proud of myself? Another victim during the month was a leopard cat that got into our chicken yard and couldn't find the way out. His chicken killing days were ended with a tap on the ear with a club.

But away with trivalities! There are far more important things to talk to you about in this letter. During the months we have been in North Lakhimpur we have made many trips along the Himalayan foothills in this area in an attempt to discover the point where the greatest number of mountain dwellers entered the plains. After personal observation, combined with interviews with Government officials and tea planters, such a location was obviously situated at the point where the Subansiri River entered the plains, about 25 miles northeast of North Lakimpur. I returned yesterday from a two day cycle trip to see how it looked during the rains, staying with an Irish engineer on the Patalitam Tea Garden close. I said by cycle but could also say by foot as cycling is not in order in mud and water such as occurs in the rains on Indian roads. Leaving the cycle at Mr. Walsh's bungalow, I pushed on by foot path through the jungle to where the Government has a Forest Inspection Bungalow. The river

was a vast expanse of roaring water as it came out of the gorge and curved down into the plains. Right on the point where it turned towards the south was a high and dry piece of land that looks up the gorge, bounded by water on two sides and with a path to the forest rest house on the other side with jungle at the rear.

This piece of land has many advantages aside from the consideration of access to the hill people. It will give us close contact with thousands of Miris who have left the hills and settled along the Subansiri River. No work is being done in that area so it will remove any possible accusation of competing with any other Mission. The accessibility to the people we want to reach with the Good News has been the determining factor in the choosing of this location. From a personal standpoint, it will be far more isolated than here in North Lakhimpur, about fifty more inches of rain (or more), giving us over 200 inches in three months; the winds sweeping down from the mountains through the gorge and over the icy waters in the river will air condition the compound, giving much relief from the intense heat. The night before I arrived out there they had four inches of rain and in one 24-hour period this month had nine inches. In the cold season a car might get out there but in the rains all traffic would be impossible as I waded through mud and water up to my knees in reaching the forest bungalow from the tea garden.

The next step was to see what provisions could be made towards obtaining this particular piece of land that was no doubt Government forest. So I went to see Mr. Huq, the Indian official in charge of this district. On asking about the land we wanted we found that the Lord had already taken care of this matter for he informed us that we could have any Government land we wanted up to five acres absolutely free of charge. Isn't that glorious? Join with us in praising Him for going before us in this matter. So in the near future we will have a compound in the name of Mid-Missions to the glory of Christ.

After the land is made over to us the next move will be in September when the work of clearing will start. The preliminary work will be done this coming cold season and the cottage started a year from this coming October if it is in His Divine will to provide funds for this work. This preliminary work will include fencing, clearing, putting down a well,

erecting of out buildings and putting up a bamboo hut that would serve as temporary quarters for us until the following year, when it would be used as a dispensary or school building. If this plan is to be followed, we should have a sum of \$250 available by the first of October and another \$250 by the first of December. We DO understand that you dear people at home are going through a difficult period just now that would make a special effort a trial. There are a few who can come to this field, more who can give BUT ALL CAN PRAY. That is our challenge to you. Do you believe that God is bound by man-made depressions? If you believe that He is truly Almighty, then join with us in the prayer of faith to the end that His will will be done concerning this matter. If the Lord should lay this matter on your heart and you should desire to make a gift to this building fund, send your gift to this Mission Treasurer, Mrs. Lloyd Hobson, 533 Lawrence St., Mishawaka, Indiana. Ear mark it for the building Fund and it will be promptly sent on to us in its entirety, and placed to our account with the American Express Co., in Calcutta. All gifts will be acknowledged through these letters.

We would like to have your opinions on this matter of letters and their contents. Some think that we should include much more scripture appropriate to the matters at hand and others have stated that it is news they want. We have taken it for granted that you have your Bibles and that you read them for yourselves. We have also thought it unnecessary to keep insisting through these letters that His Blessed Word has taken on new meaning to our hearts since coming to India. With the limited space available we have thought that the highlights of the month would be of more interest to you than a sermon by a very second rate preacher. Naturally as this is written, many Scriptures come to mind that could be applied but the above mentioned reasons have led to their non-use here. Now these letters are written for you so come on and write and let us know whether you want the type of letter now being sent or would desire a change. The greatest number of letters for either proposition will decide those of the future. I will freely admit that these letters are not "worked out." At the end of the month the outstanding events of the month are just poked out on the typewriter with two fingers and you read the rough draft. In this way we

feel that we are just talking to you instead of writing an impersonal essay. The very fact that it is personal may not appeal to you so please drop us a line and tell us about it. This is not an invitation for you to send orchids as there are more here than we can use!

Suzy nearly passed away this last month but two ounces of salts made everything all right once more. Lady is all puffed up because she saved our chickens by waking us up when the leopard cat got into the chicken yard and now sits up all night on the back porch and barks every time a chicken snores. Mildew is spotting all our book bindings in spite of their being wiped off every week and our clothes are also badly stained from mildew and well ventilated by the cockroaches. I remember a time when that handsome Highland Park policeman, Ed Usher, showed me some fine specimens on a loaf of stale bread lying in an alley on his beat and with pardonable pride said that they were "almost" as large as Missouri cockroaches. But now Missouri's one claim to fame has collapsed after one look at the true Indian cockroach. I won't mention their size as I have no real desire to humiliate Missouri further, but let it be sufficient to say that they have the appetite of a vulture, a stomach like a python, wings like a hawk and they are as hard to pin down as a New Dealer! After eight months of intimate social contact with the ant population, including eating them and with them, sitting with them and sleeping with them, we no longer deign to notice them unless they take an extra hard bite. After all, when meat is so scarce — Our thatch roof has a population all its own, including numerous birds, mice and rats, bats, wasps and lizards. So far the zoning ordinance has excluded snakes. There are several small trees starting their existence on the roof and I suppose that we shall soon have roots in our hair.

Sorry to make two pages necessary this time but felt that our news might justify it for this once. We are deeply grateful to Virginia Finch, 16216 John R., H. P., Mich., for the fine manner in which she has seen that this letter is sent on to you and you. If there are others who wish a copy please send in your name and address to her. This is for those outside the North Baptist and H. P. churches, which churches supply copies to their own people. We also wish to express our appreciation to the Mission Board of the H. P.

church for making this distribution possible.

Our love to you all in thanksgiving to God for giving us such friends,

Delos and Mona.

GREETINGS FROM VENEZUELA, SOUTH AMERICA

By Grace B. Bennett

Until 1930 the work of Mid-Missions was confined largely to El Callao, a city of some 16,000 inhabitants. In this city we now have a lovely congregation of English-speaking Negroes from the British West Indies who have settled in this gold mining district and also of the Spanish-speaking mixed race peoples of Venezuela. The Gospel is preached in El Callao in both the English and the Spanish. Gospel literature in both languages has been and can be most effectively used. Our workers in charge at present never have sufficient tracts and Gospel portions to meet the need. Open air meetings are held on Wednesday nights in various parts of the city. These are especially well attended and always very good order is maintained. On Sunday afternoons the Gospel Bus which I brought to the field last September is loaded to capacity and visits are made to the towns nearby, where there is no resident Missionary. Oh there are so many towns with no witness. Occasional visits are made with the bus as far as Tumeremo, where we have a native worker in charge of the work. The bus has been a very great blessing in carrying the Gospel to these various places, it has also served as an ambulance and once recently during a tropical down-pour, the bus served as a hearse. Generally, hearses are not used in these interior villages, but rather, men carry the casket on their shoulders to the cemetery.

It was in El Callao that I was stationed when I came to Venezuela in 1930. After just one week in El Callao, I made my first trip to Guasipati, a nearby village where there was but one believer, a woman who had received the Gospel through the testimony of a Bible Colporteur who had passed through this district several years previously. I shall never forget that first trip, nor the experiences of my ten days' visit in that town. Auto trucks were not so numerous in those days, an automobile, although there were a few, were almost unknown. I arranged with a man who had an old

Model T to take me to Guasipati, he charging me an exorbitant price for the trip, I in turn having to get out upon one occasion to help push the old Model T up a hill. Finally, we reached our destination and were joyously received by Dona Teresa, the believer, who threw open her home for Gospel services.

I spoke mornings, afternoons and evenings to a hungry, interested, neglected people. Between times I went out on the streets to give out tracts and Gospel portions. Many calls were made; real interest was manifest, many were awakened, some professing to accept the Lord Jesus Christ as their Saviour. Among those who accepted was a man by the name of Felix Fernandez. Felix has since gone on to be with the Lord. His four little orphaned children are here with me now. I shall tell you more about them at another time. There was also a woman and her little sick boy who accepted the Lord during those days. She too, after giving a real living testimony, coming out and out for Christ, suffering much persecution from her family, being threatened by the Roman Catholic priest, was called up higher, to be forever with her Lord.

As I recall these first experiences and victories, I am made to realize more and more that some day, it may be very, very soon, we shall have the privilege of meeting these dear ones who were brought to know Him through our testimony, together with others who have gone on before, and oh, we shall have the joy of giving an account of our stewardship and shall join with them in that great anthem—"Thou art worthy . . . for Thou wast slain, and hast redeemed us to God by Thy Blood, out of every kindred, and tongue, and people, and nation." Oh how we praise Him that there will be some from Venezuela there to sing His praises with us. Felix will be there and Carmen will be there, and we trust God to use us day by day, faithfully giving forth His Word, that many others may come to know Him in the time that remains. Remember us before the Throne of Grace!

Grace B. Bennett

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