

# The Baptist Bulletin



## DR. W. B. RILEY ON THE NORTHERN BAPTIST CONVENTION

In the August issue of the "Pilot," Dr. Riley gives his view of the last sessions of the Northern Baptist Convention, held in Los Angeles in June.

The editor of the *Baptist Bulletin* has the highest personal regard for Dr. Riley, but it is a well known fact that though we have been the closest of friends for years, we have sharply disagreed on the policy of staying in the Convention.

We reproduce herewith Dr. Riley's article in full. His conclusion that "The Fundamentalists of the Convention ought to put up a worthy fight or cease from it altogether" is well taken. We do not share the Doctor's opinion, however, that Convention Fundamentalists are going to some day wake up and put up a "worthy fight." Dr. Riley's final conclusion in his closing paragraph interests us greatly. He says: "The Regular Baptists will take in more churches the coming year than they have any year in the past, and their increase will grow in proportion as the present modernist control continues." Thank you, Doctor.

And now for the editorial.

"In writing of the Northern Baptist Convention we frankly confess to not having attended a single session, because we were taken ill at my daughter's home in Phoenix, Arizona, on Sunday afternoon, June 18. Until the morning of June 25, we were confined to the guest room at the Biola Institute Hotel. Our observations, therefore, upon the Convention are based upon newspaper and individual reports, and the printed program. It is a pleasure to give first attention to

### FAVORABLE FEATURES

"The Fundamentalist Pre-Convention held Sunday the 18th and Monday the 19th was uniformly praised by every one reporting to us. Dr. Earle V. Pierce had occasion of pride in the program which a large attendance so greatly enjoyed and uniformly complimented.

"The subjects assigned were of vital interest and the speakers were declared to be splendidly superior.

"The second feature of the week that

brought commendation from the lips of all attendants was Dr. Woodbury's Conference of Evangelism at the Biltmore Hotel. It was good to witness the enthusiasm of those who came from it to our bedside to tell how heartwarming and inspiring that conference had been.

"A third feature of the convention that met with uniform approval, at least so far as we heard, was the ministry of Dr. George W. Truett, whose eloquence is always the occasion of great crowds, and whose deliverances are frequently evangelical. Truett is not a doctrinal preacher, but it was reported that in his Sunday night address in the great auditorium he touched upon some of the fundamentals of the Faith with unusual fervor and emphasis. A certain reporter said to us that it seemed to him that Truett proposed to have no question marks written after the expression of his confidence in God and His Holy Word, or the Deity and Atonement of Jesus Christ.

"So much for the favorable side. We turn now with regret to the consideration of

### THE CAUSES OF CRITICISM

"First of all, the program was formed, as all programs have been when under the hand of a modernist chairman, in modernist interests. Tuesday, June 20, passed as the opening day usually does, with addresses of welcome, the President's key-note address—which was favorably reported to us—the report of the General Council. The Council on Finance and Promotion, Financial Report, etc., together with the election of committees by state delegations—nominations, order of business, place of next meeting, resolutions, etc.

"It was the evening hour—the Social Progress Dinner—that amazed and offended many! There were three factors in this evening program offense, no one of which had any justification whatever. The three, combined, resulted in a DE-CHRISTIANIZATION of the opening night of the Convention and rendered us more than willing to lie on a bed, suffering physical nausea, rather than to have endured mental and spiritual nausea.

(Continued on page 5)

# WARNING! AMERICAN LEGION

By REV. R. T. KETCHAM

In the last issue of the "Christian Century," we read the following editorial

"Los Angeles has brought forth the first American parallel to Alfred Rosenberg's German Christian movement. It is called the First Church of the American Legion. The founder, Commander C. A. Newman of Pacific Electric Railway legion post, says that he has been planning the new church for the past four months 'because many legionnaires feel that churches and church groups do not give sufficient support to patriotism and democracy.' 'Legion posts,' he explains further, 'have been active politically, economically and socially, and I feel that it is now time for us to take part in religious work. We are endeavoring to bring to war veterans a house of worship where without prejudice, without intolerance, without bigotry, the veterans and the people of the nation can lift their voices in praise of God.' The Los Angeles venture is admitted to be an experiment looking toward the entrance of the legion into 'religious work' on a national scale. Rev. Richard H. Keech, an evangelist who has lent his lungs to the enterprise, declared at the first service (said to have been attended by more than five hundred persons of all races and creeds): 'The American Legion believes that its place in destiny can be secured only through the laying aside of denominationalism, narrow sectarianism, intolerance and hatred, and by studying together as one unit to bring this nation to a conscious realization of God.' It is probable that this effort is prompted in part by a sincere desire to see more unity in our cluttered community and national life—indeed, all fascist movements are partially stirred by such a desire; but there is not the slightest doubt about what the character and program of this movement would be if it should develop into a real movement. 'The American Legion Church'—there's something to think about."

We are constrained to raise our voice in warning to the American Legion, lest they find themselves in a far worse predicament than they now are, if they pursue the policy outlined in the above editorial.

Our experience with the American Legion has been such as to

cause us to thank God for their alertness in detecting the subversive element in many of the present day movements. We by no means wish to go on record as approving all that the American Legion does or says. We are dealing only with this matter of their stand in reference to movements which are subversive to the best interests of America.

During our seven years of ministry in the city of Gary, we have discovered that the American Legion, which up to this point has made no pretense of being a religious organization, has been far quicker to discern the hand of Red Russia in certain movements in this country, than has the local Ministerial Association.

If the Legion will stick to its main business and engage in matters purely patriotic, it may continue to be a blessing to this country in that direction, but if it insists upon venturing upon "an American Legion church program," it will force every self-respecting Fundamentalist in the country to withdraw cooperation from it.

According to the above editorial, the proposed American Legion Church is to be based upon the active principle and policy of Modernism, namely to bring into one body those who believe in the deity of Christ and those who do not; those who believe in the blood atonement and those who do not; those who believe in the inspiration and authority of the Bible and those who do not; those who believe in the virgin birth and essential deity of Jesus Christ, and those who do not; those who accept the fact of a divine revelation in the word of God and those who do not. When the American Legion has gotten this kind of a church together, it will have reproduced exactly the same kind of a church that has been largely responsible for the very unpatriotic condition of which the Legion itself complains.

The Legionnaires will have to search far and wide to find a single Fundamentalist who holds to the eternal verities of the faith once delivered to the saints, who is not an out and out enemy of Communism, Fascism, Nazism, and any other "ism" except plain, good, old-fashioned Americanism. The most ardent leaders of the very movement of subversive activity of which the

Legion complains are the men who are to be found in the religious movements that are of just such a character as this new movement proposed by the Legion itself. If the Legion wants to commit suicide, we know of no better way than to propagate this movement for the founding of an American Legion Church, for the moment that that movement becomes established, the Legion has stepped out of its sphere and will have forfeited the respect of the great army of Fundamentalists who stand shoulder to shoulder with the Legion in its battle against subversivism.

## REV. OTIS B. READ RESIGNS

The following article from local newspapers will be of interest to our *Bulletin* readers who have come to know and love Brother Read.

"Rev. Otis B. Read, pastor of the Merrimac (Mass.) First Baptist church for nearly seven years, has accepted the pastorate of the Calvary Tabernacle Baptist church, Watertown, it was announced yesterday at the morning service. Rev. Mr. Read presented his resignation, to take effect on September 9.

"It was stated that during his pastorate here, approximately \$11,271 has been raised through tithes and offerings. Seven years ago, the members of this church were advised by convention officials to disband. A debt of several hundred dollars was outstanding. For many years the church had not been self-supporting but had depended upon outside help to maintain a pastor. All debts have been paid and the church has been paying all its own bills since the first six months of the present ministry. During this time more than \$580 has been given in support of Baptist missionaries in India, Indo-China, Africa, South America, the Philippines, the Mexicans in the southwest and Mexico, and the rural people in the mountain areas of the South.

"One hundred and seventy-four new members have been added to the church roll, of these, 133 have been baptized, while others await baptism at an early date.

"Rev. Mr. Read has been associated with the Merrimac First Baptist church, in the second longest pastorate."

# THE JOY OF THE LORD

HEBREWS 12:2

By REV. R. T. KETCHAM

"Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Our text reveals the fact that just on the other side of the cross there was an outshining joy. There was an outshining glory upon which our Lord constantly looked, and which is here called the "joy that was set before him." From the uttermost ages of eternity the awful cross of Calvary had been constantly before the vision of our blessed Lord, but ever as He looked upon the cross through the unfolding centuries and millenniums, that black and awful thing was silhouetted against the beams of glory that shone from behind it, which glory our text calls "The joy" of the Lord.

What was that joy? Whatever it was, it was sufficient to make the cross, awful as it was, seem a thing to be lightly looked upon, a thing to be despised. "The joy set before Him" was evidently of such tremendous value that the payment of the price of the cross in order to secure it, was hardly worthy of the Saviour's notice. This seems to be the teaching of the text.

We can get an idea of the value of anything only as we become aware of the price paid for it. Any one of us might stand before a picture which to us seems very commonplace, and might have been bought in any furniture store, when suddenly we are jolted into a realization of the tremendous value of the thing we are looking at when we are told that the owner paid probably half a million dollars for it.

We shall now seek to examine the tremendous value of this thing which our text calmly announces as the "joy" of the Lord, by seeking to determine something of the price which the Lord laid down in order to make it His own.

The text says that it was the cross, the sufferings of which He must enter into in order to enter into the joy. But let us go back of the cross and see the preparation that was necessary for the cross. Truly it was a shame for Him to die, but there was also the shame of getting ready to die. This shame of getting ready to die displays itself in

## THE INCARNATION

Perhaps we can get some idea of the shame and humiliation of the In-

carnation through the eyes of a crude illustration. Imagine a man standing here upon whom we perform the following operation. We go out into the scientific world and we gather from the brains of the world's greatest scientists through all the centuries those particular brain cells which made them the geni which they were. We will deposit those brain cells in this man standing here. We will then go out into the inventive world, and we will gather from the brains of the world's greatest inventors those particular brain cells in which their inventive genius resided, and place them in the brain of this man. We will go into the world of poetry, and gather from the brains of the Longfellow, the Whittiers, the Miltons, the Shakespeares, and the world's greatest poets, those particular brain cells in which their poetic genius resided, and place them in the brain of this man; and thus, on and on, through every phase of life until we have gathered the cream of the brain of the human race, and given it all to this one man. When we have finished, it can be truly said that this man is the fullness of the human race bodily. All that the human race was, and is, and ever will be at its highest power of development, this man is.

Now, imagine a further step. This man lays aside his human form and incarnates himself in a poisonous reptile crawling in yonder field. Mark you, he carries with him all of his human consciousness and power, simply laying aside the form of his humanity, and, while now found in the form of a serpent, he is still as conscious of his humanity as ever. As he crawls through the fields he becomes the target for the onslaughts of the men about him. Then suddenly he raises his serpent head and astonishes the human beings about him by declaring that he is a human being, and not only so, but is the composite of the highest of the human race. We can readily see that such an assertion would only convince the hearers that this was a demon-possessed serpent, and their efforts to kill would be redoubled. We can, also, imagine something of the awful shame and humiliation to the soul of this man as he, conscious of his glorious human-

ity, is accounted to be a serpent of the field because he has the outward appearance of the same.

Can we not see in this crude illustration something of what it cost our Lord to become Incarnate? It is said of Him that "in Him dwelleth all the fulness of the Godhead bodily." Whatever God was, Jesus Christ was, for He was and is God.

In the Incarnation He laid aside the form of His deity, but not the essence of His deity. This He took with Him and was found in fashion as a man. While being found in the form of a man He was no less deity. He Himself was conscious of His deity, but as He walked among men and laid claim to being equal with God because He was God, they reckoned His testimony to be that of a demon-possessed human being. In fact, they went farther than that and said, "Beelzebub, the Prince of devils," and redoubled their efforts to kill Him.

What shame and humiliation for our Lord to walk through this world with the image of a criminal race stamped upon Him! And why did He come down from Heaven's glory to earth's gloom? Why did He lay aside the glory of His deity and take upon Himself the form of a "generation of vipers" to undergo the shame of being counted worse than one of them? Why did He do this? The Bible answers, "He did it for the 'joy set before Him.'"

Let us look further at the price our Lord paid in order to enter into His joy as we examine

## THE GETHSEMANE PRAYER

Our Lord is praying, "Father, if it be possible, let this cup pass from Me, nevertheless, not as I will, but as Thou wilt."

And as He prays we see that white raiment of His glistening under the moonlight suddenly becoming spotted here and there with the crimson dye of an awful red. As we look upon that upturned face, pale and white, it too suddenly becomes bathed in the crimson of blood. He is sweating great drops of blood.

I was taught from my youth up that in this hour our Lord was praying for the removal of the cross, that in the last moments when the shadow of the cross was bearing down upon Him He shrank from its awful experience and pleaded with His Father to provide some

other way, and save Him from the awful death awaiting Him. There was always something in my soul that rebelled against this interpretation. I did not like it then; I do not like it now. It seems to me to put the stain of cowardice and selfishness upon my Lord. In all His life, had there been one step taken, one word said, one thought harbored, that was contrary to the mind and plan of His Father, and in the interest of Himself, Jesus Christ would have been the stained and blemished lamb and would have had sin of His own to atone for, and would have left me without a Saviour. No, I do not believe He was praying for the removal of death on Calvary's cross. My personal opinion is that Satan was attempting to kill Him by a premature death, and thus prevent Him from going to the cross to save a world. It is quite possible that the bloody sweat was an attempt of Satan to kill the Lord by hemorrhage of the skin. Hebrews 5:7 seems to throw some light in this direction: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." We are told here that He prayed unto someone who was able to save Him from death and was heard.

Now, if He prayed to be saved from the death of the cross He was not heard, but if He was praying for the removal of premature death, He was heard. Thus we see that in the shadows of Gethsemane our Lord, instead of shrinking from the cross, was asking for physical strength to stagger on to that awful cross. His heart cried out to His Father to let "this cup" of premature death pass from Him in order that He might go on and drink to its bitter dregs "the cup" of the wrath of God against sin.

And again we ask, "Why did He so desire to undergo the awful curse of that cross?" The Bible says it was "for the joy that was set before Him."

Shall we examine further the price our Lord paid to enter into His joy as we look at His sufferings in

#### PILATE'S JUDGMENT HALL

Here He stands, thorn-crowned, scourged, spat upon, face beaten until it no longer resembles the face of man, (Isa 52:14) "yet He opened not His mouth." We know that He *could* have, by the exercise of the slightest wish, opened the earth,

and let everyone of His tormentors slip into the everlasting burnings, but He did not, and again we ask, "Why?" The Bible answers, "He did it for 'the joy set before Him'."

All of this is the price our Lord paid just getting ready to die. And shall we look at that death as we see Him paying the last and awful installment in order to make the "joy set before Him" His own? Look at Him upon

#### THE CROSS

There are two verses in my Bible that are in every sense of the word *awful*. In fact, one of them I should be unable to bring myself to repeat, were it not that I find it in the Holy Book. II Cor. 5:21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Here we are told that in that hour of His cross experience, our Lord was made sin. Let us not confuse this with the idea of His being our Sin-bearer. He *was* that, but in this verse He is infinitely more than that. Here we have a straight out declaration that Jesus Christ, God's Holy Son, actually took upon Himself in the Father's vision the personification of sin, and God the Father who had been pursuing sin through all the ages, now overtakes it in the person of His Son, and there He unsheathes His white-heated lightning of wrath against sin, and it takes its way straight to the heart of that defenseless sufferer, Jesus Christ, our Lord. Ask me to explain it, I cannot. I do not know how in the mysterious operation of that Cross, God could reckon His Son to be sin, but I do know that He *did*, and in that hour our Lord Jesus Christ became a thing repulsive to His Father, so much so that His Father had to turn His back upon Him while the blessed Son sank under the billows of an awful and infinite repudiation.

The other verse is Galatians 3:13. "Christ hath redeemed us from the curse of the law, *being made a curse for us*: for it is written, Cursed is every one that hangeth on a tree."

Here, again we must not confuse this verse with the idea that Jesus Christ was our curse-bearer. He *was* that, but this verse declares that He, Himself, became a thing accursed before the Father. Again, I say I cannot explain it. I can only bow my soul in His presence, and worship and adore. But why did He thus suffer? The Bible says that He did it "for the joy set before Him."

#### WHAT WAS THAT JOY?

Having looked at the awful cost of this thing called the "joy of the Lord" we are now prepared to understand that it must be something of such proportions as to transcend all human conception. We shall state what we believe to be the joy of the Lord in just a sentence, and then seek to illustrate it with three New Testament parables.

The joy into which our Lord entered through the agony and the suffering of the cross was the joy of making it possible for Him to bring you and me, redeemed, saved, pardoned, cleansed, back into the presence of a reconciled Father. *Just for the joy of saving you and me our Lord endured the cross and despised its shame.* This glorious truth is set forth in the parables of "The Lost Sheep," "The Lost Coin," and "The Lost Son."

When the shepherd has found the sheep that was lost and brings it back in the morning hours he does a strange thing. He arouses the entire neighborhood and asks the neighbors to come and "rejoice" with him. When the woman found the coin that was lost she called her neighbors together to "rejoice" with her, and when the father found the son that was lost he ordered a time of "rejoicing." The verses may differ, but the chorus is always the same. Whether our Lord at awful cost to Himself, goes out over the mountain tops and down into the valleys and ravines of sin and iniquity, and there finds the poor lost sheep and brings him back to the father's fold; or whether He comes down into this old world-house of His, that is now cluttered up with the dirt and filth of sin and iniquity, and brushes aside the dirt and searches until He finds the coin of the human soul with His image stamped upon it, lifts it, cleanses it from its pollution, so that His glorious image shines out once more, and puts it into circulation for the blessing of humanity; or whether He is falling upon the neck and giving the kiss of welcome to the returning prodigal, the one great word that runs through all is "Rejoice with Me."

Oh, beloved, here in His ministry of salvation we see the joy that comes to our Lord's heart, a joy that was so great in His estimation as to make the payment of the cross and its shame a thing to be "endured" and "despised."

**RENEW TODAY**

## DR. W. B. RILEY ON THE NORTHERN BAPTIST CONVENTION

(Continued from page 1)

"First of all was the introduction of KIRBY PAGE, a man whose "pink" philosophy has no favor with any orthodox Christian or sound American. He was widely advertised as the man who had spoken in more universities than perhaps any other orator; but they forgot to mention that his appearance in practically every one of them has been an occasion of bitter contention within the institution itself, and that he has been brought in by radicals, contrary to the will of conservatives. He was at one time a minister (and from ex-ministers deliver us!), is editor of *World Tomorrow*, a Socialist paper, and shares in the Garland corruption fund. He has held office with almost every 'pink' and 'near-Communist' organization and has ardently recommended the *Lane Pamphlet, The Daily Worker*—rankly communistic! He has joined Sherwood Eddy in his Russian visits and communistic foundations. The greatest enemy that our Constitutional Government has is Communism. He has been a prominent speaker in the Mid-west Institutes along with such other questionable Americans as Devere Allan, John A. Lapp, Dorothy Detzer, Clark M. Eichelberger and others.

"This was the first step taken in the Convention revealing its intended RADICALISM

"The second was equally offensive—the sworn enemy of the Cross, Rabbi Edgar F. Magnin. Strange, isn't it, for professed Christians to give prominent place to those who not only deny their Christ, but hate their Christianity? As one godly woman wrote to me: 'It is a great day for anti-Christianity when a Jewish Rabbi can call upon us Baptists to revise our mistaken Scriptures, and dictate to us an anti-Christ doctrine.' However, this opinion will be sufficiently nullified by the cry 'Anti-Semitism' again—a phrase that, like the Mother Hubbard dress, covers everything and touches nothing. If opposing the appearance on a Baptist program of a sworn enemy of the Cross is anti-Semitism, then let my brethren make the most of it. That is where I stand; 'so help me God, I can do no other!'

"These two steps well paved the way for a third that proved the deft hand of the ROGER WILLIAMS CLUB,

namely, the favorable report and adoption without discussion—but fortunately not without division that required three counts to settle the question (and doubtless the counts were made by the secretaries and their friends whose liberalism is being increasingly evidenced), namely the adoption of

### THE WORLD COUNCIL

"There is a strange suggestion in the popular use of this word 'council' by modernism. I picked up my Concordance and looked up the word; I cannot find it in a single favorable connection. I read in Matt 12:14 of how 'the Pharisees went out, and held a council against him \* \* \*'. I find that Festus conferred with a 'council' concerning Paul's appeal to justice. I read in Matt 10:17 a word of warning to the missionaries: 'But beware of men: for they will deliver you up to the councils \* \* \*'. In Luke 22:66 we find that when they were ready to crucify Christ they first 'led him into their council'.

"Quite a fit word to be uniformly employed by radicals! We have The Council of Religious Education; the Federal Council of the Churches; The Council of Missions; and now The World Council. The 'council' of the New Testament times was anti-Christian; we declare the 'councils' of this day no less so! The difference between that time and this is that Christ was too unpopular then for them to employ His Name as a helpful attachment to their Council Assemblies; now they would deceive, if possible, even the very elect by such use of His Holy and all-conquering title.

"To be sure, The Council of Religious Education has practically disposed of Him, and The World Council has not felt the need of naming Him; but The Federal Council still seek to deceive even the very elect by thus cloaking themselves.

### "THE CONVENTION PROGRAM

was a signal triumph for modernism. By poor planning among fundamentalists our majority members of the nominating committee were left without even a candidate; and the one chosen to that highest office within the Body has created for himself in Seattle a reputation remote from Baptist convictions and equally foreign to our Constitutional form of government. Those who doubt this, need only to consult the American Legion of that city where, at one time, he served as Chaplain, but where finally he became *non persona grata* through his affiliations with

## THE BAPTIST BULLETIN

—for—

BIBLE-BELIEVING BAPTISTS

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

by  
GENERAL ASSOCIATION OF REGULAR  
BAPTIST CHURCHES  
(NORTH)

(Independent and Fundamental)

### SUBSCRIPTION RATES:

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

Editor . . . ROBERT T. KETCHAM, D.D.  
Assistant Editor . . . R. F. HAMILTON  
Associate Editor . . . BARNEY ANTROBUS

### Editorial Office

Walnut St. Baptist Church, Waterloo, Iowa

### COUNCIL OF FOURTEEN

J. Irving Reese, Chm. . . . . Ithaca, N. Y.  
A. G. Annette . . . . . Plainfield, Ill.  
Barney Antrobus . . . . . Crawfordsville, Ind.  
David Otis Fuller . . . . . Grand Rapids, Mich.  
David E. Gillespie . . . . . Elkhart, Ind.  
E. G. Griffith . . . . . Johnson City, N. Y.  
R. F. Hamilton . . . . . Pana, Ill.  
Robert T. Ketcham . . . . . Waterloo, Ia.  
W. A. Matthews . . . . . Los Angeles, Calif.  
R. W. Neighbour . . . . . Elyria, Ohio  
Ford Porter . . . . . Princeton, Ind.  
Leo Sandgren . . . . . Austin, Minn.  
E. C. Shute . . . . . Decatur, Ill.  
H. O. Van Gilder . . . . . Portsmouth, O.

Entered as second-class matter July 26, 1938, at the post office at Butler, Indiana, under the Act of March 3, 1879

## COMMITTEES

### MISSIONARY COMMITTEE

Rev. D. E. Gillespie, Chairman  
First Baptist Church  
Elkhart, Indiana

### PASTORS' EXCHANGE COMMITTEE

Rev. A. G. Annette, Chairman  
Plainfield, Illinois

### PROGRAM COMMITTEE

Rev. R. W. Neighbour, Chairman  
First Baptist Church  
Elyria, Ohio

### PUBLICATION COMMITTEE

Rev. R. T. Ketcham, Chairman  
Walnut St. Baptist Church  
Waterloo, Iowa

### SECRETARY

Rev. David Otis Fuller  
1318 Sigsbee St., S. E.  
Grand Rapids, Michigan

### TREASURER

Rev. R. F. Hamilton  
208 S. Maple St.  
Pana, Ill.

such men as Kirby Page, his ardent advocacy of Harry Ward, his playing host to him when Ward visited Seattle, and his radical pacifist expressions.

"The Roger Williams Club are never found asleep on the job. They pushed Milligan of Michigan to the front and had their dark horse groomed and well jockeyed to come in, not by a nose ahead but, as the solitary, and consequently, successful runner.

"The program of the Convention was also interesting in the last degree. There were some fine features on it, particularly the missionary presentations; but, as a whole, it revealed the deft hand of modernist leadership in that all principal places were assigned to the liberals and the minor spots assigned to the liberal fundamentalists as a tail to the kite.

"This writer has this to say concerning the future of the Northern Baptist Convention:

"First of all, the fundamentalists of the Convention ought to put up a worthy fight or cease from it altogether. After a close observation of these fifteen years since the division became irreconcilably deep, the following seems to be true: The fundamentalist group have been the evangelical, aggressive and spiritual body. The annual meetings held openly—and always attended by enough modernists for them to know every step discussed—have been on the square and have done a truly great work in defense of the Faith and in inspiring sacrificial program and service. It was declared by Dr. Pierce "A movement." As such it had accomplished a great mission. As politicians we have been signal failures; not once since the anniversaries at Buffalo, N. Y., and at Des Moines, Iowa, have we had formulated any definite and adequate plan, or courageously attempted to carry anything through!

"On the other hand, the modernists have been superb politicians. In the same length of time they have formulated their plans perfectly, and put them over with so few protests and so weak an opposition, that the man who dared to voice either was discredited even by his own crowd—professed fundamentalists. We take our hat off to modernists as political managers!

"As *statesmen*, Liberals have been signal failures. The institutions they took over at Denver twenty years ago have declined daily under their hands. Gifts now are only one-third to one-fourth what they were then. Having stolen from the fundamental-

ists practically all the institutions of the Convention, they have let them languish on their hands. Funds for their support decrease annually, and, apparently, modernists are not concerned as to whether the denomination lives. They are interested only in the control of the dying remnant. They have never built schools; they have never maintained missions; they could not even keep alive one magazine—*The Baptist* of Chicago; and yet, as Prof. Burts of the Department of Philosophy of the University of Chicago, in his debate with me on the subject of Evolution, said: 'I would rather have my children grow up atheists than to have them become fundamentalists,' so the modernist leaders must feel they would rather the denomination would die than live to declare fundamental truth.

#### CAN THESE CONDITIONS BE CHANGED?

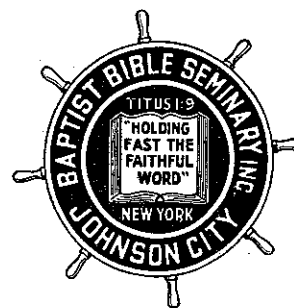
"Yes, and easily. Today the fundamental schools—such as the Eastern Theological Seminary, the Western, the Northern Baptist, The Bible Institute of Los Angeles, The Moody Bible Institute, The Northwestern Bible School and Evangelical Seminary, the Bethel Institute and Seminary of St Paul, together with constant accretions to our forces from The Southern and Southwestern Seminaries—far exceed the output of Berkeley, Rochester, Crozier, and Newton Center. We produce two to four ministers to their one; two-thirds to nine-tenths of the Baptist laymen in America are sympathetic with the fundamentalist forces. What we lack is organization, a definite plan and an uncompromising leadership. That leadership can never be held by any man who is in a position of denominational office or even desirous of one. He must be big enough and strong enough to be independent of the modernist machine and under no obligations to it whatever for past or future favors, lacking in ambition to take office at its hands under any circumstances. He must gather to him a company of uncompromising, courageous, truly Baptist men. His 'planning meetings' must be, as is the ROGER WILLIAMS meetings, absolutely secret, and the members of his clan must be picked by him, and no man who is cowardly or compromising must be permitted to enter that secret company.

"To expose one's plans to the enemy before they are even formulated is to court defeat. A revolution in the Convention can be effected in two years, and, in the judgment of

this writer, in one year under the proper leadership. If it took two or three years it would be only because of opposition from semi-fundamentalists.

"We conclude, as we have above suggested: Let us fight, or surrender! The right sort of fight means victory. Surrender means division. *The Regular Baptists* will take in more churches the coming year than they have any year in the past, and their increase will grow in proportion as the present modernist control continues."

### BAPTIST BIBLE SEMINARY BEGINS EIGHTH YEAR



"THE ANNAPOLIS OF BAPTIST ORTHODOXY"

*The Annapolis of Baptist Orthodoxy*

DR EARLE G. GRIFFITH, *President*  
DR E. H. BANCROFT, *Dean of Faculty*  
DAVID V. STOWELL, *News Editor*

The Baptist Bible Seminary is approaching its eighth year. The 1939-40 term will begin Tuesday, September 19, which is registration day. From all indications, the enrollment will be as large, if not larger, than that of last year.

During the summer months, most of the faculty members have been engaged in conference works.

The former students are looking forward to the Christian fellowship among separated believers, who are zealously witnessing for Christ as they study God's word.

The Seminary is a challenge to those young people who are unswerving in their loyalty to Christ and wish to train for Christian service.

Inquiries are prayerfully answered. We want interested persons to familiarize themselves with the Seminary and what it offers in Christian education. Address correspondence to: Baptist Bible Seminary, Johnson City, New York.

—David V. Stowell.

## FACTS FOR BAPTISTS TO FACE

### THE TRAGEDY OF NORTHERN BAPTIST FOREIGN MISSIONS

From *Watchman-Examiner*  
for March 16, 1939.

"Owing to the continued decline in denominational giving all of the co-operating agencies must shorten their plans for the coming year. The Foreign Mission Board is compelled to reduce its budget by \$60,000. This means that not only can no new missionaries be sent out—except as specifics—but others must be retired or called home. All mission and station appropriations are to suffer further cuts. The secretaries at the home base will be reduced from eleven to seven and the number of office workers brought down considerably.

"What does all this mean? From the point of view of work accomplished it cannot be other than a major disaster. In past years the home base staff was built up to a remarkably high level of efficiency, capable of administering without much additional help three times the amount of funds now received. This structure has been preserved in skeleton form in the hope of a recovery in denominational giving. The smaller force will have to carry insuperable burdens. How this will be done is hard to see. The work remains just as heavy. The problems to be met are greater. The Foreign Mission Board is making the first vertical cut at the home base.

"What will the budget reduction mean to the missionaries on our fields? During ten years our missionary staff has been reduced more than half, but the amount of work has only been slightly contracted. It takes no great intelligence to see that our missionaries are all of them doing more than double their share of work. Human endurance can stand up to a challenge like this for the period of an emergency, but it is bound to break down if it is prolonged. For ten years now our missionary receipts have been going through a precipitous decline. For ten years our noble, self-sacrificing missionaries have accepted emergency rations, shared their burdens among themselves, and with aching backs and breaking hearts they have applied their limited resources to the gigantic responsibility facing them. The toll is being taken. Deaths and breakdowns in their

ranks are coming now in increasing numbers. Dr. J. H. Cope died last year in the Chin Hills of lonely North Burma. He was a strong man and at the time of his death should have been in his prime. But even his tremendous vigor could not stand up under so great a strain. He had appealed to Northern Baptists for help in one of the greatest mass movements towards Christ in modern missionary annals. But Northern Baptists were so deaf to his appeal they could not send a man to his help. So Cope is dead and one of the greatest missionaries of this century has been cut down. Have we a right to expect that God will not lay this to our charge?

"Now H. W. Smith of Rangoon is gone. In the eyes of those who know, this is another casualty due to overwork. Frequently now we are hearing of missionaries who are collapsing, or are near to a breakdown, because of the strain. Is it not criminal so to oppress our brothers and sisters on the Christian frontier?

"What is it going to mean to the denomination? Are Northern Baptists going to shrivel out of existence as a missionary body? The income of the Foreign Mission Board has declined a million dollars in the last ten years; that is, from approximately \$1,800,000 to \$800,000. Though the denominational giving has shrunk, our missionary work has not narrowed. We still occupy the same fields. That this has been done is a miracle of administration. But we all know that the horizontal reduction must become vertical now. We are cutting down the home base first to a skeleton of its former self—that is vertical. The next step will be to retire from a field. Nothing can prevent it with cuts such as the Foreign Mission Board must now take. Vertical operations will mean that we are steadily ceasing to operate foreign missions. Let us face the issue realistically. With the steady decline in missionary giving the Northern Baptist Convention is to all intents and purposes on the way out as a foreign missionary enterprise. If you revolt against this, that is what you ought to do! Not until this disastrous retreat has been transformed into a glorious advance will the stigma of our desertion of our Lord Jesus Christ be removed. Sometime, somewhere, somehow, this apostasy of Northern Baptists from the evangelization of the world must be brought to an end. Let the

change come now. We have five weeks before the end of this fiscal year in which to act."

### INTERSTATE EVANGELIS- TIC ASSOCIATION TO HOLD ANNUAL MEETING

The tenth anniversary of the Interstate Evangelistic Association will be marked by its annual Bible conference, to be held in the Calvary Baptist Church of New York City, October 1 to 4.

Special meetings for ministers will be conducted by Dr. Albert Johnson of Portland, Oregon, and Dr. H. H. Savage of Pontiac, Michigan.

Some of the speakers during the conference will be Mr. R. G. LeTourneau, Dr. Robert T. Ketcham, Dr. Earle G. Griffith, Dr. C. Gordon Brownville, Dr. Wesley G. Huber, and Dr. Howard C. Fulton.

### UNIONVILLE, IOWA, BAP- TIST CHURCH BLESSED BY MINISTRY OF EVANGELIST KETCHAM

The following note has been sent to the editor of the *Bulletin* by Rev. Pete Thomas, pastor of the Miller Baptist Church, Unionville, Iowa.

The Miller Baptist Church located near Unionville, Iowa, had with them in a special meeting for two weeks starting June 18th, Rev. Harry E. Ketcham of Evansville, Ind. In spite of the opposition from the devil, and also with rain almost every night of the meeting, great victory was ours through our Lord Jesus Christ.

Brother Ketcham truly is a man sent of God and we admire him for his faith in the Lord, and his fearless preaching of the Word. Many precious souls were saved, backsliders restored, and the saints of God made happy. The Miller Church is moving on to victory. All praise to Him who loved us and washed us from our sins in His own blood. If any Church is led of the Lord to call Brother Ketcham for a meeting, we believe they will experience a great blessing.

**RENEW  
NOW!**

# BARNEY ANTROBUS SAYS

## FOR PREACHERS AND OTHERS

The following editorials are for preachers and all the rest. They are the ribs of an address we prepared to deliver at a ministers' conference. In substance they have been given in personal talks with friends at one time or another.

\* \* \* \*

### HORSE SENSE

A godly pastor in the area of a great metropolis writes: "The trouble is in most cases we preachers do not have 'horse sense' when it comes to leading a church." He could have said, "we do not have horse sense in the pulpit either," and not been far from the truth as many of us have observed of ourselves and others.

What a staggering responsibility is the ministry! What manifold pitfalls beset the minister's path! What subtle temptations throng his head day and night! No one knows or suspects save the man who subjects himself to the most rigid and unmerciful self analysis daily.

Those who ever read Uncle Tom's Cabin will recall that when Topsy was asked who reared her in slavery, she replied she never was 'raised,' she "jest growed up." And this seems exactly what happens to the average preacher. No one ever "raises" him. He just grows up—like a weed. We have puzzled our head a long time why instructors in Bible schools and seminaries do so little for their students on the practical side and personality side.

\* \* \* \*

### PERSONALITY

Every preacher has some kind of a personality quotient. Our observation is that only a few know what to do with what they have to make it count for Christ our Lord. Most people are attracted to the stronger personalities and repelled by the weaker ones. This is quite natural. We get tired of the colorless fellow. But we get irritated with the fellow with too much color and that not blended. Will someone tell us at what age a preacher no longer needs to improve his personality, his contacts, his knowledge, his spirit, his methods? There are miles of catacomb shelves waiting for the "stiffs" that refuse to improve with the years.

\* \* \* \*

### BE CRUEL

One certain rule will bring results—be cruel with your self. Be conscious of your needs. Be conscious of your various impedimenta.

Grace refuses to do for one what one can do for one's self. Don't lay troubles and failures on the Lord and on others. There are laws of ethics, social standards, customs that you may find running counter to your natural impulses; better not junk them too hastily. Take a slow and careful inventory of yourself in relation to those things. Maybe the customs need changing, but maybe you need a change worse. You will be startled at your own skeleton if you will subject yourself to a rigid and merciless x-ray.

\* \* \* \*

### NORMALCY

A word invented by the late President Harding. What is normalcy? Some men have too much extroversion. Some too much introversion. Some have a superiority complex; some an inferiority complex. Where is normalcy? You may rest assured there is such a thing. There is normal temperature in the body. There is a normal business rating. There is a normal intelligence quotient. There is normal family life. Yes, there is a normal personality. And it is the extrovert and the introvert that have so much trouble with themselves and cause so much trouble to others.

\* \* \* \*

### PRENATAL BENTS

Lay it on your parents. Well, that is right up to a certain point. It is quite true that you "take after" your forebears in "bents." That cannot be helped. You are born that way. But you can take charge of those bents. You can recognize them; evaluate them, encourage them or whittle them down as intelligence reveals the need. The danger is in not recognizing that these bents are your own property and are to be dealt with intelligently. Whip one up. Whip another down. Make them mind.

\* \* \* \*

### "I AM WHAT I AM"

"I am just like my old dad, my old mother, my old Aunt Jane or Uncle Jack" we often hear. Well, that may or may not be a thing to boast of or to hide under. Maybe dad and mother and Aunt Jane and Uncle Jack were mighty fine people but needed a bit of fixing. No doubt you do at any rate. You should perpetuate their fine points, but never their disagreeable ones. Paul said he was what he was, but it was by the grace of God. If the grace of God is making you over day by day, well and good.

## EXTROVERSION

When we were young we talked ourselves drunk if anyone would listen, and every time we opened our mouth we put our foot in it, using a worn-out saying. Finally our gabble got on our own nerves, our voice sounded hollow and vacuous, and we did the next worse thing, if possible, and relapsed into introversion. Any one "gifted" in telling a good story well is "gifted" in a dangerous direction. It will easily grow into an insufferable egoism that bars everybody present. We once sat at a banquet table and listened to an egotistic extrovert as he grandiloquently swept everything before him. A little preacher during a brief moment when the older man paused for an intake, undertook to start a story. He was effectually squelched by the orator coolly ignoring him and going on with another chapter.

\* \* \* \*

## INTROVERSION

"The timid soul" appearing each day in a syndicated cartoon series well sets out the preacher that has consciously or unconsciously become an introvert. And yet the introvert is infinitely more dangerous to himself and others than Mr. Timid Soul. The introvert gets sour. Rebellion stirs within him. He looks for slights. He craves attention. Failing to get it he turns scavenger; he bites and snaps and growls and looks at you through his eyelashes in suspicion.

\* \* \* \*

## A THOUSAND LEGGED WORM

Some one said that if one paid too much attention to daily and hourly checks and balances he would become like the fabled worm with a thousand legs; it got to thinking about the number of legs and could never tell which leg to move first and so laid still and died. We do not think this result will follow daily self analysis and a system of checks and balances. Some degree of success will attend such an effort and the success will encourage self respect and soon one will reach a degree of normalcy and will be acting natural.

\* \* \* \*

## TRAINING

Personality yields to and develops through long training. Physicians are now well trained in their profession and carry with them without effort a professional air that is not



at all egotistic. It is just part of them from long training. So of law and business, of teaching and other callings of life. Ministers, of all people, dare not become "professional" in the sense that they show off that they are preachers, but it is incumbent upon them of all people in the world to train till they just naturally walk their blessed calling along life's highways as a part of themselves. Not extroverts, not introverts; they are trained and skilled men of the holiest calling on earth, keenly alert, intensely earnest, honest, reliable, reserved, yet ready to impart what God has given them in the most efficient and least offensive way.

\* \* \* \*  
**LIBERALITY**

When people become liberal in dispensing a money trust, their bondsmen call them to task for defaulting, and when men boast of their liberality with the Bible they too may be well called in question as defaulters. For a long time now, many pulpiteers have been making a football of the Bible and having great sport. Old fashioned Christian believers call such men modernists. This is too nice a name for them to wear. They are plain thieves—they have stolen the livery of heaven to serve the devil in. Liberality is too nice a word to apply to their doings.

\* \* \* \*  
**DICTATORS**

This is a word now greatly overworked. There are such men in Europe to be sure, and there are some cheap imitators here. But the real article cannot long thrive here. Of late, some church members who love the shimmer and lace trimmings of modernism call everybody a dictator who stands out firmly for the faith once delivered. Let a pastor take a firm stand for the old faith, for established Baptist precedents according to the New Testament practice and somebody immediately raises the cry of "dictator." The word is caught up in the mouths of others who know nothing of or care nothing for the old faith, and the cry rings round the circle—"dictator!" "dictator!" "dictator!" It is all cheap and silly in the extreme.

\* \* \* \*  
**A SNARL IS NOT ARGUMENT**

One way to discredit contenders for old-fashioned Baptist doctrine and practice is to snarl at the contenders and call them names. This is not answering facts. The snarlers dare not face the cold facts of flagrant departures from the faith and practice of Baptists, lest it bring

down on their heads the honest wrath of a million common Baptists. And so the facts are covered up or denied and the snarl is substituted instead. Well, the Lord Jesus knows the difference between the snarl and honest confession and repentance. Honest contenders for the faith can wait, if necessary till the judgment seat of Christ, and there meet their detractors.

\* \* \* \*  
**FLOYD ROBERTS 35TH FATAL VICTIM**

"There is a growing sentiment and protest against continuing such spectacles as the Indianapolis Speedway automobile racing carnival, which produced another fatality and sent another driver to a hospital last Tuesday.

"When Floyd Roberts, the 1938 winner, and the Speedway record holder, was killed in a three-car crackup it marked the thirty-fifth fatality in the history of the track. Twenty-six of the victims have been drivers, the other mechanics and spectators.

"Bill Corum, New York columnist, hits the nail on the head when he writes:

'I can't believe that there is enough sport or enough scientific gain in an automobile race in 1939 to justify the sort of Memorial Day Mrs. Floyd Roberts and her children had.

'If the motor and tire industries haven't reached the place where they can duplicate any test imposed by the 500-mile race with greater safety, and not in the name of sport, than that department of their highly developed industries lags far behind.

'In those days of Sir Tommy Milton, Barney (Oldfield) with the big cigar; Louie Chevrolet, the DePalmas and Lead Foot Ed Rickenbacher himself, the old brick boulevard on the outskirts of Indianapolis undoubtedly was a true testing and proving ground for the infant automotive industry.

'Now it is America's biggest annual picnic and Middle West holiday, although all too often a Roman holiday in a most inappropriate place, the serene and sunny fields of the old Indiana home.

'In two days at my first 500-mile race I saw five young men whirl on over into the next world midst spurting flames, roaring motors, screaming brakes and—above it all—the thin screech of the women spectators, who wouldn't have missed it for worlds.

'That was five too many young men to see die on a couple of spring

afternoons when it was good to be alive, and I must confess that if ever there was any inclination in me to become an automobile racing addict it died with 'em.

'A man must be pretty morbid to like anything that well. Death may be many things, just as it comes in many ways. But among civilized people death can never be sport, and vice versa.'

—Harry Keck, Sports Editor,  
 Pittsburgh Sun-Telegraph.

\* \* \* \*  
**THE LOT OF A DRIVER'S WIFE**

**WIFE:** When we got married, he promised me he'd stop this crazy racing and get a job selling cars or something like that. I guess I knew all the time he'd never do that. He's been racing too long to stop now. You know the way it is . . . he wants to try one more time, and then he's going to quit. We've never had much money, and I guess we never will . . . unless we win this Indianapolis race next Tuesday. It isn't much of a life for our kids. We travel around the country in a trailer, going from one rotten dirt track to another, all the time thinking and dreaming about the Indianapolis race on Memorial Day . . . and many a night we lie awake and tell each other what we're going to do with the \$50,000 when we win. It would be nice if we could. We would settle down some place and send the kids to a real school, and I could get to know the neighbors and all like that. The only thing is . . . I don't want him to get killed trying to get that money. If it were 100 million dollars, I wouldn't want him to get killed . . . What do I do while he's racing? I stay home in the trailer and wait. I don't even listen to the radio. I just sit there, and then when I know the race should be over I wait for an hour, and, if nobody comes for me, I know he's all right."

An Associated Press story said Floyd Roberts' wife wanted him to quit after last year's victory, but he wanted one more crack at the big money. This year's race was to be his last. Tragically it was.

—Harry Keck, Sports Editor,  
 Pittsburgh Sun-Telegraph.

---

**DON'T  
 LET  
 YOUR  
 SUBSCRIPTION  
 EXPIRE**

## FLASHES FROM FOREIGN FIELDS

### THRILLING DESCRIPTIONS BY THE PRIORS

May, 1939

The manager of the Assam Saw Mill notified us in March that the lease on the Laimakuri property was being relinquished. So we immediately contacted the Forest Dept. concerning the bungalow left on the grounds. He accepted (the local Forest Officer) our proposals and with his recommendation, sent them to the Conservator of Forests at Shillong. After three months had passed, we wired him for information and he said that the lease had not been given over as yet. Another wire to a director of the Mill in Calcutta brought forth the reply that the lease was being relinquished within the next few days. So a final settlement concerning this particular property should be forthcoming in a matter of weeks now.

The day before yesterday Mona and I were invited to dinner at the bungalow of a tea planter. A young puppy was running around the bungalow and we played with him during the afternoon. Then last night the planter came in and said that the pup had died of rabies! So now we are undergoing the Pasteur treatment, and poke the needle into each other with the greatest of ease.

One Sunday during the month, after preaching at a Miri village about fifteen miles distant, information was brought that the wife of one of the young Christian men was ill. She proved to have a bad septic condition and was indeed very ill. I cycled to the bungalow of the manager of a nearby tea garden. He offered to send me one of his ox carts to take her to the hospital. So back to the village again and with a bamboo stretcher, took her to the road. I then cycled back home and left Tamik to come with the cart. Late in the afternoon, Tamik came in and reported that she was in a dying condition and that they had taken her back to the village. So back to the village it was, although rain was now falling. I packed a change of clothes in a piece of oilcloth and tied it on the back of the cycle and with a flashlight, was off. Reached the tea garden after dark and the manager invited me to stay all night with him

Then on to the village to find everything in confusion. This is the village of Miris who had come to Christ and this was surely a time of testing. I will try and tell you what I found on arrival. The cycle has to be left in the coolie lines of the tea garden and with the flashlight you can just see a path that runs through rice fields, lying fallow at this time of the year. A mile from the lines we leave the rice fields and enter a scrub jungle. Widen the circle of light now for the snakes come out in the rainy weather. Two miles of jungle fade into the night and then a spine-chilling high pitched wailing is borne to your ears on a faint wind. Evidently the death watch has already started. Suddenly huge fires shine ruddily through the trees and we are in a clearing on the edge of the village.

The first few houses are seemingly deserted but a snort and movement under the floors betrays several buffalo, tied up for the night in the only place safe from tigers, under the sleeping platforms of the inhabitants of the house. The wailing and howling becomes sharper and louder, unutterably sorrowful with its high, minor pitch. As we round the corner of a hut, the scene bursts upon our eyes. As these people never allow a dead body to remain in the house, a leanto on one side shows us where the body lies. The girl's mother-in-law is squatting outside the hut, wailing unceasingly while pounding her forehead on the ground. We glance inside the leanto and find the young, bereaved husband prostrate on the ground at the side of his cold wife, tenderly smoothing back her hair and shaking with fresh paroxysms of grief. Our first task is with him and after a long period of gently explaining that his wife is no longer beside him in that cold shell, but that she is now in the very presence of Jesus where never more shall pain cause her to cry out, he calms down and comes outside with us. Then he helps us to sooth the old lady until the wails die away into a relieving flood of tears. The rest of the village is gathered around the fires. Off to one side we find the bereaved boy's father, drunkenly crying, and our hearts are burdened anew. Yet, don't be hard on him for it is not strange that at this moment of grief he has reverted to the

customs of his fathers. As he sees us he is heart-broken to know that he has not stood up to the test. But the real culprits are around that other fire, cutting up a goat. They are not Miris but are Bengalis from a neighboring village and have come to join the death watch like vultures to carrion, knowing that it is the custom of these simple people to feast during the night. They are the ones who have brought the bear. They, the ones who have been urging our new Christians to sacrifice a cow for the soul of the dead. The face of the young man who has just lost his wife darkens as he looks down on them and with sharp, abrupt speech, silences their chatter and laughter and a moment later, as he continues to speak, they jump up, pick up their bear containers and move off resentfully to their own village. We stand back in amazement as this young man flays the devil and our hearts rejoice in the power of God.

Then we call the village together around the largest fire and we all kneel in the mud together while two of the men address simple pleas to God to accept the soul of the dead one and to comfort their sad hearts; no frills, no stock phrases. Just a humble cry for help. Who dare say God never heard them. You may never have been so weary before, for you have cycled forty-five miles, walked at least ten miles and with another three to go before you can find rest. At the same time, your heart will be so happy at seeing the new faith of these, your beloved fellow Christians, triumph over the wiles of Satan. You will find that your host has a hot dinner waiting and a hot bath ready in a real bath tub. After a year and a half of pouring water over you with a large cup, you will subconsciously try to go to sleep in the bath tub but the bed is calling and soon you are sound asleep, in spite of the fact that the English have not yet discovered soft beds.

Next morning it is still raining. Our host had one of his carpenters fix a rough box and we tramped back to the village again. The body is wrapped in a new cloth, another cloth draped around the box, the grave dug and a new bamboo fence encloses the whole. We gather at the grave under umbrellas, they all sing a hymn, several of us pray and the

body is returned to its element again. Each person takes a handful of earth and drops it onto the box then the grave is filled in. They are subdued now and the peace that only God can give to His own at a time like this, shows in their faces.

Well, dear friends, the time is drawing near when we shall have to leave this temporary location and settle in a permanent place. And, sad to relate, that is going to take what few of us have—CASH! We dislike mentioning money in these letters but there doesn't seem to be any other way in which we can present our needs for your prayerful consideration. As you know by now, our present income takes care of the normal daily needs but leaves little or nothing over for special needs. So let us give you an idea as to the expense of moving and establishing a permanent compound. First the moving.

From North Lakhimpur to the Brahmaputra is thirty miles and this portion can be covered by truck (All figures are approximate.) This will cost forty dollars altogether. Then a river boat will have to be chartered for the trip to Laimekuri landing. This will simply be huge freight dugout, propelled by sweeps and by men pulling on lines from boat to shore. This will take about 25 days and will cost eighty-five dollars. The miles to the bungalow will be taken care of by coolies and ten dollars will cover that. Total for moving—one hundred thirty-five dollars.

The main item will be the necessary building and repairing at Laimekuri. Here is what will be needed: New cook house, living quarters for compound helpers, bungalow and other buildings thatched, wood preservative for all woodwork, white wash for walls, white ant damage repaired, pumps for wells, new ceiling cloth, dispensary repaired and stocked and sanitary measures provided. None will be personal property as all property used by Mid-Missions' missionaries must be in the name of the mission. Without frills and stripped of all non-essentials, the minimum amount to complete the above reconstruction would be \$1135.00, including moving. We MUST move during high water in September or October or waste a whole year. We should have \$400 by Oct. 15th if we are to move, if the remainder is in by the first of March, all work can be completed before the rains come. All money for this purpose should be sent to Mid-Missions, Main at Mishawaka

Ave., Mishawaka, Indiana, and designated for the compound fund.

Now will you all join us in prayer to the end that God's will WILL be done?

In His Name,  
Delos and Mona Prior.

### **FIVE THOUSAND NEW TESTAMENTS PUR- CHASED BY AF- RICANS**

Fort Sibus, Via Bangui,  
French Equatorial Africa,  
June 24, 1939.

Our dear Friends:

Six months since our last letter? Yes, and more! Meetings and classes are held regularly here and on the out-stations. Eighty were baptized at out-posts and fifty at Sibus since our return. Three new evangelists have recently been sent forth by the local church, which now supports eight such tried and trained men who are doing unbelievable work in the interest of the Gospel's spread. Over 5000 New Testaments in Sango have been bought with money or labor by their dark owners. Daily, in many villages, people are learning to read Sango from the master textbook. Verses taught by leaders are memorized.

When at home we told of a lad sent to a sleeping sickness camp for treatment and who lived and talked for Christ there. Weekly a woman brings newly saved women to church service—all won to eternal life through this woman, Myday, saved at a sleeping sickness detention camp because of the faithfulness of God and that lad. At first her husband beat her; dragged her about their house; destroyed her Testament and song book, but now he is a shining-faced Christian. Myday has learned to read with amazing understanding and fluency. They beam with joy!

We have daily duties in direct interest of souls and a multitude of regular and irregular calls for time, materials and often for head-scratching. Our repair department is unique in what it undertakes. Lillian daily handles our surrounding sick and accident cases and weekly weighs and castor or codliver oils the many babies. Witchcraft and fetish worship are all about us. One of our Christian women and her to-be child were shamefully murdered almost under our eyes by poison and a witchdoctress—a long and most sad story which we know as fact.

The car, trailer, and lighter trailer are of inestimable worth to the religious and secular work. Forty 800 lb loads of sand have been hauled three miles from our river. Cement, and supplies from 120 mile distant Bangui call upon the gas outfit. (Gas is 35c per gallon.) The car runs superfine so we Plymouthize in all of our auto conversations. We hear Major Bowes has heard about our inland trip. Among recent emergency station calls were: rushing an evangelist's wife to the Bangui hospital because of a serious prolonged delivery case; a 75 mile run to the aid of an out-preacher emaciated by ten days of tropical dysentery; a 200 mile trip to convince an official of a jailed evangelist's right to preach the Gospel even in an infidel's territory. Despite two jail experiences, this young preacher claims he was never downhearted!

Our few recent animal experiences include snakes, scorpions, leopards and Ray's first mix-up with an actual killing of a lion. We still say your autos driven by drunkards are more zig-zaggy and dangerous than snakes.

One new missionary wondered about the sad expression on her new house boy's face until we told her that she was saying "Mbi fa mo" or "I kill you" instead of "Mbi fa no mo" or "I show you." Our cook was called to the table to explain dark spots in a fruit salad. He said, "Madam, had I cut the bad spots from the avocado pears, there would not have been enough good left to make enough salad."

Our old roof has been re-stuffed with grass in leaky spots, but it leaks with each new rain. We check the soapbox furniture with tactful jumps. Despite unforeseen delays progress is being made on the new home. Nearly half of the brick work is done and roof work is started. Thanks to you and God separately and jointly for new home prospects.

Sibus enjoys four new and five old missionaries and 11 school kiddies.

We appreciate YOU and will value your NEXT or FIRST letter!

Yours under a bright sun for  
the brightest Son,  
Ray and Lillian Braun

### **PAUL METZLER SERIOUS- LY INJURED**

Fort Archambault, Tchad,  
French Equatorial Africa,  
June 17, 1939

Dear Friends:

This time I will have to write in Paul's stead as he is in bed and may have to stay there for some time.

He was the victim of an accident five days ago in which the Lord "showed Himself strong" in our behalf (II Chron 16:9) "His eyes run to and fro throughout the whole earth" just for that purpose. We praise Him for His care!

Mr. Metzler had just returned from a trip of two thousand miles for the purpose of taking two of our missionaries to the hospital where one could have an operation, the other a radio examination.

The car needed much repair work so Mr. Metzler worked on it all day in view of taking another trip, visiting several stations and ending with a meeting of the executive committee at Fort Sibut.

The rear end of the car was suspended with a block and tackle, the wheels had been put back on, the jack taken out, but there was one more thing to do. It was to change the oil in the differential. Mr. Metzler was sitting under the car doing that when the rope broke and the car fell on his head and back, bending him over.

The noise of it brought 30 or 40 natives, as well as the missionaries, to the spot almost immediately. The car was pushed away but Mr. Metzler was suffering so that he did not want to be moved. Some one went for the doctor while Paul was carried to his bed on a long plank.

It did not take long for the doctor to diagnose three broken ribs and one broken vertebra. He was surprised that this was the extent of the injuries. Having no means of making a plaster cast we used an "African one," in this instance a piece of my old rug made of bamboo strips and woven with raffia. We cut a wide strip and wrapped him tight in it.

His ribs do not hurt him much anymore but his back will be sore for some time yet. Last night was the first night we really slept.

The natives, as well as we, praise God for sparing Paul's life. May we find in this trial the "Good" the Lord has hidden there for us. It is now a subject of praise for we have seen His love and power.

We ask you to be patient with us if you don't hear from us as often as you would like. There is much office work to be done and Miss Crumb, who used to do it for Mr. Metzler, had to go home because of sickness. So many trips also take time. This trouble will keep Mr. Metzler home

for a while, so you will probably hear from him before very long.

Continue to pray for the work. Satan is still busy but "Faith is the victory that overcomes the world."

Yours, still happy in His service,  
Etiennette Metzler.

### HAMMANS OPEN NEW WORK IN UNTOUCH- ED TRIBE

French Equatorial Africa,  
Fort Crampel, June 18, '39.

Dear friends in Christ:

Fern informs me that it is my turn to write so I will try to give you a bit of news of the Lord's work at Kyabe (pronounced Kee-a-bay). During the last four months since our arrival there we have been busy clearing the ground for building and planting, making and burning brick, cutting timber, making bark string or rope, bringing in grass for roof, and trying to get a building up before the heavy rains set in so we would have a dry place to live during the rainy season. While this is going on we also have daily Gospel meetings with the workmen, and on Saturdays we go out with the motorcycle to some of the more distant villages and tell them the good news of Salvation.

This is altogether a new work in a hitherto untouched tribe and we have found literally hundreds who have never before even heard the name of Jesus or that God had a Son who gave His life that the black man in heathen Africa could be saved from Sin, superstition, and heathen worship. I wish it were possible for you to go with us on one of these trips and see the expressions on their faces as they hear this glorious message for the first time. Truly, these people are living in the darkness of a spiritual midnight, living in constant fear of the evil spirits and the Gospel of the Lord Jesus is the only message that can set them free. Pray that we may have liberty as we preach this Gospel.

We do praise God that He has kept us well and Donald Roy has not even had a cold, in spite of the dampness. We have only dirt floors here and some plants have pushed their way through since the floor is wet. Donald Roy was very much thrilled to awaken one morning and find a "pitty pink fower" blooming beside his bed. His favorite game these days is to climb up in his daddy's motorcycle with a book under one arm and a toy gun under the

other. He is going to shoot animals in the woods and hold meetings in the villages.

You will remember that we have been living in a grass roofed shed with grass mats for side-walls while building a small brick house which we expect to move into soon. We will live there during this rainy season which has already begun, then next dry season we will, the Lord willing, put up a dwelling house and this present building will serve as kitchen, store room and tool room. This building has been up and ready for the roof more than a month now. Since it is to be the only place we can store our earthly belongings while on furlough we are covering it with a tin roof instead of grass, thus making it fire proof. For several months we have tried in vain to get tin from Archambault, about 75 miles from Kyabe, so decided to go to Bangui, nearly 500 miles, and get it. We left home two weeks ago, have been to Bangui, and are now at Crampel, on our way back with the tin and more cement for the foundation of our dwelling house. Cement helps to keep out the white ants which are so destructive out here, but since it is so expensive we only use it in the foundation and lay the other bricks in mud.

We have already reached a number of villages in this great district, but there are still many more that have never heard the Gospel and we are anxious for them to hear as soon as possible. We know that in the rainy season the roads are covered with water and traveling is almost impossible for the white man. However, the natives take round about "bush-paths" and wade water many times up to their knees and sometimes up to their shoulders, so we have been asking God to send us a native Christian who could go from village to village and evangelize these people. One Saturday evening just before dark, we were happily surprised at the arrival of Ngare Kati, a native evangelist who said that God had called him to work with us at Kyabe. He is a fine young man who was saved through the medical work at Archambault a few years ago and has been a real worker for the Lord ever since his conversion. He has completed two years at our Native Workers Training School at Crampel. He would like you to remember him in prayer as he helps to evangelize this tribe. He has built his little round hut, planted his garden and now he must learn the Kabba language.

We want to thank all of you dear

friends who are praying and giving that this work may go forward. We want to thank the unknown friends who have subscribed to "Popular Mechanics" and "Prophecy" for us

Yours for lost souls in Africa,  
Roy and Fern Hamman.

Romans 1:16

## **MC CABA TRAVELS ON BICYCLE TO OUT- STATIONS**

Niamey, Niger, A. O. F.,  
May, 1939.

Dear Christian Friends:

Since our arrival on the field we have been trying to send out personal letters to all of you, but it will be a long time before we get to the X-Y-Z's. So in the meantime we ask you to receive this circular letter as though it were a personal one to you. We want to thank all who have written us since our return, and assure you once again that "As cold waters to a thirsty soul, so is good news from a far country." We also praise the Lord for the privilege of meeting with you before the Throne of Grace, and want you to know we are conscious that you are praying for us.

As most of you know, Mr. and Mrs. Bechtel and Elwin left on January 19—a little earlier than they had planned, but it was necessary to give their baby surgical attention which he could not obtain here. We are thankful that in answer to prayer they are being blessed in the homeland, the baby is getting along nicely, and we look forward to welcoming them back the first of next year, the Lord willing and if He tarry. Mr. and Mrs. Lee are also home on furlough, Mrs. Lee having undergone a serious operation. We are also looking forward to the coming out for the first time of Mr. and Mrs. Ralph Pollard and Gary. Pray for them that the Lord will supply their outfit and passage money, and send them forth in the fulness of the blessing of the Gospel of Christ.

At present, Mr. Mierop and ourselves are here alone to man this vast territory which God has entrusted to us. As you know, our home and compound is situated some three miles outside of Niamey, which is the capital of this colony and a very large town. Our compound is strategically situated between two villages, and within easy reach (by boat, bicycle, horse, or camel) of many other villages. Here we have a church and a school, as well as dispensary work, daily

meetings, etc. In the town of Niamey we have a work which is entirely distinct from the compound. We have a Sunday morning meeting there in French and Hausa, as well as a mid-week prayer meeting, and on Friday evenings we visit in the homes of the folks who attend, reading the Scripture and having prayer with them about their individual problems. We plan to put a church building there as soon as we receive the land we have requested, and later on, if the Lord makes it possible, a small residence for a pastor. At present we go back and forth to these meetings by bicycle, and many weeks pedal from 25 to 50 miles!

We hope to expand in the direction of two other stations, but in order to do so we will need missionaries. This is your part in prayer. "O, send out Thy light and Thy Truth." (Psalm 43:3) The Lord has given us a wide open door to these two new places, and we are anxious to go in and occupy them. The work is growing steadily. Translation is progressing rapidly, and the giving out of Scripture portion goes on. We were privileged this month to give out a Bible to a white trader from a neighboring town. He and his wife confessed in our home that they knew Christ as Saviour and were trusting in His atoning blood. They accepted the Bible with gratitude and promised to read it daily.

Due to the immensity of the rains we have had to close our daily Bible school, for all the scholars are going out to clear their farms and get ready to plant enough millet, beans, peanuts, etc., to feed them for another year. They will all be back in September, however, when we shall resume our work, the Lord willing. There are still quite a few coming for treatments—mostly ulcers, sore eyes, and occasionally a badly banged-up toe, or a smashed finger, etc. These all have the Gospel preached unto them, and as we minister to their aches and pains we also seek to minister to their souls.

We hope sometime to be able to purchase a small French car which will enable us to go farther afield than we now are able with the use of bicycles or horses. Pray with us about this—that if it is the Lord's will we shall be able to get the right car, at the right price. We want something which will not be hard on gasoline and oil, and for which we can obtain repair parts, tires, etc., right here. It would save us a lot of physical exhaustion which we now experience by having to pedal a bicycle over these sandy roads. It is

often necessary to carry or push the bicycle over certain stretches!

It has been terrifically hot this month and we look forward to the rains which will bring us some relief, even though it will only be temporary. Despite the heat, though, and the immense amount of work that we have had to do, we praise the Lord for good health, and we know that this is in answer to prayer, for many of you are remembering us particularly along this line.

We hope that you will write to us, and we will try to answer all letters very promptly. But above all, we ask that you pray for the work here—that precious souls may come to know Him, whom to know is life eternal. May the prayer of our hearts be—

Speak to us, Lord, until our hearts  
are melted,  
To share in Thy compassion for the  
lost:  
Till our souls throb with burning  
intercession,  
That they shall know Thy Name,  
whate'er the cost

Speak to us, Lord, till shamed by  
Thy great giving,  
Our hands unclasp to set our treasures free;  
Our wills, our love, our dear ones,  
our possessions,  
All gladly yielded, gracious Lord, to  
Thee

Yours in Gospel bonds,  
Joseph McCaba

## **MISS BENNETT BUSY WITH CHILDREN'S WORK**

June 13, 1939.

Dear praying Friends:

It is time to call this a day. However, I realize that if I get this note off to you I must write it now. Anyway, it will be fun to visit with you all for a few minutes while my rolls for breakfast get light enough to be mixed stiff. You see, here, we have no baker and no Royal Baking Powder with which to make quick breads, so our next best is to keep a bit of dough from time to time for a starter and use it for yeast as our grandmas used to do. Doesn't work out half bad, and with the family that I have it keeps me on my toes trying to think up what to fill them up with. Yes, we can buy Royal Baking Powder here, but we get such a tiny can, about two tablespoonfuls for twenty-five cents, our money. We just can't afford that in

our household. Sometimes we receive a couple spoonfuls in letters from thoughtful friends, but usually that is kept for baking cakes on special occasions.

In my last letter I told you about the revival in our field, and especially about the marvelous conversion of Don Puga and his wife in Borbon. I am sure that you will be interested to know that they are both going right on into a life of real experience with the Lord Jesus. Both were buried with Christ in baptism on Easter morning. They seldom miss a service here in Upata, although as you no doubt remember, they live a long way from our chapel. We had our children's fiesta in their home in May, with thirty-three children present. I must tell you about that meeting.

I baked bread the day before and ground meat and eggs, etc., together for sandwich filling, enough for about sixty sandwiches. Also baked a cake, took my gasoline stove, ground coffee and water sufficient to make the coffee and canned milk and sugar. We just arrived at Puga's home when it began to rain. Well, that didn't dampen the children's spirits one bit. We all congregated on the long corridor and there played a throw the ring game that Dolores Finley gave us. After awhile it stopped raining and all the children went out in the big, big yard to play drop-the-handkerchief and other games. Carmita and I stayed inside to prepare the lunch. After an hour or so of playing games the children all came into the corridor again and there squatted, Indian fashion, on the mud floor and held out their little hands for the sandwiches and cake and "guarapo" (weak coffee with milk). Every one seemed to enjoy it so much. They have so little really clean fun. However, the best part of our reunion was yet to come.

After the lunch was finished, the grass outside having dried off fairly well, we all went out and by the light of a most beautiful tropical moon we formed a circle and enjoyed a repetition of the consecration service held at Greenwood, 1937. Will some of you ever forget that service? I am sure that I never will! Each one in the circle stooped down and grasp a fist full of grass. Then each one in turn walked to the campfire and threw his grass into the fire, thus signifying his desire to consecrate all to the Lord. Oh, I do wish that you could have heard the precious testimonies

from the lips of these dear Upata children, or that I could somehow portray it all to you better. I am sure that it would have thrilled your heart even as we were thrilled on that memorable night in Greenwood. One little girl accepted the Lord Jesus Christ as her Saviour. I don't know of any time when I have enjoyed a service with the children more.

It seems that each month this year has had some very special blessing. We are all on tiptoes, wondering what the blessing for this month will be. Perhaps it will be the arrival of Miss Yeley and the Russels. We wonder! Next month we are planning to celebrate our sixth anniversary of the work here in Upata. The happy event will take place on July 10th. We are expecting a delegation from El Callao, if the roads are not too bad. Of course, the day is to be a day of Jubilee with praise and thanksgiving to God for His blessing upon us. Pray that souls may come to know Him then.

Yours, serving in Venzeuela,  
Grace B. Bennett.

Address Miss Bennett:  
Upata, Venezuela,  
South America,  
Estado Bolivar.

### MRS. SEYMOUR ARRIVES AT BAKOUMA

Bakouma, Africa,  
June 11, 1939.

Dear Ones at Home:

You will be glad to receive this first letter from Bakouma, I'm sure, for you are undoubtedly anxious to hear what the place is like. We are really delighted and are praising God for the way He has led and for all that He has done for us. We are grateful, too, for the privilege of being one of the first white folks to open up the station here. We have learned to know the native evangelist and like him very much. He is true and certainly is faithful in giving out the Word of God. His name is Ngounda and he too will appreciate your prayers.

Now about Bakouma! It is right in the woods and no fooling! However, it does have a road (which the government started and never finished) going right through the concession. There are ten fine mango trees along this road. Now, the road is cleared nearly all the way through the concession. I wouldn't like you to see the back of the house, though, for the grass, young trees and

bushes which have been cut down are still there. When we went through, I hired some women to clear the place and they really did a fine job—BUT—they didn't realize which was the front of the house and the brush is piled high while the women are working in their own peanut and cotton gardens and so won't work for us for a while. As soon as they return, we'll get more of the brush cleared away. On the very first night, they killed a snake right in our house and the next night it rained and did it ever pour in? We moved the table and finished supper O. K. then we just managed to escape the puddles here in the bedroom. None of us even caught cold and we praise God again for His watchcare over us. We know that He who has led thus far will lead on and we can trust Him for every moment of every day.

Our chapel is going to be lovely. It was a real thrill to see the folks gather and see those among whom we have come to work. There were over 130 and the interest is wonderful. We greeted them all, of course and when we would say, "We greet you in the name of Jesus," they all answer, "Yes, Madame," and they respond to questions so readily you want to keep on and on telling them more of our Saviour. The evangelist tells us that some who were formerly interested are growing indifferent and he asked prayer for them. He is sure that our coming, taking more classes, and having more meetings will help a lot. He says many are truly interested, are searching God's Word and that many love our Risen Lord and are ready for baptism.

This week, in between classes and showing the men how to fill in the floor with dirt, getting unpacked and visiting all the classes and meetings which the evangelist has been having, we'll try to get our schedule arranged so I can do a lot of village work. It would have touched your hearts as it did ours, to come along the road and hear how the natives want the Gospel but how little opportunity they have had to hear the Good News. I believe God will supply the gas for this vital work among the villages as well as the rest of our needs.

The tom-tom has beaten for our afternoon meeting and by the noise there must be quite a few there. For the time being we will meet in our cleared off front yard as the chapel is not even ready for the roof yet.

Yours and His,  
Mrs Linda Seymour.

## VIVID DESCRIPTION OF NATIVE MORALS

By DOLORES FINLEY  
El Callao, Venezuela

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake (II Cor. 4:5).

The prevalent immorality of this country even in respectable circles never ceases to distress us. In other letters it has been reported that a small per cent really marry; and, with exception of the Christian homes, marriage is a very unstable institution. Children born illegitimately are estimated at 85 per cent to 95 per cent. I will relate a case brought to our notice within the last month, although it carries no features unusual to this land where promiscuity is not sinful but the "natural" state.

It was the son of one of our new converts who was killed accidentally in the gold mines of El Peru. Naturally it was a terrible blow to Carmela, now our sister in the Lord. He was her only son and support. She had reared him to manhood without the help of a husband (There seldom is a father by the time the child is born. The baby grows up in the street, running naked until about three or four years of age. The mother often goes to the river to wash, leaving four or five small children to shift for themselves all day.) It was late Saturday night that Manuel was brought home dead from the hospital. We had already retired for the night, but Ruth quickly dressed to accompany a few other representatives of the church. The interment is always the day following decease, the night hours being spent in eating, drinking, dancing, and general carousal. This is called the "velorio," from "velar"—to watch. It is always well attended as most eating affairs are. Since these matters were in charge of other members of the family, the new faith of the mother was not respected. Of course, our church members paid their respects and returned, as the next day afforded better opportunity for offering consolation and Christian sympathy.

Although the dead son boasted no church affiliation, the whole town seemed to turn out for the funeral—Anglicans, "Evangelistas," and Catholics. All seemed to have some connection. Perhaps this is explicable when one considers that he left at least five sorrowing women, besides his mother. Three were mothers of his children, a fourth was soon to

bear him a child, and a fifth had the honor (?) of being engaged to him.

As we conduct street meetings in various towns and villages, we note the unusual number of child mothers. There is scarcely a young girl without a baby riding on her hip. The men roam from place to place not taking any account of the moral havoc being wrought in young, innocent lives. One man who professes now to know the Lord is far from ashamed of established parenthood of thirty-seven children.

We have rejoiced to read of revival fires and showers of blessing attending the ministry of the home church in Elyria. Oh, that they would sweep down over the spiritually barren wastes of South America. So long we have waited and prayed. Last week the Lord seemed to make it clear to us that dissension and strained relations within the church were creating the deadlock, and that our prayers would not be answered until the prayers left their gift at the altar and first became reconciled to their brother. A twenty-four-hour period of continuous prayer was announced, each signing up for the hour or hours most convenient. In the midst of this volume of intercession—or after fourteen hours—a general service was held in which Pastora Ruth sounded forth boldly the Scriptural prerequisites for prevailing prayer. In the hush of that solemn hour, the members were encouraged to rise and ask pardon of their offended brethren. As you might expect, the first to rise were the ones whose records were above reproach. Those for whom the service was held were to the end speechless, unmovable, and apparently bound by the enemy. One sister seemed to be actually seized by demonic powers, suddenly wriggling and twisting in evident bodily pain. We would have been in despair had we not been conscious also of the presence of the Lord. We knew that the Word had been given faithfully and with no uncertain sound. We just prayed, on returning home, that those few would find no peace or rest until they were ready to humble themselves and confess their sins. Sure enough, before breakfast one came, saying that she hadn't been able to sleep, and that her husband insisted she come to talk it over. Her spirit was none too contrite, but she admitted there were three brethren with whom she had no fellowship—one being her own blood brother. The fault was in every case with the other party, but she was willing to do whatever we

thought best. A conference was arranged for the evening, after street meeting, in which the two families would be called together and an effort made to bring about a reconciliation. The meeting was held and praise God, there was victory! Whereas they had not been on speaking terms, they are now having united family worship each morning before the men go to work. Inasmuch as they are next door neighbors, Ruth suggested this as a means of putting the enemy to rout, should he try to get a run in the next day. We are happy to hear they are keeping it up.

It seemed as heavenly fire upon the sacrifice when, the day following our get-right-with-your-brother meeting, two young men accepted Christ as their Saviour. They seem so sincere and earnest. How thrilled we were when the next evening one of them returned to the house bringing another friend to whom he had already testified and whom he had found hungry for more. He asked if we would also give him an explanation. This one has not yet surrendered but we trust he will come soon.

And so goes the battle, and indeed a battle it is. Every inch of territory gained from the enemy means a fight. Thank God, the weapons of our warfare are not carnal but mighty, through God, to the pulling down of strongholds.

Remember us to the King!

July 17, 1939,  
Joazeiro, Ceara  
Brazil, South America.

Dear Dr. Ketcham:

At noon, June 28th, I arrived in Joazeiro. This is in answer to the prayers of a host of friends who shared with me a renewed vision for the evangelization of this vast region in northeastern Brazil. My recent illness in Chicago caused a delay of six weeks, but was not serious enough to undermine my health, and upon leaving the hospital the doctor said my condition would permit traveling. However, it was necessary to wait some weeks for another boat, which gave a short vacation. Also from the time of departure from Chicago until the arrival on the field was almost two months. Twenty-eight days on the sea completely restored normal health and weight. I know that many of the Christians at Gary have faithfully prayed and will praise the Lord with me for this manifestation of His grace.

The boat trip south was a most

pleasant one. Enroute we passed along the Florida coast, keeping the course directly southward until entering the Caribbean Sea, then journeying to the leeward of the West Indies. We passed within a mile of the coast of Martinique and had an opportunity to view the volcano which buried the city of St. Piere in 1902. I have heard the story again and again from old French folk. The week previous to the eruption there had been several warnings that all was not well inside this seemingly dead mountain. Warnings had been given, but no one took the reports seriously. The eruption came one early morning. The day was quite a common one, when at once the whole sky was blackened with smoke until the sun was hidden. There occurred blast after blast until it seemed the very mountain should be moved, shortly to be followed by a rain and flood of red hot lava. One man escaped; he was in a large stone jail. From the sea we could see the great path of black lava and the lake of hardened stone where once stood this lovely city of twenty thousand.

During this past year conditions in Joazeiro have completely changed. Because of the new friendship between the States and Brazil, there has developed a friendly feeling here toward the American, so much so, that the Roman Church has had to adopt a new attitude toward the missionary. Persecution has been discarded for the present. Church services can now be held in the home, and are attended without the least intimidation of the people. So many are coming that we are obliged to enlarge and open a public meeting place very soon. Until now, all services have been in the home, and with very limited accommodations. We now have in view a brick house close to the city praca which can be purchased for five hundred dollars and turned into a chapel that will hold some three hundred and provide living quarters for one family. Next month we expect to be fully decided on this plan and have it ready to present to our friends at home.

Crato is a city of fifteen thousand at the end of the railroad ten miles to the south. For the past five years there have been forty or more Christians there, with an organized Presbyterian Sunday School. This spring all but three families moved to another city where there is a church and pastor. This leaves Crato to our care, and without a present testimony.

Missao Velho is twenty miles to the east and a very old Catholic center. Last spring two Baptist families went there to live and are now asking that we go and hold gospel meetings in the home. This places another city directly at our door now. We would like a young couple for that city at once.

Other cities near us are Barbalha, Sao Pedro, Santa Anna, many villages and highways where the Word has yet to go. These doors are not opening—they are now open—and God has rapidly removed all barriers.

A young man who attends the services is rapidly developing into a gospel worker. We need a colporteur to go through these cities at once, one that is a native and can enter at once into the work of Bible selling. To keep this young man in the field will cost ten dollars a month. We are praying that this work will be placed on the heart of some Bible class at home, or several groups.

Last week a young doctor came to my home. He had been reading the Bible for some months and desired more information. For three hours God gave me liberty in opening the Word. Today, another young man from the government army was in the home and passed more than an hour in study. He had six years of training as a priest.

We do not seem to be making a program. The program seems to be taking charge of us, and our need is to keep humble and allow the Spirit to work through these bodies of clay. So the new request may well be, "Brethren, continue to pray for us." For without this, the enemy will deceive until there is no power.

I wish to thank your Sunday School class for remembering me during the past illness. Such experiences are always a great test for one's life, and such tests have a purpose in the plan of God. Extend my sincere regards to the many friends in the Central Church. May God continue to use and bless the Word as it is sounded out to the many in darkness.

Sincerely in the Lord,  
E. G. McLain.

### ORDINATION

At the invitation of the Hagerman Baptist Church, Waterloo, Iowa, a council convened August 11, and after careful and thorough examination, recommended to the church to proceed with the ordination of Mr. Leland Enfield and Mr. Trevor Kelford. The ordination took place at the evening service.

## RANDOLPH STREET, CHARLESTON, WEST VIRGINIA, REPORTS PROGRESS

In the annual meeting of the Randolph Street Baptist Church, Charleston, West Virginia, Rev. Ralph Nordlund, pastor, the reports show that a 27 per cent increase in Sunday School attendance had been achieved over the year before. Missionary giving of the church had increased over the year before, and \$300 more had been given to current expense than the previous year. Fifteen had been added to the church by baptism and others by letter.

Several of the lay members of the church are doing a real fine piece of missionary work among some of the mountain people in the outlying sections, as well as in the neglected tenement and renting districts of the city.

### FOUR GREAT DAYS

By the late Rev. H. V. Andrews

It was a great day when God made man in His own likeness and image, and set him over the works of His hands; "When all the sons of God shouted for joy." He was pleased with the world He had made; with the animals, birds and fish of the sea; but He found not a being that could answer to Him, with whom He could commune, until He made man. It was a great day when man began to walk the earth as master of all, as the regent of the Creator, and to walk with God.

Was it not a greater day when God was made in the likeness of the man He had made, when omnipotent God appeared in human form; the Infinite becoming as the finite. This was not all; the infinitely holy God came in the likeness of sinful flesh, the righteous becoming like the unrighteous, like man who lost his God-likeness through disobedience. "He hath made him to be sin for us, who knew no sin." It was a great day in heaven when the Son of God, the eternal Christ bade fare-well to become man, to live and suffer as a man. What would heaven be like without the presence of the Second Person of the Trinity? Yet the angels sang at His birth, "Glory to God in the highest and on earth peace, good will to men;" for the sacrificial mission of the Son meant an innumerable host of redeemed men, the



bringing of many sons to glory.

Another great day in the history of heaven and earth was the day when the God-man submitted to man's great enemy, and went down into death in seeming defeat; His enemies rejoicing while the silence of death held Him as its prey. It was darkness, deep darkness on earth for all who had fixed their hopes on Him; it was the darkness that precedes the dawn. God's day began with a night period. "There was evening and there was morning, the first day." The world's night has been long. Stars have appeared giving a measure of light to all who love not darkness. In the fullness of time Jesus came as the Sun of Righteousness, the light of the world. Light came to all who accepted Him and His light but the world loves the dark, hence the night still prevails. Jesus' night of death was very brief, giving place to the glorious Easter morning, with its message, "Christ is risen indeed," and with all the powers of darkness in grim defeat.

The purpose of this great event—the night of death and the Easter morning—is as wonderful as the event itself. It was to redeem man who had lost his God-likeness, and had come under the dominion of sin and its curse, which is death. It was to deliver men from death, which is separation from God as well as physical death, that the God-man went down into death. "He tasted death for every man," in order that men might be free from it and the fear of it. This was the dark period that was followed by a morning without cloud, the Easter day of the resurrection, with its victory over the powers of darkness.

There is another day toward which heaven and earth look with joyful expectation. It shall be a great day in heaven when Christ takes to Himself His great power, and comes forth at the head of the armies of heaven, to subdue all opposing forces. It shall be a great day on earth when He appears, striking terror to His enemies, bringing every knee to bend in submission to Him, and every tongue to acknowledge His lordship, His royal right to universal rule. It shall be a great day for the followers of Christ, for the redeemed of all ages, all who have suffered reproach for His name, and have owned Him as Saviour and Lord. Then shall come to pass the resurrection of the sleeping saints and their transfiguration, together with that of the living believers, their ascension to meet Him, to be forever with Him and to share with

Him as joint heirs, in all the inheritance that is His. It shall be one long day of supreme joy, without a tear. It shall be a great day for all creation. The soil that has long borne a measure of the curse due to man's sin, shall be free from thorns and weeds, including rag weed. In the animal kingdom there shall be peace. The fear of the stronger destroying the weaker, shall cease, and the lamb and the lion shall lie down together. Then righteousness shall cover the earth, and men shall learn war and crime no more. This shall be the greatest of all days, when a thousand years shall be as one day, with the Prince of Peace as Lord of all.

### BAPTISTS PUT TO DEATH FOR REFUSING TO KEEP EASTER

We read in history that when Austin was sent by Gregory the Great to convert the people of the British Isles, he found there some Baptists to whom he said:

"You act in many particulars contrary to our customs, or rather a custom of the universal church, and yet, if you will comply with me in these points: *to keep Easter at the due time; to administer baptism by which we are born again to God, according to the custom of the holy Roman Apostolic Church (Catholic Church) and jointly with us preach the word of God to the English nation; we will readily tolerate the other things, you do though contrary*

to our custom. They answered that they would do none of these things, nor receive him as their archbishop; for they said among themselves, "If he would not now rise up to us, how much more will he condemn us, as of no worth, if we begin to be under his subjection" (Bede, Ecclesiastical History.)

The Catholic Priest after he had delivered this ultimatum to these Baptists threatened them, saying:

"That if they would not receive peace, they would receive war and wretchedness, the which was put into effect by Ethelfrith, king of the Northumberland (Fabyan)

Dr. John Christian tells us that Austin was true to his threat, and he did bring war and wretchedness upon the Baptists of England. ABOUT TWELVE HUNDRED OF THEM WERE KILLED AT ONE TIME FOR THEIR REFUSAL TO KEEP LENT, HOLY WEEK AND EASTER. —Asland Avenue Baptist.

Tell Others

About

THE

BULLETIN

!

## HIGLEY'S SUNDAY SCHOOL LESSON COMMENTARY

On the International Uniform Lessons. True to the Whole Bible

FIVE NEW FEATURES FOR 1940 — 18 FEATURES IN ALL

### • NEW FEATURES

Homiletical Outlines, together with the Keyed Questions, serve as a cross index to every important truth in the entire lesson. A reference book as well as a manual, containing fifty-two Outlines for Sermons, or Bible Talks.

Object Lessons (a different one each Sunday) using simple but effective objects which everyone can obtain easily.

Lesson Illustration. A short illuminative, practical illustration, in story form, bringing out the heart or central truth, of every lesson.

Eye-ease paper and Visual Type.

### • AND MANY MORE OUTSTANDING FEATURES

The Entire Printed Lesson Text is given.

Daily Bible Readings on the Theme of the lesson.

Central Truth, Lesson Topic, Time, Place, and an Introduction with the Historic Setting.



Inspiring Explanation of the Golden Text.

An analysis, verse by verse Practical Application of lesson topics.

Inspiring Seed Thoughts add to the practical truths.

Questions for Discussion.

A summary of what the greatest theologians have said.

Complete in itself—no tiresome searching in reference books.

Suggestions for Teachers—gives advice on best methods.

Searchlight Review Questions with Keyed Answers.

The only commentary which carries the opinions of several editors

### WHAT OTHERS SAY:

Johnson City, Tenn.—I have used it for two years and like it so much—An Insurance Agent.

Ft Wayne, Ind.—I have used Higley's S. S. Lesson Commentary for several years and like it better than any other helps—A Publishing Agent

CLOTH BOUND, ATTRACTIVE JACKET, 320 PAGES, NEARLY 300,000 WORDS, PRICE ONLY \$1.00. Order From Your Bookseller

Send for Free Sample of Higley's Pocket Quarterly and 196-page Christian Worker's Catalog THE HIGLEY PRESS, Dept. B. B., Butler, Indiana, U. S. A.

# GLEANNINGS

Edited by R. F. HAMILTON

## GRIFFITH RE-ELECTED PRESIDENT OF SEMINARY

From the pages of the Johnson City (N. Y.) Journal comes the following report on recent activities at the Seminary:

"Rev. Earle G. Griffith, D. D., pastor of First Baptist church of Johnson City, was re-elected president of Baptist Bible Seminary, Monday evening as Seminary officer and directors and Alumni association and Fellowship officers were chosen for the new fiscal year in meeting held in connection with Seminary commencement exercises in the 1st Baptist church.

"Former pastor of the First Baptist church, the Rev. Harold D. Commons of Philadelphia, Pa., and the Rev. J. Irving Reese of Ithaca, were elected seminary vice presidents.

"Rev. Milton D. Arnold of Binghamton and G. Marcus Ross of this village were re-elected president and vice president, respectively, of the Seminary Fellowship unit which chose ten new directors and ten additional associate directors to the Seminary board.

"Newly elected board of directors officers are: Rev. Milton D. Arnold, president; J. C. Jones of Worcester, vice president; George Ives of Johnson City, treasurer; and G. M. Ross, secretary.

"New directorate members are:

"Rev. A. A. Wright of Binghamton; Rev. H. D. Commons, Philadelphia; Rev. E. H. Bancroft, Johnson City; Rev. M. S. McPherson, Norwich; Rev. Herman Beers, Clarence; Rev. Lee M. Rutbell, Vestal; Rev. Fred Nichols, Afton; Rev. Frank Wasser, Williamsville; Charles Phelps, Binghamton; and George Ives of Johnson City.

"Chosen associate directors are:

"Rev. David Alexander of Grundy Center, Iowa; Rev. Michael Kleinoff, Ninevah; Rev. Charles Ohman of Montrose, Pa.; Rev. Harvey Olney, Buffalo; Rev. H. K. Finley, Alécia; Dr. P. M. Parker, Moravia; The Rev. Cary Moser of Otego; Rev. Clarence Hayden, Laceyville; Rev. James Jeremiah, Toledo, O.; and the Rev. Goedon Houser of Maine.

"Rev. David Jordan of Athens, Pa., was elected president of the Alumni association. Other officers include Rosella Wilson of Buffalo, 1st vice president; Rev. Arthur

Woosley of Nimmonsburg, 2nd vice president; Virginia Mitchell of Binghamton, secretary; and Rev. Eugene Knitner, treasurer."

Thirteen students were graduated from the Seminary this year. The prospects for the opening of the school in September are the brightest in the school's history.

\* \* \* \*

## A NEW LETOURNEAU PLANT

Dedication services were held July 11-14 at Toccoa, Georgia, for the new LeTourneau plant recently built near that city. Gospel meetings were held each evening during those four days led by various outstanding evangelists. This is very unique in the dedication of an industrial plant, but so is R. G. LeTourneau as an industrialist. He is one of many fine Christian businessmen in this country who put God at the head of their business. His partnership with God in his business has resulted in a remarkable growth during the past four years—after the business was practically bankrupt. May God continue to add His blessings upon this fine Christian business man.

\* \* \* \*

## CYNICAL YOUTH

Many parents are concerned about the sophistication of an age which has everything and enjoys nothing. The day may soon come when "grown up" and "used up" may be synonymous. Speed, luxuries, and mechanical conveniences without moral counterbalance may give us a generation which can live with all the precision of an automaton, but also all of its emotional response.

Without nerves one youth can throw a forward pass before the eyes of fifty thousand of the noisy middle-aged, and with the same steady nerves another youth can kill the corner grocer for eight dollars to spend in a tavern.

Most of the thrills of life have been experienced and exhausted by the American of sixteen summers. Carefully protected by fond parents, the protection has only been from the necessity of hard work and anything else which might be distasteful. Brought up on movies and cheap fiction because the parents lacked the courage to object, keeping their own hours and choosing their own companions and interest,

at sixteen they have vicariously lived through all possible human situations and have sounded every experience. The result is that at eighteen they are like an old clock whose spring has become weak because of being continually wound up.

Of course, we are not talking about all young people. Thank God, we know hundreds of another kind—hundreds who have found life and reality. But we are talking about a condition all too general in our American life.

However, we must realize youth is a victim of a new set of conditions. They are without any plan on their part, the objects of experimentation. Those of us who are older must know that we cannot make our young people exactly what we ourselves have been. Youth has changed because the world has changed. The noisy, clanging world is bound to numb the ears of the spirit, and the brilliant lights of a gaudy age blur the vision of the soul. Be sympathetic, but face conditions as they are.

The fact is we have thousands who are old before they are grown, and who have no reserves of contentment on which to draw. Radio-dulled ears and movie-dimmed eyes will keep them from hearing and seeing things which have formed the dream-stuff of other ages. They are poor in the midst of riches. Their situation is like to that of a fly caught in a barrel of molasses—a little of it is satisfying, but a barrel of it is surfeiting. Poor things, they have had it by the barrel, and they are fed up and tangled up. And so we could repeat by way of summary, that the present generation of youth is not brought up but wound up, and the resultant danger is that it will never be grown up but only used up. —Moody Monthly

\* \* \* \*

## "IF I WERE A PREACHER"

We give here some striking extracts from an article by Rachel K. McDowell, Religious News Editor of the New York Times. The title of her article, published by the Presbyterian Publishing Co., is, "The Press Table Looks at the Pulpit."

"If I were a preacher I would not waste any time preaching chaff when people want the Bread of Life.

"Sensationalists in the pulpit do not last. Some preachers are so sensational that if they ever said anything otherwise it would be news.

"Neither would I announce sermon-topics which were pointless or inane.

"If I were a preacher I would not announce 'yellow' subjects, only Gospel subjects. From the sermons that are sent in to me, Catholic priests' sermons are nearly always better than Protestant ministers' sermons. The priests stick to religion.

"Preachers should be more careful about the illustrations they use. Quote figures correctly. And bring them up to date. I heard an evangelist 18 years ago, and again recently. He was still using the same illustrations and stories.

"As a preacher I would be sure that every person in the community knew where my church was located.

But I would not let people call my church Dr. \_\_\_\_\_'s Church, but I would call it Christ's Church."

"If I were a pastor I would allow no money raising by bazaars, luncheons, suppers, etc. Many churches even conduct gambling operations to raise their budget.

"If I were on a sick call, I would waste no time beating around the bush. A soul might be slipping into eternity. . . . If I were a preacher I would resolve to be a man totally consecrated to Jesus Christ."

(Christian Victory)

\* \* \* \*

"Take one reckless, natural-born fool, two or three drinks of liquor, a high-powered motor car. Soak fool in liquor, place in car and let go. After due time, remove from wreckage, place in black, satin-lined box, and garnish with flowers."

—Erie Motorist.

\* \* \* \*

When a man tells you that he believes in a God too good to send people into everlasting punishment, tell him you believe in ONE who is too good to pen up saints and devils forever together.

—H. C. Poole, Helmet, Calif

\* \* \* \*

### BURTON AVENUE SPEAKERS

Among the various speakers heard at the Burton Ave. Baptist Church of Waterloo, Iowa, during the past two months have been Dr. Vance Havner, Lance B. Latham and W. D. Herrstrom. A special Youth Rally was held in June

Pastors! Other Christian Workers! Please send your church calendars, papers and news items for this column to R. F. Hamilton, 208 S Maple St., Pana, Ill. Give us your news items in Christian workers, churches, Associations, conferences, etc. Other Baptists want to know what you and your church are doing.

### A FIND IN BILLY SUNDAY'S BIBLE

By TOM M. OLSON

"Twenty-two years ago, with the Holy Spirit as my Guide, I entered the wonderful temple of Christianity.

"I entered at the portico of Genesis, walked down through the Old Testament art galleries, where pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob, and Daniel were hung on the walls.

"I passed into the music room of Psalms, where the Spirit swept the key board of nature until it seemed that every reed and pipe in God's great organ responded to the tuneful harp of David, the sweet singer of Israel.

"I entered the chamber of Ecclesiastes, where the voice of the preacher was heard; and into the conservatory of Sharon, where the Lily of the Valley's sweet-scented spices filled and perfumed my life.

"I entered the business office of Proverbs, and then into the observatory room of the Prophets, where I saw telescopes of various sizes, pointed to far-off events, but all concentrated on the Bright and Morning Star.

"I entered the audience room of the King of kings, and caught a vision of His glory from the standpoint of Matthew, Mark, Luke and John; passed into the Acts of the Apostles, where the Holy Spirit was doing His work in the formation of the infant Church.

"Then into the correspondence room, where sat Paul, Peter, James, and John, penning their epistles.

"I stepped into the throne room of Revelation, where towered the glittering peaks, and got a vision of the King sitting upon the throne in all His glory, and I cried:—

*'All hail the power of Jesus' name,  
Let angels prostrate fall,  
Bring forth the royal diadem,  
And crown Him Lord of All!'*

—Copied from "NOW"

## EMPEROR HAILE SELASSIE'S STRIKING TESTIMONY

By TOM M. OLSON

(As given at the Royal Albert Hall Bible Demonstration and recorded by the Bible Testimony Fellowship.)

"I am indeed grateful to the organizers of this meeting for having given me this opportunity to add my testimony to the greatness of the Bible.

"As you probably know, we have one of the oldest versions of the Bible, but however old the version may be and in whatever language it might be written the Word remains one and the same. It transcends all boundaries of empires and all conception of race. It is eternal; and one of the most complete proofs of this can be found in the body of the Bible itself. You are all familiar with the incident recorded in the Acts of the Apostles of how Gamaliel, one learned in the law, warns Israel of their attitude to the Apostles and their teaching. 'Refrain from these men,' he says, 'and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it.' And so we see today the Bible with its wonderful message reaching the remotest parts of the earth.

"No doubt you all remember reading in the Acts of the Apostles of how Philip baptized the Ethiopian official. He is the first Ethiopian on record to have followed Christ; and from that day onwards the Word of God continues to grow in the hearts of Ethiopians. And I might say for myself that from early childhood I was taught to appreciate the Bible, and my love for it increases with the passage of time. All through my troubles I have found it a cause of infinite comfort. 'Come unto me, all ye that labour and are heavy laden, and I will give you rest'—who can resist an invitation so full of compassion?

"Because of this personal experience in the goodness of the Bible, I was resolved that all my countrymen should also share its great blessing and that by reading the Bible they should find truth for themselves. Therefore, in spite of great opposition, I caused a new translation to be made from our ancient language into the language which the old and the young understood and spoke. It must not, however, be understood that this opposition was due to nar-

row conservatism; it was rather because in her long history our Church had painful experience of attempts from abroad to change the faith which she had retained for many centuries, and it was consequently thought that this new translation was dictated by the same foreign influence.

"Today man sees all his hopes and aspirations crumbling before him. He is perplexed and knows not whither he is drifting. But he must realize that the Bible is his refuge and the rallying point for all humanity. In it man will find the solution of his present difficulties and guidance for his future action, and unless he accepts with clear conscience the Bible and its great message he cannot hope for salvation. For my part, I glory in the Bible."

Quoted from "Now."

### SUPPLYING SUPPLIES

Paul tells us in Philippians two that his supply of ministerial supplies had run rather short. We read: 'I trust in the Lord Jesus to send Timotheus shortly unto you—for I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, (Timothy) that, as a son with the father, he hath served with me in the gospel.'

Paul could trust Timothy, and so sends him to the saints at Philippi. Not the least among the many joys of the pastorate in Crawfordsville, has been the privilege of sending supplies for pulpits in Indiana and Illinois when the calls came in; young men who had labored with us

in the gospel and who could be trusted

There were some heart aches and heart breaks in Paul's experience as witness the phrase: "For all (all the rest save Timothy) seek their own, not the things which are Jesus Christ's." Yet in verse twenty-five Paul speaks heartily of Epaphroditus as "my brother and companion in labor, and fellowsoldier." But he seems to have been more of a secretary to the Apostle than a preacher and pastor, or it may be that Epaphroditus could not at this time take the responsibility that was placed in Timothy.—B. Antrobus.

**RENEW  
NOW!**

# P A S T O R S ! A T T E N T I O N !

*Dr. Ketcham's Pamphlet*

**"THE FEDERAL COUNCIL AND SEX"**

*may be had for*

\$ .10 per copy

1.00 per dozen

\$3.00 per 50

5.00 per 100