

THE

BAPTIST

BULLETIN



MISSIONARY NUMBER



MEET YOU AT WATERLOO!

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BAPTISTS AND ORGANIZATION

By R. T. KETCHAM, President of General Association
of Regular Baptist Churches

SEVERAL times recently, we have read in "The Fundamentalist" that "there is no organization among Fundamental Baptists, and there needs to be none." I desire to good naturedly, but nevertheless sincerely take exception to this statement from the pen of our good friend, Dr Norris.

It is quite easy to say that Baptists do not need organization. If by organization is meant ponderous machinery, then certainly we all agree; but if by organization is meant a simple **organized fellowship**, then we must disagree, for what we think are very practical, sensible, and obvious reasons.

It is admitted and conceded that the one great and probably only basic need of Baptist churches in relation to each other, is fellowship; but there never has been and never will be a time when Baptist churches scattered here and there will just suddenly decide to all congregate at a certain place for a certain number of days for fellowship purposes. Quakers may come together and sit in silence until the Spirit moves, but Baptist churches just don't do it that way. If there is to be any practical or active fellowship among two or more Baptist churches, then there must of necessity be some **one individual** or some **group of individuals** who are responsible for naming a place, setting a time, and arranging at least a semblance of some kind of a program to occupy the attention of those who come. When you have gone that far, you have organization, and if you do not go that far, you cannot have fellowship except perhaps on paper.

Dr. Norris contends that "there is no organization, and needs to be none, among Fundamental Baptists." He presents the idea that Baptist churches will just naturally get together anyhow.

We would submit for consideration the proposition that all of these great and glorious Bible schools which are conducted annually in Fort Worth and Detroit, and from which infinite blessing is derived by the hundreds who attend, could never be were it not for the fact that one man organizes them. For weeks and months publicity is released concerning them. Hours and days are spent in the selection of speakers and in the arrangement of a thousand details. Then the churches and the preachers come. Missionary projects are placed before them; expositions of the

Scriptures are offered, and they go home infinitely blessed, and they are left under the impression that this was all done without "organization," but the fact remains that it was accomplished by organization—a **one man organization**. If Dr. Norris should suddenly cease to conduct these Bible schools, then these great gatherings would cease, unless some other individual with personal power enough could swing them. Let it be perfectly understood that we are not offering any criticism of Dr. Norris' great work. More power to him, and may his gatherings for fellowship here and there all over the country increase. The point we are making is that these gatherings and fellowships do not just "grow like Topsy." There is a dynamic and moving individual back of them which spells "organization" boiled down to one man.

The General Association of Regular Baptist Churches, on the other hand, produces identically the same results, namely, a date and place is decided upon for a gathering; a program is prepared; missionary enterprises are presented; expositions of the Scripture are offered, and the people go home infinitely blessed, but they go home knowing that there is a group of some fifteen or twenty men, all of them chosen by the people who have come up from the churches, who will be responsible for and guarantee future fellowships, programs and expositions. The continuity of the Fellowship is not dependent upon whether one man does or does not do something, but upon the combined responsibility of a group of men.

The General Association of Regular Baptist Churches is not a machine, and is so constituted that it can never become one, but it does possess a very simple and modified form of group organization which, while having absolutely no power to foist anything upon any church, is nevertheless responsible to see to it that times of gathering and fellowship are not sporadic, hit and miss, but regular and profitable.

No doubt there is room in this great country for both kinds of organization—that which is publicized, propagated and perfected by one man, and that which is publicized, propagated and perfected by a responsible group of men chosen by the churches themselves. Every man and every church to his own liking, and a Happy New Year to you all.

FORMALITY NOT CHRISTIANITY

By REV. R. M. M'CHEYNE

(This is part of an abridged sermon from one of the great Puritan Divines. From time to time sermons from these giants of the faith will be reproduced in these pages of the Bulletin. Be on the lookout for them, and keep your subscription up-to-date so you won't miss an issue.)

"He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

—Rom. 2:28, 29.

Formality is, perhaps, the most besetting sin of the human mind. It is found in every bosom and in every clime; it reigns triumphant in every natural mind; and it constantly tries to usurp the throne in the heart of every child of God. If we were to seek for proof that fallen man is "without understanding"—that he has altogether fallen from his primitive clearness and dignity of intelligence—that he has utterly lost the image of God, in knowledge, after which he was created—we would point to this one strange, irrational conceit by which more than one half the world are befooled to their eternal undoing—that God may be pleased with mere bodily prostrations and services—that it is possible to worship God with the lips, when the heart is far from Him. It is against error—the besetting error of humanity, and pre-eminently the besetting error of the Jewish mind—that Paul directs the words before us; and it is very noticeable, that he does not condescend to argue the matter. He speaks with all the decisiveness and with all the authority of one who was not a whit behind the very chiefest of the apostles, and he lays it down as a kind of first principle to which every man of ordinary intelligence, provided only he will soberly consider the matter, must yield his immediate assent—that "he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

In the following discourse I shall show very briefly, First, That external observances are of no avail to justify the sinner; and, Second, That external observances can never stand in the stead of sanctification to the believer.

1 *External observances are of no avail to justify the sinner*

There are several refuges of lies to which the awakened soul will run, before he can be persuaded to betake himself to the righteousness of God; and in every one of them we see that he that compasses himself about with sparks of his own kindling receives only this of God's hand: to lie down in sorrow. First of all, the soul generally

contents himself with slight views of the divine law, and says: "All these have I kept from my youth up;" then, when the spirituality of the law is revealed, he tries to escape by undermining the whole fabric of the law; when that will not do, he flies to his past virtues to balance accounts with his sins; and then, when that will not do either, he begins a work of self-reformation, in order to buy off the follies of youth by the sobrieties of age. Alas! how vain are all such contrivances, invented by a blinded heart—urged on by the malignant enemy of souls

But there is another refuge of lies to which the awakened mind often betakes itself with avidity, to find peace from the whips of conscience and the scorpions of God's law; and that is, a form of godliness. He will become a religious man, and surely that will save him. His whole course of life is now changed. Before, it may be, he neglected the outward ordinances of religion. He used not to kneel by his bedside—he never used to gather his children and servants around him to pray—he never used to read the Word in secret, or in the family—he seldom went to the house of God in company with the multitude that kept holy day—he did not eat of that bread which, to the believer, is meat indeed, nor drink of that cup which is drink indeed.

But now his whole usages are reversed—his whole course is changed. He kneels to pray even when alone—he reads the Word with periodical regularity—he even raises an altar for morning and evening sacrifice in his family—his sobered countenance is never wanting in his wonted position in the house of prayer. He looks back now to his baptism with a soothing complacency, and sits down to eat the children's bread at the table of the Lord. His friends and neighbors all observe the change. Some make a jest of it, and some make it a subject of rejoicing; but one thing is obvious, that he is an altered man; and yet it is far from obvious that he is a new man, or a justified man. All this routine of bodily exercise, if it be entered on before the man has put on the divine righteousness, is just another way of going about to establish his own righteousness, that he may not be constrained to submit to put on the righteousness of God. Nay, so utterly perverted is the understanding of the unconverted, that many men are found to persevere in such a course of bodily worship of God, while, at the same time, they persevere as diligently in some course of open or secret iniquity. Such men seem to regard external observances not only as an atonement for sins that are past, but as a price

paid to purchase a license to sin in time to come. Now Paul sweeps away this refuge of lies from every soul, in these decisive words: "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

Is there any of you whom God has awakened out of the deadly slumber of the natural mind?—has He drawn aside the curtains, and made the light of truth to fall upon your heart, revealing the true condition of your soul?—has He made you start to your feet alarmed, that you might go, and weep as you go, to seek the Lord your God?—has He made you exchange the careless smile of gaiety for the tears of anxiety—the loud laugh of folly, for the cry of bitter distress about your soul?—are you asking the way to Zion with your face directed thitherward?—then take heed, I beseech you, of sitting down contented in this refuge of lies. Remember, he is not a Jew which is one outwardly—remember, no outward observance—no prayers, or church-going, or Bible-reading—can ever justify you in the sight of God.

I am quite aware that when anxiety for the soul enters in, then anxiety to attend ordinances will also enter in. Like as the stricken deer goes apart from the herd to bleed and weep alone, so the sin-stricken soul goes aside from his merry companions, to weep, and read, and pray, alone. He will desire the preached Word, and press after it more and more; but remember, he finds no peace in this change that is wrought in himself. When a man goes thirsty to the well, his thirst is not allayed merely by going there. On the contrary, it is increased every step he goes. It is by what he draws out of the well that his thirst is satisfied. And just so it is not by the mere bodily exercise of waiting on ordinances that you will ever come to peace; but by tasting of Jesus in the ordinances—whose flesh is meat indeed, and his blood drink indeed.

If ever, then, you are tempted to think that you are surely safe for eternity, because you have been brought to change your treatment of the outward ordinances of religion, remember, I beseech you, the parable of the marriage feast, where many were called—many were invited to come in, but few, few were found having on the wedding garment. Many are brought within the pale of ordinances, and read and hear, it may be, with considerable interest and anxiety about the "all things that are ready"—the things of the kingdom of God; but of these many, few are persuaded to abhor their own filthy rags, and to put on the wedding garment of the Redeemer's righteousness. And these few alone shall sit still to partake of the feast—the joy of their Lord; the rest shall stand speechless, and be cast out into outer darkness, where shall be weeping, and wailing, and gnashing of teeth. You may read your Bible, and pray over it till you die—you may wait on the preached Word every Sabbath-day and sit down at every sacrament till you die; yet, if you do not find Christ in the ordinances—

if He does not reveal Himself to your soul in the preached Word, in the broken bread and the poured-out wine—if you are not brought to cleave to Him—to look to Him—to believe in Him—to cry out with inward adoration: "My Lord, and my God"—"How great is His goodness! how great is His beauty!"—then the outward observance of the ordinances is all in vain to you. You have come to the well of salvation, but have gone away with the pitcher empty; and however proud and boastful you may now be of your bodily exercise, you will find in that day that it profits little, and that you will stand speechless before the King.

2. *External observances can never stand in the stead of sanctification to the believer.*

If it be a common thing for awakened minds to seek for peace in their external observances—to make a Christ of them, and rest in them as their means of acceptance with God—it is also a common thing for those who have been brought into Christ, and enjoy the peace of believing, to place mere external observances in the stead of growth in holiness. Every believer among you knows how fain the old heart within you would substitute the hearing of sermons, and the repeating of prayers, in the place of that faith which worketh by love, and which overcometh the world. Now, the great reason why the believer is often tempted to do this, is that he loves the ordinances. Unconverted souls seldom take delight in the ordinances of Christ. They see no beauty in Jesus—they see no form nor comeliness in Him—they hide their faces from Him. Why should you wonder, then, that they take no delight in praying to Him continually—in praising Him daily—in calling Him blessed? Why should you wonder that the preaching of the cross is foolishness to them—that His tabernacles are not amiable in their eyes—that they forsake the assembling of themselves together. They never knew the Saviour—they never loved Him—how, then, should they love the memorials which He has left behind Him?

When you are weeping by the chiselled monument of a departed friend, you do not wonder that the careless crowd passes by without a tear. They did not know the virtues of your departed friend—they do not know the fragrance of his memory. Just so the world cares not for the house of prayer—the broken bread—the poured-out wine; for they never knew the excellency of Jesus. But with believers it is far otherwise. You have been divinely taught your need for Jesus; and therefore you delight to hear Christ preached. You have seen the beauty of Christ crucified; and therefore you love the place where He is evidently set forth. You love the very name of Jesus—it is as ointment poured forth; therefore you could join for ever in the melody of His praises. The Sabbath-day—of which you once said: "What a weariness is it!" and, "When will it be over, that we may set forth corn?"—is now a "delight", and "honorable"—the sweetest day of all the seven. The ordinances, which were

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MISSIONARY SECTION

Edited by R. ORVILLE YEAGER, Crawfordsville, Ind.



"Their Works Do Follow Them"

This touching story from the Mid-Missions Bulletin is an instance of how God applies the Balm of Gilead to a heart that has been wounded. "In February 1937, Mrs. Linda Seymour announced that God had called her back to Africa without her departed dear one. While journeying inland through the continent she loves, it was getting almost dark. Her car was halted by an old native who made a courteous low bow, and asked in Sango, 'Can you tell me where Madame Seymour is?' In her bewilderment, she softly replied, 'I am Madam Seymour'.

"The native was astonished too, for his almost hopeless search had been rewarded, and he showed a look of surprise, gladness, and pity, all at the same time as he said, 'Well her husband, Monsieur Seymour, he died'. She replied 'Yes', and wondering what was coming next, waited for his answer. Then this, 'He died, but he brought to us the Word of God first' "

It must have taken great grace and courage for Mrs. Seymour to return to her post after her husband's death. No doubt as she drove across the dark continent in the gathering night, her heart asked for a gleam of light. And how blessedly did God provide it. "He died, but he brought to us the words of God first" We feel sure that Mrs. Seymour will remember this blessed experience and derive great joy and strength therefrom while she labors on the field at Bangui, Oubangui Chari. Let us visit Mrs. Seymour on her field in Africa every day via intercession.

Revival Fires In Fort Crampel

Every Saturday for over a year the missionaries at Fort Crampel have set aside the whole day for prayer. Our human hearts might say that

it was time that might have been spent to better advantage, but faithfully they continued to pray all day every Saturday.

One of the things they prayed for most fervently was for a revival, and now after months of waiting God has sent it.

The attendance has increased to over 800. As high as 50 are converted on one Sunday morning. Those seeking to enter the baptismal class first enroll in an inquirer's class, and the number now in that class has mounted to 500. 150 children come out every afternoon to study God's Word, reading, praying and testifying. This revival can only be the effect of prayer, because nothing man could do could cause so many people to turn to Him.

Doesn't this give all of us more courage to continue to pray for a revival here in our own country, and also that the revival at Crampel may spread to the other stations in Africa? The following missionaries labor on the Fort Crampel station: Mr and Mrs. G. N. Pearson, Mrs. Margaret Camp, Misses Agnes Huston, Melba Erickson, Florence Almen, and Alta Wilson. Put them on your prayer list.

Blessings At Fort Archambault

Martha and Lester Fogle, missionaries at Fort Archambault, French Equatorial Africa, out under the direction of Mid-Missions, write: "On October 24th Rev P. F. Metzler baptized 32 in the river about one-half mile from our station. Among them was his daughter, Helen. Last Sunday we had meetings from sunrise to sunset, and we are planning a Sunday like this each month. Sunrise prayer meeting first; then Sunday School and church. In the afternoon, starting at 2:00 is the meeting for testimonies, scripture reading, songs, specials, quoting of scriptures and prayers. The meetings really proved to be a real blessing and many attended in every meeting. We wish we had time to write many of the testimonies out for you. ONE BLIND MAN WALKED TWENTY-FIVE MILES FOR THE MEETINGS (Editorial emphasis)" The emphasis in true Baptist missionary endeavor is on soul winning. What a blessed sight! 32 unsaved sinners in Africa fall in love with the Lord Jesus Christ and follow Him in baptism. And one blind man walked 25 miles to get there!

The Catholics Win One. The A. B. E. Wins 672

That's what we would call putting it over on them. The Philippine Islands, the vast field of the Association of Baptists for Evangelism in the Orient, is also the most strategic stronghold for Catholicism in its attempt to reach the Far East. 13,000,000 people live in this oriental archipelago, nearly 12,000,000 of whom are classified as Rom-

an Catholics Manila, the largest city and capital of the Philippine Commonwealth, has 330,000 inhabitants. There is a great university there with 40,000 students enrolled. Until 1928 there was no Baptist work there. Then *Dr Thomas*, for many years a medical missionary in the Northern Baptist Convention, entered Manila and in two weeks had organized the First Baptist Church of Manila with 32 charter members. Many of the original members were former converts of the work at Iloilo which had been begun the year before. Within a year the church had grown to 120 members and is now something over 400. The latest development of the work in Manila is the Manila Evangelistic Institute. This school turns out students with full Bible and theological training. The alumni of M E I will carry on a great majority of the work of evangelizing the Philippines in the future.

Inasmuch as the Philippines are so strategically located, they provide a valuable stepping stone to the Far East. For this reason the Vatican at Rome is exceedingly anxious and determined to maintain its strangle hold on the islands. The Lord and the A. B. E. O. are equally determined that it should not.

In February, 1937, the Thirty-Third International Eucharistic Congress of the Roman Catholic Church was held in Manila. Ships, especially chartered, carried Catholic delegates from all over the world to Manila and served as floating hotels in the Manila harbor during the five days of hullabaloo. Fireworks, parades, processions, world-wide radio hookups with the Holy Father in Rome doing the microphone work, pomp, glory and splendor all combined to strengthen the hold of Catholicism on the Filipino people.

Were the missionaries of the A. B. E. O. idle in the face of this great opportunity? Hardly. As soon as plans for the great Catholic gathering were made known, the workers began to pray for and seek a place where evangelistic services could be held. One after another of their plans were blocked. They tried to rent a place near the exposition grounds and were told by the authorities that no "booths" would be allowed. In other words, "We don't want any gospel services going on around here." They tried to rent different theatres in Manila and found in each case that the price was prohibitive. But they kept on praying. Many in America prayed too for the Lord to open the door. He did. The owner of the Manila Grand Opera House, a Chinese Christian, offered the use of that luxurious structure for a surprisingly low rate. Meetings were announced. *Evangelist Leland Wang* of Hong Kong, China, was secured as the speaker. The Catholics had announced that they owned the only Hammond Electric Organ in the Orient. The A. B. E. O. had had one for months before the Catholics got theirs. They had said nothing about it. But when the Catholics advertised theirs in order to exploit the curiosity of the people, our missionaries put up placards saying, "Hear the Hammond Electric Organ at the Grand Opera House." On the first night 1,000 people were present. Crowds af-

ter that ranged from 600 to 800. At the end of the first week 200 public decisions had been made. Street meetings were held under the direction of *Mr. Thomas Taggart*, an alumnus of Wheaton College who arrived on the field in August, 1936. Altogether 672 public decisions were made during the two weeks. This figure does not include many who were reached through tracts, testaments and sermons on the street. *Mr. Taggart* reports that each mail for some time after the campaign brought letters reporting conversions on the street. The Catholics reported one woman converted, as one of the workers put it, "from Japanese idolatry to Romish idolatry". Over against that the A. B. E. O. reports more than 672 conversions from heathen darkness into the glorious light of the gospel. That's being instant in season and out of season. That's what we call redeeming the time. That's the kind of foreign mission work that this writer wants to support. And that's the kind that all the mission boards, endorsed by the General Association of Regular Baptist Churches produce.

MISSIONARY DIRECTORY

The following independent Baptist Missions are recommended to all Bible-Believing Baptist Churches or individuals who are desirous of placing their mission funds in sound evangelical missionary work.

INTERSTATE EVANGELISTIC ASSOCIATION

Rev. Harold Strathearn,
Temple Bldg., Franklin St.,
Rochester, New York.

ASSOCIATION OF BAPTISTS FOR EVANGELISM IN THE ORIENT,

Rev. Harold T. Commons,
1300 Schaff Bldg.,
Philadelphia, Pa.

GENERAL COUNCIL OF CO-OPERATING BAPTIST MISSIONS OF N. A. OR MID-MISSIONS,

Dr. M. E. Hawkins, Pres.,
Mishawaka, Ind.

THE SWEET BAPTIST MISSION (China),

Rev. A. G. Annette (Representative),
Moody Bible Institute,
Chicago, Illinois.

THE LITHUANIAN MISSIONARY ASSOCIATION,

Headquarters: Box 488,
Chicago, Ill.

THE MEXICAN GOSPEL MISSION,

Rev. and Mrs. Leonardo Mercado, Directors,
1022 E. Washington St.,
Phoenix, Arizona.

MANAOS and the JOY (?) of CUSTOMS!

"Mr. and Mrs. A. Donald Moffat, daughter and son-in-law of Dr and Mrs. E. T. Ketcham, of Gary, have been writing some tremendously interesting letters from their new field of service in Manaos, Brazil. The following is one of special interest to the readers of the Bulletin.

"We will try and have something in the pages of this paper each month from this interesting couple. Manaos is situated on the Amazon River, one thousand miles inland. The Rio Negro River joins the Amazon at this point. Six hundred miles up the Rio Negro, Mid-Missions has opened the first mission station ever to be located in that region. Mr. and Mrs. W. A. Ross, a former assistant pastor of Dr. Ketcham, are now occupying that new station, while Mr. and Mrs. Moffat and Mr. and Mrs. Garnet Trimble, are at the Manaos base learning the language.

"In an earlier letter from the Moffats, they report interesting experiences with flying ants, scorpions, tarantulas, but their chief discomfort lies in the fact that their five thousand pounds of baggage is still lying in the customs house and they are unable to move the Brazilian officials one inch in getting it released. They have been in Manaos one month now, and are still living out of the two small suitcases which they took ashore. We urge the readers of the Bulletin to unite in a great volume of prayer that these two young pioneers might have their baggage and clothing released to them soon"

Dearest Folks at Home:

It's now two days after Christmas. I expect you are all busy straightening up your after-Christmas mess. I can just see you cleaning up the pine needles. We don't have any mess to clean up. The Southern Baptist missionaries live next door. Their name is *Hardy*. They have taken the place of *Mr. Nelson*, and have been so very good to us. *Don* got something on his feet, the whole bottom of one foot was sores and full of pus and *Mrs. Hardy* has fixed them up and cleared it all up completely. They invited us over there for Christmas day, dinner and supper, etc. They have two girls, 7 and 10, and they had a good time. They made it seem more like Christmas. We were kept quite busy and tried not to think of you folks at home. *Mr. Hardy* went out in their yard and cut off a huge branch of their pepper tree and trimmed it all up like a Christmas tree. It looked quite nice. It came partly equipped—that's more than you folks can get at home—it had little tiny red peppers hanging all over it. So we didn't need to buy any red balls to hang on it. We took a picture of it with all the presents underneath. I hope it turns out good. We took a lot of pictures on Christmas Day so you folks could see how we passed it.

Now, about customs. I explained it all in a letter I sent with *Mr. Matthews*, but you won't get that for at least a month yet. *Garnet* and *Don* have gone down every day since we've been here to try and get the stuff out. You cannot understand what we mean by moving *slowly*, until you get down here. To begin with, these officials like to keep us in their power, and they keep putting us off all the time. To begin with when the baggage was taken off the ship it was placed in the wrong shed. It was taken a block up from the shore and put in a shed when it should have been placed in a shed right on the pier. So the

first two days the boys spent going through all the sheds trying to find our baggage. They found it finally and went to get a Conferente (the guy who inspects all baggage and places duty). As I tell this keep in mind that every act takes a complete morning to accomplish. You cannot possibly do more than one thing a morning. They will not work after 11 and it takes from 8 to 11 to accomplish *one* duty. They found a conferente, but he was too busy to do anything for a day, telling them to come back "tomorrow". It kept going on like that for several days and finally *Amazoninos*, our Christian Dispatchante who is working for us, got angry and laid down the law to him, so he decided to start working on our baggage. Well, the boys thought everything was set, and the next day they went down and the Conferente said "Where is the baggage?" They told him and he said it was in the wrong shed and wouldn't look at it till it was placed right. Now, it was only a block away, and he could just as easily have walked up the block and inspected it at the pier. Now, the catch is that *Don* and I have to pay a carrier to carry it all back up to the other shed again. Well, it took two days for the boys to get the baggage moved to the right shed. Then the next day they went back again at 9 o'clock like they were told to do, and walked into the shed. There was *Amazoninos*, our dispatchante, and our Conferente, and they were all excited thinking that at last they were going to look at our baggage. There is supposed to be a *specialista* (the man with a chisel and hammer who opens the boxes as the Conferente calls for one) and he hadn't showed up yet, so the Conferente blew up like a sky rocket, put up his beautiful umbrella, shook the dust off his feet and left the shed, saying, "Come back tomorrow." Talk about patience—*Don* is surely learning it. One minute after the man left the shed who should walk in but the *Specialista*, but would that man come back? *He would not*. They're just like a bunch of spoiled kids. They need a good spanking. The funny part of it was that there were at least ten other men standing around with all sorts of tools in their hands, waiting to see what came out of those strange boxes, and they would have been only too glad to start prying into those boxes, but the Conferente had to have his *Specialista*.

The kids went back the next day and thought sure they would get through this time. And they did work for about half an hour. He opened our two trunks. They are not the least suspicious of trunks, and I think it would pay our missionaries to buy a lot of these plain flat trunks instead of having boxes built. They don't seem to think much of a trunk. The funny part of it was that in our big trunk we had put two huge boxes of salted peanuts, a big box of peanut brittle, and three cans of corn, but they don't look thoroughly in a trunk. He has okayed the two trunks. Then he took a look at the garbage cans and made them unwire them. He just looked inside them and

told them to shut them back up. He has not okayed them as yet, and I think he intends to take everything out. By that time he was too tired to go on—a half hour's work—so he said to "Come back tomorrow."

The boys thought surely they would get it all out the next day, because he had looked over all the crates and asked what was in them, and seemed satisfied enough. They went back down the day before Christmas, hoping against hope we could get it out for Christmas because all our Christmas things—gifts, tree, trimmings and pudding,—were still in customs. And lo and behold if he didn't make them uncrate everything but the sewing machine! Oh, I forgot something. The other day he had gone through the tools and books. He spent one morning on them. The tools he only glanced at because they were oily and greasy. The books, he had a wonderful time with them. The boys picked out books for him that would give him the Gospel, because he can read English. Then *Don* discovered that book by Grubb on Brazil and handed it to him, which was a mistake for he spent a good ten minutes reading out of it.

Well, back to the crates. The Specialist didn't have decent tools to work with, although that's his job, so *Don* and *Garnet* opened their own little box of tools and went to work. They had to do all the uncrating. He made them uncrate entirely the ice box, even though he could see it had been crated straight from the factory. He opened it up and looked all through it. They had to uncrate the card tables and stand one up for him; the washing machine, and he looked all through it. Seemed disappointed that we had not filled it with dutible things. And he made them crate each thing back up before he would go on to another thing. That was all his labor for that day, so we didn't get our stuff for Christmas.

Here it is the day after and they have gone down to try it once more. He keeps hinting around for some palm grease. We want to give it to him, but it's against *Garnet's* principles, and he won't do it. We can't talk to him to tell him we want to, so there we are. Any old missionary will tell you it's the only way to get anything done here.

We're hoping to have the things by Saturday of this week because it's *Don's* birthday and we've invited *Hardys* over for dinner and a celebration. We would like to get our pudding, cranberries, and fruit out so we can throw a real American meal for once instead of a Brazilian one.

He made them uncrate one of the beds, open it out, and he took a good look at it. *Garnet* says he thinks that was because he had never seen one, and he wanted to see how it worked. They haven't started in on the boxes of goods yet, so here's hoping they move faster than heretofore.

We received your telegram about 5 o'clock Christmas eve and we were so glad to get it. It

cheered us up considerably, for we four were surely a dejected looking bunch around here that evening. We tried to find something to do to keep ourselves occupied and we didn't have anything—all our games are in customs—so we finally went to bed about 7:30. The Lord was very precious this Christmas though, more so than ever before. So we rejoice in that.

We had a Christmas program. There were 25 people here and the children did very well. We served lime ade and little cakes afterwards. I was in the kitchen the entire morning making 35 cup cakes. I could only bake one pan at a time because that's all *Fern* had (mine are still in customs, lest you forget). Then I had to make icing, and was it good. I made devils food cakes and put carmel icing on them. Then, *Fern* made some fudge Christmas trees to put on top. We had quite a good time, though it's way too hot for us to be in the kitchen, it did me up for the day.

Intermission

The boys just returned, and what do you think! He went through all the boxes and finished everything up this morning. He was feeling good, and do you know what box attracted him most? The long linen chest. He just couldn't wait to get into it, and ordered the men to take *everything* out. They started and took about half of the linens out. He saw that it wasn't anything but personal effects and he was tired looking at them, so he said that was enough for that box. The other boxes he scanned slightly. He wasn't interested in our kitchen equipment. What caught his eye was the box of *Trimbles* with the lock on it. They had to open it all up for him. Oh, well, it's all over but paying for it now. It's going to cost us \$12 to have it all brought out to the house. We won't know for a while yet what our customs charge will be, but the Lord will take care of that. He surely worked in our behalf this morning and we thank Him for it. Of course, we don't know what it will cost, but at least he's finished inspecting. Oh, yes, he wanted to go through all the garbage cans, but the first can he opened he picked up a quart jar to inspect it, and the bottom fell out and a whole quart of soda went all over everything, so he closed it up. Then the next can he went through was the can full of dishes. He went clear to the bottom of that, took out every dish, and the boys said that it's a mess. *Don* thinks all the saucers to my one set of dishes are broken, and a lot of other things. It's too bad, but we will know better than to use garbage cans next time.

Well, I guess that's all for this time. Pray for us now that they will give us the things. We can't have them yet till they figure it all up. So maybe we'll have it by New Years, and maybe not. Anyway we're happy we're here, and we wouldn't be any place else for the world. We really are contented here.

Tons of love,

Lois.

OUT OF ORDER

A STUDY OF UZZA—2 Sam. 6:1-7; 1 Chron. 13:1-10.

By REV. HUBERT REYNHOUT, Jr, Missionary in Mysore City, India

A misfit is always useless and often destructive. Yet of all misfits, the worst is that of being a recognized worker for God—but working in His service contrary to His revealed plan and order. Uzza was such an one; *in* God's work, but *out* of God's will. The results were terrible, admonishing us that "we should not lust after evil things as he also lusted."

THE REVELATION of Uzza's deed and death, contained in II Samuel 6 and I Chronicles 13, is very simple. During the joyful procession, when the Ark of God was being taken from Gibeon to the City of David, the oxen drawing the cart shook it (stumbled). Uzza, appointed to drive the cart, "put forth his hand to hold the Ark." An innocent enough thing to do. Indeed, a proper enough thing to do, we would think. But we look on the outward appearance and God looketh on the heart. Something was very wrong, for "the anger of the Lord was kindled against Uzza; and God smote him there for his error (rashness); and there he died by the Ark of God."

What was wrong? I Chronicles 13:10 says it was that "he put forth *his hand* to hold the Ark." The wrong was not in steadying the Ark, but in the *hand* that sought to steady the Ark. Something was wrong with Uzza's hand; with Uzza himself! I Chronicles 15 is a commentary on the whole incident, and especially verses 12 and 13, in which David commands the priests before they attempt again to take the Ark to Jerusalem, "Sanctify yourselves . . . For because ye did it not at the first, the Lord our God made a breach upon us, *for that we sought Him not after the due order.*" We gather then that Uzza's fault was his lack of sanctification for the duty he was performing. He thought to uphold God's holy Ark with unsanctified, unholy hands. And God definitely witnessed that to be an unsanctified servant was all wrong.

THE APPLICATION is quite obvious. We are servants of God, holding forth His Holy Word among men. God wants us to be "vessels unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." God beseeches that, Rom. 12:1-2. He demands it, II Cor. 6:17-18. It is fatal to be an unsanctified servant, to attempt to glorify God with unsanctified members. God forbid that any of His ministers, any of His people, should think to do God service with unclean hands and feet, impure mind, unclean lips, unholy life. That will only offend God and man.

If my hands are dirty from evil works and evil contacts, they cannot serve God properly. "Who shall ascend into the hill of the Lord? or

who shall stand in His holy place? He that hath clean hands, . . ." Psa. 24:3-4

If my feet carry me about in wicked business and bad company, they cannot effectually carry me about on God's errands. "Blessed is the man that walketh not in the counsel of the ungodly, . . ." Psa. 1:1. "Make straight paths for your feet, . . ." Heb. 12:13.

If my lips speak vile and bear false witness, if they sing smutty songs and tell coarse jokes, if they slander and backbite and gossip—then they cannot give a proper witness for Christ in sermon or song, nor can they truly preach the righteousness which is by faith. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." James 3:10. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." I Pet. 3:10.

If my mind is occupied with evil plans, and meditates on corrupt thoughts, then it surely cannot study God's Word or suitably make plans for the furtherance of His work. "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:2-3. "Let this mind be in you, which was also in Christ Jesus: . . ." Phil. 2:5

A REMEDY is given, if we are Uzza-like. A straight-forward remedy whereby we may forever loose ourselves from a useless, out-of-order, spiritual condition. It is the same remedy that was given to the priests in I Chronicles 15:12—SANCTIFICATION.

This sanctification may be considered a two-fold process. There is first Self-Sanctification. The command was, "Sanctify yourselves." We have something to do about it. "If a man therefore purge himself from these (vessels to dishonour), he shall be a vessel unto honour, sanctified, . . ." II Tim. 2:21. "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Gal. 5:16. This self-sanctification involves at least two things, confessing our sins to God and receiving from Him full forgiveness, I John 1:9; *and* confessing our sin to the one against whom we have sinned, if we have sinned against another human being, and seeking his forgiveness, James 5:16.

Then there is Divine-Sanctification. God cleanses us, fits us for service, makes us holy, conforms us to the image of His Son. In the Christian's life this is a constant process, going on in the same proportion as he sanctifies himself. John 17:17; I Thess. 5:23. God wills that we have this grand blessing constantly in our lives, I Thess. 4:3; may we not come short of it.

(Continued on page 13)

THE BAPTIST BULLETIN

—for—

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Meet You At Waterloo! April 18-21

That is, if the Lord doesn't come before this date. If He does—and there is certainly every indication that He *may*, though no one knows the day nor the hour—we'll meet in the air going up with Him.

Three independent Baptist churches of the city of Waterloo, the Walnut Street Baptist, the Hagerman Baptist, and the Burton Avenue Baptist, are working and praying hard for this coming conference of the General Association of Regular Baptists. How good God was to us last year at Johnson City! The fellowship of one Blood-bought Christian with another, Christ exalted, no one man or church or group of men glorified.

If we stopped to think upon all of the world events which have happened since a year now gone it would make our head spin. All that is past, victories and failures in our lives. Thank God for the first, ask His forgiveness for the second, *forget both* and "press on toward the mark

of the prize of the high calling of God in Christ Jesus."

Brethren, we need prayer these days, effectual, fervent prayer, unceasing prayer, intercessory prayer. How long will you and I be able to attend such a conference of regular, independent Baptists unmolested, undisturbed? Pray God our freedom to worship God according to the dictates of our conscience may never be lost, but if such freedom goes—and anything can happen these days—we need to make the most of it NOW while we still have it.

Pray for *Dr. Ketcham*. His eyes have been bothering him and it seems as if the devil has made every possible attack upon "Bob" to keep him from making this continent-wide trip. But thank God he is on his way and God is blessing abundantly. We owe a sincere debt of gratitude to the members of the Central Baptist Church of Gary for releasing him with full salary for six months. Why not write the church at Gary and express your appreciation? A work of encouragement never hurts anyone.

If you would sharpen up your spiritual weapons of conflict which may have become dulled in battle during the year; if you would receive a fresh supply of strength and grace from the fellowship of the brethren who hold "like precious faith" then—we'll meet you at Waterloo, April 18-21.

ANNUAL REPORT OF CHURCHES

In the General Association of Regular Baptist Churches

Churches officially in the G. A. R. B. C.	91
Churches reporting	76
Number members added during year	2,090
Total membership	21,036
Amount spent for church expense	\$265,443.25
Amount spent for missions	68,323.55
Amount for missions per church (average)	898.99
Amount for missions per capita (average)	3.25

Report of Churches Interested in G. A. R. B.

Number churches reporting	57
Number members added during year	1,168
Total membership	10,846
Amount spent for current expense	\$126,706.99
Amount spent for missions	34,275.41
Amount for missions per church (average)	601.32
Amount for missions per capita (average)	3.16

The Journeys of the President

On January 1, we began our six months' journey among the churches, holding our first meeting Sunday morning, January 2, with the Berean Baptist Church of Grand Rapids, *Rev Howard Keithley*, pastor. The Berean Church is moving on to glorious accomplishments under the leadership of *Mr. Keithley* who came to the field last summer. The morning congregation practically filled the preaching auditorium, and we noted 604 in Sunday School that morning.

In the afternoon and evening of the same day, we spoke in the Wealthy Street Baptist Church, *Rev. David Otis Fuller, D.D.*, pastor. The afternoon audience numbered well over a thousand, and the evening audience slightly over 1500. What a service it was! Thirteen young men and women gave themselves wholly to Christ for His will to be done in their lives. *Pastor Fuller* broke down in the midst of the closing prayer with sobs of joy at the conscious presence of the Lord. It was truly an hour long to be remembered.

On Monday, January 3, we spoke to a conference of churches in and around Jackson, Michigan, the meeting being held in the Loomis Park Baptist Church, *Rev. Jay J. Pease*, pastor. This church is now worshipping in its beautiful new tabernacle auditorium, and the presence and power of God was manifested in both services.

On Sunday, January 9, we spent a week of conference in the Grace Baptist Church, Indianapolis, Indiana, *Rev. H. B. McClanahan*, pastor. This is a church small in membership, but mighty in faith. I have enjoyed ministering to no people more than to *Brother McClanahan's* group during that week.

We shall be returning to Indianapolis for four days in the Thirty-first Street Baptist Church, *Rev. R. D. McCarthy*, pastor, on February 6 to 9, and again for four days in the Beech Grove Baptist Church, *Rev. Verdi Allen*, pastor, Sunday night, February 13, to February 17.

Sunday morning, February 13, we will be preaching in the Broadway Baptist Church of Indianapolis, *Rev. R. M. Dadrill*, pastor. This church has a membership of over 1100, and conducts the largest Sunday School of any Baptist church in the state of Indiana. It is just another one of the great churches of the country that is becoming dissatisfied with things as they are, and is interested in knowing that there is a new day dawning for Independent Baptist Churches.

Our schedule takes us into Harvey, Illinois, then into a group of churches in southern Illinois for January 23, and into Kansas City, Missouri, finishing up the month of January.

Pray for us as we go

CHURCHES IN THE GENERAL ASSOCIATION OF REGULAR BAPTIST CHURCHES

January 1, 1938

MASSACHUSETTS

Merrimac
First Baptist Church
Rev. Otis B. Read
42 Church Street
Lynn
Fundamental Baptist Church
Rev. Clayton H. Gray
Mrs. Thelma Morris clerk
15 Sidney Ave E Lynn

PENNSYLVANIA

Erie
Bethel Baptist Church
E. 26th St. at Wayne St
Rev. Franklin Logsdon
747 E 26th St
Hallstead
First Baptist Church
Rev. Joseph B. Harrison
Bessie N. Gathany clerk
Lock Haven
First Baptist Church
Rev. Howard Young
Mr. Curtin Wetzel clerk
Spartansburg
First Baptist Church
J. Allen Waugaman pastor

NEW YORK

Prattsburg Village
Baptist Church
Italy Hill
First Baptist Church
Norwich
Calvary Baptist Church
Rev. Mickall Klnhoff
20 E Main St.
Otego
Otego Baptist Church
Rev. Carey Moser
Johnson City
First Baptist Church
Rev. Earl Griffith D D
47 Baldwin St
Venice Center
Baptist Church
Rev. F. T. Perry
Ithaca
Tabernacle Baptist Church
E. Lincoln at Utica St
Rev. J. Irving Reese
622 Utica St
Buffalo
First Baptist Church
Rev. H. C. Hamilton D D
14 North St
Binghamton
Grace Baptist Church
Burton and Howard Aves
Rev. Fred R. Hawley
7 Burton Ave
Marathon
First Baptist Church
Rev. Herman C. Beers
Waterville
First Baptist Church
Rev. Howard J. Davenport
Killawog
Killawog Baptist Church
Rev. Eugene Kintner
Whitney Point, N. Y.
Mrs. Howard Davenport clerk
Box 95
Newark Valley
First Baptist Church
Mrs. Frank Williams clerk
Rev. Douglas Burt
Cornwall
Cornwall Baptist Church
Rev. Bristow
Georgina C. Cowton clerk
Wyoming
*First Baptist Church
Rev. John D. Tyler
Glenn Heermann clerk
Binghamton
*Park Ave Baptist Church
Cor. Vestal and Rush Ave
Rev. Arthur F. Williams
84 Rush Ave

NEW JERSEY

North Plainfield
Hydewood Park Baptist Church
Rev. Ralph W. Carr
157 Westervelt Ave.
Frank Stewart, clerk
256 E. Front St

OHIO

Findlay
First Baptist Church
Rev. Wm. H. Schweinfurth
Kipton
Camden Center Baptist Church
Rev. C. C. Clawson
Elyria
First Baptist Church
Rev. R. W. Neighbour
232 East Ave
LaGrange
LaGrange Baptist Church
Rev. Henry Cruver
Portsmouth
**First Baptist Church
Rev. H. O. Van Gilder
Toledo
*Emmanuel Baptist Church
Rev. Frank L. Smith
1202 Oakwood Ave
George S. Heaston, clerk
1261 Oakwood Ave

INDIANA

Gary
Central Baptist Church
527 Jefferson St.
Rev. R. T. Ketcham D D
pastor
Rev. R. F. Hamilton
ass t pastor
Gary
Brunswick Baptist Church
4th and Mount St
Rev. Joseph M. Stowell
460 Porter St
Princeton
First Baptist Church
Rev. Ford Porter
417 E. Pinkney St
Booneville
The Church of the Blessed Hope
Rev. H. E. Ketcham
505 N. 3rd St
Elkhart
First Baptist Church
Rev. David E. Gillespie
309 Lexington Ave
Mentone
First Baptist Church
Rev. R. Orville Yeager
Beech Grove
*First Baptist Church
Rev. Verdi Allen
3722 E. New York St
Indianapolis

MICHIGAN

Grand Rapids
Wealthy St Baptist Temple
Cor. Wealthy St. & Eastern Av
Rev. David Otis Fuller D D
1318 Sigsbee St S E
Grand Rapids
Second Baptist Church
Cor. Gold Ave. & California St
Rev. I. Van Westenbrugge
232 Travis St. N. E.
Grand Rapids
Berean Baptist Church
Cor. Coit Ave & Sweet St
Rev. Howard Keithley
1601 Coit Ave N E
Grand Rapids
Calvary Baptist Church
Cor. Martin & Burton St S E
Rev. Wm. Headley
2020 Martin Ave, S E
East Grand Rapids
Lake Drive Baptist Church
Rev. Gerard Knol
747 Bagley St
Reed City
First Baptist Church
Rev. Lloyd D. Welton

Howard City
First Baptist Church
Rev. R. Vernon Paulson

Kent City
First Baptist Church
Rev. J. G. Dandignac
Lawson P. Brown, clerk

Ionia
Baptist Church
Rev. L. J. May
206 Lafayette St.
Mrs. Bessie Jackson, clerk
R. R. 1

Lowell
First Baptist Church

Hancock
Calvary Baptist Church
Rev. Elton C. Hukill
Edna H. Matson, clerk
87 Elm St.

Ottawa County
(address incomplete)
North Chester Baptist Church
Gertrude McCune, clerk

Lapeer
First Baptist Church
Rev. Peter Clasper

Williamston
Baptist Church
Rev. Harold T. Reese

Dollar Bay
Bethany Baptist Church
Fred Sager, clerk

Calumet
First Baptist Church
Rev. Richard W. Cramer
1620 Lawrium St.
Mrs. R. W. Cramer, clerk

Marne
Berlin Baptist Church
Pearl I. Lillibridge, clerk
Rev. Peter Vander Wal
441 Union St., S. E.
Grand Rapids Mich

Holland
First Orthodox Baptist Church
Rev. Chas. M. Fields
328 River Ave

Cedar Springs
*First Baptist Church
Rev. Griffith O. Rice

Hazel Park
Tabernacle Baptist Church
Rev. Harvey F. Morrison
519 E. Harry St.
Edmond D. Keith, ass't pastor
30 Hanata St.
Mrs. Lena Coan, clerk

Middleville
*First Baptist Church
Rev. A. N. Fields
Mrs. Harold Griffith, clerk

ILLINOIS

Chicago
Beverly Grace Baptist Church
88th and Hermitage
Rev. C. E. Davis
8620 Hermitage Ave.
Riis Park Baptist Church
6340 W. Diversey Ave.
Rev. James P. Cross
Belden Ave. Baptist Church
Belden Ave. & Halsted St.
Rev. Howard C. Fulton
3111 Palmer Square
First Roseland Baptist Church
113th & Edbrooke Ave.
Rev. Samuel Post
11300 Edbrooke Ave

Harvey
First Baptist Church
Rev. Wm. Harvey Taylor

Decatur
Riverside Baptist Church
Rev. C. C. Shute
1160 E. Cleveland Ave

LaSalle
First Baptist Church
Rev. John J. Ianting
608 Third St

Western Springs
*Emmanuel Baptist Church
H. Edwards, clerk
3903 Hampton Ave

Alton
*Jameson Baptist Church
Rev. D. Walter Davis
514 Marsh St.
Mrs. Leora Gustine, clerk

Elmhurst
*Central Baptist Church
Esmond C. Lasswell, pastor

Bunker Hill
Berean Baptist Church
Rev. H. Leroy Wortman
Lester L. Turner, clerk

Fairbury
First Baptist Church
Robert J. Wells, pastor
406 So. Fourth
Mrs. Hallie Thomas, clerk

Roxana
First Baptist Church
Benzel L. Osburn, pastor
148 E. Fifth St
Mary Dowding, clerk

WISCONSIN

Verona
Memorial Baptist Church
Rev. T. J. Gibson
Box 665

Merton
First Baptist Church
Rev. Roy W. Harrington
Ernest Tempers, clerk
Hartland Wis

MINNESOTA

Kasson
Kasson Baptist Church
Rev. P. R. Halvorsen

Brownsdale
Baptist Church

Bemidji
Baptist Church
Rev. Albin E. Berglund

Austin
First Baptist Church
Rev. Leo Sandgren

IOWA

Waterloo
Walnut Street Baptist Church
Rev. P. B. Chenault

Grundy Center
First Baptist Church
Rev. David Alexander

Monroe
First Baptist Church
Rev. J. M. Carson

Muscatine
Lincoln Blvd. Baptist Church
Lincoln Blvd. and Jackson St.
Rev. L. F. Church
1474 Washington St

Waterloo
Burton Ave. Baptist Church
Cor. Burton Ave. & Richl St.
Rev. David Alexander
930 Riehl St.

Eldora
First Baptist Church
Rev. Gus H. Dahiberg
1319 Fourteenth St

MISSOURI

Kansas City
First Regular Baptist Church
2425 Van Brunt Blvd.
Rev. W. O. Stanbrough
3327 Olive St

COLORADO

Montrose
Calvary Baptist Church
Rev. C. O. Dotson
131 S. Third St.

CALIFORNIA

San Diego
Brooklyn Heights Baptist Ch
Rev. G. Rector Dye, D.D.
1355 Fern St

Altadena
Altadena Baptist Church
North El Molino & Calaveras
Rev. Elmer Gottschalk D.D.
2412 La Venezie Ct

* Churches starred thus are to be officially voted upon at the next annual meeting of the G. A. R. B. C. (1938), having made application to the Secretary, but not yet officially received by the Association.
**Recently re-organized as the Temple Baptist Church

Los Angeles
The Fundamental Baptist Church

Dr. Wm. A. Matthews
3942 Whittier Blvd

Hemet
First Baptist Church
Kimbal Ave & Harvard St
Rev. H. Elson McCutcheon

Lynwood
First Baptist Church
Rev. Reid MacCullough

Mrs. Chas. L. Davis, clerk
3323 Lynwood Road

Wilmington
*First Baptist Church
Rev. Earl J. Edwards
882 McDonald Ave.

HAWAII

Honolulu
Calvary Baptist Church
Rev. E. M. Shipman
1125 Eleventh Ave

Supplementary list of Independent Baptist Churches, not officially in the G. A. R. B. C., but listed by request and with their permission

MASSACHUSETTS

Cambridge
Immanuel Baptist Church
Rev. H. L. Sthengaard
136 Magazine St

PENNSYLVANIA

Kittanning
Union Baptist Church
Rev. L. B. Greaser
R. F. D. 5

Bellwood
The Olivet Baptist Church
Rev. Levi H. Goehring
508 S. Cambria St

Grove City
First Baptist Church
Rev. William Barkalov
702 Spring St

Athens
Calvary Baptist Church
Rev. David T. Jordan
112 So. River St

Philadelphia
Spruce St. Baptist Church
50th & Spruce Sts.
Rev. Herbert V. Hotchkiss
5011 Osage Ave

Montrose
Bridgewater Baptist Church
Rev. Charles A. Ohman
13 Church St

Indiana
First Baptist Chapel
Rev. John C. Doyle
1221 Church St

Corry
Corry First Baptist Church
Rev. Ernest A. Hook
507 E. South St

Butler
First Baptist Church
Rev. John J. Van Gorder
451 W. Pearl St

Evans City
Evans City Baptist Church
Rev. Norman Hirschy

NEW YORK

Buffalo
Grace Baptist Church
Rev. Kenneth R. Kinney
126 Villa Ave

Richburg
First Day Baptist Church
Rev. W. N. Mason

Sherburne
Sherburne Baptist Church
Rev. A. Melvin Myers

Freedom
(Cattaraugus County)
Freedom Baptist Church
Rev. John G. C. Irvine

Binghamton
Calvary Baptist Church
Rev. Milton D. Arnold
20 Moffatt Ave

Williamsville
Randall Memorial Baptist Church
Rev. Clarence M. Keen
44 Milton St

NEW JERSEY

Atlantic City
First Baptist Church
Rev. Coulson Shepherd
801 Atlantic Ave.
P. O. Box 421

Atlantic City
Chelsea Baptist Church
Rev. Clarence E. Mason Jr
49 N. Jackson Ave

OHIO

Sandusky
Calvary Baptist Tabernacle
Rev. Ralph H. Stoll

Columbus
The Immanuel Baptist Church
Rev. John A. Vincent
53 Belvidere Ave

New London
First Baptist Church
Rev. G. L. Kettinger

Medina
First Baptist Church
Rev. George W. Bates
125 W. Friendship St

Lorain
East Side Baptist Church
Rev. Edward C. Walter
1129 Second St.

Cleveland
Hough Ave Baptist Church
Rev. Alfred J. Lewis
3259 Lansmere Road
Shaker Heights Ohio

Struthers
Struthers Baptist Tabernacle
Rev. R. W. Howell
529 Fourth St.
Rev. B. S. Martin
58 Harvey St

Niles
First Baptist Church
Rev. C. E. Bacon
133 Washington Ave
Bellefontaine
Calvary Baptist Church
Rev. Earl V. Willetts
216 N. Detroit St

INDIANA

Highland
Calvary Baptist Church
Rev. B. G. Ham
Box 373

Lebanon
Walnut St. Baptist Church
Rev. Harry Hybarger
424 E. Walnut St

Crawfordsville
First Baptist Church
Rev. Barney E. Antrobus
215 W. Pike St

Lodi
Waterman Baptist Church
R. 2, Kingman
Myrtle Stone, clerk

ILLINOIS

Alton
Milton Heights Baptist Church
Rev. Earl M. Jensen
2929 Buena Vista

MICHIGAN

Vassar
First Baptist Church
Rev. J. Wallace Jacobus

Allegan
The First Baptist
Rev. E. R. Hill
330 Trowbridge St

Jackson
Loomis Park Baptist Church
Rev. Jay J. Pease
106 Gilbert St

Newaygo
 First Baptist Church
 Rev. Wm. Paulson
Alto
 Alto Baptist Church
 Rev. Bert Gardner
 4318 Madison Ave., S. E.
 Grand Rapids, Mich.

Rochester
 The First Baptist Church
 Rev. John B. West

Dover
 Dover Baptist Church
 Rev. John B. West

Avondale
 Avondale Baptist Church
 Rev. John B. West

Tustin
 Swedish Baptist Church
 Rev. John B. West

Haslett
 Emmanuel Baptist Church
 Rev. George K. Sheets

IOWA

Berry
 First Baptist Church
 Rev. M. S. Hansen
 1218 Fourth St.

Tama
 First Baptist Church
 Rev. J. L. Masemore
 607 State St.

Bloomfield
 First Baptist Church
 Rev. Glade Yost
 406 S. Davis St.

Waverly
 First Baptist Church
 Rev. V. C. Oltrogge
 211 Third St. S. W.

Corwith
 First Baptist Church
 Rev. Albert Rust

Des Moines
 Fundamental Baptist Church
 Rev. Guy H. Fish
 2408 York St.

Exira
 Union Baptist Church
 Rev. Cecil V. Phillips
 R. 3

MINNESOTA

Parkers Prairie
 First Baptist Church
 Rev. J. D. Taylor

CALIFORNIA

Compton
 Lynwood Gardens Baptist
 Mission
 Rev. Harold A. De Groff
 11821 Pope Ave.

Chico
 Grace Baptist Church
 Rev. A. M. Kurkowske
 1st Ave. & Oleander
 Mrs. Nellie E. Woodward, clerk
 R. 4, Box 313

Monrovia
 Evangel Baptist Church
 Rev. J. L. Allen
 755 Mt. View Ave.

Maxwell
 Maxwell Baptist Church
 Rev. D. W. Rigg

Santa Barbara
 Goleta Baptist Church
 Rev. Robert T. Patterson
 25 Patterson Ave., R. D. 1

San Dimas
 First Baptist Church
 Rev. J. Sherman Lemmon
 166 N. San Dimas
 San Dimas, Cal.

Modesto
 Grace Baptist Church
 Rev. M. D. Morrison
 825 Second St.

**Jewish Flag (Isa. 18:3) Presented by
 K. C. President of Zionists to
 Baptist Church, Kansas
 City, Missouri**

Dear Brother Fuller:

The Kansas City Hebrew Mission, of which I am one of the five pastor-sponsors, met in our building at 3:00 p. m., for their Monthly Jewish Prophetic Conference. During that program a leading Jew of Kansas City, Kansas City President of the Zionist Movement, whose name I shall not mention for fear it might embarrass him, came up the aisle with a Jewish flag on his arm, entered our rostrum and standing behind our pulpit, spread that official "ensign" (Isa. 18:3), over that pulpit and made an address delivering that official emblem of official Israel to a Christian organization whose avowed purpose he knew to be the evangelization of Israel.

If this has ever occurred before in the history of the world I am unaware of it, and I sincerely believe this to be entirely new in the history of the world. Has it ever occurred before that an official representative of official Israel ever even carried the official emblem of Israel into a building he knew to be dedicated entirely to the worship of God through Jesus Christ, and to the service of Jesus Christ? Yet this man presented this flag to this Christian organization as representing the GOOD WILL of the Jews of Kansas City towards the Kansas City Hebrew Mission because of the friendliness this organization has shown towards the Jews of Kansas City.

Well, this is just one little taste of the mighty good things the Lord is giving The First Regular Baptist Church, and I felt we should pass some of them on to the brethren.

Sincerely your Brother in Christ,
 O. W. Stanbrough

THE LORD HATH NEED

Peter lent a boat,
 To save Him from the press;
 Martha lent her home
 With busy kindness.
 One man lent a colt,
 Another lent a room
 Some threw down their clothes,
 And Joseph lent a tomb
 Simon lent his strength
 The cruel cross to bear;
 Mary spices brought
 His body to prepare
 Naught have I to lend—
 No boat, no house, no lands;
 Dwell, Lord, in my heart,
 And use my feeble hands
 —Tomkinson

Out of Order

(Continued from Page 9)

Uzza's error was simply, unsanctification. He put on God's Holy Ark unholy hands. Have we been transgressing in like manner, putting in God's holy work members that are stained with sin and spotted by the world? Perhaps that is the cause of our uselessness, of our little results, of our failures. Uzza died. But God in mercy gives us opportunity for repentance and change. Shall we not come, confessing and forsaking sins, and receiving sanctification for service? No sight is more beautiful, no work is more useful, nothing more pleasing to God, than that of a Christian cleansed and sanctified, and always IN ORDER.

MEET YOU AT WATERLOO!

ANNUAL MEETING—G. A. R. B.
 APRIL 18-21

To be held at the Walnut Street Baptist Church, Waterloo, Iowa, of which Rev. P. B. Chenault is the Pastor. Other churches cooperating in extending this invitation: Hagerman Baptist Church, Rev. Maynard R. Rogers, Pastor; and The Burton Avenue Baptist Church, Dr. Robt. J. Wells, Pastor.

New Waterloo Church Formed

Services on Sunday, November 28, 1937, formally marked the launching of another Fundamental, Independent Baptist Church, known as "THE HAGERMAN BAPTIST CHURCH", succeeding the branch Sunday School Mission of The Walnut Street Baptist Church, under the name of the "Hagerman Chapel".

The church is a small building located at Knoll and Janney avenues, in Waterloo, Iowa, and the organization is starting out with about 75 members, who have all realized the experience of regeneration in their lives.

A resolution to organize as a church was approved, and the Covenant, Articles of Faith and By-laws were adopted, and the officers elected on Thanksgiving afternoon, Nov 25th. Besides adopting the Articles of Faith that was adopted by the Church, the resolution to declare ourselves in harmony with the New Hampshire Confession of Faith, and in fellowship with The G. A. R. B. was unanimously passed.

The Organization Meeting marked the last meeting of a Revival Campaign which resulted in the salvation of 12 souls, and the consecration of the lives of three Christians. The pastor, *Rev. Maynard R. Rogers*, formerly a resident of Waterloo, and a member of The Walnut Street Church, did his own preaching for the meetings. Following the revival, a Community Bible Conference was conducted with *Rev. V. C. Kelford*, of Waterloo, which proved to be a great blessing in strengthening the new converts, and the others as well.

Nearly every week witnesses the salvation of lost souls in this little church. The work of the young people's organizations has been put in charge of the pastor's brother, *Winston R. Rogers*, who is acting as the assistant pastor. He is a graduate of the Northwestern Bible and Missionary Training School, Minneapolis, Minn., and is working in a textile factory in Waterloo, until he gets enough money to go on to Seminary. The choir of 27 young people is under *Winston's* leadership.

At the mid-week prayer meeting every Wednesday night a very fine representation of the membership can be found in praise and prayer. Besides this service during the week, there is a large group of women and girls who meet every Monday night in a Women's Soul Winners Club. The men, also, are desirous of winning souls, and have formed a Fisherman's Club, with their meeting being held every Saturday night.

This newly organized church also believes in an active program of Missions, and is fully supporting the pastor's sister, *Alice Rogers*, in Home Missions work in the Ozarks.

The pastor and people of the Hagerman Church join in asking your daily prayers for their work in this most needy community of Waterloo.

Four Ordinations

In response to a call of the West Somerset Baptist Church, Appleton, N. Y., of which *Rev. R. Ralph Standley* is pastor, on September 10th, 16 pastors and 40 delegates from some 20 churches in western New York met to consider the advisability of ordaining four young men to the Gospel Ministry. *Norman Jerome* and *Gerald Standley*, son of the pastor, were the candidates of the home church, while *Philip Anderson* and *William Kouwe* were candidates from the Brighton Community Church of Rochester, N. Y., of which *Rev. Dean S. Bedford* is the pastor. *Brother Bedford* and his candidates had asked the privilege of the joint meeting, and helped in the arrangements of this old-fashioned Baptist ordination service.

Rev. W. N. Mason of Richburg was chosen Moderator and *Rev. Kenneth Muck* of Hamburg, N. Y., Clerk.

Each of the candidates, in turn, was introduced to the Council by his own pastor. Each gave the story of his conversion, call to the ministry, and his views on church and Bible doctrine, and was examined separately by the Council. All four were unanimously accepted by the Council who highly recommended to each church that it proceed with the Ordination. The appointed Committee from both churches arranged the joint Ordination service of the evening with the following program:

Song Service, led by *Rev. Hugh Thompson*, Lyndonville, N. Y.

Scripture Reading and Prayer, *Rev. C. E. Bacon*, Buffalo, N. Y.

Ordination Sermon, *Rev. Harvey Olney*, Buffalo, N. Y.

Charge to the Candidates, *Rev. L. L. Rogers*, Barker, N. Y.

Charge to the Churches, *Rev. Frank Smith*, Rushford, N. Y.

Ordination Prayer during laying on of hands, *Rev. Dean Bedford*, Rochester, N. Y.

Right Hand of Fellowship, *Rev. W. N. Mason*, Richburg, N. Y.

Benediction, *Rev. William Kouwe*, Rochester, N. Y.

The church auditorium was packed by Council and listeners from both churches, in afternoon and evening, and best of all the Holy Spirit's presence was blessedly real to everyone. Truly this was a spiritual feast of blessings on this rather unusual occasion of ordaining four in one service. To West Somerset Baptist Church this was a "Red Letter Day", since these two of its own young men were the first ever to be ordained in its 92 years of history. "Let Jesus Christ be praised"

Formality Not Christianity

(Continued from page 4)

once a dull and sickening routine, are now green pastures and waters of stillness to your soul; and surely this is a blessed change. But still you are in the body—heaven is not yet gained—Satan is hovering near; and since he cannot destroy the work of God in your soul, therefore he tries all the more to spoil it. He cannot stem the current; therefore he tries to turn it aside. He cannot drive back God's arrow; and therefore he tries to make it turn awry, and spend its strength in vain. When he finds that you love the ordinances, and it is in vain to tempt you to forsake them, he lets you love them; ay, he helps you to love them more and more. He becomes an angel of light—he helps in the decoration of the house of God—he throws around its services a fascinating beauty—hurries you on from one house of God to another—from prayer-meetings to sermon-hearing—from sermons to sacraments. And why does he do all this? He does all this just that he may make this the whole of your sanctification—that outward ordinances may be the all in all of your religion—that in your anxiety to preserve the shell, you may let fall the kernel.

If there be one of you, then, in whose heart God has wrought the amazing change of turning you from loathing to loving His ordinances, let me beseech you to be jealous over your heart with godly jealousy. Pause, this hour, and see if, in your haste and anxious pursuit of the ordinances, you have not left the pursuit of that holiness without which the ordinances are sounding brass and a tinkling cymbal. I have a message from God unto you. It is written: "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of man, but of God." He is not a Christian which is one outwardly, neither is that baptism which is merely the outward washing of the body; but he is a Christian which is one inwardly, and true baptism is that of the heart—when the heart is washed from all filthiness of the flesh and of the spirit; whose praise is not of men, but of God.

Remember, I beseech you, that the ordinances are means to an end; they are stepping-stones, by which you may arrive at a landing-place. Is your soul sitting down in the ordinances, and saying, It is enough? Are you so satisfied that you can enjoy the ordinances of Christ, that you desire no higher attainments? Remember the word that is written: "This is not your rest." Would you not say he was a foolish traveler, who should take every inn he came to for his home—who should take up his settled rest, and instead of preparing himself for a hard journeying on the morrow, should begin to take the ease and enjoyment of the house as his all? Take heed that you be not this foolish traveler. The ordinances are intended by God to be but the inns and refectories where the traveler Zion-

ward, weary in well-doing, and faint in faith, may betake himself to tarry for a night, that, being refreshed with bread and wine, he may, with new alacrity, press forward on his journey home as upon eagles' wings.

Take, then, this one rule of life along with you, founded on these blessed words: "He is not a Jew which is one outwardly"—that if your outward religion is helping on your inward religion—if your hearing of Christ on the Sabbath-day makes you grow more like Christ through all the week—if the words of grace and joy which you drink in at the house of God lead your heart to love more, and your hand to do more—then, and then only, are you using the ordinances of God aright.

There is not a more miserable deceived soul in the world than that soul among you who, like Herod, hears the preached Gospel gladly, and yet, like Herod, lives in sin. You love the Sabbath-day—you love the house of God—you love to hear Christ preached in all His freeness and in all His fulness; yes, you think you could listen for ever if only Christ be the theme—you love to sit down at sacraments, and to commemorate the death of your Lord. And is this all—is this all your business? Does your religion end here? Is this all that believing in Jesus has done for you? Remember, I beseech you, that the ordinances of Christ are not means of *enjoyment*, but means of *grace*; and though it is said that the travelers in the Valley of Baca dig up wells, which are filled with the rain from on high, yet it is also said: "They go from strength to strength." Awake, then, my friends, and let it no more be said of us, that our religion is confined to the house of God and to the Sabbath-day. Let us draw water with joy from these wells, just in order that we may travel the wilderness with joy and strength, and love and hope—blessed in ourselves, and a blessing to all about us. And if we speak thus to those of you whose religion seems to go no farther than the ordinances, what shall we say to those of you who contradict the very use and end of the ordinances in your lives? Is it possible you can delight in worldliness, and vanity, and covetousness, and pride, and luxury? Is it possible that the very lips which are so ready to sing praises, or to join in prayers, are also ready to speak the words of guile—of malice—of envy—or bitterness? Awake, we beseech you; we are not ignorant of Satan's devices. To you he has made himself an angel of light. Remember it is written: "If any among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God!"

News From Wheaton College

Wheaton College has announced that a field trip will be conducted to the Holy Land again next summer. This educational trip gives an opportunity to study archaeological evidence as well as the people and customs of the Holy Land. Special side trips are planned to Zionist colonies in order to see first hand the lands which are "blossoming as the rose".

Last year the first Wheaton Holy Land Cruise spent a profitable period of time in the Bible lands of Syria, Palestine, and Egypt. This year the program has been enlarged to include two divisions of the trip; one group will remain in Bible lands for ten days and the other for three weeks.

The cruise, sponsored by the Wheaton College Summer School, is conducted under the direction of *Dr. Joseph P. Free*, professor of archaeology at the College, with the assistance of *Mr. Paul Fried*, son of missionaries located in Jerusalem. The trip is open to interested persons throughout the country.

This cruise comprises a part of the summer program of the College. Because of this qualified students may take the credit courses while studying in Bible lands.

Wheaton College also sponsors an annual summer expedition to the Black Hills of South Dakota where a camp is maintained for purposes of geological and biological study.

Salvation Made Plain — Farrar

- I. Noah saved by: (Gen 5:21—6:8)
 1. Feeling? No
 2. Praying? No.
 3. Preaching? No.
 4. Entering Ark? Yes

Many knew all about the Ark, they helped build it, but were not saved.
- II. Israelite slaves saved by: (Ex. 12)
 1. The Lamb? No.
 2. Flight? No
 3. Blood? No.
 4. Blood sprinkled? Yes.

All could be, but were not saved
- III. Bitten Israelites saved by: (Numbers 23)
 1. Serpent raised? No.
 2. Good deeds? No.
 3. Sorrow over bites? No.
 4. Looking? Yes.

Life is a gift of God
- IV. The slayer saved by: (Joshua 20)
 1. Cities of Refuge? No
 2. Improving the roads? No
 3. Encouraging others? No.
 4. Fleeing to city of refuge? Yes

Hurry Brother, why wait?
- V. You are saved by: (John 3:16)
 1. Being good? No. Rom. 4:3-5.
 2. Doing penance? No. Eph 2:8-10
 3. Studying it over? No. Don't delay.
 4. Actively trust Christ's work.

Believe, receive Christ now!

—From "Church Bulletin",
First Baptist Church, Greenville, Mich.

"My Grace is Sufficient for Thee"

"The other evening I was riding home after a heavy day's work; I felt very wearied, and sore depressed, when swiftly, and suddenly as a lightning flash, that text came to me: 'My grace is sufficient for thee.' I reached home and looked it up in the original, and at last it came to me in this way, 'My grace is sufficient for thee,' and I said, 'I should think it is, Lord,' and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd. It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, 'drink away, little fish, my stream is sufficient for thee.' Or, it seemed like a little mouse in the granaries of Egypt, after the seven years of plenty, fearing it might die of famine; Joseph might say, 'Cheer up, little mouse, my granaries are sufficient for thee.' Again, I imagined a man away up yonder, in a lofty mountain, saying to himself, 'I breathe so many cubic feet of air every year, I fear I shall exhaust the oxygen in the atmosphere,' but the earth might say, 'Breathe away, O man, and fill the lungs ever, my atmosphere is sufficient for thee.' Oh, brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls"—C. H. Spurgeon

The Wonders of Prayer

Abraham's servant prays—Rebecca appears. Jacob wrestles and prays—the angel blesses him, and Esau gives up his twenty-year-old grudge. Moses prays—the sea divides. Joshua prays—Achan is discovered as the troubler. Hanna prays—Samuel is born. David prays—Ahithohpel hangs himself. Jehosophat prays—his enemies are routed. Daniel prays—the future unrolls before him. Nehemiah prays—the king's heart is softened. Elijah prays—down comes the rain and the fire. Elisha prays—the Jordan is divided. Elisha prays again—a child's soul comes back. The church prays—Peter walks out of prison with an angel escort. Paul and Silas pray—the jail is shaken down. A pastor prays for money to meet past due rent—a man of another denomination raps on the window and hands in the money. Prayer has a thousand commands and promises. Prayer has a thousand examples of success.

The above is adapted and rewritten in part from an old magazine. All praise to our wonder-working Lord.

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Letters of Information, Warning, Encouragement

On the Way to Brazil

(Extracts from a letter received by Dr. and Mrs. Ketcham from their son-in-law and daughter, Mr. and Mrs. A. D. Moffatt, missionaries enroute to their field of service)

S. S. Sheridan at Sea,
Thanksgiving Day

Dear Dad and Mother:

I am going to start a letter to you now—although I can't mail it for a week—while things are fresh in my memory. I wish I could express to you just how I feel today. It is Thanksgiving Day, but it is hot, not at all like the Thanksgiving Days I have experienced before. I am sitting in a deck chair, my typewriter on my lap, a canvass over my head to keep out the tropical sun, looking out over the ocean, and seeing nothing but water and more water. It's bluer than any water I've ever seen—even bluer than the wash-girl used on your clothes, mother, when she turned them so blue, and the sky is just as blue. The clouds do funny things, too. It's so wonderful, far more wonderful than we had imagined. Our only regret is that you folks are not here to enjoy it with us.

I expect you might be interested in whether or not we were seasick—well—your little bairn *was not* seasick. Can you beat it? Oh, for the first couple days my head felt a little larger than usual, but whose head wouldn't feel sort of funny if it was bounced up and down and around day and night without ceasing? But after the third day, I felt wonderful. I felt wonderful up to the third day when the ship hit real rough weather. Then I felt dizzy for just one meal, but I wouldn't give in and I went to the table. I ate my soup and drank my coffee, and that was all I could get down. But I hung on to every bit of it. The First Mate said I looked a little white under the gills, but that was the only time I felt funny. After an hour's sleep I felt as good as new, and I've eaten everything that came my way since. It's a wonder that one ever gets used to the rolling though. It's a hard thing to explain—this rolling business—the only way I can explain it is the sensation you would get if you rode an elevator continually for two weeks just from one floor to the next and instead of stopping at the floor with a jolt, just sort of roll to a stop, the kind of a roll that turns your stomach over two or three times. The ship *never* stops rolling—it's some sensation. You ought to try it sometime.

The first day out we were on a smooth ocean, like glass. All the men said it had been a long, long time since they had seen the ocean so calm. We were all so thankful for the calmness, and then the third day it cut loose. Oh me, no one could stand up. They put boards up around each place at the table so your plate wouldn't go skidding up into the Captain's lap, and even the sailors admitted it was a "wee bit rough" which

is quite an admission for a sailor. During the night we rolled from one side of our bunks to the other. On one roll I would bang into the wall, and on the next I would almost fall out of my bunk. Then it would pitch forward and I would bang my head on the top wall, and then the first thing I knew it had pitched the other way and it felt like I was standing up in bed. I had quite a queer feeling as I heard things go sliding to and fro across the room—all our things had rolled off the dresser. Our drinking glass slid off and broke into a million and one pieces. I found my eye glasses on the floor behind the radiator. I sort of half turned my head as I picked them up because I expected them to be in the same condition as the drinking glass, but they were perfectly whole. So the Lord saved them for me.

I wish you could have been with us last night. We walked up to the front of the boat and looked at the foam as the boat plowed its way through the blue water. As it threw the foam out it became all lighted up with phosphorous—it was beautiful—I've never seen it before and it was doubly pretty for me. The best way to describe it is this: You recall the fireworks displays and how they always have as a final display the Niagara Falls and it lasts for a couple minutes. This foam looked exactly like the Niagara display, all full of big lumps of phosphorous that sparkled and lit up—only it lasted as long as we wanted to look at it. God's handiwork doesn't fizz for a while and then go out, does it?

I got up at six this morning and watched the sun rise. It was beautiful. I thought of you dear ones, it was just between three and four at home, and you were all asleep and here was I enjoying a most gorgeous sunrise. Tonight we will enjoy as beautiful a sunset. As we watch sunsets here my mind always goes to what *Dr. Rugh* said, "The mind that is stayed on God can watch events like a man watches a sunset."

I guess all our baggage is safe. They took us down in the "hold" to see it, and so we could get into our trunk. On one side (aft) of it are solid cans of kerosene. In the front of the ship are thousands of cans of gasoline, and underneath all our baggage is box upon box of gun powder. How's that for protection. *Don* says if it blows up we'll all go straight to Heaven. Incidentally, they don't allow smoking in these places.

We are happy, very happy. We could not be happier, mainly because we are in the center of His will, and we shall never regret what we have done. It was hard to leave, harder than any of you will ever know, but it was worth it, and we would not turn back for anything. Do not feel sorry for us, but rejoice with us and pray hard for us.

Intermission of almost a week

We have been in Para for three days, and we surely are having to go down deep and use of His grace, because we have never experienced anything like this. I cannot tell you just how

trying it is here. The town itself is smothering—hot air, awful smells all around, people talking a tongue we can't understand, having to do business with unscrupulous men who are out to "do" every foreigner. We need your prayers, as the way seems quite hard. Everything is so changed and different. The Lord has been good to us though I surely don't know what we would have done without *Mr. Heath*. He has gone around with us and helped us with our business.

I must stop this letter now and get it ready for the airplane. It must be in by 45 minutes. I'll write more later when we reach Manaos. This is to let you know how everything is going and that though we are uncomfortable, sticky, hot and half sick, yet we are happy and can scarcely wait till we get to Manaos. Received a letter from *Trimble*, and *Ross* couldn't wait for us and had to go on up the Negro, so *Trimbles* are in the home alone and waiting for us. We leave Sunday on a boat that goes up the Amazon to Manaos—a very beautiful boat. Some of them are terrible and unbelievable conditions are to be endured, but the Lord has been so good to us in giving us a good boat to go up on. We leave Sunday and will be at Manaos in five days.

Tons of love, and keep praying, for the prayers of His people have done great things for us so far.

Adios, and write real soon and real often
You will hear from us again from Manaos
(*Mr and Mrs. A. D. Moffatt*)
Don and Lois.

P. S. An airmail letter received in Gary Saturday from the *Trimbles* at Manaos, enclosed the following news item which ought to send us to our knees at once. The clipping from the journal tells of Indian attacks near where the *Rosses* are—about a day's journey from them, translated as follows: "The attack of the Indians 'Guaribas' in Amazonas. The papers are publishing telegrams proceeding from Amazonas saying that news received from Sao Gabriel inform that 150 Indians Guaribas are attacking different local towns in that municipality, wounding different rubber men."

A Two Days' Journey Into the Bush

(Excerpt from a letter received from Rev. and Mrs. Paul F. Metzler in Fort Archambault, Tchad, French Equatorial Africa)

October 22, 1937

The next morning we found the road mostly under water as we went on to the village of Sawea. Many places the push-men were unable to handle the push with the passenger, and many times I was forced to wade in the water over my knees. There were only about ten miles of this road, however, and before noon we had reached the village. This was my first visit to Sawea and I was astonished to find, here in the heart of the bush, a village of at least 500 houses. My visit was unannounced, but before long the rest-house was swept clean, wood, water, eggs, and several

chickens were brought to show a hearty welcome.

In the afternoon, the chief of the village came to pay his respects, and we spoke long to him concerning the Gospel. I had often wondered why it was that these people were so anxious for an evangelist. As I talked with the chief, I found that he had taken for a wife one of the daughters of the big chief Bezo. This woman was one of those who had heard the Gospel at Fort Archambault, had accepted Christ, and had learned to read the Word of God. "This woman is not like any other woman I have," said the chief. "She does not quarrel like the others; she does not drink the native wine; and she is constantly telling others about Jesus whom she calls her Saviour. Before I go on a trip she prays that God will take care of me, and I have come to trust more in her prayers than in the medicine that the witch doctors make. It is to learn more about her God that I have asked for an evangelist to come and stay with us and teach us His ways."

That night five or six hundred people gathered in the moonlight to listen to the preaching of the Gospel. How they drank in the Word! After the message was finished, the chief arose to speak to his people. "Again you have heard the story of God's Son, but one has come to us to stay in our village and tell us more about Him. I am going to give him a house in which to live. When the rains have finished, we will make a house in which to worship God. I will not force anyone to go to this house, but I know that this is the true Word, and I want you to listen to it. It is different than any other, for when people receive it into their heart, they no longer do the things they did before. They do not lie, steal, drink beer, and all the other things that the other people do."

Perhaps some of you are becoming discouraged in His service because you do not see results. The first years we were in this place, we did not receive results either, but the witness of this daughter of Bezo has put desire in the hearts of the people in Sawea to know more about God. Was not this one woman worth all the years of labor that we have spent giving forth the Gospel in this land? We did not know about this woman until just a few weeks ago. Perhaps somewhere there is someone living for Christ because of the testimony of your life. Some day up there you will know about it, and praise God you did not give up the fight.

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NEARLY \$40,000,000 IN MICHIGAN ALONE, IN 1937 FOR BOOZE

This amount spent for that which is not bread, which can never satisfy, but makes hell on earth for mothers and children. This is but one tale of the 48 states of our Union. Over ONE BILLION DOLLARS total spent for wines and liquors by the American public. There is a phrase in God's Word which sums it all up, "WHOSE GOD IS THEIR BELLY."

Bible-believing Christians! How much are you really sacrificing for the true and living God you know in Jesus Christ your Lord? How much are you going to help spread the Gospel, the Good News of THE BOOK — THE BLOOD — THE BLESSED HOPE, this year of 1938? Over in Europe they talk in terms of months, "When is it coming? Three months? Six months? Nine months?" Hardly anyone says it will be any longer. They mean the next world war. And what hell it will be!

THERE IS NO TIME TO LOSE! GET THE GOSPEL OUT with tracts, Christian magazines, Bibles, Testaments, Gospels, any way, every way you can—and do it in a hurry! Our Lord said to Judas Iscariot, "WHAT THOU DOEST, DO QUICKLY." Using that phrase in an opposite sense, the Lord Jesus is saying to His Blood-bought children in these last days, "My child, what thou doest for Me, do quickly."

We are doing our best to GET THE GOSPEL OUT through the pages of the BAPTIST BULLETIN. Will you help us NOW?

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Send all subscriptions and communications to 1318 Sigsbee St., Grand Rapids, Michigan.

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

“MARANTHA”

“At even, or at midnight, or at the cockcrow, or in the morning!”

The evening of the early centuries—an evening overcast with the clouds of persecution—deepened into yet darker shadows, and the Lord returned not; the midnight of medieval error and Papal superstition lulled the Church to slumber, and well-nigh to forgetfulness of spiritual verities, yet the Lord tarried; the cock-crow of the Reformation Era heralded the dawn of clearer vision and brighter hopes—but they were hopes only, not realizations. There remains but the morning

And now the East is already brightening with the dawn of the coming Day; the Morning Star of fulfilled prophecy, high above the horizon, casts its steady ray for all who can learn its meaning

Yet a little while (it can but be a little while), and “the Sun of Righteousness” shall Himself arise to dispel the lingering vapours, and to usher in the glories of the Millennial Day.

R. W. B. M.

“The Morning Cometh”

The world is growing grey and old, and scoffers
at the judgment bold,
And yet Thou art not here!
Thy chariot-wheels—oh! when shall they appear?
We only know, as dies each evil year, Thy
Coming draweth near!

Some, in Thine absence, watch and weep;
most of the would-be watchers sleep;
Few hearts there are that yearn
O Lord, for Thee! Few loving hearts that burn
And break for Thy return!

Some hazy eyes are looking for a time
Of peace and righteousness in every clime
Some ears are listening for an universal chime
Which shall precede Thy coming: but the wail
still rises to a gale,
And pity weeps, and purity turns pale
While ever and anon the fearful cry
Of human passion tells the struggle nigh!
The last up-lifting of the ocean swell,
The last proud effort of triumphant hell!

* * * *

It is the midnight hour! The careless lie
Wrapped in the slumbers of security!
Oh, blinding light! Oh, rending sky!

Oh, Form of swift descending Majesty!
Oh, shout of joy! Oh, horrid cry!
Oh, thrilling shriek of wildest agony!

* * * *

We rise, we soar, we cleave the clouds beneath
Thy feet;
And, mounting, greet with ecstasy and hallelu-
jahs sweet,
Oh, Saviour, Thee!

* * * *

Oh! long believed in, seen at length, out-shining
in Thy sunlike strength!
Thy glory mingling with Thy grace, we see Thee,
Jesus, face to face!

* * * *

Thrice welcome, earth-rejected King! from every
lip Thy praises ring!
Thrice welcome to Thy rightful Throne; for Thou
art worthy, Lord, alone!
For Thou art He Who once wast slain; and we
are now to share Thy reign!
For Thou hast washed us in Thy Blood, and made
us kings and priests to God!
O silver angel-trumpets clear, uplift the joy from
sphere to sphere!
O saintly voices, sweet and strong, roll through
eternity along
The thunder of redemption song!

—H. G. G.
