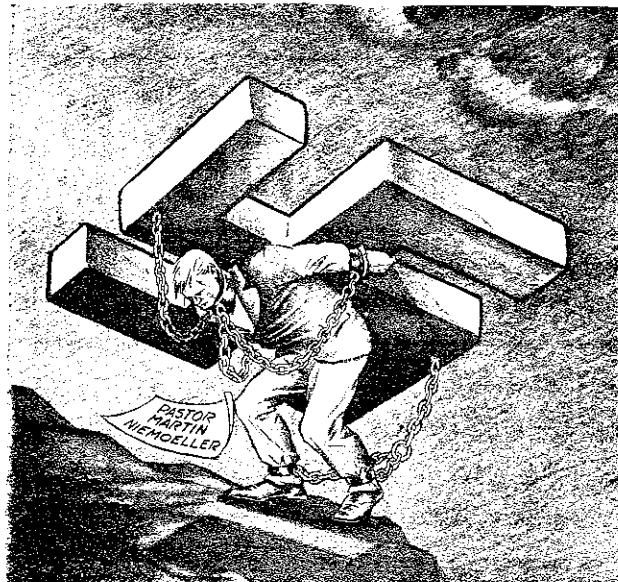


THE BAPTIST BULLETIN



"MEIN KAMPF"
Elderman in Washington (D. C.) Post

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APRIL, 1938

TRIALS OF CHRIST IN SEEKING LOST SOULS

No one cares for your soul! Have you heard how Christ feels about it? I know it was only five or six miles from Bethlehem to Calvary—the birthplace and the deathplace of Christ—but who can tell how many miles it was from the throne to the manger? How many miles down, how many miles back again? The place of His departure was the focus of all splendor and pomp. All the thrones facing His throne. His name, the chorus in every song and the inscription on every banner. His landing-place a cattle-pen, malodorous with unwashed brutes, and dogs growling in and out of the stable.

Born of a weary mother who had journeyed eighty miles in severe indisposition that she might find the right place for the Lord's nativity—born, not as other princes, under the flash of a chandelier, but under a lantern swung by a rope to the roof of the barn. In that place Christ started to save *you*. *Your* name, *your* face, *your* time, *your* eternity, in Christ's mind. Sometimes traveling on mule's back to escape King Herod's massacre, sometimes attempting nervous sleep on the chilly hillside, sometimes earning his breakfast by the carpentry of a plow. In Quarantania the stones of the field by their shape and color, looking like the loaves of bread, tantalizing His hunger. Yet all the time keeping on after *you*. With drenched coat treading the surf of Gennesaret. Howled after by a bloodthirsty mob. Denounced as a drunkard. Mourning over a doomed city, while others shouted at the sight of the resplendent towers. All the time coming on and coming on to save *you*. Indicted as a traitor against government, perjured witnesses swearing their souls away to insure His butchery. Flogged, spit on, slapped in the face, and then hoisted on rough lumber, in the sight of earth and heaven and hell, to purchase *your* eternal emancipation.

From the first infant step to the last step of manhood on the sharp spike of Calvary a journey for *you*. Oh, how He cared for *your* soul! By dolorous arithmetic add up the stable, the wintry tempest, the midnight dampness, the abstinence of forty days from food, the brutal Sanhedrin, the heights of Golgotha, across which all the hatreds of earth and all the furies of hell charged with their bayonets, and then dare to say again that no one cares for *your* soul.

—From "The Wisdom and Wit of
T. DeWitt Talmage."

The Creed of the Demons Considered

By the REV. AUGUSTUS TOPLADY,
Author of that Immortal Hymn, "Rock of Ages"

(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.)

James 2:19, "Thou believest that there is one God. Thou doest well. The demons also believe, and tremble."

One grand motive, which induced St James to write this epistle, was, to stifle and repress a most dangerous error, which even in the apostolic times, began to gain ground among too many reputed followers of Christ.

This error was, that a mere naked assent to the truths of Christianity, considered as a doctrinal system, without having the heart affected, and without having the life sanctified, would be sufficient evidence of their salvation, and prove them children of God.

Against this most dangerous delusion James drew his pen. And the principal drift of this epistle is, not to counteract Paul, but merely, to show the delusion, which the Gnostics (who were the Antinomians of that age) were under; and to prove that something more weighty and more substantial than head-knowledge, is requisite to stamp us heirs of God, and joint heirs with Christ.

Hence we find the apostle, at the 14th verse, asking, What does it profit, my brethren, though a man say he hath faith, and hath not works? Can faith save him? Observe with what caution James expresses himself. He does not say, what will it profit a man to have faith without works? for he knew that to be impossible. But the words are, What will it profit a man to say that he hath faith, without works?

There is a vast difference between believing, and saying we believe. The man who professes himself a believer, must offer something more solid than his own 'I say it myself', than a mere verbal profession, if he wishes to be credited by those to whom that profession is made. Were I to affirm, that I am possessed of a neat hundred thousand per annum, not one of you would believe me. And why? because I have nothing to show for it. I have no writings to produce, as my authentic vouchers. By the same rule, when a man comes to you or me, and says, I have faith; it is very natural for us to ask, Where are your works? If thou hast faith, thou hast it to thyself before God. Faith is a hidden principle, until rendered visible by a holy life and conversation.

What does it profit a man barely to say that he has faith? It profits a man much to have faith: for, if he has faith, he will also have a life correspondent to the holiness of that leading grace. Indeed, a man can never be holy, till he has faith. To them says Christ, "who are sanctified by faith that is in me" —There is no such thing as real

holiness without faith, and there is no such thing as true faith, without holiness. These two always go together; and none, but a visionary self-deceiver, or an intentional hypocrite, would ever wish to put them asunder. Can faith, can a bare profession of faith, save him, or prove him to be in a saved state? Far from it. *Profession will only sink us deeper into condemnation at last, unless God gives us to feel and to possess those graces, to which our lips lay claim.* Here a pharisee may step in, and ask, But will not works save us? Indeed they will not. Will not faith and works together save us? No. *Faith is the evidence, not the cause, of salvation, just as works are the evidences, not the cause, of faith.*

A Mohammedan expects to be saved by his works. A Socinian thinks to get to heaven by his works. A Papist looks to be justified by his works. A Free-willer hopes for salvation by his works, compliances, endeavors, and perseverance. A pagan, if he believes that there is a future state, expects to be happy hereafter, by virtue, of the supposed good he does, and of the evil he leaves undone. A Mystic has the same hope, and stands on the same sad foundation. It is only the salvation of Christ, which runs counter to all the rest, by affirming, that we are saved, and called with a holy calling, not according to our works, but according to the Father's own purpose and grace, which was not sold to us on certain conditions to be fulfilled by ourselves, but was given us in Christ, before the world began, II Tim. 1:19.

It was long ago remarked by a good man, that it is the business of all false religions to patch up a righteousness, in which the sinner is to stand before God. But it is the business of the glorious gospel, to bring near to us, by the hand of the Holy Spirit, a righteousness ready wrought; a robe of perfection, ready made; wherein God's people, to all the purposes of justification and happiness, stand perfect and without fault before His throne.

As I was going through Holborn, the other day, I saw a house on fire. The mob was assembled, and the engines were playing. I felt, with great tenderness for the immediate sufferers. Yet, it instantly occurred to me, that I was not so deeply concerned, as when I lately saw my own house in a similar danger. What was the reason? Because I do not love my neighbor as myself. And, was there nothing else to exclude me from justification by my own righteousness, I should know from this circumstance alone, that it is utterly impossible for me to be accepted of God, and entitled to heaven, through my defective

conformity to the mortal law.

Are we to infer from this, that works cause us to live in the sight of God? No. It would sound very odd in your ears, and with very good reason, if I was to affirm, that I am therefore alive, because I have the honor of preaching before you this afternoon. No, my preaching does not make me alive. It only shows that I do live, since, if I did not live, I could neither move, nor speak, nor act. In like manner, holy works do not endue us with life. They only prove us to be spiritually alive, if the Spirit of God has enabled us, from principles, and to right ends, thus to bring forth fruit to His honor and praise.

The goodness of the fruit does not make, but discover and declare the goodness of the tree, since, if this were not good, it could not produce good fruit. The purity of a stream does not make the fountain pure, but proves it to be so. All that we can possibly say and do for God, contribute not one jot or tittle to the acquisition either of spiritual or of eternal life, but only make known that He has infused into our souls the breath of supernatural regenerating grace, by the powerful ministration of the Holy Ghost.

Discontent is the daughter of pride. Every discontented heart is a proud heart. Instead of being angry with providence, for not making us greater than we are; the meanest person of us all, if he rightly knew himself and God, would fall low at His footstool and adore Him for condescending to bestow any thought upon us, or to take any care of us, whatever. As I once heard a valuable person remark, God is often better to us than our fears; and always better to us than we deserve. We should be perfectly at ease under every possible combination of circumstances, if we could but give credit to infinite wisdom for doing all things well.

What is it that these demons believe, and how far their faith goes.

To which I answer, in general, that the demons *are incomparably more orthodox than nineteen in twenty of our modern divines*. Do you think there is such a being as an Arian demon? or a Socinian demon? or a Sabellian? Is there an Anti-Trinitarian among the demons? or an Arminian? or a Pelagian? No. They endeavor to seduce men into heresies, *but they are too well informed to be speculatively heterodox themselves*.

They believe the existence of God, and that God is one. So the text may be rendered: Thou believest that God is one in nature and essence; the devils likewise believe as much; and that in the Unity of this Godhead there is a co-existence of three distinct, eternal, consubstantial, and equal Persons.

Satan and his angels believe also, and tremble in believing, that the second of the Divine Persons assumed the nature of man, and by the perfection of His obedience and atonement, secured the justification and completed the redemption of every elect sinner.

They know, too, that the covenant office and business of the Holy Ghost is, to quicken, to convert, and bring to eternal life all those who are

elected by God the Father, and sprinkled with the blood of Jesus Christ.

They know that the Bible is the unerring Word of God; that every syllable of it is true, and that a time shall come, when they themselves shall be arraigned at the Messiah's bar, and receive sentence for all the evil they have done, and for the evil which they have prevailed on men to do. They believe this, and tremble; they are all in horror, commotion, and confusion. The term is borrowed from that violent convulsive fermentation, which agitates the ocean, when it is wrought and lashed into all the turbulence and rage of total tempest.

Thus do these once dignified, but now degraded spirits, believe with all the certainty of demonstration, and tremble with all the horrible magnificence of angelic fury and despair. They wait, with anxious dread, the enunciation of that sentence, which they know they must receive from the lips of that incarnate God, whose crucifixion was brought about through their instigation. They asked Him in the days of His flesh, "Art thou come to torment us before the time?" Matt. 8:29. And they still tremble at the sure expectation of what they are to suffer, when they have filled up the measure of their iniquities, and the destined season of their torment is come. What was observed, a few minutes ago, concerning the orthodoxy of demons, holds I doubt not, equally true of every human soul now in hell.

Sorry I am, to observe that we have some professors among ourselves, who are for shutting out all feelings of grace for Christian experience. I dare do no such thing. On the contrary, I am persuaded that, if a cold, dry assent to the written word, be that faith which is connected with salvation, all the demons in hell are and must be children of God. But I cannot bring myself to have so good an opinion of Satan and his legions. Nor, consequently can I suppose that faith to be saving which has nothing to do with spiritual feelings.

If once the feeling or inward perception of God's Spirit, as a convincer of sin, and of righteousness, and of judgment, were to be excluded from faith, there would presently be an end of all vital religion, and the power of godliness would take its flight, from that day forward. What is conviction of sin? It is no conviction to me, unless I feel myself convicted of my sinfulness and inability. What is conviction of Christ's righteousness? no conviction at all to me, unless I feel the necessity and value of that righteousness. What are the comforts of the Holy Spirit? no comforts at all to me, except I feel them. Unfelt consolation is a contradiction in terms.

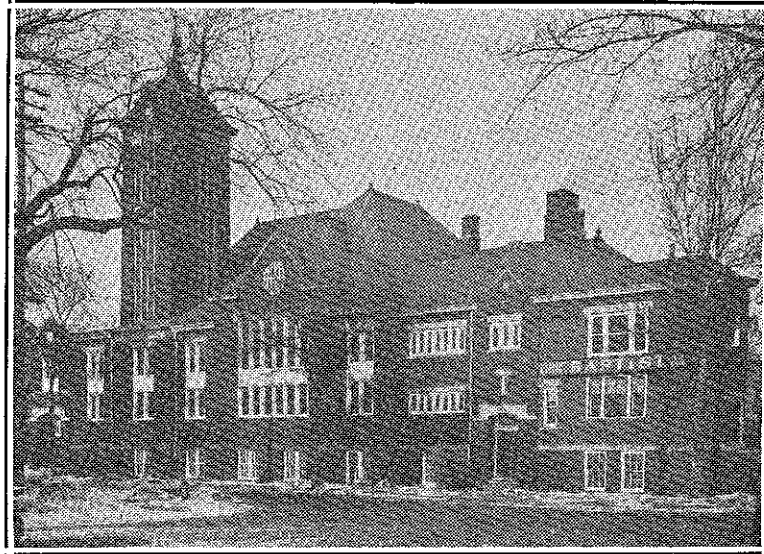
While the demons believe against their wills, and wish they were not forced to believe so much, the saints believe with their hearts unto justification, and are ever crying, Lord! increase our faith.

Pray it up—Talk it up—Work it up—Annual Bible conference of GARB, Waterloo, Iowa, Walnut St. Baptist Church—April 18-21.

Begin Praying! Come Praying! Keep Praying!

for the 6th Annual Meeting of G. A. R. B.

WATERLOO, IOWA — APRIL 18-21



Walnut Street Baptist Church, Waterloo, Iowa, of which Rev. P. B. Chenault is the pastor, where all the sessions will be held.

MONDAY, APRIL 18

- 7:30 Service of song
 8:15 Missionary address
Mr. Roy Hamman, French Equatorial Africa. (Mr. Hammon will show his still and moving pictures which he has brought out of the heart of Africa. He possesses some of the most valuable moving pictures ever taken of the famous disc-lip tribe of Africans.)

TUESDAY, APRIL 19

Morning

- 10 to 12 noon—Prayer and praise meeting, conducted by Rev. G. H. Dahlberg. (As the messengers arrive from various sections of the country, this time of prayer and praise and fellowship has proven one of the highlights of former conferences.)

Afternoon

- 1:45 Service of song, conducted by Rev. William E. Kuhnle, Music Director, Walnut Street Church
 2:15 Address of welcome
Rev. P. B. Chenault
 2:30 Address
Rev. Harold Strathearn, D. D., Rochester, N. Y.
 3:15 Address
Rev. Leonardo Mercado, Mexican Bap-

tist Mission, Phoenix, Ariz. (Mr. Mercado is doing a phenomenal piece of work under the most trying circumstances.)

- 4:15 Address
Rev. Joseph McCaba, African Christian Baptist Mission
 5:00 Appointment of Committees

Evening

- 7:30 Service of song
 8:15 Address
Rev. R. T. Ketcham, D. D. Subject: The Pre-eminent Christ.

WEDNESDAY, APRIL 20

Morning

- 9:00 Service of song and prayer
Rev. LeRoy Wortman, Bunker Hill, Illinois.
 10:00 Address
Rev. William A. Matthews, D. D., President Los Angeles Baptist Seminary.
 11:00 Address
Rev. M. E. Hawkins, D. D., President Mid-Missions. (36 Baptist young men and women have gone to the foreign field under Mid-Missions in the past 20 months. Dr. Hawkins will tell of these glorious victories.)

Afternoon

- 1:45 Service of song
 2:00 The women will assemble by themselves

to hear two messages from *Mrs. Roy Hamman* and *Mrs. Virgil Moneysmith*. (*Mrs. Moneysmith* is the daughter of *Dr. Hawkins*, home on furlough from Africa.)

- 2:00 The men will assemble by themselves and will be addressed by *Rev. Earle G. Griffith, D. D.*, of Johnson City, N. Y., and *Rev. David Otis Fuller, D. D.*
- 4:00 The entire audience will assemble in the main auditorium for the Missionary Review, when the platform and choir-loft will be filled with missionaries home on furlough, under appointment, and in the process of examination

Evening

- 7:30 Service of song
- 8:15 Address
Rev. R. L. Powell, D. D., Pastor Temple Baptist Church, Tacoma, Wash.

THURSDAY, APRIL 21

Morning

- 9:00 Service of prayer and praise
Rev. E. C. Shute, Decatur, Illinois
- 10:00 Address
Rev. Emery Bancroft, D. D., Dean, Johnson City Baptist Bible Seminary.
- 11:00 Election of officers and committees

Afternoon

- 1:45 Service of song
- 2:15 Address
Rev. Fred Donnelson, East China Baptist Mission. (*Mr. Donnelson* is fresh from war-torn China. His mission is located in the very heart of the conflict.)
- 3:15 Address
Rev. Henry DeVries, Philippine Islands. (*Mr. DeVries* has suffered physical torture perhaps unequalled by any living missionary. Do not miss his thrilling story of the conquest of Christ among the head-hunting tribes of the Philippines.)
- 4:15 Address
Rev. Harold T. Commons, D. D., President Association of Baptists for Evangelism in the Orient

Evening

- 7:30 Service of song
- 8:15 Closing address
Dr. R. L. Powell, Tacoma, Wash.

Safe Under His Wings

It was an awful night in Scotland. The snow was deep. The wind shrieked round a little hut in which a godly elder lay dying. His daughter brought to his bedside the "Guid Buik," the family Bible. "Faither," she asked, "shall I read to ye a chaipiter?" "Na, na, lassie," he said faintly, for he was suffering both weakness and pain. "The storm's up the noo, and I canna listen. But dinna fear for me: I theekit (thatched) ma hoose

i' the good weather." Well is it for the man who is ready beforehand for life's final storm.

His Name

CHARLES H. SPURGEON

Thou shalt call His name Jesus. (Matt. 1:21.)

When a person is dear, everything connected with him becomes dear for his sake. Thus so precious is the person of the Lord Jesus in the estimation of all true believers, that everything about Him they consider to be inestimable beyond all price. "All Thy garments smell of myrrh, and aloes, and cassia", said David, as if the very vestments of the Saviour were so sweetened by His person that he could not but love them. Certain it is, that there is not a spot where that hallowed foot hath trodden—there is not a word which those blessed lips have uttered—nor a thought which His loving Word has revealed—which is not to us precious beyond all price. And this is true of the names of Christ—they are all sweet in the believer's ear. Whether He be called the Husband of the Church, her Bridegroom, her Friend; whether He be styled the Lamb slain from the foundation of the world—the King, the Prophet, or the Priest every title of our Master—Shiloh, Emmanuel, Wonderful, the Mighty Counsellor—every name is like the honeycomb dropping with honey, and luscious are the drops that distil from it. But if there be one name sweeter than another in the believer's ear, it is the name of Jesus. Jesus! it is the name which moves the harps of heaven to melody. Jesus! the life of all our joys. If there be one name more charming, more precious than another, it is this name. It is woven into the very warp and woof of psalmody. Many of our hymns begin with it, and scarcely any, that are good for anything, end without it. It is the sum total of all delights. It is the music with which the bells of heaven ring; a song in a word; an ocean for comprehension, although a drop for brevity; a matchless oratorio in two syllables; a gathering up of the hallelujahs of eternity in five letters.

"Jesus, I love Thy charming name 'Tis music to mine ear."

("I remember with strange vividness," writes the *Rev. W. J. Fullerton*, "the Sunday evening when Charles Spurgeon preached the sermon from which the above is taken. It was a subject in which he revelled, it was his chief delight to exalt his glorious Saviour, and he seemed in that discourse to be pouring out his very soul and life in homage and adoration before his Gracious King. But I really thought he would have died there, in face of all those people. At the end he made a mighty effort to recover his voice; but utterance well-nigh failed, and only in broken accents could the pathetic peroration be heard—'Let my name perish; but let Christ's name last for ever. Jesus. Jesus. Jesus. Crown Him Lord of all. You will not hear me say anything else. These are my last words in Exeter Hall for this time. Jesus. Jesus. Jesus. Crown Him Lord of all,' and then he fell back almost fainting in the chair behind him.")—*Selected*.

MISSIONARY SECTION

Edited by R. ORVILLE YEAGER, *Crawfordsville, Ind.*



Rev Orville Yeager

Almost Blind but He Read the Word

Mr. Robert Smallwood who went to Manila a year ago under the Association of Baptists for Evangelism in the Orient, writes: "There is one old man there (at Baras) who illustrates the value of both the medical work and the distribution of the Word of God in the dialect of the people. He came to my house one day to have me look at one of his eyes which had been troubling him. I put some argyrol in it, and then talked with him about accepting the Lord Jesus Christ as his personal Saviour.

"A couple of days later he returned for another treatment. He told me that he had read the Gospels of Matthew and Mark and wanted those of Luke and John. I had given him a copy of Matthew in Tagalog and his son had been given one of Mark. As I had none of Luke and only a few of John which I had been saving for use in the Bible Class on Tuesday night, I gave him the only Tagalog Testament I had.

"While talking to him I found out that he was 83 years old. He could hardly see out of the one eye and his other eye was only a little better. Yet in spite of that he had read the two books through in a few days. He also told me that he accepted Christ as his Saviour. He was one of the six baptized before we left. From the time he came to me (the last week of August) until we left in October he rarely missed a service, often coming and sitting in the chapel while it was dark. Most of the time he was the first one there. And how he would clasp my hand and call me his friend whenever we met. I am so thankful that I was able to tell him of Christ—the sinner's Friend—and lead him to Him."

The Rosenaus Arrive Safely

A long and interesting letter from Mr. and Mrs. Ferd Rosenau has been received. They re-

cently returned to their field at Fort Sibut, Oubangui-Chari, French Equatorial Africa. We regret that we cannot publish every word of this letter so full of zeal in their thought of getting back to their post of duty. The following items are of especial interest. "Of course Bangui looked pretty good to us, not only the missionaries but also the natives. Our hearts were very much touched to see old Dorcas coming running out of breath with outstretched arms as she cried, 'Thanks be unto God. Once more He has heard our prayers.'

"So far nothing but good reports have come to us from the native workers stationed at the outposts. The boys have stood true to their trust, and God has overruled to the salvation of souls. Pokomandja came here yesterday. He is the one who has been stationed in the large village where the chief has eighty wives. He said for one month the chief forbade his people to have meetings or Bible reading classes, using a leather whip on anyone who attempted to act contrary to his orders. But one day the chief and his brother went somewhere and got drunk. A heavy rain fell, and as a result of their walk home in the rain they became very ill. His brother died. Then the chief called for his sorcerer to come to divine the reason for this catastrophe. After going through her incantations, she said she saw the reason to be that he was hindering the worship in the village, and God was hearing the Christians' prayers. But he recovered, so did not change his orders. Then he was taken sick two times after that, and when he called his headmen together to ask them what to do because he thought he might die, they told him it was probably true what the sorcerer had said, and that he had better not fight against the Christians any more, because God was working with them. Then he gave permission for everyone to worship as he pleased. He has been well ever since.

"One day while we were away, Mandele, the head deacon, went to a village about fifteen miles away for a meeting. One of the men of the village met him saying, 'What, have you come to tell us more about that God? Where do you see any signs of such a God, and why should we want to hear of Him?' Just then a wild boar came tearing through the village. This man threw his spear at it, and the boar turned on him, biting his legs, hands and arms frightfully. The boar had nearly killed him before the men could kill it. Since then the people of that village have ordered many more Gospels of John, so the attendance of the Bible reading classes must have increased."

Mr. and Mrs. Rosenau are out under the direction of Mid-Missions. Gifts for them should be directed to "The General Council of Cooperating Baptist Missions of North America, Inc., 1012 Charlotte St., Mishawaka, Ind.

(Continued on page 10)

THE BAPTIST BULLETIN

—for—

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EDITORIAL

Is Your Neck in the Noose?

Antisthenes, Athenian philosopher living some four hundred years before Jesus Christ, and founder of the Cynic school, spoke true words when he said, "It is better to fall among vultures than flatterers; for vultures devour only the dead, but flatterers devour the living."

Look out, for that cooing, oily individual who would flatter you with "good words and fair speeches," and "deceive the hearts of the simple." For when the snare is laid, and the pit is dug, and the halter is hung, and you play the fool and "fall for it", you only have yourself to blame.

The "old man" in you, in all of us, loves flattery. It's his meat and drink. There are those in Christian circles who know that, and they "rest not day nor night" until their victim's neck is in the noose. The apostle Jude anticipated such and by inspiration of God paints their true portrait in the words, "their mouth speaketh great swell-

ing words, having men's persons in admiration because of advantage."

One of the signs of the times in every sphere, is the increasing number of sycophants who, for but "three fingers full" of flattery, will fawn at the feet of most anybody.

Your safest course, and mine, is charted for us in Hebrews 12 "LOOKING UNTO JESUS, THE AUTHOR AND FINISHER OF OUR FAITH." He never flattered anyone. He never sought to curry one's favor with tidbits of false praise. May we get our eyes on Him—and keep them there. When we do that, neither praise nor blame will have any effect. A dead man cannot hear. "And ye are dead, and your life is hid with Christ, in God."

How Are YOU Coming to Waterloo?

That's a good question. Let's think on it a moment, candidly and frankly. Some come to Bible conferences and missionary rallies merely to see and be seen. Perhaps to pick up some bit of idle gossip about a fellow minister that can be woven into a plausible story to break another heart and ruin another life.

Some come to "pull wires" and work their hardest to secure another church. To be sure there are legitimate ways of seeking God's will, but how often we unconsciously get out of His will and rely on our own efforts. We have found through a little experience that God will point the way in a definite and clear manner when He would have a Christian leave a field of service for other work.

Whatever you do, Brother in the Lord, come praying that God will search your heart, my heart, and give us a new vision of a lost world with only minutes left, so to speak, before He comes. Our nation faces crisis piled upon crisis; the world is in the throes of chaos. Souls are becoming truly hungry for the Gospel. If you stop for gas, or change trains, give out tracts, tell them about Jesus, and you'll receive a blessing even before you arrive.

First Baptist Church, Princeton, Ind., Withdraws from N. B. C.

(The following letter was received from Rev. Ford Porter, which we quote herewith in full.)

"February 25, 1938

"My Dear Brother Fuller:

"We have been planning on writing you regarding the action which this church took on Monday night, January 31st, relative to withdrawing from the Northern Baptist Convention, the Indiana Baptist Convention, and the Evansville Baptist Association, but we have been so busy in our Revival Meeting which is now running into the sixth week, that we have not had time to do so. We are enclosing herewith the article as it appeared in our daily newspaper.

"Brother Orville Yeager was with us the first four weeks of our revival. We have had a glorious time indeed. Considering what we have faced it has been an outstanding meeting. Even before the meeting started, there was a small

group passing a petition among the members, urging them to co-operate with the Convention. When the meeting started, they seemed to intensify their efforts. Nearly every night someone came, telling about their having been visited and their co-operation solicited. This of course caused considerable agitation and distraction from the meeting. The deacons finally decided the only thing to do was to have the matter brought out into the open and a vote taken. A special business meeting was called for Monday night, January 31st, which resulted in the church voting to withdraw from the Conventions with a vote of 5 to 1 or 92 to 18.

"The night the vote was taken, we had a glorious meeting. The Lord was present in great power, and one backslider came back to the Lord. The next night after the vote was taken there were two or three souls saved, and a mighty spirit prevailed. It seemed that God was clearly vindicating the stand we had taken. The group predicted that the church would split wide open and that the meeting would break up. With the boys and girls that were saved in the Booster Club services all of whom were dealt with individually and thoroughly, we have had 66 professed conversions and outstanding reclamations. There have been a great many others who have come back into fellowship with the Lord that we have not recorded. Needless to say there is still considerable static and it is difficult to tell just what the outcome will be. The Convention group have met with Dr. T. J. Parsons, the Executive Secretary, and it is hard to tell just what plans they have made. We are just trusting Him who has given us victory after victory. We shall be very glad to have you join with us in earnest prayer that the Lord will lead us at this particular time.

"Brother Orville Yeager is indeed a great preacher. He has recently passed through some experiences that have greatly humbled him. His messages are very convincing and logical. He delivers them with tenderness and with great power. His wife is a beautiful soprano singer. They make a great combination and if the Lord Jesus tarries there is no question but what this young couple will be greatly used of the Lord in the Evangelistic field. They handled the boys and girls meetings in a most satisfactory manner. We can most heartily recommend Brother Yeager and his wife to any church desiring a safe, sane and effective Evangelist and singer. Brother Harry Ketcham was with us for our meeting the fifth week, and Brother R. W. Mayer has been with us this week.

"I am glad to learn of the Fellowship Meeting being held at the Walnut Street Baptist Church of Waterloo. I am sure we will get a group to attend. Brother P. B. Chenault was with us in a meeting last year and has a great host of warm friends here in our church.

"Assuring you of our best wishes for His choicest of blessings to rest upon you and all of your work. We are

Sincerely yours in Him,

Ford Porter."

"The Back, The Blood, The Blessed Hope".

Another Baptist Church Withdraws

(The following letter speaks for itself.)

"March 3, 1938

"Iowa Baptist State Convention,
Hubbel Bldg, Des Moines, Iowa.
Gentlemen:

"At a regular business meeting of the First Baptist Church, Waverly, Iowa, Feb. 23, 1938, the congregation voted to sever its fellowship with the Northern Baptist Convention and its allied organizations. The ground for this action was found in the oft declared charges laid against the Convention by kindred churches which have taken similar action, and the measure was negatived by but one vote.

"You are hereby officially notified of the action taken by the church in order that you may remove our name from your records

Sincerely,

(Signed) Cora Hirleman, Clerk.

(Signed) V. C. Oltrogge, Pastor.

First Baptist Church, Waverly, Iowa.

"Done by the order of the Church,
February 23, 1938."

Poplar St. Baptist Church Organized

A new Fundamental Baptist Church has recently been organized in Michigan City, Indiana. The new church, which will be known as the Poplar Street Baptist Church, is an outgrowth of a Bible class conducted in the city for several months by Rev. Joseph M. Stowell, pastor of the Brunswick Baptist Church of Gary, Ind.

The congregation is purchasing a property in a beautiful residential district which is practically unchurched. For the present, the meetings are being held in a rented hall near the lot on which the permanent meeting house is to be constructed. This hall is proving far too small for the crowds which gather. On January 13, 1938, Rev. Carl Wayne Brown was called as pastor and began his ministry the following Sunday. The work is growing under the able leadership of this courageous, young preacher. Several additions have already been made to the membership by baptism, letter and experience.

Both a Young People's Society and a Sunday School are flourishing. Almost every Sunday new scholars come into the Bible School. Two of the young folk of the church are day school students at the Moody Bible Institute of Chicago and are looking forward to definite Christian service. The church has launched an intensive missionary program including in its budget the Association of Baptists for Evangelism in the Orient, Mid-Missions and other Fundamental Baptist Missionary interests.

At the organization meeting a thoroughly orthodox, Baptist confession of faith was adopted and the church stands as the only separated, evangelistic, fundamental testimony in a city of 27,000 people. By a unanimous vote of the assembly it was voted to ask for fellowship in the G. A. R. B. and the Indiana Association of Missionary Baptist Churches. May this New Testament local church stand true to the faith once for all delivered until Jesus comes.

MISSIONARY SECTION

(Continued from page 7)

You Will Never Regret Time Spent In Prayer for China

By F. S. DONNELSON,
Missionary, East China Fundamental Baptist Mission

Do you know that China holds an important place in prophecy?

Read Isaiah 49:1-12 carefully! In the 12th verse read the last word *China* instead of *Sinim*. For *Sinim* is *China*. Today the papers are full of the Sino-Japanese War. This is the Chinese-Japanese War.

Now read prayerfully the twelfth verse and note two things: that the *great gathering* in closes with *China*! and that immediately afterward there is to be a great celebration!

This is worth pondering: that the evangelization of China's millions is to be the closing work of the Holy Spirit through the Church in this age! and that the Coming of the Lord Jesus with attendant glory and rejoicing is to follow at once!

Only the unknowing dare say that missionary work in China can cease now and missionaries may come home! True, there are five hundred thousand believers in China today—but that is only one out of every thousand saved. Still 999 out of each 1,000 lost and unreached. Does that look like the Missionary's task is done?

I have heard many Chinese in the villages say, "What thing is this Jesus?" "Is Jesus one of the Buddhas?" The cities of China are fairly well evangelized—but the villages are still untouched. And 90 per cent of China's millions live in the villages.

Our Mission is devoted to this task of giving the Gospel to the villages in China. All know of how *Dr. and Mrs. Sweet* went to China first in 1893 under the Northern Convention; how they were greatly blessed in teaching the Word to the students of schools they founded until frozen out by fellow-missionaries and the board; how they began their independent work in 1914; how *Dr. Sweet* was called home to Glory a week after arriving home on furlough in 1917; how *Mrs. Sweet* returned the following year alone, yet with the precious assurance of the presence of her Saviour; and of how God has blessed until this day and has used her and the Mission to the salvation of a multitude of precious souls.

At *Mrs. Sweet's* own request the Mission name is changed from Sweet Baptist Mission to the East China Fundamental Baptist Mission. Our doctrinal statement is the Revised New Hampshire Confession of Faith. We are independent, fundamental, premillennial Baptists. We covet the fellowship of all churches and Christians of like mind. We desire to be your hand out-stretched to give the Gospel to China.

Our methods are simple, summed up in two

activities: (1) leading souls to Christ, and (2) establishing churches! These two! All that we do are with these two objectives in mind. The work is done by a staff of Chinese evangelists, Bible women, and Student-Workers, under the instruction and supervision of the missionary. Saved Chinese young people are gathered in a traveling Bible School. Their mornings are spent in Bible Classes in the Gospel Tent; their afternoons and evenings are devoted to witnessing in the villages and holding meetings in the tent. The converts from such a work are given careful Bible instruction before baptism. The little churches thus begun are like our own Baptist Churches in the homeland. Our aim is that every church will be indigenous: self-supporting, self-propagating, and self-governing.

We support the workers and students, but no pastor is settled in a church until that church can provide his support. And in other expenses pertaining to their little chapels practically the entire amount is raised locally. At Sing Teng last year the Christians themselves built a splendid little chapel seating 200. The Central Church in Hangchow has its own pastor and provides his support. The other chapels take care of their own rent and other expenses.

Thus, while your gifts help in evangelizing China and starting little churches by supporting evangelists and students, yet these little churches are weaned from foreign support mighty quick and rapidly learn to lay their gifts on the altar.

This past year there were twenty village chapels functioning on this basis besides four chapels in the city of Hangchow.

Today China is in the midst of the greatest crisis in its history. She needs our prayers as never before. I firmly believe that Japan cannot conquer China. She will leave a million of her sons dead on Chinese soil before she realizes that China is invincible.

Gospel work in China must go on.

God will bring victory out of seeming defeat.

Fundamental Baptists have a tremendous opportunity. It was a dark day when Moses said to the Children of Israel: "GO FORWARD!" It is a dark day now for China but faith can take the land.

Recent word from the field says that our homes in Hangchow have been looted and our car confiscated by the Japanese. But God! He can provide new homes and cars. He can gather our scattered forces and turn defeat into victory! HE IS ABLE!

Mrs. Sweet is in Shanghai, keeping in touch with the work as the Lord enables. A check is sent her each month for the support of workers and students and other expenses in connection with the work.

Pray as never before—for China!

Subscribe for the Baptist Bulletin NOW!
\$.75 in lots of ten or more.

"The Book, The Blood, The Blessed Hope".

Invest Your Money Wisely and Safely in the Lord's Work

Buy a Bond Which Pays 4 Per Cent Interest and Is Redeemable in Five Years

The Interstate Evangelistic Association, which is incorporated under the laws of the state of New York, owns 29 acres of land on the east side of Canandaigua Lake, at Canandaigua, New York. Canandaigua Lake is located in the heart of the Finger Lakes Region and is known as the gem of the Finger Lakes.

The above described property is used by the association for Bible conferences and young people's conferences, and we have reached the time when it is imperative that we go forward with developments to accommodate the many who wish to come to us.

Communism, Fascism, and Nazism, bids for our young people in summer camps. We know the value of surrounding our young people, for a few days in a summer camp, with Christian influence and the Word of God.

A conservative estimate of the value of the property at Canandaigua Lake is \$12,000. In addition to this, we have \$3,000 worth of equipment. The income from rents, based on the past

two summer seasons, will guarantee the interest on the bonds and allow us to set up a sinking fund to retire the bonds when they come due. We have, in addition to the above, the offerings taken at the services. With our plans of development completed, our income will be increased considerably.

The money being raised through this bond issue will be used to complete a sanitation system, which is a state requirement; to build a number of new cabins, which are very much needed; and to assist in completing the proposed new tabernacle.

These bonds are not speculative in character. They are backed by a well established association which has always met its obligations satisfactorily. When the interest is due, it will be paid promptly. Each bond will be retired according to promise.

The bonds are issued in denominations of \$25 00 and \$50 00. Arrangements can be made for time payments by writing to the office.



Left — Volunteers combining work with pleasure; helping to build a dock

Right—One of our Bible classes in session at the camp, 1937



In these days of unsound investments, when railroad bonds are becoming defaulted, as in the case of the Erie Railroad Company, we appeal to our Christian friends to invest their savings where the investment will count for the Lord in a big way.

It is interesting to note that Christian people who have invested their funds in bonds of reputable Christian institutions, have always received their interest and principal. This has not always been true in the commercial field.

If you wish to subscribe for a bond, will you please write the Interstate Evangelistic Association, Inc., 1403 Temple Building, Franklin Street, Rochester, New York, and full particulars will be sent you.

Ordination of Ministers

Ted Dolson

Weston, Mich.

Monday, February 21, 1938, the Weston Baptist Church called an ordaining council to consider the ordination to the Gospel Ministry of the pastor, *Mr. Ted Dolson*. The pastors responding to the call were: *F. D. Hague, Nihl Johnson, E. W. Crowell, W. C. Small, J. J. Pease, Roy Froom, L. W. Boyd, C. A. Taff, Richard Cramer, Mr. B. J. Wiederkehr, Thomas Green, D. T. Yaxley, E. Roloff* and *Mr. H. J. DeVries*. *D. Thurlow Yaxley* was elected temporary Moderator and *Harold J. DeVries* as Clerk.

The following were invited to sit in as members of the council without power to vote: *Rev. Leonard Hague, Mrs. Ted Dolson, Mr. Holeman Johnson, and Mrs. Margaret Segar*.

During the examination, the candidate gave a very clear expression of his conversion, call to the ministry and views on Bible Doctrine. The council voted unanimously to recommend to the Church that they proceed with the ordination.

Mr. Holeman Johnson conducted the song service in the evening and the opening prayer was offered by *Rev. Green*. *Rev. Pease* delivered the charge to the candidate, and *Rev. Roloff* gave the charge to the Church. The ordination sermon was given by *Rev. Froom*.

Wilbur C. Small

Napoleon, Mich.

At the invitation of the Baptist Church of Napoleon, 16 churches and 34 delegates were represented, January 31, 1938, to consider the setting apart to the Gospel ministry, *Wilbur C. Small*, pastor of the Church. Pastors present were: *E. W. Crowell, L. W. Boyd, Ted Dolson, C. A. Cutler, C. A. Taff, John Colsell, Oral Duckworth, Jay J. Pease, L. A. Townsend, and Thomas Green*.

Rev. F. S. Donnelson, Sweet Baptist Mission, Hangchow, China; *Rev. C. E. Garvin*, Jackson Gospel Tabernacle, Jackson; *Rev. L. M. Thompson*, Hadley Federated Church, Hadley; *Rev. D. T. Yaxley*, Brotherhood Tabernacle, Adrian; *Rev.*

J. N. Jenkins, retired, and *Mr. Harold J. DeVries*, Brace Bible Fellowship, Ann Arbor, were invited to sit in as members of the council.

Rev. Donnelson was chosen as Moderator, and *Mr. DeVries* as Clerk. After listening to the candidate's account of his conversion, call to the ministry, and his statement of doctrinal beliefs, the council voted unanimously to proceed with the ordination.

At the evening service the charge to the candidate and church was given by *Rev. Thompson* and the ordaining prayer by *Rev. Townsend*. *Rev. Donnelson* gave an ordination sermon along missionary lines.

Merle Fuller

At the call of the Marsh Creek Baptist Church, a council convened in connection with the monthly conference of the Tioga, Steuben, and Yates county Association of Regular Baptist Churches consisting of nine pastors and sixteen messengers from twelve churches, at two o'clock in the Marsh Creek Baptist Church, Friday, February 25, 1938.

The council was called to order by the clerk, *Mrs. Carrie Fuller*, the call was read, and *Rev. Richard Weatherbee*, of Butler Hill, Pa., was elected temporary chairman, *Rev. Lee Ohrum*, of Galeton, Pa., as clerk. After prayer by *Alexander Perry*, roll call of churches was read. The council proceeded to organize into a permanent council. The above officers were retained. The following visitors were asked to sit in council without voting power: *Rev. Crippen, Rev. George Lietka, Mr. Ritz, Mr. Hershey, Mrs. Sampson, Mrs. Hoogandam, Mr. Boyden*, also the candidate's father and mother.

The candidate was requested to give his Christian experience, call to Gospel ministry, and his views on Bible Doctrine. Then followed a time of questioning. A vote was taken to request the Church to proceed with the ordination service. *Rev. Weatherbee* of Butler Hill, Pa., *Rev. Tuller* of Wellsville, N. Y., *Rev. Alexander Perry* of Corning, N. Y., and the candidate arranged for the evening program.

Rev. Roy Kalvack led in the song service, and the ordination sermon was preached by *Rev. Wagoner* of Bible School Park. Presentation of the Bible by *Rev. Ohrum*. Charge to the candidate, *Rev. Walter Gwyn*. Ordaining prayer, *Rev. Perry*. Right hand of fellowship, *Rev. Tuller*. Benediction by the *Rev. Merle Fuller*.

"We are the only Bible

The careless world will read;

We are the sinner's Gospel,

We are the scoffer's creed,

We are the Lord's last message,

Given in deed and word.

What if the type is crooked?

What if the print is blurred?"

—Selected.

NEWS FROM HERE AND THERE!

By REV. B. E. ANTROBUS

From the County Jail

"Crawfordsville, Ind.,
January 4, 1938

"To the minister of the First Baptist Church:

"You will recall the two fellows you spoke to Sunday. I was arrested right after you spoke to me. I am writing this to thank you. All my life I have been intolerant of slow plodding fellows, and today most of these fellows are getting along fine, while I should be ashamed to look my fellow-men in the face.

"The answer that came to me today is, the little things of life are what count the most, when you compute the total for the years. The big things give you notice for the moment and then they are forgotten. I have this day promised my God and myself that from this day on I am going to follow Jesus Christ, who was taught to me when I was a boy by my mother, who loves me still in spite of my sins. I hope God will permit her to live long enough to see her prayers and trust fulfilled.

"I was raised a poor boy, and went to the World War when just a child, and served with credit to my country. I have seen hardships, misery, and wholesale murder. After coming back I studied hard and worked hard until I acquired a position to be envied by any one in a similar status of life. During the war and during my rise to this position I remembered my God. I was happy and respected. Then came drinking and sinful living causing untold misery for my family and trouble for myself. I am going back to God for therein lies the only solution for my problem.

"I came into this jail sick and sore at the world, and then something happened. I remembered your advice. It caused me to review my past and gave me a picture of the true cause of my position. It was because I had forgotten God. Drink is my worst vice. After I had prayed, it became hateful to me. I am glad my sin has found me out. Pray that I may remain true to Christ.

"May God bless you

"The elder of the two boys
you so cheerfully helped out"

When Children Play

If the N. B. C. is an advisory body only, why did it pass a resolution at the Washington convention in 1926 telling the churches whom they must and must not send to the convention as delegates? If it is unbaptistic to tell the co-operating churches they must baptize *all* their members, it is equally unbaptistic to tell them they must baptize a few. How can the churches hope to do the will of Christ and follow such childish leadership as this? Paul said when he was a child he spoke as a child, he thought as a child, he un-

derstood as a child, but when he became a man he put away childish things. Did the men who framed this proposal and the men who voted for it know no better, or did they think the constituency would know no better? It makes the heart sick either way one looks at it. A prominent lawyer withdrew his pledge from the New World Movement when its leaders lost two millions of the money on the Inter-church end of it. He gave the money to his local church, saying that men who could so blunder in handling money were not competent to handle large sums, and therefore he could not and would not trust their leadership.

Baptist History

It is thrilling. Mosheim, a German Lutheran historian, who lived and wrote in the last part of the seventeenth and the early part of the eighteenth centuries, says their origin goes so far back that it is lost in the depth of antiquity. Mosheim's Church History. Vol 2, page 127 Old edition.

Hatchett's Heresies, edition of 1565, says the Anabaptist existed in the fourth century this side of Christ. This information comes from a Roman Catholic source. This is getting back before a pope was ever heard of.

A History of the Dutch Reformed Church, published in 1848 in The Netherlands, says the Baptists may be considered the only Christian community which has stood since the days of the Apostles, and which has preserved pure the doctrines of the gospel through all ages. We like to hear this, for this is what we have always felt must be true.

Sir Isaac Newton in "The Life of Whiston," says the modern Baptists are the only people who never symbolized with the papacy. The "modern" Baptists, Newton is speaking of, were the type of the sixteenth century, not the "modern" type we have today. It is quite doubtful if the type of today would pay any price for convictions. We heard one say a few weeks ago that he always voted with the majority if he could find out what they wanted.

Alexander Campbell, in the Campbell-McCalla debate, page 140, said that Baptists have been in all ages and countries, constant asserters of the rights of men and of liberty of conscience. Baptists have always been willing to fight for men to have the right to be atheists if they choose to be.

As Clear As Mud

We once heard Dr. Brougher lecture. We have just been reading his speech in favor of his resolution at the Washington convention in 1926. In one place he says: "It is not our function to

define a Baptist church" In another place he says his resolution "decides the qualifications of a Baptist church." We went to the dictionary to learn what differences *Mr. Brougher* might have had in mind between the words "define" and "qualify" Webster says:

Define—To fix the bounds of
To determine with precision.
To fix the meaning of.
To explain.

Qualify—To make such as is required
To regulate
To limit
To restrict.

So it appears that *Mr. Brougher* would not dare to have the N B C fix the bounds of, to determine with precision, to fix the meaning of, to explain a Baptist church No, never!

But he would dare to have the N. B. C. make such qualification as might be required, he would regulate them, he would limit them, he would restrict them!

Let the congregation rise and sing

The Doctor's Table

We knew him for years as a devout and reverent believer and student of the Holy Bible. Many a long and blessed talk we have had together about the goodness of our God and his Son, Jesus Christ. His table always had the usual medical journals lying upon it along with the daily paper. We do not recall seeing his Bible but it must have been not far away from the sound and reverent knowledge he had of it. Years flew by and one day we entered his office again. There lay on his table something never seen there in the other days; the colorful photoplay magazines. On their covers and inside were the smiling, smirking, grinning, pouting, vamping vampire faces of fig leaf actresses. The dates on several numbers indicated that they were no new or accidental accretion. The doctor evidently was finding zest in them. The sinking feeling we felt at heart was something like that experienced when one gets a yellow telegram stating that a life long friend had suddenly and unexpectedly died. That table bespoke a death, unexpected and tragic. A mind feeding on the pure Word of God cannot and does not feed on this scum of mental and moral dementia.

A Wonderful Meeting from Beginning to End

Mid-Missions Conference Feb. 17-20

The Mid-Missions Conference was held in the North Baptist Church of Flint, Michigan, February 17th to 20th, *Rev. George Vercoe*, pastor.

There were 175 registered delegates from nine states, Michigan, Illinois, Iowa, Kansas, Minnesota, Indiana, Ohio, New York, Pennsylvania, and Ontario, Canada.

It was a wonderful meeting from beginning to end. Sunday night the great auditorium was packed and chairs were placed in the aisle. The church entertained the crowd in a remarkable way. Our next conference will be held with the Baptist Church at Corry, Pennsylvania, August 18th to 21st, 1938, D V.

There were 35 candidates and ten missionaries present. We have had several missionaries that have left for the different fields since our last conference. *Miss Grace Bennett*, *Mr. and Mrs. H. S. Shade*, *Miss Ruth Hege*, and *Miss Dolores Finley* all went to Venezuela. *Mr. and Mrs. William Nimmo* left for Africa. *Mr. and Mrs. Delos Prior* to India; *Mr. and Mrs. Olin Teachout*, *Mr. and Mrs. Donald Moffat* and *Mr. and Mrs. Walter Warfield* to Brazil; *Mr. and Mrs. F. Rosenau* to Africa; *Mr. and Mrs. Harold DeGross* to Hawaii; and *Miss Lola Mae Robinson* and *Miss Mary Thayer* to Kentucky. There were nine more that sailed February 23, 1938, on the S. S. Deutschland for France where they will study French six months before going to Africa. They are *Mr. and Mrs. Harvey Shaw* from Sparta, Michigan; *Mr. and Mrs. Robert Farthing*, Kansas City, Kan.; *Mr. and Mrs. William Long*, Caldwell, Ohio; *Miss Florence Stacey*, Toronto, Canada; *Miss Viola Steve*, Dollar Bay, Michigan; *Mr. Lee Einfeldt*, Houghton, N. Y. *Mr. G. W. Smith* goes to Jamaica in April, D V.

Mr. Everette Osterhout expects to sail for Panama, March 14th, and *Mr. and Mrs. Roy Hamman* and son, *Donald Roy*, and *Miss Bertha Manuel* for French Equatorial Africa and *Miss Bernice Storms* for Nigeria on June 2nd. *Mr. and Mrs. Richard Paulson* will sail in April for France.

Mid-Missions have never sought new fields but as the Lord presents them to us we are happy to serve Him. It helps to have fields where Baptist people can send their young people who are called to service. They are usually more contented to work with a strictly Baptist Council.

We will have new works in Nigeria, Panama, Jamaica and hope soon to have one in Liberia. We have two candidates for Mexico where a station will be started as soon as the door to the country is opened. Pray for an open door to this country.

President M. E. Hawkins, who is also Field Representative, reports that he visited 85 churches in the past nine months, traveled 30,000 miles. There were 185 who definitely accepted Christ as their Saviour and many young lives were dedicated to the Lord for full time service.

There have been 39 new missionaries sent out during the past year which brings the total to 85.

Pray it up—Talk it up—Work it up—Annual Bible conference of GARB, Waterloo, Iowa, Walnut St Baptist Church—April 18-21.

“THERE WAS NO OTHER GOOD ENOUGH

To pay the price of sin. He only could unlock the Gate of Heaven, and let us in.” So goes a line of that familiar hymn. And what matchless truth is proclaimed in those words.

Do you and I, as fundamentalists, really know and appreciate the meaning of Calvary? Someone has put it this way: Here you live in a certain state with so many million people in it. But it's only one state out of 48 with a total number of 130,000,000.

And this is only one nation in a world of nations whose total population numbers 2,000,000,000 (billion). And that doesn't consider the billions who have already lived and died. And this world a pinprick, a speck of dust in a universe where there are **OVER ONE BILLION OTHER WORLDS**, each a billion times larger than our own.

But that isn't all. Our universe is only one. The latest figures of astronomers tell us there are **ONE BILLION AND A HALF OTHER UNIVERSES** as large or larger than our own universe—and the end is not yet!

And God, Sovereign Creator, beyond and above all of this, sent His only Son to die for you—and for me—poor, guilty sinners. That's the glorious Good News of the Gospel. But—

What are **YOU** doing about it? The pages of the Bulletin seek to get this Gospel out to yet some other soul for whom Christ died. It won't reach that soul unless **YOU ARE ON THE JOB**.

Three things you can do **RIGHT AWAY**:

1. **RENEW YOUR OWN SUBSCRIPTION FOR ANOTHER YEAR.**
2. **SECURE AS MANY NEW SUBSCRIPTIONS AS YOU CAN BEFORE THE WATERLOO MEETING.**
3. **SUGGEST TO THE CHURCH THAT THEY SEND A CONTRIBUTION FOR THE WORK OF THE BULLETIN THIS COMING YEAR.**

\$1.00 a year. 75c in lots of ten or more. Only a few days left!

BEGIN PRAYING!

COME PRAYING!

KEEP PRAYING!

Napoleon Bonaparte's Ideas of Christ

Napoleon is reported to have once said, in conversation with one of his friends, "I know men, and I tell you that Jesus Christ is not a man. *Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist.* There is between Christianity and all other religions whatsoever, the distance of infinity. In every other existence but that of Christ, how many imperfections! Where is the character that has not yielded, vanquished by obstacles? Where is the individual who has never been governed by circumstances or places; who has never succumbed to the influence of the times; who has never compounded with any customs or passions? From the first day to the last He is the same, always the same, infinitely firm and infinitely gentle. Truth should embrace the universe. Such is Christianity, the only religion that destroys sectional prejudice, the only one which proclaims the unity and absolute brotherhood of the whole human family, the only one which is purely spiritual—in fine, the only one which assigns to all, without distinction for a true country, the bosom of the Creator, God.

"Christ proved that He was the Son of the Eternal by His disregard of time. All His doctrines signify one and the same thing—*Eternity*. . . . He has nothing to do but with the soul, and to that alone He brings the gospel. The soul is sufficient for Him, as He is for the soul. Before Him the soul was nothing. Matter and time were masters of the world. At His voice everything returns to order. Science and Philosophy become secondary. The soul has reconquered its sovereignty. *All the Scholastic Philosophy falls as a ruined edifice before one single word FAITH.* What a master and what a word which can effect such a revolution! . . . *The gospel possesses a secret virtue, a mysterious efficacy, a warmth which penetrates and soothes the heart.* One finds on meditating upon it that which one experiences in contemplating the heavens.

"The gospel is not a book, it is a living being, with an action, a power which invades everything which opposes its extension. Behold it upon this table, this Book surpassing all others; I never omit to read it, and every day with the same pleasure. . . . Not only is our mind absorbed, it is controlled, and the soul can never go astray with this Book for its guide. Once master of our spirit, the faithful gospel loves us. God even is our Friend, our Father, and truly our God. The mother has no greater care for the infant whom she nurses. . . . What a proof of the Divinity of Christ! With an empire so absolute, He has but one single end—the spiritual amelioration of individuals, the purity of conscience, the union to that which is true, the holiness of the soul. . .

"Christ speaks, and at once generations become His, by stricter, closer ties than those of blood—by the most sacred, the most indissoluble of all ties. He lights up the flame of love, which consumes self-love, and which prevails over every other love. The founders of other religions never conceived of this mystical love, which is the essence of Christianity, and is beautifully called charity. In every attempt to effect this thing, namely, *to make himself beloved*, man deeply feels his own impotence. So that Christ's greatest miracle undoubtedly is the reign of charity."—*Table Talk and Opinions of Napoleon the First*, pp. 112-121.