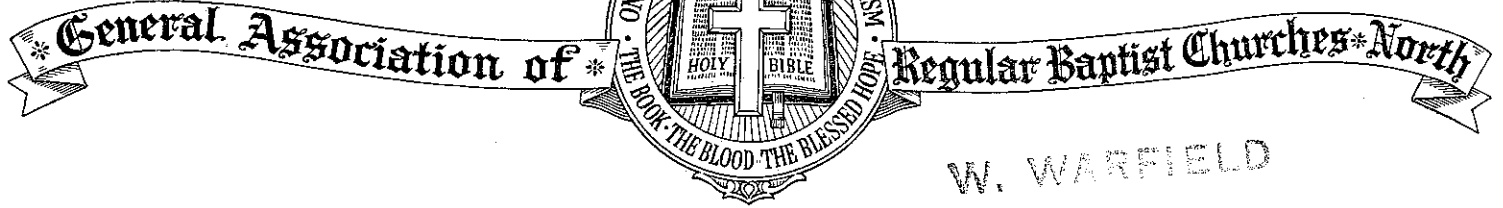


# The Baptist Bulletin



## BAPTIST INDIVIDUALISM

By REV. R. T. KETCHAM

One of the outstanding principles and doctrines of Baptists through the centuries has been what we call "individual soul liberty." By this phrase is meant the right, so far as any human intervention is concerned, of every soul to approach God and interpret God for himself. It is understood, of course, that the phrase does not mean that the soul is sovereign above God. It does mean that the soul is sovereign above all other souls.

If an individual makes a mistake in the exercise of his soul sovereignty in his approach to, or interpretation of God, then he must settle with God on that score, but no other human, or combination of humans, anywhere on the face of the earth can coerce him to approach any other way, or to interpret God in any other fashion than he chooses for himself.

We need to pause just here and point out the fact that this phrase, "individual soul liberty," has been much over-worked in recent days. When some of us in the Baptist denomination, who still believe the old-fashioned doctrines, raised our voices in protest against the encroachments of Modernism and its devastating influences in the ranks of the people called Baptists; when we further insisted that these men and women who are holding Modern views, and had long since departed from all semblance of historic Baptist position, should be mentally honest enough to take their leave of the people called Baptists, and go over to the Unitarians or someone else whose doctrines they had come to adopt, we were told that our insistence was a violation of the Baptist doctrine and principle of individual soul liberty. We were told that Baptists believe and teach that an individual can believe anything he wants to about God. True enough, but one would have to search forever to find any indication where Baptists have ever said that a man could believe anything he wanted to about God, and still be a Baptist.

A true Baptist will be the first to concede that any individual or group of individuals have a right, so far as any other human coercion is concerned, to believe anything they want to. But certainly no true Baptist would insist that a man has come to the place where he denies the deity of Jesus Christ, the inspira-

tion of the word of God, salvation through the shed blood of Christ, the bliss of heaven and the woes of hell, the personality of the Holy Spirit, and all the other cardinal and fundamental doctrines which Baptists have held dear through the centuries, should remain among the people called Baptists. The varying denominations which occupy the religious stage are, in our judgment, a great convenience. Each one of these denominations is a denomination by reason of the very fact that it denominates itself from all other denominations by reason of what it believes. The Baptist denomination concedes the right of all these other denominations to exist, so far as any human interference or coercion is concerned. When in the course of time, an individual finds himself in the Baptist denomination, and also finds himself no longer believing the cardinal doctrines of that denomination, for that individual to remain there is a breach of ethics and an abandonment of common honesty. Let him pack up his belongings and move over to some other place on the religious stage where there is a denomination that holds his views.

Yes, Baptists do believe in individual soul liberty in its relationship to God.

### *The Individual Needs Fellowship*

While it is true that the individual has a right to approach God and interpret God for himself, it is equally true that each individual needs to have fellowship with all other individuals who have approached God and interpreted God in like manner as himself. Naturally, one could not have much fellowship with others who do not believe as he does about God and His Book, but certainly, one ought to have blessed fellowship with all those who do believe as he does.

God has been pleased to meet this need of the individual in the matter of providing him with a place for fellowship, by the establishment of His church. Baptists believe that the local church is made up of a group of sovereign souls, all of them having voluntarily come to the same belief and interpretation of God and His Book.

We hold that for his own spiritual welfare, every Christian ought to be identified in the  
(Continued on page 4)

# GOD'S PROVISION FOR VICTORY

By REV. R. T. KETCHAM

## CHAPTER VIII

We come now to the closing installment of our exposition of Ephesians 6:11 to 18, and we shall be dealing with the last half of verse 17, together with an observation or two in verse 18.

In the seven previous installments, we have been studying this passage of scripture from the standpoint of God's provision for victory in the Christian life. We have maintained that each item in this armour is just another name for Christ Himself, and that it is the presentation under a symbolical name of all the power of God in Christ, and all of the riches of God in Christ, placed at our disposal for the great crisis hours of the Christian life.

We started out by laying down the proposition that there are six great pivotal points in the life of every Christian, where responsibility rests upon him to be true to Jesus Christ, and maintain victory in his own life. If he fails at any one of these points, he cannot be said to be a victorious Christian. These six pivotal points would seem to us to be:

*First*, the responsibility of the Christian to engage in effective and fruitful Christian service

*Second*, the Christian's responsibility to maintain a walk separate from the world and the things of the world, with his affections set upon things above, and not upon things below.

*Third*, the Christian's responsibility to walk in this world free from anxious care and worry, and demonstrating by his confident trust in his Heavenly Father, that he does have a Heavenly Father who is able to supply every need as it arises. He is responsible to shun the sin of worry.

*Fourth*, the Christian is responsible to live a life of daily victory over sin in the full power and experience of Romans 6:11 which declares, "Sin shall not have dominion over you."

*Fifth*, the Christian is responsible to think straight concerning all the isms of the day, and not to be caught and wafted about in every wind of false doctrine which arises.

*Sixth*, the Christian is responsible for an aggregate warfare in the spiritual realm. He must always be spiritually alert to detect any enemy of the Lord Jesus Christ and His truth, and deal with him with the proper weapon. He is also responsible to use the weapon placed in his hand by the Lord Himself, with which

and through which he may bring captives of sin to become captives of God's immeasurable love.

In the Ephesian passage which has been before us these months, we have discovered that God has provided for everyone of these responsibilities and needs in the life of the Christian by giving to him the person of the Lord Jesus Christ, to meet that need at every point.

We found in John 14:6, that the Lord Jesus Christ was THE TRUTH who is to gird up our spiritual loins for Christian service.

We found in I Corinthians 1:30, that the Lord Jesus Christ is the BREASTPLATE OF RIGHTEOUSNESS who will guard our heart's affections from the evil affections of the world.

We found in Ephesians 2:14, that the Lord Jesus Christ is our PEACE, so that shod with His peace, we may walk through this world of care and worry without some of it sticking to our own feet.

We found in Hebrews 12:2, Galatians 2:20, and Genesis 15:1, that the Lord Jesus Christ is the SHIELD OF FAITH which completely surrounds us, and that every dart of evil which Satan shoots at us, will fall broken and helpless, if we recognize the Lord Jesus Christ as our Shield.

In Psalm 27:1, we found the Lord Jesus Christ to be our HELMET OF SALVATION, God's glorious provision of a crucified Christ for our intellects.

Now, in this last exposition, we are to find, according to John 1:1 to 14, that the Lord Jesus Christ is the SWORD OF THE SPIRIT which is the Word of God, with which we are to engage in this positive, aggressive, offensive warfare.

### *The Sword of the Spirit*

Here again, we are going to blessedly find that the Lord Jesus Christ is God's provision for victory in this matter of an offensive warfare upon the forces of evil. The injunction is, "Take the Sword of the Spirit which is the Word of God," but in John's gospel, the first chapter, verses 1 and 14, we are distinctly told that the Lord Jesus Christ is the Word of God. So, once more, we have the armour personalized, and again we realize that it is not some *thing* which God has placed in our hands, but some *One* with which we are to do battle against the forces of evil, and with which we are to go out and

bring the lost into His loving captivity.

At this point, a very strange and beautiful thing is to be found in this exposition. In connection with the preceding five items in the Christian's armour, we have found that it is the Lord Jesus Christ in relation to the individual believer in the realm of his own soul and spirit. It is the person of the Lord Jesus Christ being made real to us by the appropriation of faith. In other words, the actual person of Christ Himself in His corporal, visible form is not required in order to meet any one, or all of the five needs of the Christian, with which we have been dealing, for they are all inner and spiritual needs, and the Christian has been taught how to look upon the Lord Jesus Christ with the eyes of faith and appropriate Him with the hands of faith. As we do this, He becomes just as blessedly real as though He were there in His corporal presence.

But now we come into an entirely different field. We come now into the field where the Christian is to go forth in an offensive, aggressive warfare with a weapon in his hand, and as the Christian soldier faces the oncoming ranks of a variety of enemies, he must have something visible and tangible in his hand with which to fight. Obviously, he cannot pick up the literal person of the Lord Jesus Christ and fight with Him as his instrument of warfare, and yet it is the Lord Jesus Christ who is our instrument of warfare. How then can this problem be solved?

How graciously the Lord Himself has solved it all in giving us the book we call the Bible, which is the Word of God, or in other words, He has given us the Lord Jesus Christ, may I say it reverently, in printed form, so that it can be seen and materially realized by the enemy upon whom we use it.

### *There Are Two Words of God*

On almost every page of the book we call the Bible, we run across the constantly repeated phrase which claims that the Bible is the Word of God. Such oft repeated expressions as "the word of the Lord came unto me saying," or "thus saith the Lord," are to be found over and over again. In John's gospel, as already pointed out, as well as in many other places, we are told that the Lord Jesus Christ is the Word of

God Apparently then, we have two who lay claim to being the Word of God—one of them a book, and One of them a Person. Does this mean that there is, therefore, a contradiction between them? Or does it mean that they are exactly the same thing expressed in two different forms?

#### *The Purpose of Words*

When I was a youngster in school, I was taught that words were the expressions of thought. During the past twenty-five years, I have had a good many people try to change that definition, so far as I am personally concerned, and insist that my face was the expression of my thought. They have even gone so far as to look at my face and then put in quotation marks what they thought I was thinking; but in the last analysis, no one has a right to declare what anyone is thinking until that person puts his thoughts into words. Yes, words are the expressions of thought.

With this definition in mind, let us see how it applies to the problem before us.

#### *The Bible Is God's Word*

As we have already declared, the Bible over and over again claims to be the Word of God. According to the established definition, then, the Bible is the expressed thought of God. If one would know what God thought concerning creation, the only place in the world for him to find it out is in the Bible, where God's thoughts are reduced to words. The same is true of sin, salvation, human destiny, heaven, hell, judgments, the course and end of this age. All of these, and much more, are tremendously interesting themes of study, but if we would know what God thinks about any or all of them, there is only one place in the universe that we can find out, namely, the Bible, where His thoughts regarding them have been reduced to words.

It is not necessary for us, neither is it within the function of this particular exposition, to enter into a lengthy argument to demonstrate the verbal inspiration of the Holy Scriptures. To the true child of God, the Bible has long been, and will remain until the end of time and eternity, the very Word of God.

#### *Jesus Christ, the Word of God*

But now, the Lord Jesus Christ comes forward and claims to be the Word of God. If His claim be true, then He must also be God's thoughts in expression.

Of the Lord Jesus Christ, it is said that He is the Alpha and the Omega.

These are the first and the last letters of the Greek alphabet. He is indeed the first and the last, and as dear old Sophie, the scrub-woman of New York City, used to say, "Yes, and bless God, He is everything between."

It is interesting to note, that with but one or two possible exceptions, wherever Deity is heard to be speaking in the Bible, it is always the Son of God who is the spokesman. It can be easily demonstrated that wherever the word Jehovah appears in the Old Testament, that it is referring to none other than the New Testament Jesus. In the King James Version, the word Jehovah is found in the form of LORD, spelled with capital letters throughout. Therefore, when the Old Testament scriptures declare, "the word of the LORD came unto me saying;" or "the word of Jehovah came unto me saying," we could well read it in the light of New Testament revelation, "the word of the Lord Jesus Christ came unto me saying."

What we are trying to set forth is, that whenever God has a message to proclaim, the Lord Jesus Christ, His Son, becomes His spokesman. He is indeed the Word of God!

Would you know what God's thoughts are concerning His love for lost sinners? Then, listen to what Jesus Christ has to say. Would you know how He yearns in His loving thoughts over the lost of earth? Then, hear what Jesus Christ has to say. Would you know what His thoughts are concerning the awful doom of those who turn their backs upon Him? Then, hear what Jesus Christ has to say. Would you know what God's thoughts are concerning the bliss of those who are in fellowship with Himself? Then, hear what Jesus Christ has to say. Would you know what God's thoughts are concerning the course and end of this age? Listen to Jesus Christ. Would you know what God has in His mind concerning a life of holiness and separation from the world? Then, listen to Jesus Christ. Would you know what comfort the Father has in His mind for us when we are in trouble and distress? Then, listen to the Lord Jesus Christ, and listening you will marvel at His words of grace, for they are indeed, the Words of God.

#### *No Contradiction*

Since we are face to face, then, with the proposition that we have a book which claims to be the Word of God, and a person who claims to be the Word of God, is there any contradiction between the two? No, for they are both the word of the

same Being. If one were the word of one God, and the other was the word of another God, then there could be plenty of room for contradiction. But, the Lord Jesus Christ and the Bible are each of them the Word of the same blessed Being, our loving Heavenly Father.

#### *No Difference*

Since words are the expressions of thought, and since the Lord Jesus Christ and the Bible are the expressed thought of God, then there can be no difference between the Bible and the Lord Jesus Christ. We often hear some of our Modernist friends say, "Let's get back to what Jesus said." By this, they mean that they do not place utter dependence in what Paul said, or Moses said, or some other Bible writer said, but if they can find out what Jesus said, they are willing to listen. Well, when they get back to what Jesus said, they are back to the expressed thought of God, and this is exactly what the words of Paul, or Moses, or any other Bible writer, are—the expressed thought of God. So, when you have gotten back to Jesus, you have simply gotten back to the Bible, and when you go back to the Bible, you have gone back to Jesus.

The only difference between the Lord Jesus Christ and the Bible is one is the living Word of God, and the other is the written Word of God. Perhaps, it might be put in this fashion. In the Lord Jesus Christ, God has vocalized to me in flesh and blood; in the Bible God has vocalized to me in paper and ink. But whether it be God speaking to me in the person of Christ through flesh and blood, or whether it be God speaking to me through the Bible by paper and ink, it is God who speaks. The Bible is a carbon copy of the Lord Jesus Christ in the sense that both are the Word of God.

#### *Both to be Obeyed*

As Christians, we are in grave need of recognizing what we have been trying to set forth thus far in this exposition, namely, that the Bible and the Lord Jesus Christ are the same thing so far as essence is concerned, although different so far as external manifestation is concerned. Unless we thoroughly understand this, we will never get to the bottom of the meaning of Jesus' words when He said, "Except ye eat my body and drink my blood, ye have no light in you." Obviously, we cannot eat the literal body and drink the literal blood of the Lord Jesus Christ, and obviously, too, we cannot accept the doctrine of transubstantiation which declares that

the wafer and the wine, by the process of the mass, actually become the body and the blood of the Lord Jesus. How then can we eat Him? The answer is by feeding upon the written Word, which is Himself in another form.

The prophet declares, "Thy words were found, and I did eat them and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15: 16) The Psalmist declares, "How sweet are thy words unto my taste, yea, sweeter than honey to my mouth." (Psa. 119:103)

Just as the potatoes and meat on our daily table taken into our physical system become muscle, sinew, blood, and all that goes to make up a normal physical body, just so, as we read the Bible and take it into our spiritual systems, it becomes the Lord Jesus Christ to us, who is our spiritual muscle, life, sinew and strength. Neglect the Bible, and you neglect Christ, for it has pleased God that when it became necessary to take the literal, corporal Christ to heaven and seat Him at His right hand, He left in this earth the same thing in another form, namely, the Bible, so that we can have the Lord Jesus Christ with us through His Word wherever we go, at all times, under all circumstances, and in the face of all needs.

What a different light this throws upon the nature of that Book lying on your center table today! It is not simply a book to which you go to get some verses for a friend who is passing through sorrow. It is not a book to which you go to get a few verses for some devotional talk at a ladies meeting or mid-week prayer service. It is not a book to which you go to get a text for your Sunday morning sermon. It is not a book to which you go simply to get a few passages to read for morning private devotions. That book lying on your center table called the Bible, will be to you the Lord Jesus Christ Himself as you read it, and obey it, and believe it.

What a dignity this puts upon the requirement imposed upon us in the Bible! I question if there are few Christians who, if the Lord Jesus Christ in His literal presence stood before them and said, "My child, love not the world, neither the things of the world," would deliberately go out and engage in worldliness. The very fact that the command came from the actual lips of the Lord Jesus Christ Himself would mean so much to them, that they could not find it in their hearts to disobey Him. But God has expressed the same thought concerning us in I

John 2:15, when He declares, "Love not the world, neither the things of the world. He that loveth the world, the love of the Father is not in him." Christians have been reading this verse over and over again for years, and yet disobey it. And, why? Because they have not thoroughly grasped what we are trying to set forth in these lines, namely, that it is just as much the expressed thought of God concerning us when we find it in the Word of God printed with letters of black on pages of white, as it is God's expressed thought for us when we find it falling from the quivering lips of a flesh and blood Saviour.

#### *Our Attitude the Same to Both*

Another interesting observation in connection with this view is to be found in the statement that what we do to the Bible, we do to Jesus Christ. When the Modernist takes his pen-knife and cuts out the first two chapters of Genesis and claims that they are untrustworthy and faulty so far as the record of creation is concerned, and when he goes on through the rest of the Word of God, cutting out sections here and there as being uninspired, etc., he is committing a crime as revolting and as heinous as though he had taken his knife and walked up to the living person of Jesus Christ and gouged out an eye, or hacked off an arm. When you mutilate the Bible, you mutilate Christ, for in essence they are the same, namely, the Word of God.

It will not do to declare our loyalty to Christ, and at the same time, deny His word. It will not do to declare our love for Christ and at the same time disobey His word, for what we do to the Word in its printed form, we do to the Word in its living form.

#### *The Word, Our Weapon*

We have labored to make it clear that God our Father has given us in essence in the Bible, the Lord Jesus Christ in another form, a form which can be seen and handled, and carried about in our hands and in our hearts as the Sword of the Spirit. Oh, that Christians everywhere might catch this blessed truth, that this Bible which is so common—more of them printed than any other book in the world—in the hand of a believer through the exercise of faith, may become first of all for himself the Lord Jesus Christ as his very life, and then may become in his hands the Lord Jesus Christ as his weapon of conflict and conquest as he goes forth to battle against evil and as

he goes forth to win the lost for the Lord.

I am afraid that altogether too many of us, when we read the Bible or quote it to an unsaved man, in our own mental attitude, we are just reading so many words printed on a page. Oh, that we might understand that these very words may be taken by the Spirit of God and may be translated into the very living Christ Himself, and thus, we take the Sword of the Spirit which is the Word of God.

#### *The Final Word*

Now we would invite you to the opening sentence and admonition of the 18th verse of Ephesians 6, namely, "praying always." It is in the closet of prayer and the attitude of prayer that all of this blessed provision of God for victory in our lives may be made real to us. Without this medium of communication with Him and meditation on Him, all of the things we have tried to present in this exposition will simply be so much chaff.

Calling to the reader's mind again, something which we said in our opening installment several months ago, we would re-emphasize this truth. In the opening installment of this exposition, we called the reader's attention to the passage in Romans 13:14, "Put ye on the Lord Jesus Christ." This is what we have been doing during the succeeding months. We have been trying to demonstrate how we put on the Lord Jesus Christ.

We put Him on our loins for service. We put Him on our breast for affection. We put Him on our feet for peace and assurance. We put Him around about us for protection from sin. We put Him on our minds in order that we may think straight in all matters pertaining to doctrine. We put Him in our hearts for our sustenance, and we put Him in our hands for warfare. All of this is done as we pray.

## **SOME OBSERVATIONS ON BAPTIST INDIVIDUALISM**

(Continued from page 1)

fellowship of some church. Let him find the church or denomination which most nearly approximates his own views, and get into that church or denomination for fellowship and service. If he should find, after a few months, or even a few years, in such a church or denomination, that there is still another church or another denomination which more nearly approximates his views, then he should at once make arrangements to transfer his membership

thereto. Or, on the other hand, if he himself should find his views had changed so that they no longer coincide with the particular group to which he had united himself, his only honest procedure would be to disassociate himself from that group, and find his church home in another group which agrees with him, and with which he agrees. The point we are making, however, is that every professed Christian should, for his own benefit, be identified with some local assembly for purposes of fellowship and service.

Since the local assembly is made up of a collection of individual souls, each one of them sovereign in his relationship to God, it necessarily follows that the church would, therefore, occupy the same position, namely, absolutely sovereign in its relationship to God. If no other individual in the world has a right to dictate to the sovereign individual his relationship to God, then it logically follows that no other individual or group of individuals formed into associations, conventions, or boards can dictate to the local church, its relationship to God. It is an inescapable bit of logic that an assembly of believers made up of sovereign individual souls, constitutes in the aggregate and in the sum total, a church that is sovereign also.

#### *But the Church Needs Fellowship*

If it is true that each individual Christian needs to have fellowship with other Christians who believe as he believes, and that this fellowship is a vital and necessary contribution to his spiritual welfare and development, then it logically follows that a local church made up of these individuals needs to have fellowship with other churches made up of the same kind of individuals believing the same thing.

Scattered across the northern territory of the United States in particular, there are literally hundreds upon hundreds of Baptist churches which at one time had fellowship with the Northern Baptist Convention, State Conventions, and local Baptist Associations, but because of conviction, and for Christ and conscience's sake, that fellowship has ceased in practice because it had already ceased in essence. Many of these churches have united themselves together in rather loosely formed fellowships covering limited geographical areas. Others have united themselves in such a loosely formed fellowship in the nationwide fellowship known as the General Association of Regular Baptist Churches. Some of these churches

are in fellowship with both the local and the General fellowship.

There are, however, scores of churches that are remaining absolutely independent of any fellowship whatsoever. We honestly believe this to be a dangerous position.

#### *Danger of Non-Fellowship*

First of all, we believe it to be dangerous for, the very same reason that we believe it is dangerous for an individual soul to stay away from the fellowship and worship services of his church. As pastors, we insist that our people cannot be their best unless they are more or less a regular attendant at the services of divine worship; meeting with others and assembling themselves together with others in the fellowship and service of a church.

If this is true of single individuals, it is true of collective groups of individuals, called churches. No man or no church can be their best, living unto themselves.

In the second place, we believe it to be dangerous because the independent position of the non-fellowshipping church opens itself to all sorts of attacks. We are thinking just now of a church not so far removed from us, where during a pastorate extending over several years, a much beloved leader brought his people to the point where they saw the fallacy of longer continuing in fellowship with the Convention and its affiliates, and they, therefore, ceased all active cooperation. They enjoyed a time of blessed "independence." Again and again, invitations were extended to this church to unite in the fellowship of other churches already out of the Convention, but they maintained their "independent" stand. Finally, their beloved and trusted pastor was called to another field. In less than twelve months from the time he left, another pastor had been called to the field, and he had led this church back into full and hearty fellowship and cooperation with the Conventions out of which they had come a few years previous.

In spite of all that could be said about a church, that could be switched that suddenly, not having much of a mind of its own, etc., we still believe that had that church been lined up in definite fellowship in worship and service with other Baptist churches already out of the Convention; had they been going to the fellowship meetings; had they been attending the glorious conferences conducted by the fellowship group, and had the members of that church come to know something of the glorious visitations of God in the

## THE BAPTIST BULLETIN

—for—

BIBLE-BELIEVING BAPTISTS

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

by

GENERAL ASSOCIATION OF REGULAR  
BAPTIST CHURCHES  
(NORTH)

(Independent and Fundamental)

#### SUBSCRIPTION RATES:

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

Editor . . . ROBERT T. KETCHAM, D. D.  
Assistant Editor . . . R. F. HAMILTON  
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Editorial Office

529 Jefferson St., Gary, Indiana

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

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group which had ceased to fellowship with the Convention, they never in the world could have been inveigled into going back into the wilderness of Conventionism. But, they had never gotten a taste of the glories of the Canaan land of the fundamentalist fellowship, and, therefore, the onions, leaks, and garlic still appeal to them.

Our suggestion is that every church that is free from the Convention ought to make haste to line itself up in fellowship with the other churches who, like itself, have broken fellowship with the Convention. This fellowship ought not to be simply a matter of paper. It should be a practical thing. They should make every effort to get at least three, or four, or five of their membership to attend some meeting at least annually, if not oftener, of some of the independent fellowships.

In the third place, we believe this ultra "independent" position is dangerous because of its reactions upon pastor and church. Some time ago, a very beloved friend of mine, who over a period of more than fifteen years had maintained this "independent" attitude to which we are referring, wrote me expressing his regret that he had maintained such a position, for two reasons. In his letter to us, he stated frankly his conviction that after his long ministry of more than fifteen years in his present pastorate, he felt that it would be in the will of God for him to move elsewhere. As he began to think of all the things involved in such a move, he suddenly discovered that he had cut himself and his church off from the very resources upon which he hoped to draw in such a change of pastorates. He had not been in attendance at the annual or other meetings of the independent fellowships, and therefore, did not know what churches were out of the Convention and independent of their control, and consequently did not know where to turn to seek entrance to another pulpit that was free from Convention cooperation. On the other hand, should he resign and leave, his own church, because it had not fellowshipped with the other churches and the other brethren, would not know where in the world to turn to look for a successor to himself, with the result that they might turn in the wrong direction.

Surely, with the total absence of machinery and any possibility of there ever being any machinery created in the present or future set up of the General Association of Regular Baptist Churches, we see no reason in the world why all churches in-

dependent of Convention cooperation should not find in this fellowship, a place of happy communion.

#### *A Further Word*

While we are on this subject of Baptist individualism, we ought to point out another very obvious fact. We have fallen upon a day when the Convention leaders are trying to tell us, and even so far as to try to tell us in courts of law, that a local Baptist church cannot exercise its own sovereign right to determine with whom it shall cooperate in fellowship and service. They say that a Baptist church, by a majority vote, cannot withdraw from cooperation in fellowship and service in the established Convention. That argument carried to its logical end would mean that an individual member of a local church could not withdraw fellowship from the local Baptist church and place it with another Baptist church. We insist that so long as it is Baptist practice and custom for individuals to withdraw their fellowship from one Baptist church and take it to another, that by the self-same right, Baptist churches have a right to withdraw their fellowship from one group of Baptist churches, and take their fellowship to another group of Baptist churches. When the hour arrives that this is not true, then all that was once known as Baptist and Baptist doctrine and principle, has perished from the face of the earth forever.

### **REV. ERNEST HOOK RESIGNS**

Word has just come to our desk this week that our friend and brother, Rev. Ernest Hook, pastor of the First Baptist Church of Corry, Pennsylvania, has relinquished the pastoral duties of that church. Brother Hook has been called to undergo a long siege of physical pain and suffering, and yet with all has evidenced such indomitable courage as to put most of us to shame.

It has been the editor's joy and privilege to know Brother Hook for several years and to have ministered to his church, and to know something of the work of God as it has prospered under his hand in that important field.

The following clipping from a Corry paper gives some idea of the accomplishments of this faithful pastor.

Rev. Ernest A. Hook, pastor of the First Baptist church since 1929, has terminated his pastorate, formally tendering a request that his ministry be considered closed at the quarterly

business meeting held at the church Thursday evening.

Rev. Mr. Hook came to the Corry church November 17, 1929, from Wheaton, Ill., having graduated from Wheaton College. He was ordained in the local church March 13, 1930, and has filled the pastorate here since that time as well as preaching at a number of the nearby communities.

Several outstanding events have marked Rev. Mr. Hook's ministry in Corry. The first of these was the withdrawal of the church from the Fellowship of the Oil Creek Baptist Association, the Pennsylvania Baptist Convention and the Northern Baptist Convention, because of their departure from the historical Baptist faith and practices of these organizations.

The second feature of the church's recent history is the number of young people that have entered Christian service. The church is represented either in student capacity or as teachers in the following Christian schools: Moody Bible Institute, Chicago; Northwestern Bible School, Minneapolis; Wheaton College, Wheaton, Ill.; Bob Jones College, Cleveland, Tenn.; Baptist Bible Seminary, Johnson City, N. Y.; London Bible Institute, London, Can.; Simmons University, Abilene, Tex. One of the young people, Rev. Richard Miller, has served as pastor of the Edinboro and McLain Baptist churches for the past three years.

The third event of importance during his ministry was the complete rebuilding of the edifice following the destructive fire of 1937. The new church is a remarkable improvement over the old, especially in acoustic properties and Sunday School accommodations.

Rev. Frederick Aston of New York City Hebrew Evangelization Society will preach at both services at the church Sunday and it is expected that early steps will be taken by the board toward naming of a new pastor.

Rev. Mr. Hook has announced no plans for the future. He will preach in West Spring Creek Sunday.

### **ORDINATION**

Brother R. Leo Gathang, Jan. 30, 1939, at First Baptist Church of Hallstead, Pa., Rev. J. B. Harrison, pastor

**TELL OTHERS  
About The Blessing  
To Be Found In  
THE BULLETIN**

# TO THE REGIONS BEYOND

## PERILS, THRILLS AND VICTORIES ON THE RIO NEGRO

VITAMIN  
TABLETS  
CONTAINING  
THE  
LIFE SAVING  
B-1  
FOR BRAZILIAN  
MISSIONARIES  
\$13.00  
PER BOTTLE



NEXT  
MONTH'S  
ISSUE  
WILL  
CARRY  
THE  
PICTURE  
OF THE  
MOFFAT  
BABY

### CHAPTER IX

Literally multiplied thousands of Christian people all over the United States have been tremendously concerned about the condition of Mrs. Lois Ketcham Moffat, whose tragic illness necessitated her return to the States; whose narrow escape from death enroute home, and her prolonged illness since arrival, has made her the subject of thousands upon thousands of prayers from the hearts of God's people everywhere. From time to time we have tried to keep our readers informed as to the condition of Mrs. Moffat.

We are exceedingly happy and everlastingly grateful to God for the privilege of making the announcement that on March 10, by Caesarian delivery, Mr. and Mrs. Moffat became the proud parents of one of the most perfect specimens of babyhood that anyone ever looked upon. His name is John Wendell, and he

weighed 7 pounds, 12½ ounces at birth.

Due to all of the events which have surrounded Mrs. Moffat during the past year, it has been a matter of concern to many as to the condition of the new member of the household. Everyone can now give thanks unto God for answered prayer in this respect.

At this writing, March 13, four days after the birth of the baby, Mrs. Moffat is doing exceptionally well. Of course, she is tremendously weak and a very sick girl, but the physicians hold out every hope for her complete restoration to normal health, and that within the next few months. Of course, we do not know yet what deep waters Mrs. Moffat may be called upon to pass through, together with her loved ones, therefore, continued prayer is requested on her behalf.

On this page of the Bulletin, the

reader will find a picture of five bottles of pills, yes, just plain pills. At least, that is what they appear to be. But had these apparently innocent looking little pills been in Brazil a year and a half ago, we believe the sad, tragic story of the collapse of Mrs. Moffat would never have had to be written. The main underlying cause of her breakdown, was due to what is known as beriberi, or a lack of vitamin B-1 in any of the food. Hence, a complete starving of the whole nervous system.

Several of our other missionaries on the Amazonian field are beginning to show symptoms of this same affliction, but fortunately we are ready to meet the crisis, now that we know what it is.

Early in January, we spent several hours in consultation with the vitamin experts and authorities of the Upjohn Medical Company, of Kalamazoo, Michigan, one of the largest

manufacturers of medical supplies in the world. We were taken through their laboratories and their experimentation stations, where all kinds of experiments were going on in the realm of vitamin B-1. We were convinced that many of the things which we had seen in our own daughter's case, were being reproduced in the Upjohn laboratories through the manipulation of vitamin B-1.

Being practically certain that it would solve much of the health problem on the Rio Negro field, if this vitamin B-1 could be gotten to our missionaries in medicated form, we then had to face the problem of what form would best stand the ravages of the tropical climate. It was decided that the Cerelexin compound was the best carrier for the vitamin B unit. Each one of these bottles contains one thousand tablets. Each tablet contains 80 international units of vitamin B-1, and 25 units of the other vitamins in the B family. The authorities of the Upjohn Company feel that if each missionary will take six of these tablets a day as a sustaining diet, that it will overcome any deficiency in the vitamin B-1 in their own food. The regular commercial rate for these vitamin B tablets is \$16 a thousand, or \$16 a bottle. The Upjohn Company graciously gave us a discount, reducing them to \$12.87 a bottle.

Immediately Central Baptist Church purchased five bottles, and they are now on their way to Brazil in the baggage of Mr. Dynes McCullough, who sailed from New York on the 2nd day of March, to take up his duties as a new missionary on the Manaos field where the Trimble, Warfields and Rosses are now working. We are praying that he will have no difficulty in getting the precious pills through customs. These five bottles of tablets which I have reproduced here may mean the salvation, so far as physical life is concerned, of all the missionaries on the Rio Negro field, and they may mean the permanent solution of our health problem on this most dangerous station. If these vitamin tablets should prove to be the solution of these problems and it was necessary for the breakdown of Mrs. Moffat in order for us to find it out, then truly Mrs. Moffat has not suffered in vain.

These 5,000 tablets will be only about a four months' supply for the seven missionaries on the field, so we would invite your prayers and interest in the matter of a new supply being sent off to them when these are gone.

### Mr and Mrs. Ross On Way Home

We have just received word that Mr and Mrs Ross at last have been persuaded to come out of Brazil for a much needed rest. Three and a half years under this grilling experience of the tropics have left its marks on both of these dear servants of God, and at last in response to what amounts to almost a demand on the part of Central Baptist Church, these missionaries are coming home for a rest.

It is expected that they will reach the United States some time around the first or middle of May, and will no doubt be in appearance at the annual meeting of the G. A. R. B. C. in Paterson, New Jersey, May 15 to 18.

In the meantime, Mr. and Mrs. Warfield will be carrying on the work on the Iucaby, 550 miles up the river from Manaos, and what a work these two young soldiers of Christ are doing. Just fresh missionaries, hardly yet accustomed to the affairs of the world around them, and yet left with this most important station to carry on. Word comes from the other missionaries on the field that they are carrying on like veterans.

We would urge upon our friends everywhere, also to keep praying for Mr and Mrs. Trimble at Manaos, that at the earliest possible date someone may be put on that station in order to relieve them, so that they too can come home for a much needed rest and medical care.

If everything goes well with Mrs. Moffat, the present expectation is that Mr. Moffat will be returning to the field some time in May or June, and then Mrs. Moffat and the baby will join them later.

But, even with Mr. Moffat and Mr. McCullough on the Manaos field, there should be at least one or two other workers, in order to help them with the manifold duties of that most important station.

A letter from the Warfields up on the Iucaby, although it was written in January, carries several items of interest, and we are reproducing it here even at this late date.

\* \* \* \*

Iucaby, Amazonas,  
January 3, 1939

Dear Co-workers:

"Whereby are given unto us exceeding great and precious promises." II Pet. 1:4—Promises! It is so precious to stand upon them and see our God work. How we praise Him as we enter a new year that we can stand upon His promises. As we look back over the past year on the field, it is impossible to count the

many blessings of what our God has done for us. Truly we are happy in His service. Shortly after writing our last letter, Mr. Ross joined us at Iucaby. You will recall that he remained in Manaos because of his health, but thanks to the power of our God, he is well again and is back at Iucaby.

Christmas was a busy and big day for all at Iucaby. Two days before, the women started baking and making things for the children. These, plus some little toys which had been sent up from Manaos, were put on a tree that had been cut from the matt (woods), the day before. Our day began at sunrise. We could hear the paddles of the canoes on the river, before we were out of bed. Some of the Indians had been out hunting and fishing, and they brought these in, along with fruit, as that day we were feeding them. By dinner time there were about 120 present and we praised God for this, because two days before the Padres had visited among the people in an attempt to stop them from coming. We all had a nice time together and Mr. Ross brought the message that afternoon. After the service had ended the candy, cookies and toys were given out and it was a joy to watch the little tots playing with the first toy that many of them had ever had. We had prayed much for our Christmas service and are continuing to remember in prayer those that were present that the Lord will use His Word that was given out, to convict the hearts of these people of their sin and need of a Saviour. Won't you join us in prayer for these people?

There is one thing for which we would ask your prayers. The school which the Rosses had been holding has been stopped, giving the boys a vacation until the school building would be finished, which we thought would be completed by the first of February. Due to lack of funds, the building has been stopped, and as the Rosses will be leaving in two months for their furlough, we planned not to start school again until we feel that we will be able to take the extra expense as they will live and eat here and also have their school equipment supplied. The Padres, knowing of our plan to open a school for all the children along the river and knowing of the delay, have started to build a school about an hour's journey down river from us and have visited all the children in an attempt to take them there. One little fellow came to us one night with tears in his eyes and said that he did not want to go with them.



What were we to do? At the present, having closed this year with a debt, it looked as if it would be impossible to take the extra load of opening the school. Should we then allow these boys, who have made a profession of taking Christ, to be carried away and put under the superstitious, pagan teachings of Catholicism in this land? NO, we could not, and knew it was not the Lord's will for them to go. So we decided we would put up palm leaves about the frame of the house and start the school, trusting the Lord to supply the expense and strength to carry on this work after the departure of the

Rosses. We know that you folk in the homeland, who have been so faithful before in praying for us, will not let us down this time, but will hold it before our Father continually and victories are won at the Throne of Grace. We would ask that you remember the need of more workers in this land. Also, that we might be given wisdom from above in the studying of this language. We long for just one thing, and that is to see souls won and established in Christ, our blessed Saviour. We love these people and our hearts long to see them freed from the bonds of Catholicism

As there is no mailman on any of the launches that pass here, all mail is trusted into the hands of the men that travel the river. We have no assurance of any of our mail reaching you folks in the homeland who have written to us, because of this, but every letter we receive is answered. Also, because of this, all our mailing list will now be receiving our form letters so that you might know about the work and how to pray.

Yours in His service on the  
Rio Negro River,  
Walter and Mildred Warfield  
Romans 8:28

## GLEANINGS

by the Assistant Editor

### CHRIST THE RESERVOIR OF BLESSING

The believer on Christ is blessed with all spiritual blessings in Him Ephesians 1:3. And among the many are:

- A CCEPTANCE, which can never be questioned (Eph 1:6).
- B OUNTY, which can never be withdrawn (I Cor. 3:21-23).
- C OMELINESS, which can never be marred (Ezek. 16:14; Eph. 5:27).
- D ELIVERANCE, which can never be excelled (II Cor. 1:10).
- E LECTION, which can never be broken (Eph. 1:4; Rom. 8:29, 30).
- F ULLNESS, which can never be exhausted (Col. 2:9-10).
- G RACE, which can never be limited (II Cor. 12:9).
- H OPE, which can never be disappointed (Heb 6:18-19).
- I NHERITANCE, which can never be alienated (I Pet. 1:3-5).
- J OY, which can never be quenched (John 15:11).
- K INGDOM, which can never be overturned (Heb. 12:28).
- L OVE, which can never be darkened (John 13:1).
- M IGH T, which can never be overcome (Eph. 1:19; II Cor. 10:4).
- N EARNNESS, which can never be reversed (Eph. 2:13).
- O RDINATION, which can never be removed (John 15:16; Eph. 2:10).
- P URITY, which can never be defiled (S. of Sol. 4:7).
- Q UIETNESS, which can never be disturbed (John 14:27; Isa. 32:17).
- R IGHTEOUSNESS, which can

never be tarnished (II Cor. 5:21)

S ALVATION, which can never be cancelled (Heb. 5:9).

T RIUMPH, which can never be clouded (II Cor. 2:14)

U NION, which can never be severed (I Cor. 12:12).

V ICTORY, which can never be altered (Heb. 2:14; I Cor. 15:57).

W ISDOM, which can never be baffled (I Cor. 1:24, 30; 2:13).

X CELLENCE, which can never be superseded (Phil. 3:8).

Y OUTHFULNESS, which can never be interrupted (Psa. 103:5).

Z EAL, which can never be hindered (John 2:17; Isa. 9:7).

—The Pentecostal Testimony.  
(Corrected by Ed)

\* \* \* \*

### EVERY MAN MUST MEET GOD

Nothing is more uncertain than life—nothing so certain as that every man must meet God. Yet with strange perversity man refuses to consider the reality of meeting God.

Prepare is the Divine word, and it is a merciful, warning word. Meet God we must, and in the Person of His Son, the Lord Jesus Christ. There are two meeting places. One is to be found in time; the other will be found in eternity. The meeting place in time is the mercy seat, that in eternity is the judgment seat. If God be not met at the mercy seat now—if He be not met in the Person of the Lord Jesus, who died for our sins—He must be met at the judgment seat hereafter, upon which the Son of God will sit and judge every man for his words and works.

—Glad Tidings.

### SUCH AS I HAVE

No brilliant service, Lord, is mine to give,

Nor famous is it here, my lot to be;  
But though in plain simplicity I live,  
Such as I have, I gladly give to Thee

No gift of oratory, Lord, is mine,  
No clarion voice to make Thy goodness known;

But patterning my life close after Thine,

I'll voice Thy goodness, in a simpler tone.

No great outstanding talent, have I, Lord,

To voice in song the wonders of Thy love;

But ah, perhaps, my life without a word,

May here on earth, Thy wondrous mercies prove.

O Lord, if Thou wouldst with this common clay

An image of Thy likeness, mold in me;

I then would never know a fruitless day—

But Lord, such as I have, I give to Thee.

—Archie Edwards

\* \* \* \*

### CHICAGO FELLOWSHIP

A recently formed fellowship of Regular Baptist Churches in the Chicago area met at the Beverly Grace Baptist Church on Monday, March 6th. A fine time of fellowship, inspiration and instruction was enjoyed by the pastors and laymen present. A general free for all discussion was participated in by the

pastors at the morning session. Pastor Harvey Taylor, First Baptist Church of Harvey, Ill., led the devotional hour, followed by pastor Garrett Graham of Plainfield, Ill., who spoke on the theme "Christ, the Focal Point of Christianity." Pastor Howard Fulton of Belden Ave. Baptist Church of Chicago then brought a thrilling and instructive prophetic message on the "Second Coming of Christ." Pastor Harold Palmer of the First Roseland Baptist Church of Chicago followed this with an inspirational message on Isaiah 32:17. A delightful time of fellowship was enjoyed around the tables in the church as the fine women of Beverly Grace church served the visitors. The evening message was brought by the assistant pastor of Central Baptist Church in Gary, R. F. Hamilton, who spoke on the theme, "Under the Curse," an exposition of Galatians 3:10. The only event to mar the occasion was the sudden illness of Pastor C. E. Davis of the host church, who had to leave the afternoon session and go to bed at home with an attack of the "flu."

#### COLUMBUS, OHIO

Blessings have been reported on the ministry of Pastor H. Leroy Wortman of the Immanuel Church. Fourteen have been baptized and added to the membership since his coming last October. Plans are already under way for a new church building to be started in May of this year.

#### LOS ANGELES, CALIF.

Pastor Carl M. Sweazy of the Calvary Baptist Tabernacle carries on a half-hour Sunday afternoon broadcast at 3 o'clock over station KFAC of Los Angeles. He calls his program "The Pastor's Family Radio Broadcast," for his family assists him with its presentation.

#### COMPETITION!

An American agent for General Motors in Shanghai asked a Christian leader if he had much competition in his missionary work, from the sages and philosophers of Confucianism. The Christian answered by asking the motor dealer a question, "Do you, when you try to sell a Cadillac or a LaSalle, have much competition with Chinese merchants who sell wheelbarrows?" C. R. D.

—Burton Ave. Baptist News.

#### GRAND RAPIDS, MICHIGAN

From the "Weekly News" of the Wealthy St. Church we gleaned the following: Of \$41,303.49 raised dur-

ing the church fiscal year ending February 28th, \$17,847.31 went for Missions and \$23,456.18 for local expenses. We think this is an excellent report; we especially note the high percentage that was given to missions. We also noted that the Sunday School averaged 947 for the last fiscal year.

A group of the Regular Baptist Churches of Grand Rapids have entered a Bible School contest with each other, and we gather from reports that all the schools are being blessed by this friendly contest. At the time of this writing, Calvary Church is leading with a gain of 53 per cent in attendance.

#### PATERSON, N. J.

The Madison Ave. Baptist Church which is to entertain the next meeting of the G. A. R. B. C., May 15th through 18th, is busily engaged in making arrangements to entertain the host of visitors expected for that great meeting. Knowing of the fine reception given every one at Waterloo last year, they are determined to at least equal if not excel it. We are anticipating a lovely time with this great church.

#### ELDORA, IOWA

"We can also report the Lord's blessing on this church during the past eight months since the Waterloo conference. Up to that time the church had only been able to raise less than \$700.00 a-year for missions, and struggling to do that. Coming back from the conference at Waterloo we challenged them to aim at \$1500.00 for missions this year. Some thought it impossible. But eight months have gone by already and the report to date is \$1155.00 in and four months to go. The current budget has not suffered in the least. Rather it has come up so that all bills are being paid promptly, and there is surplus in the bank. We take this to be an indication of the Lord's favor upon us. All this has come in from a church of less than 80 families. We have no well-to-do people in it either. Harry Ketcham gave us fine meetings last fall. He is a dear soul and a very able preacher. God bless him."

—G. H. Dahlberg, Pastor

"The kind of religion that makes a man look sick can't be expected to cure the world"—Baptist Church Bulletin, Merrimac, Mass.

#### "NO THANK YOU"

Mother: "Marylyn, were you a good girl at church today?"

Marylyn: "Yes, Mother. A man offered me a big plate of money and I said, 'No Thank You!'"

Many people older than this little girl take from the spiritual life and strength of the Church, instead of giving. Each member should be an asset—not a liability. Too often churches are hospitals rather than fighting units.—C. R. D.

—Burton Ave. Baptist News.

#### WATCH AND PRAY

Once more we feel called upon to speak a word of earnest appeal to all hearts. There has been no time with-in recent years when God's people needed more wisdom than they do at this time. And we all know that wisdom is not mere common sense but is a gift from God. Consecrated common sense is far better than careless folly but when we are dealing with the most powerful and desperate foe—one who has supernatural power and spiritual understanding, we need a very special kind of equipment. We can't cope with such an enemy with natural or physical forces; our equipment must be from a higher power than that which characterizes natural man.

Our watching should be in the light of His Word and our praying should be for Holy Spirit endowment for these trying days.

The devil would like nothing better than to raise some kind of a foolish controversy or personal bitterness among God's people. Or to get them deeply interested in some matter which would engage their time and attention away from the spirit of fellowship and soul-winning.

Let us be much in prayer that God may have mercy upon us and keep us free from every testimony-destroying power and influence.

Fundamentalism and Modernism are forever in different camps. Spiritually and carnality are irreconcilable. Christ and the devil have no common ground in the human heart. The Christian's heart cannot afford to be hesitant between sharp issues of truth and error, spirituality and carnality, or Christ and Belial. These things affect our loyalty to our Lord. But if it is merely a matter of personal preference or a mere technicality of procedure, then the same heart who is deathlessly loyal to foundation truths because of the fact that he has eternal security underneath him, can be conciliatory towards his brothers and sisters when the matter involved does not affect any basic principle of obedience to Christ and His Book. Faith should be orthodox even unto death. Hope

should be clear in spite of our distraught out-look towards the future, and should never be surrendered. But at the same time we can't overlook the fact that greater than faith or hope is love.

Communists teach that hate is a very desirable virtue. Nazis teach that men must be taught to hate; that hate is positive, while love is negative; and that the only stimulant to promote mass action is hatred. The psychology of this is all very good, but Christ Jesus gives men more psychology; He gives them a Godlikeness in their souls. The love of God is shed abroad in their hearts. They come into fellowship with His Holy Spirit until love is the most positive thing in the life and the highest virtue.—Pastor Powell, Temple Tidings, Tacoma, Wash

\* \* \* \* \*

**THE THEOLOGY OF THE REPENTANT THIEF**

Luke 23:40-42

1. He believed in eternal things, "Dost thou not fear God?"
2. He believed that he was a sinner, "We indeed justly"
3. He believed that he was justly condemned, "In the same condemnation"
4. He believed in the retribution of the wicked, "We received the duo rewards of our deeds."
5. He believed in the sinlessness of Christ, "This man hath done nothing amiss"
6. He believed in the deity of Christ, "Lord."
7. He believed in the power and willingness of Christ to save him, "Lord remember me"
8. He believed in the resurrection of Christ, "When thou comest."
9. He believed in the coming kingdom of Christ, "Into thy kingdom"

—Gospel Herald.

\* \* \* \* \*

**INTO ALL THE WORLD**

By Harold B Street

*"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, . . . who changed the truth of God into a lie, and worshipped and served the creature more than the Creator."—Rom. 1:18, 25.*

There are no atheists in pagan lands. The heathen, except in very isolated cases, recognize that there is a supreme being who created and sustains the universe. However, they believe that God is only good—incapable of even meting out punishment in judgment. Disease, pestilence, famine, war, misfortune,

adversity and all that is unpleasant in life they believe comes from the devil and evil spirits, so their lives are spent in placating the evil spirits in an attempt to postpone or ward off a curse. The consequence is that they quite forget God.

The Rev. R. V. Reynolds, pioneer missionary in Kenya, under the African Inland Mission, tells of his contact with an old man in a region where, so far as he knows, there had never been a missionary before him.

The grizzled old warrior, wrinkled and gray, but erect and bright-eyed, marking him as a leader in the tribe, said, "I am very much puzzled over God's death."

Mr Reynolds swallowed hard on this bush philosophy, but attempted to conceal his own wonderment with the reply, "Did God really die?"

"Oh, yes," was the immediate answer. "Several seasons ago, at the second hour of the day, God became very ill and died." And with the assertion, his outstretched arms became a pointer indicating the position of the sun at eight o'clock in the morning.

"But did God remain dead?" questioned the missionary.

"No," said the black man. "After a while He got better and came to life again. But I am overcome to know about this affair. It is a bad thing when God dies; so many things go wrong. Locusts come, and famine."

Remembering that this tribe has an undue reverence for the sun, amounting to almost sun-worship, it occurred to the missionary that possibly the old man was referring to a solar eclipse of a few years before. This proved to be the case, and he was greatly interested in the scientific explanation. The missionary then went on to say that he had come to tell him of the true God, who made the sun, and the moon, which they call the sun's wife. He also made the stars, the world, trees, rivers, and all in nature that we see. Furthermore, this same God, in His love, give His Son for our salvation.

A young man, sitting to one side, unobserved, with gleaming eyes, ventured the opinion, "The old men of this country would greatly rejoice if you would explain this affair to them. It would be well for you to tell us about the true God."

There are millions in Africa who have never heard this message. "And how shall they hear without a preacher? And how shall they preach except they be sent?" (Rom. 10:14).—From the Gospel Hour Broadcaster

**WELCOME TO ANOTHER CHURCH**

The South Baptist Church of Flint, Michigan, Rev. Oscar M. Smith, pastor, at a business meeting in February, voted to cease fellowship with the Northern Convention and its affiliates, and to declare itself in fellowship with the General Association of Regular Baptist Churches.

It was the editor's joy and delight to minister at a Sunday evening service in Brother Smith's church during the month of January, and to find this young church growing by leaps and bounds under Brother Smith's ministry. The place was packed to the door. Fourteen had made public confessions of Christ on the previous Sunday night, and several made confessions the night we were there.

Plans and preparations are under way for a new building which will take care of five to seven hundred, and we believe that Flint and the cause of Christ everywhere will be hearing from this young and prosperous church.

**FORTY-TWO YEARS OF BLESSED MINISTRY**

We extend our heartiest congratulations and best wishes to Dr. W. B. Riley, who reached his 42nd anniversary as pastor of the First Baptist Church, Minneapolis, Minnesota, March 5th. Owing to an attack of the flu his anniversary sermon was delayed until March 12th.

Since he became pastor of the church, 42 years ago, he has seen between 7,000 and 8,000 people unite with it, over half by baptism. In this time he has seen pass through the treasury of church and school \$3,750,000.00.

THE NORTHWESTERN BIBLE AND MISSIONARY TRAINING SCHOOL and the NORTHWESTERN EVANGELICAL SEMINARY were both founded by him, and they have a total enrollment at present of about 800 students and a faculty of 24 teachers.

The week of March 19th to 26th is known as President's Week—a celebration of his birthday by the alumni and friends of the school and church. Some 40 speakers were heard during the week and men of international reputation were in charge of the music. A number of states were represented in the attendance.

**DON'T EXPIRE**

# BAPTISTS CHIEF SUFFERERS IN RUSSIA

By I. V. NEPRASH

*Official Representative of All-Russia Baptist Union*

The writer recently made an extensive trip across the United States, speaking on Russia, and also listening to what others said concerning the situation there

He was amazed at the extent of communist propaganda in this blessed land. Many, especially among the youth in schools of higher learning, think of communism as a "noble experiment" because they have been misled, and communism was presented to them as a blessing to the masses of Russia. These young people ought not to be criticized for holding such views, but rather helped by giving them the correct information concerning the suffering of Russian people.

It is the propagandists, frequently with well known names, who are the guilty ones. Some of them have visited Moscow for two weeks, and were shown wonderful things, but it behooves an intelligent person to study and investigate before influencing others by their short-sighted knowledge.

Such behaviour is especially criminal when the speaker is a Christian. What would Christians in Russia think of his description of so-called religious freedom in their land, while they are literally bleeding because of their faith in Christ?

## *A Fight to the Finish*

Communism is not a Russian movement. It was organized by a non-Russian, and trained forces had been waiting outside for an opportune time which came when Russia became exhausted by the terrible war, heavy taxes and international strife. The anti-religious attitude was not created in Russia, but had been one of the cornerstones of communist teaching, and brought to Russia as such.

Such has been the attitude of communists against religion in Russia and everywhere. If there was any change, it was only on paper, for the sake of propaganda. With communists the methods change, but the principles never. The clearest expression of this attitude toward religion is found in one of the recent communist publications in Moscow: "We fought against religion, fight now, and will fight until it completely disappears from the consciousness of the people." This is

## *The Greatest Tragedy of Russia*

The soul of the nation suffers most. Millions have perished physically, as a result of the "noble experiment," many of them in the most cruel way. The nation could somehow stand this loss. It is the soul of the nation that is in real agony.

The formal Church, which used to be the State Church, and an ally of the government before the revolution, suffered most the first year of the new regime; by this time it is the believer who is the main target. Those who have the living faith in the living God and His Christ, who love Him and dare to obey Him more than human decrees and regulations—they are the main target for the anti-God fighters.

Chief among them are our Baptist people, partly because of their number, in comparison with other evangelical bodies, and chiefly because of their spiritual stand and influence in the country. The meeting places have been confiscated, gatherings in private homes are very risky. Scriptures destroyed in 1929, and none permitted to be imported. No literature, no conferences. Yet, the Lord's work goes on. The price is difficult to describe, especially to believers in this country with all the marvelous privileges and opportunities.

Much prayer is needed, especially in these last months. Evidences are that it is harder for our people in Russia today than ever before during the 21 years of communist rule. Do not fail them, orthodox Baptists; they are of your kind.

(Mr. Neprash is founder and director of RUSSIAN MISSIONARY SERVICE, 850 E. Thompson St., Philadelphia, Pa., a trustworthy organization for the sending of help to our suffering brethren in Russia. Write to him, for a free bulletin, *The LINK*.)

## **RUSSIAN BIBLE FUND**

### *A Closing Statement*

The Soviet Government gave permission over ten years ago to our brethren in Russia to publish 50,000 Bibles and 50,000 New Testaments.

Because of their great poverty,

these Brethren beseeched their official representative, I. V. Neprash, to appeal for funds to publish the Scriptures. He accordingly organized a Committee of Christian leaders who were glad to endorse him and the proposed undertaking. Mr. Hugh R. Monro, well known Christian business man, president of a bank and connected with many other religious organizations, consented to act as Treasurer, and Rev. George H. Dowkontt, M. D., as Chairman. Mr. Neprash had no salary, no rent was paid,—only the most necessary expenses, such as printing, postage,—practically all money subscribed went to the cause.

As contributions immediately came in, the work in Russia promptly began. Soon, 5,000 New Testaments were published and distributed and the printing of 25,000 Bibles was commenced. When the Communists discovered what those 5,000 copies were accomplishing, they became alarmed, stopped the printing of the Bibles, and cancelled their permission to do so.

Naturally the collection of funds ceased, but there was a balance of \$7,000 in the bank. Because Russia has remained thus closed, and since there are millions of Russians and Ukrainians outside of Russia, among whom even now there is evident an unusual spiritual hunger, the Committee decided to send Mr. Neprash to Europe in 1937, to organize the distribution of Scriptures. As a result, with the cooperation of Christians in seven countries, 45,000 New Testaments, 4,000 Bibles, and 7,000 portions were distributed, most of them purposely along the border of Soviet Russia.

This was accomplished to the full satisfaction of our Committee and marvelous results were immediately evident and are continuing, but much prayer and further gifts are needed for still larger blessing in the salvation of thousands more. This blessed work has grown to world-wide proportions, since Russian refugees are found everywhere. As the funds were recently exhausted, the small balance of \$17.71 was transferred to RUSSIAN MISSIONARY SERVICE, an organization also founded and directed by Mr. Neprash, which will continue the work of distribution of Scriptures.

as another feature to its already large activities

In thus closing the work of the Russian Bible Fund, permit me to express on behalf of the Committee, our gratitude to your magazine for valuable assistance. Those among your readers who contributed to the funds, and who may wish to learn more concerning the results of their gifts, through this above mentioned distribution of Scriptures, may write to RUSSIAN MISSIONARY SERVICE, 850 E. Thompson St., Philadelphia, Pa., for their free bulletin, "The Link" which vividly describes the same, also the present situation in Russia, and the urgent necessity, with the actual possibilities, of carrying on Christian work in that land—**NOTWITHSTANDING!**

On behalf of the Committee,

Geo H. Dowkontt,  
Chairman.

113 Fulton St.,  
New York City.

### If God Forgot

"If God forgot the world for just one day,  
Then little children would not laugh and play;  
Birds would not in the leafy woodlands sing,  
And roses would not beautify the spring.  
No gentle showers throughout the summer long,  
No autumn fields to cheer the heart with song,  
No rising sun, no moon to give its light,  
No placid lake reflect the stars of night.  
No friend to help us on the toilsome road,  
No one to help us bear the heavy load.  
No light to shine upon the pilgrim way,  
No one to care, or wipe the tear away  
No listening ear to hear the lost one call,  
No eye to see the righteous battler fall.  
No balm of Gilead to dull the throbbing pain,  
No one to comfort and the heart sustain  
Millions would die in unforgiven sin,  
With none to bring the lost and straying in;  
Yea, this great universe would melt away,  
If God forgot the world for just one day."

# BARNEY ANTROBUS SAYS

## STRANGE TIMES IN THE U S.

That we are coming on strange times in the United States of America we think no one will question when they realize to what lengths the Federal Government reaches in ecclesiastical matters. The three newspaper reports printed here reveal what is ahead of us if protest is not made under our constitutional guarantees.

## TO PUT CHURCHES IN SOCIAL SECURITY

An outstanding leader in the Disciples of Christ yesterday protested the proposal to place salaried officials and employes of churches under provisions of the Social Security Act.

He is Dr William F Rothenburger, pastor of the Third Christian Church, largest Disciples church in Indiana. He held that the proposal would injure pension fund systems already set up by many denominations and tear down the constitutional separation of church and state.

"The greatest danger in the proposal as I see it, is its violation of the traditional bill of rights, which reads:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

The Associated Press reports the protest of Dr L R Scarborough, president of the Southern Baptist Convention, who said at Fort Worth, Tex., that adoption of the proposed amendment to the act would violate the principle of separation of church and state by making church officers subject to direct taxation for religious purposes

## FEDERAL LAW

The Birmingham, Alabama, News of November 19, 1938, published an Associated Press dispatch from Gadsden, Alabama, concerning action taken by the Alabama Baptist Convention regarding a federal law passed by Congress. The Associated Press dispatch said the following:

"Gadsden, Ala, Nov. 18 (AP)—An Alabama pastor who asserted 'it is none of congress' business how much a church pays its pastor,' recommended today churches disobey a Federal statute requiring information on membership and finances.

"A resolution submitted by Dr. L. E Barton, Jasper, Ala., was adopted by the Alabama Baptist State convention during final sessions of its 117th annual meeting

"In his resolution Dr. Barton said:

"The law is one that we should disobey and defy because it invades the sphere of conscience and violates the first amendment of the Federal Constitution"

"It is meddling of Government in the affairs of religion," he added.

"The Jasper minister said the Government's request, in the form of a letter to pastors and church clerks, sought statistics on congregations, pastors' salaries, commissions and other information."

## A KENTUCKY CHURCH SPEAKS

The First Baptist Church of Lexington, Kentucky, has taken action on the same matter. On April 25, 1937, the Church had its attention called to a demand from the United States Department of Commerce at Washington, D. C, for certain information, a demand accompanied by a threat of fine and imprisonment for failure to reply. The Church thereupon unanimously by standing vote took action as follows:

"Whereas, the First Baptist Church of Lexington, Kentucky, has received from the United States Department of Commerce at Washington, D C, a demand for a detailed report of its membership, buildings, expenditures and activities, and

"Whereas, the demand is accompanied with a published threat for refusal or neglect to reply of 'a fine not exceeding \$500' or 'imprisonment not exceeding 60 days, or both,' and

"Whereas, the First Baptist Church believes that its membership, expenditures and activities are matters of scriptural and spiritual expression and not matters of state and secular record, and

"Whereas, the First Baptist Church considers the Government's demand with threat an infringement of constitutional guarantee of religious freedom in separation of Church and State,

"Therefore, the First Baptist Church of Lexington herein assembled in business session April 25, 1937, declares its unwillingness to surrender to the Government the record of the scriptural and spiritual service of its members and authorizes its Pastor, Dr. George Ragland, to refuse to make the report de-

manded with threat by the United States Department of Commerce at Washington”

\* \* \* \*

### A COLLEGE TEXT BOOK

Read these extracts and see how you would like for your boy or girl to absorb it. The name of the text book is "The Foreground of American Fiction" Its author is Harry Hartwich.

**BACK TO NATURE** *Laissez faire* (a phrase meaning, let alone; suffer to have its own way, or take its natural course—C. W.) is the litmus paper of modern thought; and from this tendency to glorify or stigmatize this concept, the philosophical bias of every recent American novelist may be judged.

Reduced to lowest terms it means: *Let nature take its course, and obey the instincts that nature has presented to man for his guidance. Ideals of human conduct are only the toys of an ignorant and puny biped, his naive interpretations of a scheme too big and dark for him to decipher. Nature alone knows what is best for man, having created him. Therefore, he must resign himself to its leadership, to impulse rather than wisdom, in order not to go astray.*

The father of this doctrine is science, and its three revolutionary premises have drawn from the laboratory.

(1) *Nature is a machine that runs by itself, without the interference of any divinity* It embraces everything, and reserves no place for God, the soul, or immortality. When Dante, in the fourteenth century, scribbled Amen to his *Divina Commedia* and the Middle Ages, this earth was still an absolute monarchy, with God its intimate and puissant king. But during the renaissance and after, Galileo, Kepler, Copernicus and Newton pushed back the outskirts of the universe, and in doing so, destroyed heaven. Nowhere could the new telescope spy God. He had vanished, save as an explanation of how man came into being; and since Darwin, even this sole remaining function has been wrested from Him. His dominion over the plant and animal kingdoms have been usurped by the law of evolution, just as the law of gravitation drove Him out of the sky. "The anthropomorphic notion of a deliberate architect and ruler of the world has gone forever," and "the 'eternal, iron laws of nature' have taken place." Prior to 1500 almost everyone sang "God's in His Heaven." Today many people are convinced that He is extinct . . .

Religion has surrendered to math-

ematics; and instead of God, "Authorities seemed to be agreed that at, or nearly at, the root of everything in the physical world lies the mystic formula . . ."

Immortality, too has been thrown into doubt; for science now tells us that our cosmos is suffering an entropic decline in energy, slowly fatal to all life; that man is the product of causes which has "no provision of the end they are achieving; that his origin, his growth, his hopes and fears, his lives and his beliefs, are the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labors of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruin" . . .

(2) *This machine of nature is a kind of "cream separator." It brings the strong to the top and exterminates the weak, thus rendering society purer and more durable*

Evolution views man as competing, not against the powers of darkness (as religion warned us), but against other men . . .

(3) *Because nature is a mere "cream separator." It does not take any account of human ethics.* As a machine, it can have none of its own; and so man, who is geared to Nature, cannot be held responsible for His behavior.

The Ten Commandments have been swallowed by an eleventh, which reads, "DO AS YOU PLEASE" . . . There is a vanishing sense of guilt in our modern world, caused perhaps by the disappearance of God. Who among us, now that God has perished, is to say what is good or bad? . . . The naturalist lets nature take its course, accepts the universe of science, and cares only for things "as they are," rather than for things "as they have been" or "should be."

\* \* \* \*

### REVIVAL

This editor had the pleasure of preaching two weeks last fall in the Calvary Baptist Church, Covington, Ky. This was our second meeting with this good church in the last four years. Pastor D. B. Eastep has wrought a good work there in the past twelve years. We believe it is the most apostolic work we have ever seen. Pastor Eastep holds strictly to New Testament doctrines

as the Spirit enables. He is a busy pastor. His time is taken on both sides of the Ohio river for special Bible lectures, revival meetings and radio work. In each of the meetings we were associated with there, men and women came to the altar for salvation, for reconsecration and for membership. Our heart often turns to "Old Kentucky."

\* \* \* \*

### CIGARETTES

In a recent revival meeting a fine young business woman came to us personally saying: "I raised my hand for prayer last night. I am an office worker. I was saved years ago, and I know the Lord Jesus, but I have the cigaret habit, and I need prayer for strength to overcome it." The precious gospel of our blessed Lord accompanied by the Holy Spirit is indeed a two-edged sword. We had not mentioned cigarettes, but were pleading for the surrendered life. Tobacco has hindered many dear souls from full surrender to the Lordship of Jesus Christ. There is complete freedom in Christ.

\* \* \* \*

### CHURCHES OF THE NEW TESTAMENT

How does the New Testament see the churches? In the dignity and independence of each individual unit. Nothing is clearer. These we must seek to preserve inviolate against the present ecclesiastical obsession for highness.

And the New Testament sees each independent unit as an evangelical firebrand also, blazing in the darkness of this world like Gideon's three hundred torches, deployed by the sovereign Holy Spirit, not by clever church "statesmen."

Such churches through the ages refusing to be submerged in huge religious systems have preserved pure the largest body of revealed truth known in the world to-day. History knows them as Baptists, Anabaptists, Waldenses, Petrobussians, Donatists, Novations, etc

\* \* \* \*

### TWENTY-FIVE YEARS AGO

In June, 1914, we received a letter from Collier's Weekly in answer to one from us inquiring about the opinion of the journal as to the increase in crime. The secretary wrote a page and a quarter of closely written facts as he had them at hand and concluded by saying: "There appears to be a general opinion among experts that crime is increasing. Certainly criminal statistics everywhere seem to bear out this view. According to the eleventh census of the United States, it appears that the

criminal class in our country has increased from 1 in 3500 of the population in 1850 to 1 in 786 in 1890, or 445 per cent, while the population has increased but 170 per cent in the same period." So far as we are able to get the facts the record for increased criminality still climbs.

\* \* \* \*

**CREATOR AND CREATION**

"Eleven p. m. Day is dying Night is being born. I pause to listen to the silence—the silence of infinite space. All was harmony and infinite peace. Imponderable forces of the cosmos functioning perfectly, gently, soundlessly. There was a gentle rythm—the music of the spheres. I felt myself a part of that silence. 57 degrees, and colder yet to be."—Admiral Byrd.

Yet the Admiral said not a word of the Creator of the imponderable forces at work which so fascinated him. We were saddened that he had not read Job while meditating in that harmony and infinite peace. Says Job: "Where wast thou when I laid the foundations of the earth? Who hath laid the measures thereof? Who stretched the line upon it? Whereupon are the foundations fastened? Who laid the corner stone

thereof? Who shut up the sea with doors? Where is the way the light dwelleth? Hast thou entered into the treasures of the snow? Hast thou seen the treasures of the hail? By what way is the light parted? Canst thou bind the sweet influences of Pleaides or loose the bands of Orion?"

\* \* \* \*

**WHAT THE WORD SAYS**

I Thess. 4:13-17 reveals resurrection and rapture but says not a word about whether these two wonderful events take place at the beginning, in the middle, or at the end of the tribulation period Remember this.

I Cor. 15:51-54 reveals resurrection and rapture but gives not a hint whether at the beginning, in the middle, or at the end of the tribulation period Remember this.

There are no other passages giving resurrection and rapture together. Remember this.

When is resurrection, the resurrection of the saints? Is it at the beginning, or in the middle, or at the end of the tribulation period?

Dan. 12:12 puts resurrection up against the great tribulation, but does not tell us which end, first or last

Isa. 26:19, 20 places resurrection up against the tribulation, but does not say which end.

John 11:24 places resurrection at the last day.

Rev. 20:1-5 places resurrection at the beginning of the 1,000 years of millennial peace.

I Cor 15:52 says resurrection will be at the last trump.

I Thess 4: says there will be a trump at the resurrection but does not say whether it is the last trump or not.

Rev. 10:1-7 relates that when it is declared that time should be no longer, the mystery of God is finished, and that will be at the sounding of the seventh trumpet by the seventh angel.

Matthew 24:31 says a trumpet will sound at the appearing of the sign of the Son of man coming in the clouds.

Now are these four trumpets all one and the same?

The scientific method of study is to gather all possible facts and assemble them in order and thereby arrive at a conclusion.

Write these passages out one after the other and study them singly and also with their contexts and see what they say.

**FLASHES FROM FOREIGN FIELDS**

**HAMMAN'S AT LAST IN HEART OF DISK-LIP TRIBE**

Yyabe, via Ft. Archambault, French Equatorial Africa, February 4, 1939

Dear Friends in the Homeland:

How can I tell you in one short letter all the joy and happiness that is ours these days? One of our greatest desires has been granted. Praise His Name! This is the fifth day since we came to live among the Sara Kabba tribe, where our hearts and our prayers have long been. Our house is just a large shed for drying bricks, enclosed with grass mats for walls—that is, the bedroom is enclosed. We have no windows but light comes through the loosely woven mats. After dark, it works the other way. When our lantern is lit, curious observers from the outside can see in. The combined living and dining room was open, with just a roof overhead. There is usually a crowd of native children sitting near



THE HAMMANS AND MISS MANUEL

watching every movement. What a chorus of ohs! and ahs! as they watched me setting the table. As I write this, men are putting mats around this room so we will have more privacy.

We took a short trip up the road in our truck the other evening and stopped at several villages to invite the people to the Sunday meeting on the station. We returned with a load

of grass for the next building, and also a small antelope for the cupboard. As the truck stopped, old and young swarmed around our little son, Donald Roy. Many of them had never before seen a white child. He has never shown the slightest fear of the natives and mingles with them freely, but when one of those women with wooden saucers in her lips came near him, he ran to me scream-

ing with fear. I picked him up, and clinging to me with his face hidden, he cried, "Mamma, go bye-bye! Go bye-bye!" He was anxious to get away from her. As I saw his natural reaction to such hideous and disfigured faces, the love of God was impressed upon me in a new way. In spite of all of their unloveliness, our Father loved them enough to send His only Son Jesus to die for them. How much do I love them? How much do you love them? May we not cease to labour, pray and give until the precious name of Jesus is proclaimed throughout this whole tribe. We took a picture of one woman who had a saucer measuring ten inches in diameter, larger than a plate.

We have a very definite request for prayer to lay upon your hearts. These hundreds of natives round about us need the Gospel; we have it to give, but we cannot speak or understand a word of their language. How helpless we feel! First of all, we want to learn Tchad Arabic, which is a commercial language used by many of the men and some women, and much simpler than the tribal language. This will serve as a medium by which we hope to later learn the Sara Kabba. There is much involved in building up a new station, where at present there is nothing but trees, shrubs, burned off grass, and plenty of dirt. With all the building work, Mr Hamman will have little time for language work, and yet it must be done. Will you pray that unusual wisdom and understanding may be given us in our studies, for His glory?

As we begin this new work, we see God's guiding hand in many ways. Through your gifts, we were enabled to make the first trip here to choose the site, pay men to dig a well, make this dwelling in which we now live, and begin gathering materials together for a permanent house, which we hope will be completed by the time the rainy season comes on in May. We are trusting Him to continue to supply month by month as we go along.

Also, God saw our need of Christian natives to help us and He has called out two who thus far have proven invaluable. One is a Sara Kabba himself, who understands the Sango language which we formerly used, so he acts as interpreter. He was converted on a Brethren Mission Station about 150 miles from here, and when he learned that we were to open a work in his tribe, he wanted to come with us. The other is a faithful Christian from Archambault,

upon whom we can depend to oversee the workmen, and also trust to watch our belongings when we are absent. So, you see, God is mindful of our every need. Praise His Name!

Watch and pray. Rejoice and look up

Yours for lost souls,  
Roy and Fern Hamman

### **MONEYSMITHS PUSHING TOWARD HEART OF AFRICA**

Dear Prayer-helpers at Home:

"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." This promise has been very precious to us during these months in France, and as we think of going on soon, we are trusting the same God that promised thus to Joshua. We know that Jesus Never Fails. The Lord willing, we shall sail March 24th, on the "WAHEHE" and are praising Him that we shall soon be giving out His Word to those to whom He has called us.



THE MONEYSMITHS

We are more or less getting used to the French people and their ways of doing things. When we first came, I never thought that I would be able to enjoy eating fish the way they prepare it, but the other day I did and actually enjoyed it. They served it with the head, eyes, and all. Chickens are also served with the head, eyes and the comb. We really are getting along very well, but will nevertheless be happy for our good, old African breakfast of rice, peanuts and milk

instead of the cocoa and bread that we get here every morning.

We received a letter this month from Mrs. Becker who will be our fellow-laborer at Bangassou. It greatly rejoiced our hearts to hear more about the work there. She assured us of a real welcome and is anxious for us to come. There is much work to be done and few to do it. Reports that we hear of Bangassou from other missionaries, surely make us more and more anxious to be there. The mission station is built on a high hill overlooking the Oubangui River. We are told that it is really very beautiful. There is a small, two room house that we shall live in when we arrive. It will be a much healthier place than Archambault with many more kinds of fruits, and possibilities of better gardens. More than this, the natives are very anxious to hear the Gospel. They have the church service Sunday mornings, and then at 4:00 P. M. they have the Sunday School with real S. S. classes and a regular lesson that has been taught to the teachers during the week.

How our hearts do long to give out His Word again to those who are anxious to hear! The Lord has sent us a lady to help with the French, and we praise God for the opportunities of witnessing to her. She is hungry but very hardened. Pray with us for her.

Several have asked about the stamps on our letters. For a regular letter it costs 225 centimes which is about 6c in our money. So the mark "c" on a stamp is not our cent but the French centime. A franc is 100 centimes or 2½c in our money. Letters should not be sent to our French address after March 10th for if you do they will not reach us before we leave. After March 10th, address all letters to our African address: BANGASSOU, Oubangui-Chari, French Equatorial Africa.

You will receive one more letter from us before sailing. In the meanwhile, keep praying for us as we prepare for our trip and continue with our studies. We thank God for each one of you and appreciate your prayers so much.

Yours looking forward to Africa,

Esther and Virgil Moneysmith.

**PLAN FOR  
PATERSON**



## DR. CROZIER WRITES OF BLESSING AND NEED IN INDIA

Dear Fellow Pilgrims:

Two weeks ago we were out again in the markets and Manipuri villages, but had to return in five days because we had sold out all the Gospels we had taken. Wherever we go we like to leave the printed Word of God as a followup witness, for conviction as well as saving faith are founded on the Word of God, printed as well as Living, for the printed is the Sword of the Spirit. Everywhere we met Manipuris whose hearts seemed tender and open. We are told that up in Manipur State it is getting to be much the same, and that several there have actually put away their caste signs and come out for Christ. A few weeks ago up there a tract was seen by a young man that had been a messenger for the Maharajah. He had come to the home of his uncle down here and received one of the tracts in a market and at once called our two men aside for a long talk and prayer. A few days later he appeared at our house. After an hour's talk with us and the Pastor and an evangelist he cut off his sacred beads and sacred caste cord and at church service immediately following was accepted for baptism. The ordinance was deferred for a time and for the present he is helping in the Dispensary and taking Bible study with Miss Rose. The church composed largely of Mission employees who are tithing has taken his support and also the support of a new evangelist. They have also paid for a village lot for a recent Manipuri convert whose wife also had decided for Christ and they are also helping him build his house.

Evangelist Laia lives by the side of the road where Manipuris are constantly coming and going. They often stop to eat at a stream near his house. He gave one of them a tract. He read it as he was walking a quarter of a mile down the road. He at once turned back and asked Laia what those wonderful words mean, and urged him to come to his home in Tripura State and teach his people. A Brahman read one of the tracts and with deep emotion said, "We have nothing like that in our religion; come up into Manipur and teach us." Another with a load of goods to sell told Laia as he read the tract that he would come and call on us just as soon as he could sell out his load. This wonderful story of God's redeeming love!

We were delighted day before yes-

terday to receive another small gift from the Mission to Lepers. The Commissioner recently ordered the Deputy Commissioner to hand me Rs 100 for the leper work, but when I had asked for it the third time I was informed that the Deputy Commissioner would not let me have it till he should come out to inspect the Colony. The teagarden Doctor in charge of a large central hospital eight miles from here yesterday sent a leper to live in our Colony on their support. We know that many of you are interested in work for lepers. We, as your agents, are turning lepers away empty every week and sometimes two or three a week. It is a VERY painful thing for me to do; but I cannot feed, treat and house them without about \$25 a year each. We MUST not rob the Evangelistic Department; we should not greatly cripple the general Medical Department that brings the joy of the Word of Life to many hearts.

Dr. G. G. Crozier

## CHRIST MIGHTILY WORK- ING IN FAR OFF BANGUI

Dear Friends:

Another Christmas has come and gone and this is a lovely cloudy morning, so I am going to write to you. I will be busy at the end of the month getting ready to go to Bakouma so decided to get this letter off before I leave.

By the time this reaches you, Christmas news will be quite stale but it is very fresh in my mind right now and I really must tell you about our Christmas. I think that you want to hear too, don't you? Our church service really started Saturday night. The Catholic church here has a midnight service so our natives wanted a midnight service too. Instead of coming at midnight they started to come a little after seven o'clock—they think they know the time by clocks but really they don't much. Then, men went down to the chapel with lamps and lanterns and had a good service with around 250 folks there. By the time they came home we girls were finishing with what we had to do for morning so we went down. The natives were still singing, and it was very interesting to hear their testimonies and to know what the Lord had been doing for them. Some of their experiences would take too long to write about but one told about how a house had fallen down on them and his wife in a storm and how one pole held up the roof over their mat bed

until they both got out and then the whole thing fell. Another told how he had been put in jail and how the Lord worked it out that he was proved innocent, etc, etc. We sang and prayed and testified and they were still going strong when I left about 12:30 A. M., and they went right on until morning.

The men went down early in the morning and we all joined in before breakfast and then all were dismissed for about three-quarters of an hour when we all went back to chapel and had a great service. The boys held the same letters as last year and said, "JESUS CHRIST ADOU AOUE" (Jesus Christ was born) and sang "On that night in Bethlehem, Jesus was born long ago, God sent Him to earth to become our Saviour, thanks much to God, thanks much to God," to the tune of Silent Night, Holy Night. The girls held gold letters saying "JESUS CHRIST" and they said Heb. 13:8, and sang, "Good songs have come to the men of earth today because God gave Jesus Christ His only Son. Much joy is with all, they who believe on Him in their hearts, for God sent Jesus Christ to become our Saviour," to the tune of "It Came Upon the Midnight Clear." Of course these words don't go to the tune a bit in English but they do in Sango and I thought you would like to hear the message.

The four white children and five black children sang a little song about God's Goodness, and held little stars. The wee black tots sang, "Jesus Loves the Little Children" and held up the letters "JOYEUX NOEL," Joyous Christmas. There were about 25 soldiers who marched up in formation then halted and broke ranks and came into chapel. Altogether there were over 800 there and the meeting lasted until a little after ten; even then no one was overly anxious to leave.

After the service and when we got back to the house, we distributed the gifts and had a good time until dinner time. Then callers in the afternoon to tea, then supper and a good little French service.

Needless to say, this month has flown by and it doesn't seem as though much has been accomplished. However, classes and meetings have been going along pretty well and there have been quite a number who have accepted Christ as their Saviour and have come out of their darkness into His marvelous light.

I was talking to a white man down town one day and he was saying what he thought of missionary work.

Of course, he did not think it was worth while to talk Christ to the black men for they couldn't live straight, etc. As I told him, before God we are responsible for giving out the Word of life; to save and to keep is God's part. Praise God we do have a good many witnesses who are living straight and who are glorifying Christ in their daily walk. It does pay to serve Jesus and no man's word changes our Christ and His power.

There were several letters from David and Grace in the last mail and I expect to hear from them again tomorrow. Mail is coming regularly twice a month now and it's good to hear that often. They both keep well and busy and God continues to supply for them and for us so we praise Him for it.

May God richly bless you all and give you His best through the New Year.

Yours in our Lord Jesus,  
Linda Seymour.

Isa 41:13

### **METZLER BAPTIZES THIRTY-NINE AT FORT ARCHAM- BAULT**

Fort Archambault, Tchad,  
French Equatorial, Africa,  
January 20, 1939.

Dear Co-Laborers:

If there was a newspaper published in Fort Archambault with the "lost and found" column, I would put in an add: "Lost, One Month," for according to the date of my last general letter, it was three months January 14th since I wrote my last general letter. If I thought it would do any good, I might make a New Year's resolution never to go more than two months again without writing, but perhaps another month will slip away again some time without my knowing it. It seems the beginning of most of my letters is about the same, for each time I tell you that many things have happened since the writing of the last letter. This is again true this time. I will try to take them one by one, not that I will get them all, but at least the outstanding things.

I notice I finished my last letter by saying that we were busy preparing for conference. Conference is over, and we are back at work again. We had a blessed time of fellowship in the study of His Word. Again we were faced with the fact that we had much work to do and not enough workers. Of course, we had the as-

surance of twenty-five missionaries coming to the field this year, but then again, we were faced with the fact that a year from this spring, nearly that many will be returning home on furlough.

We praise God for the reports that came in from the different stations of the work accomplished the past year. It seems unbelievable some times that so many meetings can be held and so many people reached for Christ during one year. There were 10,314 village services held by our evangelists alone with an average attendance of thirty-three. 27,178 was the number of the attendance of the baptismal classes. The total attendance at church services on our eight stations was 106,596. We praise the Lord for these figures, but realize that we have done very little in comparison with what should be done.

In addition to our various stations to be manned, the Lord saw fit to give us a great field to occupy in the eastern part of the Oubangui-Chari province. In order to occupy this field, we needed eight missionaries. Each missionary felt the necessity of much prayer that we might have the leading of the Lord in the placing of the missionaries. It was not until after three days of prayer that any plan was presented to the missionaries by the Executive Committee. Then the suggestions of the Executive Committee were unanimously accepted as God's plan for the coming year. We would ask your prayers that each one of us might be used to His glory and the salvation of many souls.

Next, I must tell you about our Christmas. We had prayed long and asked the Lord to guide us that we might in some way reach the white children and their parents with the Christmas message. My wife taught several Christmas songs to our children and arranged a program in which she was to tell the Christmas story to the children. Knowing that few of these people would come if invited to a religious service, we decided to invite them to a Christmas tree. The Lord blessed it, for we had thirteen children and seventeen adults present. The adults enjoyed the program as much as the children. The government official was present, and thanked us again and again for the meeting. He told me, "I have been in the colony twenty-five years, and this is the first time anyone has ever gone to the trouble to have a program like that, and to give the real meaning of Christmas." They were deeply touched. After the program we had tea in front of the mis-

sion house. We had a table on which was placed Christian literature, New Testaments, etc. Practically every one present carried away something to read, all the New Testaments were taken. We are praying that the Christmas story might have reached the hearts of these people, and as they read this Christian literature and New Testaments, they might find Christ as their Saviour. After the guests had departed, the missionaries had their own time of fellowship together, and the children were happy for the gifts they received, the most of which we received in packages from friends in the homeland. Each of the older people found that he had been remembered. Although we did not have as elaborate a Christmas as we might have had at home, we had a very happy time, and praise God for His goodness.

On Sunday, we had our annual Christmas service. Mrs. Hall had prepared a program with the native children. They sang songs and repeated several verses. The class, made up of those who attend the government school in town, sang two songs, and then came the offering. The people came with whatever they had to give. Some brought money, several brought chickens, others brought sweet potatoes, and one man put his shirt in the offering. When the money was counted, and the different articles sold, we had a total of one hundred and fifty-two francs, or about five dollars. This may not seem much to people in America, perhaps, but it means a great deal to these people. This money is to be sent to help out in the new work at Bambari. The offerings and tithes throughout the year are used for the paying of our eight native evangelists, but the Christmas offering goes to some other work beside that of the Fort Archambault station.

You will rejoice with us in that thirty-nine people were baptized last Sunday. Most of these were the results of personal work of the native Christians and of the work of our native evangelists. Sunday before last, one of our evangelists, Youmbakete, brought in fifteen who had been examined and accepted for baptism. At our church service these fifteen gave their testimonies. Every one there was very much edified by these clear-cut testimonies to the saving power of Christ. Amongst these people, there were two couples who had given themselves to go to our Bible Training School and prepare themselves for His work. Two of those baptized last Sunday were

our two oldest boys, Edwin and Ralph. Both have had definite experiences this last year. Before going into the water, they gave their testimonies to the people. We praise God for what He is doing in this country, especially in these villages in the bush. There is much opposition, but still many are taking a step which means persecution to them. We praise God for your prayers for this work, and know you will continue to remember us this coming year.

Although we have not yet received final permission from the Governor General for the buying of the land in the town of Fort Archambault on which to build a chapel, we are going ahead with the preparation of building materials. We have procured a brick machine and are now busy making bricks. A gang of men are in the woods cutting timber, and cement has been ordered from Bangui. Pray with us for we lack a great deal of money in order to complete this work which is so necessary. We are going ahead, knowing that He will not fail us. We are counting on your prayers.

Our children are home on vacation but will be back to school at Fort Sibut the beginning of March. They are all well at the present time and thoroughly enjoying their stay at Fort Archambault. They are looking forward to vacation we expect to take next month out in the woods where they will be able to hear the lions and hyenas and see lots of game. We will tell you about our vacation in the next letter.

We praise God for your prayers and your gifts, and we pray that each and every one of you may be richly blessed during this year of 1939.

Yours in His service,  
Paul Metzler

### THE WIMERS BACK TO THE LAND OF GOD'S CHOICE

In Our African Home,  
December 22, 1938

Dear Prayer Helpers:

You can just imagine what a wonderful feeling we have, knowing that we are at last in our own home. "The Lord hath done great things for us, whereof we are glad." We had a wonderful trip all the way through. The many prayers of God's people were answered. We never have had such a trip like this one. We could see in every step that the path had been prepared before us.

All the officials with whom we had to deal, have been real helpers. All the detailed formalities for the truck to pass in transit through France seemed only a small item. We praise Him for having prepared the way before us step by step.

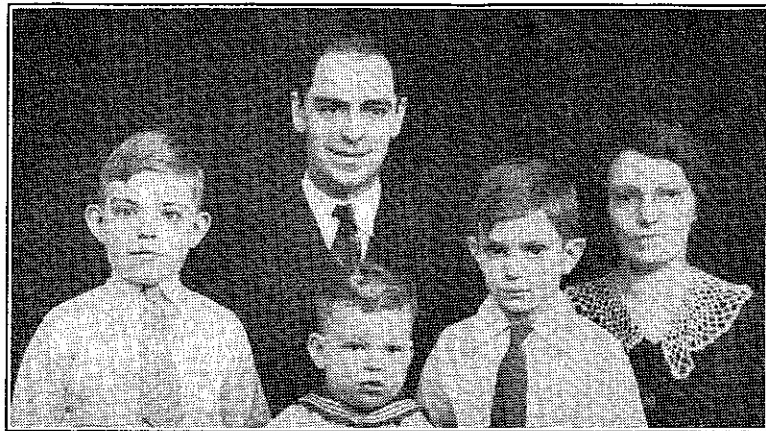
We are sure that you will be interested in hearing a little about our voyage and trip. Our voyage across the Atlantic was a most delightful one. I suppose that we enjoyed it more since our last weeks and even months at home were filled with preparations for the voyage.

We were not sea sick, for which we were thankful. The ocean was great, not too rough. Some people get upset whether it is rough or not.

where as they are so few in number. They are, nevertheless, enjoying their salvation. Praise God for the faithful shepherds who are holding forth the Word of Life.

The three weeks passed very rapidly and we continued on our way to Bordeaux. This part of the journey was just a compliment of the first half. It was just wonderful to pass through this old country marked by the ancient monuments of history. In Bordeaux we lost no time to get everything in readiness for the voyage the following day. Here again we saw that the Lord had worked in our behalf.

Our voyage down the West coast of Africa was one that we enjoyed



THE WIMERS

One man with whom we became acquainted, came up on deck one day and said, "My stomach kind of hurts me," in the next breath he said, "But it is not the boat." Well, we had a smile within. After seven restful days, we arrived at the Harve at six o'clock P. M. We had to pass customs and get our papers for the truck all signed and in order, so within an hour's time we had every thing in readiness to leave in the morning. After our first night's rest in France we continued on our way, leaving the Harve at 9:30 for Paris. This part of the trip was all new to us. The Lord blessed our trip by giving us a beautiful day. We arrived in Paris without any difficulty. We soon found our missionary friends who had everything in readiness for us.

We were delayed three weeks in Paris because we could not make reservation on either of the two steamship lines at this time. We are sure that this delay was the Lord's will for us. We met many of the French Christians and had the joy of speaking in two of their churches. The French Christians need the prayers of the saints else-

because of the warmth and complete relaxation. The real exciting event of the trip was on the night that one of the passengers caught a five-foot shark with a line.

At Duala, our port of debarkation, we found that several of our missionary couples had been held up there because their baggage had not arrived. We were happy to see them. Once again we had to pass customs and get our papers in order for the trip inland. We had little difficulty here. After five days of uneventful but successful travel, we reached Fort Crampel. We arrived there in time for the latter part of our missionary conference. We were delighted to greet our fellow laborers.

We arrived in Mangui on a Friday. We were engaged to speak in the Sunday service, which we did and my, what a time of handshaking followed. There were 708 present. Our hearts were filled with joy to see many of the old faces of the Christians that we had the pleasure of baptizing.

Yours gleaning in the heat  
of the day,

The Wimers.

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

**FOR PRAYER**

**GOSPEL SHIP AND NEW GUINEA:** Pray for the continued safety of Ship and passengers;

For continued guidance in the survey of New Guinea looking unto the establishment of a definite evangelistic work among tribes hitherto unreached by the Gospel;

For continued support of the Ship and for funds with which to open this new field.

**PALAWAN:** That a Filipino worker may be found who will go to Paluan, Mindoro, to care for the work which Mr. Bancroft has left.

That Mr. Bancroft's foot will heal completely so that he may return to the Palawan field after his temporary stay in Manila.

For more regular and adequate financial support of the Filipino workers.

For the health of missionaries and native workers and for continual fresh infillings of the Holy Spirit

**ILOILO:** That the Holy Spirit may continue to work mightily in the hearts of missionaries, workers, and church members in purifying power, making all soul-winners.

For the training of lay workers in the churches.

For the Christians who are teaching Bible in the public schools and holding Bible Classes in private homes

For better organization and development of the provincial Sunday Schools

For the blessing of the Lord on the Chinese work in Iloilo and for the many Chinese who are still unreached.

**BUKIDNON:** For provision of extra funds for the repairing, painting, and screening of the DeVries' house which was unoccupied for two years and hence is rather dilapidated.

For continuance of health for the family, and especially that there may be no recurrence of sprue in the case of Mr. DeVries.

**NEW MISSIONARIES:** For God's blessing upon the appointment of the Friederichsens, for many open doors of testimony in deputation work before they go out, and for support and passage to be provided soon.

**MANILA FIELD:** For God's blessing to rest upon the readjustment of work attendant upon the furloughs now commencing

For Mr. Smallwood as he assumes the duties of Acting Treasurer, Mr. Fisk in charge of M. E. I. and the First Baptist Church, Mr. Bancroft in Friendly Center and Mr. and Mrs. Taggart in the Provincial work.

For rich fruitage to result from the current evangelistic activities in connection with the Manila Carnival

For a successful completion of the year's activities culminating with commencement in March

For students' vacation activities, that they may be widely used of God

For daily vacation Bible Schools

For a volunteer gospel team of M. E. I. young men who plan to tour the provinces this vacation but are still lacking funds.

For provision for the Fellowship Center work which is forced to move because of the reconstruction of the building.

**CEYLON FIELD:** For Mrs. Ker's health which has not improved as it should have following her recent operation

For a conviction of sin among those who hear the Gospel preached in the open air. They listen well but do not respond.

**FOR PRAISE**

**GOSPEL SHIP:** Praise for supplying the necessary means and equipment for the New Guinea survey trip now nearing completion;

For an encouraging gift for the maintenance of the Ship;

For answered prayer in the safety of Ship and passengers in difficult new waters.

**PALAWAN:** That Mr. Naylor has now been provided with a splendid outboard motor and boat so that short evangelistic trips may be made among the small islands and to out of the way places

That prospects are good for Mr. Bancroft's being able to purchase a similar motor for his work.

For completion of the Mission House at Puerto Princessa.

For much new evangelism in the Cuyo group of islands and for the nucleus of a new church started at Bisucaye

**ILOILO:** For great blessing resulting from the annual Thanksgiving Conference of students and workers in the Iloilo district; for a great impetus to soul-winning and signs of revival in many churches.

For the ministry of *one tract* recently given to a young man who read and re-read it to his neighbors, then sought out a worker to ask about salvation and ended by giving his heart to the Lord

For special gifts of "Christmas Cheer" to all students and workers. **BUKIDNON:** For the safe arrival of the DeVries family at Malaybalay after an absence of two years

For much fine new equipment including an amplifying system and a set of Deegan Chimes which the DeVries were able to take back with them.

**NEW MISSIONARIES:** For the acceptance of Rev. and Mrs. Paul Friedrichsen, of Grand Rapids, Michigan, a capable and experienced couple, as prospective missionaries for the Iloilo field.

**MANILA FIELD:** For provision for furlough passages of Mr. and Mrs. Bomm and Miss Congleton who plan to leave for home about the middle of March

For the addition of Mr. Bancroft to the Manila staff for the next year

For an open door for evangelistic effort in the Carnival grounds and for the receipt of special funds with which to seize the opportunity

For recent gifts of Scripture portions and colportage books from the Scripture Gift Mission and the Bible Institute Colportage Association; also a large number of tracts from the Free Tract Society.

For the baptism of five students Christmas night.

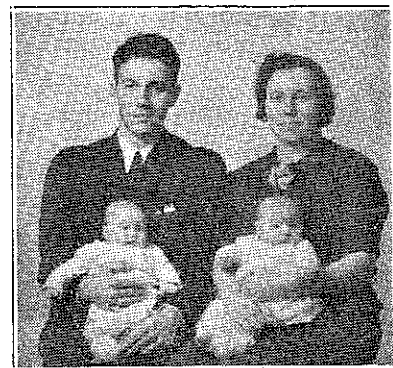
For new tract just published in the Batanes district—the first one to our knowledge

For restoration to health of several of the students and Filipino workers who have recently been quite ill.

**CEYLON FIELD:** For blessing received from a visit by Captain Reginald Wallis as he passed through on his way to Australia.

For a children's work commenced at the start of the new year and that a goodly number are in attendance.

**NEW MISSIONARIES  
TO LIBERIA**



Rev. and Mrs. Richard Miller, and their twin babies, of Edinboro, Pa., who are on their way to Liberia under Mid-Missions

# INTERSTATE EVANGELISTIC ASSOCIATION

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

## THANK YOU

We have many letters of commendation, the result of the announcement in last month's BULLETIN, of the gift of Mr. R. G. LeTourneau, making it possible to send to many of our underpaid pastors, a set of MATTHEW HENRY COMMENTARIES! To date, seventy-five sets of the Commentaries have been distributed. Many of the letters received are very touching.

The following letter was received from Arkansas. This pastor receives a salary of \$30.00 a month. He is with the Ozark Mountain Gospel Fellowship

Maysville, Arkansas,  
February 8, 1939.

Dr. Harold Strathearn,  
1403 Temple Building,  
Franklin Street,  
Rochester, New York.

Dear Dr. Strathearn:

Just a word to let you know that I have received my set of Matthew Henry Commentaries and fail to find words to express my appreciation to you all. It was a pleasure to write to Mr. R. G. LeTourneau and thank him for his most generous gift, and I did so speedily as you suggested.

It seems almost like a dream too good to be true to think that I really have these books, and I keep looking at them so they won't suddenly walk off on me.

The rest of the workers are grateful too for they know that my books are theirs as long as I'm here, for we believe in helping each other.

May the Lord continue to lead, guide, bless, and keep you to bring glory to His name.

Most sincerely yours,

Signed: Fremont L. Blackman.

\* \* \* \*

Another interesting letter is one that comes from the Rev. Arthur A. Glenn, of Escanaba, Michigan. It is as follows:

Escanaba, Michigan,  
March 6, 1939.

Rev. Harold Strathearn,  
Interstate Gospel Book Shop,  
Temple Building,  
Rochester, N. Y.

Dear Brother in Christ:

Just received the BAPTIST BULLETIN which I am always eager to read, and noticed on your page the fine picture of the sets of MAT-

THEW HENRY'S COMMENTARIES, which were furnished by Brother R. G. LeTourneau for distribution to worthy pastors who are serving rural and village churches at limited salary. Thank God.

Now I expect that you already have requests for and knowledge of many who are both deserving and worthy in every sense of the word and probably have already sent them out. But—I want to tell you of one who is worthy and needs such. A man who used to be one of my deacons when I was pastor at Twining, Michigan, and is now at Hulbert, Michigan, in the Upper Peninsula, is being mightily used of the Lord in reaching souls and bringing them to the experience of the new birth through faith in our Lord and Saviour, Jesus Christ. This man was in the old logging camps of the north woods from the time he was 11 years old, an expert cook as well as woodsman; and then went West to the cowboy ranges and later in with the rustlers, a gambler, gunman, and an all around bad man with no knowledge of anything better. No one ever told him of Christ. He came back to Michigan and answered an invitation at a revival meeting and was born again with a great love for his Saviour.

After a few years of working in the automobile shops and then on the farm, he was stricken with tuberculosis and spent nearly two years in the American Legion Sanitarium near Battle Creek. His release was a miracle in answer to prayer and he came out with a consuming passion for souls. Since last June he has brought over 200 to know the Saviour and we organized a Church on July 31st and dedicated a new peeled log building on October 30th, in a little woods town where there was a Community Church without the Gospel. It is already too small but the people who come are extremely poor. Just the other day he asked me if he could borrow my Commentary. When converted he could not read or write, although twenty-six years old, but now he has been a real student of the Word for a long while, and would use a commentary to His glory. The name is Harry C. Craner, pastor of the Missionary Baptist Church, Hulbert, Michigan. I have never known a man with a greater

passion for sinners nor a better personal worker in bringing them to his Saviour.

May God's continued blessing rest upon you and the work which our Lord has called you.

Yours in the Blessed Hope,  
Arthur A. Glen.

We were pleased that we were able to mail a set of Commentaries to this pastor.

## HAVE YOU RENEWED YOUR SUBSCRIPTION YET?

This is a special appeal to the former readers of the BAPTIST BEACON, who have been receiving the BAPTIST BULLETIN for the past few months. Your subscription will soon expire, so why not write at once, an encouraging word to the Editor: Dr. Robert T. Ketcham, 529 Jefferson Street, Gary, Indiana; tell him how much you appreciate the paper and that you approve of the merger of the two papers; enclose a dollar bill and your subscription will be renewed for one year.

You will want to keep informed and apart from the news items, the spiritual food you are getting in this paper, from month to month is worth many times the dollar bill. DON'T PUT IT OFF! WRITE NOW!

Harold Strathearn

## BLESSING IN SOUL WINNING

March 2nd to 5th was a busy time for Mr. R. G. LeTourneau. He was invited to return to Boston for a week-end and he gave fourteen addresses. Part of the time was spent in the Clarendon Street Baptist Church, the old pulpit of the late Dr. A. J. Gordon.

Dr. and Mrs. Harold Strathearn accompanied Mr. LeTourneau. Mrs. Strathearn sang the Gospel hymns. Following the message Dr. Strathearn gave the invitation. The power of God was present in a marked way. Hearts were melted and over one hundred souls came to the Lord.

The first to accept the invitation was a young man about thirty years of age, who stated afterwards: "It was the longest walk that I ever took." That was from the center of

the church to the altar, but how happy he was that he made the grade. He was a Roman Catholic without a Bible. It was a joy to present him with a Bible. The tears flowed freely from the eyes of that large congregation.

The pastor, Rev. Daniel Rider, stated at the closing service: "God has been very near and we praise Him for these blessed privileges. We certainly are favored by God in that he put it into the heart of Mr. LeTourneau to come to us. Rarely does one hear such a rich and beautiful voice, in Gospel songs, as the voice of Mrs. Strathearn. Pray for this superb Gospel team, as they go on to Detroit."

### NEW CAR FOR PASTOR

The Rev. Howard Green, pastor of South Side Baptist Church, Hornell, New York, is rejoicing because the church of which he has been pastor for ten years, has surprised him with a new car. I know of many other pastors who would like to receive the same surprise. We suggest that the laymen of the churches look into the matter of their pastor's car, for it is used to call on the sick, and is constantly going on errands of mercy.

### REVIVAL FIRES BURNING IN TABERNACLE CHURCH

Revival fire is burning in Tabernacle Baptist Church, Ithaca, New York, of which the Rev. J. Irving Reese is pastor, and they are in the midst of a great revival. The evangelist is the Rev. Walter E. Keeney, formerly of the Churchill Tabernacle in Buffalo, New York.

Mr. Keeney is an unusually gifted

preacher, is a real soul-winner. Pastor Reese is rejoicing in the harvest of souls.

### CANANDAIGUA LAKE

Plans are now being made for the work at Canandaigua Lake. Hundreds of young people desire to come to us this summer and we have been much in prayer for additional buildings and equipment to care for the many who desire to come.

We believe that the Lord will undertake for us and supply our need. We are happy to announce a provisional gift from Mr. R. G. LeTourneau, who states in a letter to Dr. Strathearn: "I believe whole-heartedly in the work you are doing for the young people at Canandaigua Lake. I enjoyed, very much, my brief visit there last year. I will match your people, dollar for dollar, up to \$3,000.00 to aid you in building needed cabins and to secure added equipment. If your people will raise \$3,000.00, I will give you \$3,000.00."

TO THE FRIENDS OF THE INTERSTATE: We believe that we can raise the \$3,000.00 through dimes. We have prepared a very attractive dime card that holds twenty dimes. Will you help us to raise this \$3,000.00 by saving a few dimes? Write for a dime card now to the INTERSTATE EVANGELISTIC ASSOCIATION, INC., 1403 Temple Building, Rochester, New York.

### THE PATERSON CONFERENCE

Already the indications are that there will be a record breaking attendance at the next annual conference of the General Association of Regular Baptist Churches, which

meets in the Madison Avenue Baptist Church, Paterson, New Jersey, Rev. Edward Drew, pastor. The dates are Monday through Thursday, May 15 to 18.

From all quarters of the country, letters are beginning to come in indicating that automobile parties are planning the trip to the east coast, and this, together with the heavily populated metropolitan area, will certainly tax the capacity of the auditorium facilities of the host church.

Word from the assistant to the pastor, Rev. Thomas D. Clark, indicates that the church is planning on entertaining over night and for breakfast without charge, a limited number of messengers. They will be able to take care of probably from 350 to 450, and of course, first come, first served.

We would call the attention of the pastors of fellowship churches to the fact that their list of nominations for the seven members of the council, together with the statistical report of their churches, should be in the hands of the secretary, Dr. David Otis Fuller, Wealthy Street Baptist Church, Grand Rapids, Michigan, at the earliest possible moment. Full information as contained in the provisions of the constitution, was published in last month's issue of the Bulletin.

The large number of messengers and visitors who visit the conference annually is increasing from year to year. It may be altogether possible that it would be wise to appoint a transportation committee this year, so that in years to come consolidated bus and train schedules, together with excursion rates might be obtained for those who are traveling from distant points to the annual meeting. This, of course, cannot be accomplished in time for this year's conference.

## G. A. R. B. COUNCIL MEETS

The council of the General Association of Regular Baptist Churches met in Portsmouth, Ohio, March 21 to 23. The hours during the day time were given over to meetings of the council members only, and the evening services were in the nature of a Bible conference for the public. The entertaining church was the Temple Baptist Church, of which Rev. H. O. Van Gilder is pastor.

The Portsmouth church entertained the ten members of the council who were present in a royal fashion, and also turned out in exceptionally large numbers for the even-

ing services. Hundreds of Christian hearts were blessed and encouraged, and some unsaved were brought to a saving knowledge of Christ.

The council in business sessions, spent long, hard hours going over the work of the Association and planning its future development.

In answer to appeals from all over the country for information concerning this Independent Baptist movement, and in answer to appeals from many pastors and churches for help in the matter of the re-establishment of the old time Baptist heritage of a sovereign local Baptist

church, the council set up plans for regional conferences all over the North. Plans are also under way to give the west coast a two or three weeks' series of conferences under the auspices of the G. A. R. B.

A missionary prospectus in the form of a very beautiful printed booklet will be coming from the press soon, carrying information concerning the G. A. R. B. itself, and concerning the Independent Baptist missionary agencies through which the Association expresses its missionary activity.

Detailed programs for the Pat-

erson conference will be off the press soon, and will be mailed to the various churches who are interested in the conference.

## HOW SPURGEON FOUND CHRIST

(As Told By Himself)

I had been about five years in the most fearful distress of mind, as a lad. If any human being felt more of the terror of God's law, I can indeed pity and sympathize with him.

I thought the sun was blotted out of my sky—that I had so sinned against God that there was no hope for me. I prayed—the Lord knoweth how I prayed—but I never had a glimpse of an answer that I knew of. I searched the Word of God: The promises were more alarming than the threatenings—I read the privileges of the people of God, but with the fullest persuasion that they were not for me. The secret of my distress was this: I did not know the Gospel. I was in a Christian land; I had Christian parents; but I did not understand the freeness and simplicity of the Gospel.

I attended all the places of worship in the town where I lived, but I honestly believe I did not hear the Gospel fully preached. I do not blame the men, however. One man preached the divine sovereignty. I could hear him with pleasure; but what was that to a poor sinner who wished to know what he should do to be saved? There was another admirable man who always preached about the law; but what was the use of plowing up ground that needed to be sown? I knew it was said, "Believe on the Lord Jesus Christ, and thou shalt be saved;" but I did not know what it was to believe in Christ.

I sometimes think I might have been in darkness and despair now, had it not been for the goodness of God in sending a snowstorm one Sunday morning, when I was going to a place of worship. When I could go no further, I turned down a court and came to a little Primitive Methodist Chapel. In that chapel there might be a dozen or fifteen people. The minister did not come that morning; snowed up, I suppose. A poor man, a shoemaker, a tailor, or something of that sort, went up into the pulpit to preach.

This poor man was obliged to stick to his text, for the simple reason that he had nothing else to say. The text was, "Look unto Me, and be ye

saved, all the ends of the earth." He did not even pronounce the words rightly, but that did not matter.

There was, I thought, a glimpse of hope for me in the text. He began thus: "My dear friends, this is a very simple text indeed. It says, 'Look.' Now that does not take a deal of effort. It ain't lifting your foot or your finger; it is just 'look.' Well, a man need not go to college to learn to look. A man need not be worth a thousand a year to look. Any one can look; a child can look. But this is what the text says. Then it says, 'Look unto Me.' "Ay," said he, in broad Essex, "many of ye are looking to yourselves. No use looking there. You'll never find comfort in yourselves. Some look to God the Father. No; look to Him by and by. Jesus Christ says, 'Look unto ME.' Some of you say, 'I must wait the Spirit's working.' You have no business with that just now. Look to Christ. It run, 'Look unto Me.'"

Then the good man followed up his text in this way: "Look unto Me; I am sweating great drops of blood. Look unto Me; I am hanging on the cross. Look! I am dead and buried. Look unto Me; I rise again. Look unto Me, I ascend; I am sitting at the Father's right hand. O, look to Me! look to Me!"

When he had got about that length and managed to spin out ten minutes or so, he was at the length of his tether. Then he looked at me under the gallery, and I dare say, with so few present, he knew me to be a stranger. He then said, "Young man, you look very miserable." Well, I did; but I had not been accustomed to have remarks made on my personal appearance from the pulpit before. However, it was a good blow struck. He continued: "And you will always be miserable—miserable in life, and miserable in death—if you do not obey my text. But if you obey, now, this moment, you will be saved."

Then he shouted, "Young man, look to Jesus Christ; look NOW!" He made me start in my seat; but I did look to Jesus Christ.

There and then, the cloud was gone; the darkness had rolled away, and that moment I saw the sun. I could have risen that moment and sung with the most enthusiastic of them of the precious blood of Christ, and the simple faith which looks alone to Him. Oh, that somebody had told me that before—Trust Christ, and you shall be saved.—The Alabama Baptist.

## MISUNDERSTANDINGS

By UNCLE WILLIAM

What great troubles have been brought about in the lives of many people merely because of misunderstandings. Much of these troubles could have been averted if the parties had only understood each other.

Sometimes if we could only get a glimpse into the hearts and thoughts of others, instead of hearing their words and seeing their acts, our anger would melt into sympathy and love for them.

Even wars have occurred for no greater reason than because one nation misunderstood the other. King Nahash, at one time had showed great kindness to David, the king of Israel. It was this way: Soon after the death of Nahash David sent a delegation to Hunan, son of the dead king, who succeeded his father upon the throne of the children of Ammon. These delegates from the king of Israel carried a message of sympathy and comfort to the young king. But this message was misunderstood and the delegates viewed as spies, with only evil intentions. Due to this misunderstanding a terrible war resulted in which fifty-seven thousand men were slain.

There are two things which we as Christians should strive to do at all times.

First—Make our lives agreeable to every one, in as far as we can without doing wrong. We must never do evil to please others.

Second—Bear with the infirmities of others and be slow to put an evil construction on their motives. We are told to "Bear ye one another's burdens and so fulfill the law of Christ."

## HE WHO KINDLY WARNS IS OUR BEST FRIEND

By WM LEON BROWN

There is an old story told of a messenger who traveled on horseback, accompanied by his faithful dog.

One day this messenger was sent with a large sum of money to be delivered to a rich lord. Tired with his journey he tied his horse to a tree, hid his treasure in the tall grass and lay down to sleep.

When the messenger awoke he resaddled his horse and rode away. His faithful dog began to bark ferociously, but the man gave no heed. Presently the dog leaped up at the horse's nose as if to turn the animal

back, but in vain. The man just couldn't understand. His dog had never acted thus before. Surely the animal must be mad. As the dog made one more leap to turn the horse, the rider drew his revolver and shot it. Wounded and bleeding the poor dog started back to the place where his master had slept.

After an hour or more the messenger came to a little village and was about to stop for lunch, when he discovered his money bag was missing. He turned back at once and hurried to the resting place, and there, behold! over the forgotten treasure lay his faithful dog—*dead*.

Now he perceived. The dog had noticed his master's mistake and tried to call attention to it, but was shot for his faithfulness.

The moral of this story is of wide application. Alas! how many God-fearing parents have been shot with deathly words by their own children just because they warned and were faithful.

Many a minister has been shot to death with bitter words just because

he sensed the danger and faithfully warned against it.

Also, there are others, besides parents and ministers, who, beholding their loved ones and friends losing or forgetting their heavenly treasures are in the most bitter agony; but they, like this faithful dog, are willing to be considered mad or shot through with unkind words. But they will fight till death, and, if need be, they will die fighting to deliver and warn others from taking those ways which are leading the multitudes down to eternal death.

### LO, I AM WITH YOU

It is not always comfort to remember

That "God is in His heaven,"  
When heavy clouds have hidden all  
the sunshine

And we are tempest-driven;  
When all the world is desolate and  
lonely,

Or filled with hate and strife;  
When hearts grow weary with their

cares and troubles  
And grief and sin are rife.

It does not help that God is in His  
heaven,

For that seems far away;  
No voice comes down to us from  
that high silence,

No answer when we pray;  
Up there, we think, the ceaseless  
hallelujahs

That rise around the throne  
Must dull the echoes of earth's  
lamentations,  
And drown the sad heart's moan.

But here is comfort: "I am with you  
always,

The Faithful and the True,  
And I will never leave you nor for-  
sake you,

The long, hard journey through."  
For Jesus Christ is present help and  
refuge,

Not far, but very near;  
Our Light, our Guide, our Shep-  
herd, our Consoler,

A Saviour who is *here*  
—Annie Johnson Flint

# BEGIN NOW!

# TO GET READY

FOR

# P A T E R S O N C O N F E R E N C E

OF

## GENERAL ASSOCIATION OF REGULAR BAPTIST CHURCHES

# MAY 15 THROUGH 18