

# The Baptist Bulletin



General Association of

Regular Baptist Churches North

## THE PATERSON CONFERENCE

Reported By David E. Gillespie

Fraught with the fragrance of the Lord Jesus Christ, saturated with the manifestations of the blessings of the Holy Ghost, moved by a spirit of compassion for the lost and the challenge of obeying Christ's command to take the Gospel to the last dark corner of earth, the Seventh Annual Conference of the General Association of Regular Baptist Churches convened for a never-to-be-forgotten four day gathering in the commodious auditorium of the Madison Avenue Baptist Church of Paterson, New Jersey, Monday through Thursday, May 15 through 18.

As the large auditorium rapidly filled for the opening service, and Rev. Ralph Carr, pastor from North Plainfield, New Jersey, led the singing in praising Him who has called us from darkness into His marvelous light, all were conscious of the mutual fellowship which we have as Baptists, called out believers in Him "who washed us in His own blood and made us kings and priests unto God and His father."

R. G. LeTourneau

When Robert G. LeTourneau, of Peoria, Illinois, America's number one Christian layman, was introduced by Rev. Ralph W. Neighbour of Elyria, Ohio, the presence of Christ was peculiarly manifested in the heart-searching and revealing work of the Holy Spirit, as Brother LeTourneau reasoned with us concerning our faith in a living Christ "who is the answer to every political, social and economic problem and to the problems of spiritual distress in the lives of believers"

Brother LeTourneau dealt in a very practical and potent way with the failures of faith of those who name the name of Christ, illustrating his message with experiences from his own life, and bringing to us lessons he had learned, as, taught of God, he had humbly come to the place where God could not only trust him as His steward, but where God could use him as both evangel and exhorter of His fellow believers concerning the walk and way of faith. He discussed frankly the impossibility of pumping up faith or of producing it by any natural means. Brother LeTourneau used an illustration concerning love and its spiritual exercise in obedience to God, to illustrate the walk of faith and its supernatural accom-

plishments. He recalled to us an incident of a lady who said, "I simply cannot love that person, and I don't know what to do about it." Brother LeTourneau replied, "You either love that person or you don't love them. You cannot be insincere and pretend to love them when you do not, but, knowing that God wants you to love them and that therefore you should love them, I can tell you what you can sincerely do about it. Obey God by acting as if you did love them!" Thus he urged us, if lacking in faith, not to try to assume to promote it, or to pump it up, but rather to dare, believing and obeying God, to act as if we possessed it, trusting Him to make good His promised word.

As his words, like shafts of light into a darkened room, went home to hearts, the Spirit of God stirred believers to forsake sin, to obey Christ, and to trust Him implicitly. Brother LeTourneau closed his message with a graphic illustration of a careening milk truck which left in its wake the mangled form of a little boy. He heard the crash. He ran from his desk to the porch. He vaulted the porch railing and was instantly folding that crushed and bleeding form into his arms. His boy? No, his boy was safe on the curb, but it was the neighbors' boy who was hurried to a hospital bed and whose life hung in the balance. He asked all present if they had compassion on the lost, mangled and bleeding from the crash of sin, and faith to take the Word of God to them, that they might come to know Christ, the answer to every problem and to their souls' deep need. Brother LeTourneau's message, full of passion and power, not only pricked the heart, but pressed home the need of a practical walk of faith, in fellowship with the Living Christ.

Tuesday Morning

In the absence of Rev. H. LeRoy Wortman of Columbus, Ohio, Rev. Ralph T. Nordlund, pastor of the Randolph Street Baptist Church of Charleston, West Virginia, was the presiding officer for the beginning of the Tuesday morning hour, and conducted the service of praise and testimony, interspersed with prayer by the whole group of assembled messengers. It was

(Continued on page 6)

# THE PRECIOUSNESS OF JESUS

By REV. R. T. KETCHAM

(Stenographically Reported)

I Peter 2:7. "Unto you therefore which believe He is precious."

The word "precious" occurs several times in the epistles of Peter. There are at least five things to which Peter refers and he describes them with the adjective "precious." It is as though the Spirit of God dipped His hand into a great jewel casket of gems of Divinity, and held up to our wondering gaze five of the most beautiful of all the gems.

In I Peter 1:7 we read "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

In I Peter 1:18 and 19 we read "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot"

In I Peter 2:7 we read, "Unto you therefore which believe He is precious."

In II Peter 1:1 we read, "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ."

In II Peter 1:4 we read, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust"

Here, then, are the five precious gems which sparkle with heavenly radiance. A precious faith, a precious trial of faith, a precious Person, a precious blood, and a precious promise.

We need to pause here long enough to define the idea of preciousness. What constitutes preciousness? A thing may be intrinsically valuable, and, therefore, precious. On the other hand, a thing may have very little intrinsic value, but it may be one of the most precious things on earth. The preciousness of a thing may be determined by its usefulness. If a certain thing should happen to be the only thing in the world that could meet an awful need, then regardless of its intrinsic value, it becomes precious.

Somewhere I remember having read or heard the following illustration, and we pass it on because of its pertinence at this point. Suppose I should hold before this audience to-night two paper bags. In one there is a million dollar diamond necklace, in the other there is a loaf of bread and a bottle of water. If I should ask this audience which one of these bags was the most precious, immediately every person in his right mind would answer, "The one which contains the million dollar diamond necklace." But let's change the scene for a moment. Suppose you are wandering in a lost and dazed condition, in the midst of the Sahara Desert. Your food and water supply have long since been exhausted, and at last fever stricken you sink to the sands, under the blistering desert sun. I come to you then with these same two bags, and ask you which is the most precious, and your answer would immediately be "The one containing the bread and water." You would tell me to take the million dollar diamond necklace and fling it to the winds of the desert, for the most precious thing in the world to you would be a loaf of bread and a bottle of water, with an intrinsic value of perhaps less than five cents. And why? Because it is the one thing in all the world that meets your awful need.

Now, these five precious things in the epistles of Peter are precious not only because of their intrinsic value, but because the Person in whom they are involved is the only One in all the world who can meet the sinner's awful need.

Thus far in our discussion we have been talking about precious things. We desire, at this point, to draw your attention to the fact that these "things," like all else we get from God, are not so many "things," but they are represented in and deposited in a precious Person. With this in mind then, let us look at these precious gems.

## I.

### Christ Is Precious Because of His Person

"Unto you who believe He is precious." What Saint of God through all the centuries would deny the truth of that statement? The Lord Jesus Christ is precious to God the Father. He is the Foundation of all His universe. He is the Consumma-

tion of all his purposes. He is the Carpenter of all His creation. He is the Perfection of all His Redemption. He is the Throne-Sitter in the midst of His government. He completely satisfies God the Father.

The Lord Jesus Christ is precious to every believer. When God gave the Lord Jesus Christ to the believer He gave him all His infinite riches of Wisdom, Love, Grace, Power, Glory and Holiness. It does the believer good to pause in the midst of this busy rush, and recount to his own soul what God gave him when He gave him Jesus Christ.

In Jesus Christ we have a Life that can never be forfeited.

In Jesus Christ we have a Relation which can never be abrogated.

In Jesus Christ we have a Righteousness which can never be tarnished.

In Jesus Christ we have an Acceptance which can never be questioned.

In Jesus Christ we have a Judgment which can never be repeated.

In Jesus Christ we have a Title which can never be clouded.

In Jesus Christ we have a Position which can never be invalidated.

In Jesus Christ we have a Standing which can never be disputed.

In Jesus Christ we have a Justification which can never be reversed.

In Jesus Christ we have a Seal which can never be violated.

In Jesus Christ we have an Inheritance which can never be alienated.

In Jesus Christ we have a Wealth which can never be depleted.

In Jesus Christ we have a Resource which can never be diminished.

In Jesus Christ we have a Bank which can never be closed.

In Jesus Christ we have a Possession which can never be measured.

In Jesus Christ we have a Portion which can never be denied.

In Jesus Christ we have a Peace which can never be destroyed.

In Jesus Christ we have a Joy which can never be suppressed.

In Jesus Christ we have a Love which can never be abated.

In Jesus Christ we have a Grace which can never be arrested.

In Jesus Christ we have a Strength which can never be vitiated.

In Jesus Christ we have a Power which can never be exhausted

In Jesus Christ we have a Salvation which can never be annulled

In Jesus Christ we have a Forgiveness which can never be rescinded.

In Jesus Christ we have a Deliverance which can never be thwarted.

In Jesus Christ we have an Assurance which can never be disappointed.

In Jesus Christ we have a Nature which can never be changed

In Jesus Christ we have an Access which can never be discontinued.

In Jesus Christ we have an Attraction which can never be superseded.

In Jesus Christ we have a Comfort which can never be lessened

In Jesus Christ we have a Service which can never be unrewarded

In Jesus Christ we have an Intercessor who can never be disqualified

In Jesus Christ we have a Revelation which can never be destroyed

In Jesus Christ we have a Victor who can never be vanquished.

In Jesus Christ we have a Resurrection which can never be hindered.

In Jesus Christ we have a Hope which can never be disappointed

In Jesus Christ we have a Glory which can never be dimmed

Jesus Christ is all! When I think of my sins Christ's cross is all When I think of my guilt Christ's righteousness is all. When I think of my weakness Christ's strength is all

Christ is all in the Father's vision. Christ is all in the Spirit's message. Christ is all in the Scripture's pages. Christ is all in Creation's morning. Christ is all in sin's midnight. Christ is all in Redemption's grace. Christ is all in the coming glory. Therefore, unto you who believe *He is precious!*

## II

### *Christ Is Precious Because of the Faith He Bestows*

In II Peter 1:1 we read that we have "obtained a like precious faith" In Hebrews 12:2 we read that the Lord Jesus Christ is the "Author and Finisher of our faith" We sometimes hear a great deal about "our faith." We pray and testify as though this faith of which we speak were something which we had created. We pride ourselves on our great faith. But we should never forget that not a single one of us could ever have had an ounce of faith had it not been given to us by the Lord Himself. Pray tell me how much faith can a dead man exercise in anything? And we are dead

in trespasses and in sins. We are just as dead to God in the realm of the spiritual as a corpse is dead to its surroundings. An unsaved and unregenerated man has absolutely no power to exercise faith in anything which pertains to God. Unless the Lord Jesus Christ Himself grants the power of faith to a dead soul, it can never exercise saving faith.

In Ephesians 2:8 we read, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God." We have heard scores of arguments among theologians as to what constitutes "the gift of God" in this particular passage. One group declares that it is grace. Another declares it is faith which is the gift. To us the question is not even open to debate. The gift of God of Ephesians 2:8 is without question the faith by which we gear into the grace which saves. If it is the grace which is the gift, then why say "and that not of yourselves." The minute we say "grace" we have already said, "And that not of ourselves," so why repeat it? But this faith of which the text speaks is also not of yourselves, but because man is determined to take pride in even his faith, therefore, the Spirit of God arrests him and says, "No, not even your faith is of yourselves. It is the gift of God."

Now, this faith is a precious thing. It has pleased God to confine salvation within the limits of faith. Salvation cannot be entered into by any system of works, neither is it faith plus works. Since salvation, then, in all of its fulness and implications for time and eternity, can only be entered into by the exercise of faith, and since it is the *only* thing which can bear me into Calvary, how *precious* it becomes. Without it only the burning sands and the endless doom of an eternal Sahara await me. With it there is life, and life forever. How precious then is the Lord Jesus Christ, who stands at the side of a soul dead in trespasses and sin, and speaks unto that soul the power of saving faith.

## III

### *Christ Is Precious Because He Sustains Us In the Hour of Trial*

"The trial of your faith being much more precious than of gold that perisheth." The faith which we claim to possess must undergo the fires of testing. Not in order to prove to God whether we actually possess it or not, but in order to prove to men that we actually have this saving faith. According to the fourth chapter of Romans, God need-

ed no *works* on the part of Abraham to prove that he had faith. But according to the second chapter of James, Abraham did have to justify his claim to faith before the eyes of his fellowmen, and this he did by works. Few men ever had their faith tried as did Abraham, but there was sustaining grace in the hour of his deepest need.

Our text in Peter declares that the trial of our faith is something akin to the trial of gold. What makes gold precious? The trial through which it passes. None of us would give a nickel a train load for gold ore, if there were no way known whereby the metal could be extracted from the ore. The thing that makes gold precious is the cracking, crushing, smelting, fiery process through which it passes. It is the same with our faith. The thing which makes our profession of faith worth anything at all, is whether or not it stands up under trial. The world outside is not interested, even to the extent of a nickel a train load, in our mere professions of faith in Christ. What they want to know is, Does it work?

It is easy for us to stand up in prayer meeting and say, "Jesus Christ is all the world to me. He is my Saviour, Keeper, Guide, Helper, and Friend. He will never leave me nor forsake me, and I can bear all things with Him." But what about that faith the next day? How about it, housewife, when an overload in the washer blows the last fuse in the house, and in the hurry and excitement of the morning the bread burns in the oven, and about that time the kiddies come from school, sent home by the school nurse with a note that one has the measles and the other has the whooping cough? Does your faith go to pieces, or does it shine like a stream of pure gold?

How about you, father, when the boss says this is the last day at the mill, and with a little pay-check you go home to face grocery and hospital bills? Does your faith crack and crumble, or does it glisten like a stream of pure gold?

It was my privilege to see the mighty Akron, the pride of the United States Navy, while it was being built in that great hangar in Akron, Ohio. What a ship it was! Nearly 800 feet long, almost 150 feet through, accommodating a crew of 75 men and many passengers, together with six fully equipped airplanes inside it. It was a thing of beauty. One day Mr. Goodyear said to Uncle Sam, "The ship is ready."

(Continued on page 5)

## FEDERAL COUNCIL OF CHURCHES DEMANDS APOLOGIES FROM BULLETIN EDITORS

In the February issue of the Baptist Bulletin, page 24, in the section edited by the associate editor, Rev. Barney Antrobus, there appeared an article under the caption, "The False Face." The article had to do with the Federal Council of the Churches of Christ in America and a book published by the Federal Council called, "Young People's Relationships." Mr. Antrobus put in quotation marks, the following:

"Such unions are numerous. What we need is to socially recognize them as worthy. We already admit that they are legitimate and beneficial."

Mr. Antrobus calls attention to the fact that the author of the above statement is speaking of sexual relationships outside of marriage

Then Mr. Antrobus quotes again: "A greater freedom between the sexes before marriage, even if it has sometimes led to license, is not only beneficial, but the proper method for preparing for a more intimate and permanent union"

Under date of March 15, we received a letter from Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America, calling attention to the fact that these quotations could not be found in the manual, "Young People's Relationships;" that they were, therefore, "unqualifiedly false and libelous" and says: "I therefore write to request that you make full and immediate retraction, together with an expression of your

deep regret at having made the false statements."

### A CORRECTION

As the editor of the Baptist Bulletin, we wish to express our regret that the above mentioned quotations were incorrectly assigned to the book, "Young People's Relationships." It is true that the statements quoted do not appear in that book

### BUT WHAT ARE THE FACTS?

While it is true that the statements quoted by Mr. Antrobus are not found in "Young People's Relationships," and therefore, we must confess to a technical error, we now insist that the error was only *technical* and not *fundamental*.

Because we have made the correction as stated above, we by no means wish it to be understood that we are absolving the Federal Council of the Churches of Christ in America from the responsibility of the publication and propagation of the sex literature which we believe to be subversive of the morals of youth.

We had fully intended to show in this article, something of the character of the sex literature for which the Federal Council is responsible, either through its own publications, or those recommended by it. However, when we had finally finished our research, and had reduced the same to manuscript ready for the printer, we found we had such an

unsavory mess on hands, that we have decided not to contaminate the pages of the Baptist Bulletin with it. On the other hand, we feel keenly our responsibility as an editor to acquaint our Baptist people with the actual facts as we see them

We have decided, therefore, to print the article exposing the Federal Council's responsibility for this questionable literature, in pamphlet form, a copy of which will be mailed to every subscriber of the Baptist Bulletin, without cost. Extra copies of the pamphlet may be had for ten cents each, by subscribers or anyone else who may desire them. Special prices on quantity lots will be quoted by request

We sincerely wish that we did not find it necessary to deal with this disgusting subject, but having dealt with it, we have done so with the utmost frankness. In fact, it is this frankness which we have had to resort to that has caused us to refrain from spreading it on the pages of the Bulletin, and instead confining it to pamphlet form.

Let every reader who peruses the pamphlet remember that several thousand dollars annually is paid out of mission funds by the Northern Baptist Convention to this Federal Council. May the Lord arouse thousands of Baptists everywhere to see to it that these precious missionary dollars are taken away from these peddlers of sex information, and given to objects which will glorify the Lord Jesus Christ

## REV. R. F. HAMILTON CALLED TO PANA, ILLINOIS

On Sunday, May 28, Rev. R. F. Hamilton, associate pastor of Central Baptist Church, Gary, Indiana, presented his resignation to take effect June 15, in order that he might accept a call to the pastorate of the First Baptist Church of Pana, Illinois

Rev. Hamilton has been associated with Dr. R. T. Ketcham in the ministry in the Gary Church for the past six years. The love and esteem in which Mr. Hamilton is held by the Gary church, was evidenced in

the general expression of deep regret because of his resignation. Mr. Hamilton has not only been greatly used of the Lord in an efficient and effective ministry in Gary, but also in connection with the General Association of Regular Baptist Churches.

In the securing of Mr. Hamilton as pastor and leader, the First Baptist Church, Pana, Illinois, is assured of an aggressive and fearless leadership based upon the princi-

ples of the Word of God and propagated by a sound and sane judgment which will always work for the interests of the Pana church and the cause of Christ. He will begin his ministry with the Pana church the first of July

Mr. Hamilton was elected as treasurer of the General Association of Regular Baptist Churches at the Paterson conference. After the first of July, all gifts for the Association should be sent direct to him at Pana

## THE PRECIOUSNESS OF JESUS

(Continued from page 3)

Five million dollars, please." Uncle Sam stroked his beard and said, "Well, it looks nice, and the claims you make for it are wonderful, but Mr. Goodyear, it has never been outside this building. It has never felt the blast of storm, or seen the flash of lightning. Take this ship out, nose it up into the sky, tear its throats wide open, suddenly bring it out on even keel. Take it out into the sunshine; take it out into the dark of night; take it over the land and over the sea; push it into that thunder head coming up over the horizon; let the blasts of storm beat upon it, and the flashing lightning hiss about it. If it can stand up under these trials, then your check is ready."

And so the world speaks to the Christian. This thing called faith which we talk so much about in the sheltered "hangar" of the prayer meeting room, must be put into the furnaces of trial, and when the world sees the form of one like unto the Son of God walking with us in the trial, then and not till then will they want what we have.

Again and again our faith will take us into the lion's den, but if the world sees the lions transformed into pillows for our heads, they will want what we have. And how does the Christian find it possible to pass through the fiery furnaces and the lion's den? Because the Lord Jesus Christ has said, "When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God—Fear not; for I am with thee." (Isaiah 43:2-5)

### IV.

#### *Christ Is Precious Because of His Promises*

"Exceeding great and precious promises whereby we are made partakers of the Divine nature." Every promise of God is based upon four unshakable pillars. First, God's Holiness will not suffer Him to deceive. Second, God's Grace will not suffer Him to forget. Third, God's Truth will not suffer Him to change. Fourth, God's Power will not suffer Him to fail.

The promises of the Lord Jesus Christ are manifold, and each one of them is a precious promise because they come from the lips of a precious Person. They admit us to a precious

possession. They entitle us to a precious position, and they make us partakers of His own precious nature.

### V.

#### *Christ Is Precious Because of Calvary*

"Redeemed — by the precious blood of a Lamb without spot and without blemish." The blood of Jesus Christ is precious because it is the only thing that can buy my poor, lost soul out of the market place of sin. It is the only thing that meets my need of redemption. The modernists may pronounce that One who died upon the cross a mere man if they please. They may say that His death was a mere accident, that He was caught in the whirling cogs of the Social, Political and Religious machinery of His day, and ground to pieces, an unfortunate martyr. But to me He is the eternal Son of God, and on that cross God takes every drop of His precious blood and turns it into the coin for the purchase of my soul. It is the only coin in the realm that can meet my need.

The blood of Christ is precious because it meets my need of safety. What good would it do if I were purchased out of the market place of sin only to stand forever in danger of being taken back, captive by the Devil? I not only need salvation, but I need safety as well, and the same precious blood which took me out from under the curse and slavery of sin is able to keep me out. John 10:28 stands forever as the assurance of the precious Christ as to the eternal efficacy of His precious blood.

The blood of Christ is precious because it meets my need of cleansing. It is not enough that I should be saved, and made forever a child of God. Provision must be made for cleansing from the contamination of sin. Just because Don Billy is my precious eight-year-old son, that does not give him the privilege of coming from the mud puddles of the back yard, to the silky mohair of the davenport, or the ivory keys of the piano. Somewhere between the back yard and the living room furniture he must be introduced to the bath tub, and so it is with the child of God. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Some day the Lord Jesus Christ, through the

## THE BAPTIST BULLETIN

—for—

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cleansing power of that precious blood, is going to present each one of us before the face of His father without "spot or wrinkle or any such thing"

The blood is precious because it meets my need of intercession. There must be something which forever pleads for me in the presence of a Holy God, and according to Hebrews 12:24 we are told that it is Jesus and His precious blood who thus stand and speak for me in Heaven

The blood of Jesus Christ is precious because it meets my need of peace. The Spirit of God in Colossians tells us that the Lord Jesus Christ hath made peace by the blood of His cross. This is a two-fold peace. Romans 5:1 tells us of a peace *with* God. Philippians 4:7 tells us of the peace of God. The first is the peace which the rebel enters into when he lays down his weapons of warfare and accepts the peace terms of Calvary. The second is that peace which it is the privilege of every believer to enter into, which is the peace of God manifested in the midst of what would otherwise be the cares and worries of every day life.

The blood of Jesus Christ is precious because it meets my need for daily victory. "They overcame by the blood of the Lamb." Let the believer know that when he fights with the blood of Christ, he fights with an almighty weapon. Sin dies in its presence. Death is robbed of its sting; the grave of its victory. One drop of it would empty Hell, and it has opened forever the gates of Heaven to those who accept it.

The blood of Jesus Christ is precious because of its intrinsic value. In Mark 8:36 we read our Lord's own statement that if a man became the possessor of the entire world and lost his soul in the process, that he would have no profit. I sometimes think we quote this verse with a "jingle" which robs us of its fullest meaning. "What shall it profit a man if he gain the *whole world*?" Let us see just what this means. Let us go down into the heart of the earth and bring up every ounce of gold tucked away in the veins of mother earth, and we will lay it here on this end of the platform. There it is in all of its amazing wealth, absolutely uncountable millions of dollars worth of gold ore. Let us go down again and bring up this time all the silver and lay it there. It, too, stretches out into a limitless row of ciphers as we try to estimate its value. We go down into the heart of the earth again, and come back

this time with all the copper and lay it there. Then we go again and bring up all the iron and lay it there. And still again we go back for all the lead and we lay it there. We go down into the heart of the earth again, and this time we bring with us all of that mass of wealth represented in the golden rivers of crude oil, and we lay it there. We go back and come up with the massed up wealth of the great gas reservoirs of the earth, and we lay it on this towering pile of wealth. We go again and bring up all the coal and lay it there. We bring up all the diamonds and precious stones of the earth and lay them there.

But we are not through with stacking up this pile of wealth, which has already reached the dizzy heights of incalculable value. We start in now on the outside of the earth. We take all the wealth represented in the railroad systems of the world. When I was in the railroad game, in my younger days, we were paying one dollar a piece for oak ties. Think of it, every tie in all the railroad systems of the world at one dollar a piece. And then think of the rails, the right of way, the rolling stock, the round houses, the terminals and all the mass of equipment and we will lay the estimated value of it on this pile. We will then take all the wealth of the telephone, telegraph and cable lines, and lay it there. We will take all the wealth represented in the great manufacturing plants of the world and lay it there. We will take all the wealth represented in business blocks and towering skyscrapers and lay it there. Again, we gather all the wealth of the great educational and religious structures, and lay it there. Take all of the wealth represented in residences great and small, and lay it there. We will then gather all the wealth represented in the great forests of the world and lay it there. And still another collection of all the fur-bearing animals of the world, and lay their combined wealth there, and then we will lift this old hulk of an earth to the dizzy peaks of this massed-up wealth and lay it there.

We will then paint and gild all of this mountain of wealth with the vivid hues of worldly fame, pleasure, and ease.

We will now go down into the slums of this city and bring into this church the lowest fallen woman that we can find. One who has gone so far in sin that the whole world has turned away from her in disgust, and we will put her on the other end of the platform. *The Lord*

*Jesus Christ says that the soul of this poor, fallen woman is worth more than all of this staggering pile of wealth!* Mark you, he does not say that all the souls of the entire human race combined are worth more than all this pile of wealth, but He says that any single individual soul is worth more than all the world.

As I turn to the closing book of the Bible, I see John attempting to enumerate the number of the saved. As he sees the countless mass in that mighty throng he cries, "There are ten thousand times ten thousand and thousands of thousands." What a number, yea, a number so great that it becomes numberless, and yet each single individual in all of that mighty throng is there because he was purchased by the precious blood.

Remember that every soul in that throng is worth more than all this mighty mass of wealth, and yet the blood of Jesus Christ was so precious that it had in it the purchasing power of these uncounted millions of souls, each one worth more than the whole world. Gladly we take our stand with Peter of old, and say, "The Precious Blood!"

## THE PATERSON CONFERENCE

(Continued from page 1)

thrilling to listen to men who had borne the heat of battle, who had been attacked of the adversary, who had been tried, tested and proved true in the furnace of affliction, as they rose to their feet, and with faces aglow spoke of the overcoming power of Christ, of the joy of His fellowship in suffering, and of the preciousness of the privilege of proclaiming the power and triumphs of His resurrection. Many of them had had to wholly trust God for the wherewithal to come to Paterson. Others had made real sacrifice to come many long miles to stand face to face and heart to heart, one with the other in soul warming fellowship, and so as songs of praise and heartfelt prayers arose to the throne of grace, men and women who had been wearied and worn by the burdens of conflict and the crushing load of the darkness of sin and the powers of Satan, found their burdens dropping off, their hearts blessed by the gracious bond that alone can be found in Jesus, and their souls melted in thanksgiving to Him who delivers His own from every

evil work and who protects His servants from every device and design of the enemy.

*"Why Was Christ Baptized?"*

The chief address of Tuesday morning was brought in trenchant and potent manner by Rev Arthur Williams, pastor of the Grace Baptist Church, Binghamton, on the subject, "Why Was Christ Baptized?" Dealing rapidly with the foolishness of unimportant argument concerning this a most essential truth, Brother Williams rapidly reviewed the errors current in our day concerning baptismal regeneration which true Baptists cannot accept, concerning a faulty dispensationalism which relegates baptism to another period in God's plan for the ages, and concerning that which minimumizes baptism and neglects that which it scripturally teaches for the believer in this age, making it a mockery in just a ritual or induction ceremony into an assembly of believers. Proceeding to the analysis of Matthew 3:15, the very words of Christ, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Brother Williams pointed out the generally unobserved fact that these words opened Christ's public ministry, as the words of John 19:30, "It is finished," closed that public ministry. Reasoning from both text, context and associated scriptures, he pointed out, first, that the righteousness mentioned is God's righteousness imputed unto the believer, in answer to faith; second, that the word "us" of the text refers to the Trinity, and that it was only possible in any event for God to fulfill all righteousness, as man could never fulfill it by an act of his own. Finally, he closed the message by placing emphasis upon the word, "thus," found in the text, speaking of it in the terms which the usage in the scripture provides, "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," and referred to Christ's death, burial and resurrection recorded in I Corinthians 15:3 and 4 indicating that Christ must have said in the meaning of the words of the text as He came to begin His public ministry, "I come to provide God's righteousness for sinful man; the purpose of my ministry is to make it possible for man to possess that righteousness; to do this I shall die as a sacrifice, be buried and rise again. Thus, by baptism, I declare what I am come for, what I shall accomplish, and what shall be the result to the believer who upon me

pins all of his faith." Thus Brother Williams stirred the hearts and illumined the minds of believers concerning the sweep and scope of the meaning of the ordinance of believer's baptism, in answer to the question, "Why Was Christ Baptized?" Ringing in our ears as the morning session closed, was the word of our Saviour, "Thus it becometh us to fulfill all righteousness," clear declaration of that which depicts our justification, adoption, and centralization by faith in Christ, our Saviour.

*Tuesday Afternoon*

The afternoon session opened with Rev F. Dean Banta of Cornwall, New York, presiding. After the refreshment of a soul-inspiring song service, again under the direction of Brother Carr, Pastor Edward Drew of the entertaining church, rose in simple and dignified manner to welcome the messengers from the churches and to express appreciation of the fellowship of the Association. With warmth and sincerity, he extended the hospitality of the local assembly to all who came to gather around a sovereign Lord.

*"Why Jesus Must Come Again"*

At 2:30, the principal address of the afternoon was delivered by Dr. R. L. Powell, pastor of Temple Baptist Church, Tacoma, Washington, who spoke on the prophetic theme, "Why Jesus Christ Must Come Again." He epitomized his reasons for the certain and sure return of Christ, by reminding us that He must come again to fulfill His unbreakable covenants with the Jew, with the whole human race, with the universe, with the dead, and with the church, which is His bride. In characteristic fashion, Dr. Powell swept on from mountain peak to mountain peak of praise and exaltation, declaring the certainty of the conquering coming of our blessed Saviour, as he pictured His triumphs as the returning Messiah, the Second Man, the Head of a New Race, as the returning Creator who comes to manifest His restoration to the entire sin-cursed universe as the resurrection and the life; who answers the problem of death in Himself, and sits as judge before whom men shall stand, and finally as the Bridegroom who comes as Prince and Saviour to be joined with His bride and to induct her, fully clothed with His righteousness, without spot, wrinkle or blemish, into the glories of His Father's house. Truly, as this servant of God affixed our eyes upon the overcoming Christ and His soon appearing,

"Heaven came down our souls  
to meet,  
And glory crowned the mercy  
seat."

The remainder of the afternoon was devoted, as it should have been, in view of the contemplation of the Lord's soon coming, to the challenge of reaching the ends of the earth, and to the reception into fellowship in and with the Association of churches who feel called to stand firmly together to accomplish this end.

*Africa Christian Missions*

The Africa Christian Mission and its work under the leadership of Brother Joe McCaba, was presented by Rev. Edward Drew and three of his associates on that mission board, Pastor Walter Ribbe, Dr. F. P. Eklings and Pastor Enoch Moore; whose headquarters are in Paterson, and who, with Brother McCaba, stand loyally in faith to reach the untouched Mohammedan hordes up the Niger Valley for Christ.

*New Churches Received*

At the conclusion of the missionary period, with the chairman of the associational council presiding, Dr. Earle G. Griffith of Johnson City, New York, twenty-two new churches were received by vote of the messengers present, into the fellowship of the association, and the individual messengers of these churches were welcomed for the Association, by Dr. Griffith extending to them the right hand of fellowship.

The list of churches follows:

Green Meadows Independent Baptist Church  
Los Angeles, California  
Rev. James Doty

Berean Baptist Church  
No. Long Beach, California  
Rev. Theo. Koopmans

Berea Baptist Church  
Long Beach, California

First Baptist Church  
Ceres, California  
Rev. Paul R. Jackson

First Baptist Church  
Hayward, California  
Rev. J. C. Derfeldt

First Baptist Church  
Atlantic City, New Jersey  
Rev. Coulson Shepherd

Baptist Church of Port Norris  
Port Norris, New Jersey  
Rev. Carl Egli

First Baptist Church  
Florence, New Jersey  
Rev. Reginald L. Matthews

Temple Baptist Church  
Tacoma, Washington  
Rev. R. L. Powell

Randolph Street Baptist Church  
Charleston, West Virginia  
Rev. R. T. Nordlund

Calvary Baptist Church  
Mannington, West Virginia  
Rev. Gerald V. Smelser

Fundamental Baptist Tabernacle  
Pontiac, Illinois  
Rev. J. Wells

Custer Park Baptist Church  
Custer Park, Illinois  
Rev. John Schimmel

Immanuel Baptist Church  
Columbus, Ohio  
Rev. H. Leroy Wortman

Riverdale Baptist Church  
Flint, Michigan  
Rev. Merle T. Huffmaster

South Baptist Church  
Flint, Michigan  
Rev. Oscar M. Smith

Horton Baptist Church  
Plainfield, Iowa  
Rev. Judson McClure

First Baptist Church  
Canby, Minnesota  
Rev. George S. Knutson

Grove Ave. Baptist Church  
Racine, Wisconsin  
Rev. Walter Carvin

First Baptist Church  
Alto, Michigan  
Rev. C. E. Garvin

Walnut St. Baptist Church  
Lebanon, Indiana  
Rev. Harry Hybarger

First Baptist Church  
Endicott, N. Y.  
Rev. W. Hull

May we be bold enough to remark that everyone present understood that no church was joining an organization, or a machine, or in fact anything else. The beauty of Baptist liberty, the blessing of Baptist fellowships of a true Biblical nature, Holy Ghost anointed and Divinely owned, is that they do not cause any church to cede or jeopardize

any portion of its sovereignty, nor to assume a yoke of Egyptian bondage. In fact, true Baptist churches cannot possibly properly join anything, and these churches which were received into the fellowship or Association, were but becoming associated in and with a blessed fellowship of other churches of like precious faith—fellowship only, clear and plain, pure and simple, scriptural and spiritual.

Fellowship in Christ, without question, of course, has its tremendous scriptural obligations, for the ends of the earth, as well as the man at our door, must be reached with the Gospel; but not by any ecclesiastical program or hierarchically imposed, cut-and-dried, locked and bolted, popishly designed method, but only the constraining compassion of Christ and the gentle, yet mighty, compulsion to work to this end, one with another, under the lordship of the Head of the Church—the compulsion of the blessed Holy Ghost. This is Baptist liberty, practically defined. This is also Baptist polity in true scriptural operation. This is the enjoyment of true Baptist privilege; and so, inescapably with this, comes Baptist joy, peace, blessing and prosperity to churches and to their pastors and people alike.

#### *Praising Him in Music*

Still higher up the mountain top of spiritual joy and refreshment, the Spirit of God led the assembled messengers, as the evening service opened. With Rev. William Headley of Grand Rapids, Michigan, at the grand piano, and Rev. William Kuhnle, of Walnut Street Baptist Church, Waterloo, Iowa, at the Hammond organ, Brother Carr led the full throated, deep hearted, spirit-inspired singing to a new peak, as together men and women who had come from the Pacific coast to the Atlantic, sang the praises of their Saviour.

An announcement concerning the Baptist Bulletin by the editor, Dr. Ketcham, the offertory being imitately whistled by Rev. Ralph W. Neighbour, of Elyria, Ohio, "His Eye Is on the Sparrow and I Know He Watches Me;" Mrs. B. G. Ham's simple, flowing and heart-moving solo, "When I See My Saviour Hanging on Calvary," prepared the way for the sermon of the evening entitled, "The Last Day on Earth of a Gospel Preacher," which in view of the call to come up higher which our beloved Brother P. B. Chenault, of Waterloo, Iowa, had received a few short weeks ago, was preached by

Dr. E. G. Griffith of Johnson City, New York.

*Dr. Griffith*

Speaking from Acts 6 and 7, concerning that Biblical meteor and young man of sterling example, Stephen, he pointed out that Stephen's faith was one which saves, which sees, and which serves—saving the soul from death, seeing the risen Christ as supreme Lord and Master, and serving Him despite the necessity of personal sacrifice and physical death. Dr. Griffith went on with power and clarity to discuss secondly, Stephen's force as a minister to move the hearts of men toward His Saviour, and as God's own divine missile to be hurled by the Saviour against the hosts of sin. Thirdly, he proclaimed that Stephen's face, "as it were the face of an angel," depicted the tenderness and yet the triumph of this fearless servant of Christ. Dr. Griffith pointed out that Stephen's fruitfulness bore fruition later on the Damascus Road, and thus gave birth to the greatest missionary of all time save our Lord—Paul the Apostle.

Climaxing his message Dr. Griffith described in graphic language Stephen's farewell "The wonderful thing about a Christian is that he knows how to die. Faced with accusers who gnashed upon him with their teeth, and who lusted for his blood, Stephen saw the glory of God, his Lord, standing at the right hand of God, and forgiving his accusers as he dismissed his spirit into the keeping of his Saviour, cried, "Lay not this sin to their charge." Truly, the victory of such a life was brought to the hearts of all present, as not only possible, but essential for every believing child of God. The lines of the old hymn,

"Like him with pardon on his tongue  
In midst of mortal pain,  
He prayed for them who did the wrong,  
Who follow in his train,"

must have been, by the spirit of God, wrung into every heart as the challenge of Christ to serve Him, cost what it may, was presented in this thrilling message of Dr. Griffith concerning Stephen.

#### *Wednesday Morning*

Wednesday morning opened early with many present for the opening praise service, and in the absence of Rev. D. J. Davis of Faribault, Minnesota, Dr. H. O. Van Gilder, of Portsmouth, Ohio, brought an expository message from Romans 11, seeking to answer the question of



the opening verse of the chapter, "Hath God cast away His people?" He demonstrated from the scripture, first, "not entirely;" second, "not finally;" and thirdly, "not unmercifully;" "God hath not cast away his people." The speaker drew conclusions from the Word itself as an admonition to Baptist believers that our duty is to take Christ to Israel, and to "provoke" the Jew "to jealousy" that he may receive Him and come fully into the election of grace in all its fuller and more blessed meaning.

#### Mid-Missions

At 10 o'clock, the presiding officer of the morning, Rev E. C. Shute of Decatur, Illinois, presented the president of the General Council of Cooperating Baptist Missions of North America, familiarly known as Mid-Missions, Dr. M. E. Hawkins, who acted as master of ceremonies during a most thrilling and inspiring missionary platform. Dr. Hawkins rapidly outlined the responsibility of Mid-Missions and the progress of the work. 115 missionaries serve on 15 mission fields, and in the first part of last year, at least 450 Baptist churches supported the mission with an estimated number of 600 churches having joined hands in supporting this Baptist missionary organization during the entire year. More than 30 new candidates are sent out per year, and recently the Northern Baptist Convention organizations have turned over both a tribe and a territory given to them by mission comity in Assam, to Mid-Missions, the British government also welcoming them into this area. "Our missionaries are better supported than they ever have been," said Dr. Hawkins, and indicated that more than \$5,000 per month has been sent through their office, with headquarters in Mishawaka, Indiana, as well as monies which have been sent from individuals and churches direct to the field, without going through the Mishawaka office.

#### Jewish Work

Dr. Hawkins then introduced three Jewish workers who labor under Mid-Missions in St. Louis, Missouri, seeking to reach the Jews of that city with the message of the Messiah in a Baptist manner, and with the Baptist message. Mr. Anderson of St. Louis, spoke first on Baptist order—to the Jew first. Miss Dowding followed, speaking upon Baptist responsibility, and Mrs. Anderson followed as the final speaker, discussing the subject of Baptist opportunity. Miss Dowding told a story of a Jewish boy who

listened eagerly to a conversation regarding Christ, but who would not take from her a gospel of Matthew. When she pressed him as to why he would not receive this portion of the Word of God and read it, he said, "Look what it has done for you!" implying that if he read the Word of God, he feared that it would revolutionize his life as well and bring him to a knowledge of the Saviour.

#### Missionaries from Brazil

Immediately following these three Jewish missionaries, three missionaries from Amazonia, the Brazilian jungles of South America, were presented. First, the tall and stalwart Donald Moffat spoke in praise to God that through suffering with his good wife and fellow missionaries, he had learned the sufficiency of the sovereign Christ. He requested prayer for specific needs upon the field and problems which needed to be solved by the Lord to His own glory.

Mrs. W. A. Ross, just returned from the field, followed Brother Moffat by giving briefly the recital of their trip to the field and labors among the natives of Brazil at Manaus. Her husband, Mr. Ross, sturdy, strong, and impressing one as not only physically but spiritually like a block of granite, his face set as a flint to do God's will in pioneering into the darkness of heathen night, spoke of the work up the Rio Negro at Lucaby, where despite opposition, difficulty and discouragement through the attacks of Satan, forty converts had been won to the Lord Jesus Christ. A mighty message of passion and power!

#### Mission Work In St Helena

Following these from South America, Brother Hawkins presented Brother Merrithew, who has labored upon the British island of St Helena in the South Atlantic. A former officer of a ship, he is now a Baptist pastor who has had to labor, not only in bringing men from heathenism to God, but has had to repair, through the use of the Word of God, by the Spirit of God, the ravages caused among believers by false doctrine and false brethren "brought in unawares."

#### Missionary Going to Africa

Miss Briggs from Congo, a missionary candidate under Mid-Missions, but with missionary experience in Congo, having formerly worked with another board, spoke clearly and heart-movingly of the work among cannibal tribes, and of the necessity of reaching unevangelized areas in the dark continent.

#### Brother Sinderson Says Conference Is Worth His Coming 10,000 Miles

Following her, Brother Sinderson from French Equatorial Africa brought a most inspiring and challenging message on the words, "Christ must needs go through Samaria," emphasizing the inescapable passion of the missionary, reflected from his blessed, risen Lord, in the three words, "must needs go." For spiritual vigor, power and blessing this stirring message was a high point in the entire conference.

Brother Sinderson was followed by his good wife, who pictured the blackness of Africa in the parched ground after the fires had swept across and burned the tall grass in the dry season. She pictured the parched souls who sat and have waited through centuries for the gospel. She called particular attention to the imperative need of reaching this area, and that as well of a great northern section one thousand miles long, which is unoccupied by any missionary agency, through which the Mohammedan doctrine of false faith and licentious worship is sweeping like a prairie fire. "It is now or never, else these lands shall be taken for the sword and crescent of the false prophet, and not only this generation, but possible future generations lost from the fold of Christ."

Dr. Hawkins concluded the period with request for prayer for three medical missionary doctors—one for India, who has already volunteered; another for Africa, and one for Brazil. Also requested prayer for forty candidates accepted and ready to go, and for continued prayer support for the faithful missionaries now upon the field.

#### Russian Gospel Mission

As if this were not sufficient for missionary challenge, Brother Neprash of the All-Russia Baptist Union, spoke at 12 o'clock presenting the heart-appealing need of the believers of like precious faith in Soviet Russia, who need not only our prayers, but our support, as they face lingering death and torture in circumstances almost unbelievable, and too horrible to mention. Truly, a missionary vision, a heart-compelling command, demanding an important, inescapable responsibility were all laid upon the hearts of the messengers from the churches, and the morning service alone was felt as one worth the coming half way across a continent for the experience of such blessing.

(Continued on page 14)

## PERILS, THRILLS AND VICTORIES ON THE RIO NEGRO

### CHAPTER XI.

What a day of rejoicing it is when the warriors return from battle. Something akin to this has been the spiritual joy in the hearts of the hundreds of Christians in Central Baptist Church, Gary, Indiana, as they have had the privilege of welcoming Mr and Mrs W. A. Ross.

Three and a half years ago these two soldiers of the cross sailed for the front line trenches, to open up the pioneer mission station on the Rio Negro River.

Our readers are familiar with the story of that daring venture of these two precious missionaries, 550 miles up the Negro from the nearest point of contact with doctors, food supplies, mail, or any other touch of civilization.

Today some fine new buildings are erected there; a school for children is established; several have found the Lord Jesus Christ as Saviour and Lord, and now while Mr and Mrs Walter Warfield carry on, the Rosses have returned for a bit of rest and needed medical attention.

Writing to Mr and Mrs Moffat just before leaving Manaus on their way home, Mr. Ross says:

Dear Don and Lois:

We have been much in prayer for you KIDS at this time as have the Barbadians here in Manaus. They surely love you two and are wanting you back as soon as you can come. Maggie was over for family devotions this morning and broke down crying twice as she pleaded with the Lord to send you back, and other missionaries with you, for this dark land of Brazil.

There were about fifty gathered at Iucaby at 4:30 in the morning to say good-bye to Herthel and me, as we pulled out in Goncalves launch on the seventh of this month. Garcia was not there, for he was two jumps ahead of you and has another son, which first saw the light on the fourth of this month. Herthel and I called on them the day before we left, and the Mrs. was sitting there in the "rede" taking good care of the little duffer.

When Garcia told of the birth, our hearts sort of skipped a trifle. You see they are having labor trouble here in this part of Brazil. All doctors, nurses and attendants are on strike, and the hospital is closed. Garcia and she were out in the

Maniva field all Friday afternoon planting maniva, and along about two A. M., the new youngster came bouncing along. Garcia had asked us to pray for her as she very nearly died when she gave birth to the last one. But this time it was different. This is what he said: "The Lord was there to help me. I had no one else, and there wasn't a bit of trouble." And he meant just that! The Lord is precious to them these days.

This is our reward for the work that we have done in Brazil. Surely, our Father has been very good to us in giving this fruit, fruit which will last throughout all eternity.

Leovegildo, the little half man, recovered from the snake bite after staying with us for three weeks. We gave him and his family everything that we knew to do for them. I even gave him my bed and slept in the hammock. Then he went home peeved and never returned. The day before we left Iucaby, he came up and sold a deer to Goncalves, who had stopped to stay all night with us, and never came near the house to say good-bye. Appreciation—Well, I guess so.

There is another face though that you will not see when you return. Domingo died with a case of pneumonia. He had been sick for some time before we knew it. When he thought sure he was going to die, he sent for us. We went and stayed with him for three days before he died. We did all that we could do, but that was not enough. He had accepted Christ as Saviour, and I'm quite sure he was born again, but the priests got to talking to him and so did the devil, and he did not come and take a stand for the Lord. He was not letting Joao come to school, and I think was hindering the work among the others as he was the chief of that group of Indians. So the Lord took him. We buried him at Iucaby after having a Christian funeral service. It seemed to bring the group from the Curicuriary closer to the work of the Lord.

Well, Don, I hope you've found a hat big enough and won't have to go bare headed the rest of your days. Aubrie said you'd be needing a new one now. I don't know if he was speaking from experience or not. Herthel said if I were in your place, there wouldn't be any big enough for me, that I'd have to use a wash-tub!

I must write a letter to the Hardys and mail all these. So, I'll be seeing you soon. I hope!

—W. A. Ross.

\* \* \* \*

Some of the experiences of the missionaries at Iucaby may be gathered from the following letter from Mr and Mrs Walter Warfield:

Iucaby, Amazonas,  
March 3, 1939

Dear Co-Workers:

The need for a doctor here at Iucaby has been revealed even more during these last months, and the power of God watching over when no doctor is near, manifested each time. Let me relate a few of the instances. First our dog was bitten one night by a vampire bat and the next day took sick with rabies. Only by the protecting hand of our Almighty God were we kept from being bitten. A bite would have been fatal, as our nearest doctor is 500 miles away.

Then, one night we were awakened by one of the river dwellers coming and asking for medicine for another one who had been bitten by a poisonous snake. We gave him the only medicine we had, and a day later went in the launch to his home because he was worse. How helpless we were as we looked upon him lying there with his leg badly swollen and in agony. We did all we could and later brought him back to Iucaby where we would be able to care for him. The pain and swelling continued to go up his body until it was just below the heart. How we plead with our Father to let him live and He heard our cry. The pain went no further and four weeks later he returned to his home weak, but well and we praised the Lord for answering prayer.

Just last week we received another call. One of the Indians living near Iucaby was very ill and not expected to live. How Satan tried to stop the Rosses from going. First, the river had gone down so low as to put our launch on dry land, and as we started to work at trying to lift it back into the water, one of the tropical rains started. We worked for almost two hours trying to move the launch and finally we stood back, cold and wet, with the launch in the water. Again Satan tried to hinder for the launch refused to start. It

was now night and looked like it was impossible, but we finally managed to get a large canoe from one of the Indians living up river and off the Rosses went into the dark of night to do all they could, trusting the Lord for guidance. They returned to Lucaby the next day but were called back in a few days. They returned the following night late with the news of his death. He had malaria which left him weak and then too, pneumonia. A coffin was made the next morning and we took it in the launch, for we were bringing him back to Lucaby to be buried. He lived on one of the rivers that flow into the Rio Negro and as the river was so low, there were swift rapids at the mouth. With an Indian pilot we started into them and in the midst the rudder chain got caught and we were whirled about. These Indians do know their river and he quickly worked us out into the river again where we fixed the chain and started once more

only to have the motor stop. This was soon fixed and once again we tried the rapids and went through. We carried his body back to Lucaby and gave him a Christian burial, the first these people have ever seen. The Indian, who was a chief of a small group of people near us, accepted Christ, but his life did not tell before others. We are praying that the Lord will work in the hearts of these people through his death.

Our school for the youngsters along the river started this month and the Lord has given us 11 precious youngsters so far. Several whom we expected did not come, due to the visit of the Padres, yet we were trusting the Lord to work among them and His Word is powerful. We love these children who are no different from children at home. They are full of fun and mischief and how funny these kiddies can be. How we pray for wisdom from above in teaching them the Word of God, and preparing them for future ser-

vice in the Gospel ranks of our King, telling the Good News of Salvation to their own people. Pray for these children that soon all will come to know Christ as their personal Saviour.

The Rosses leave us in 2 days for their furlough and as they go we know that you folks will be remembering them and us in prayer that this work will continue to go forth for Christ and many might come to know Him. We do thank the Lord as we start our second year on the field that He has chosen us to be His witnesses to these people and our lives are in His hand to do His will. We have His promise to supply our every need both spiritual and physical.

Thanking you all again for your prayers and gifts, we are

Yours in His service on the  
Rio Negro,

—Walter and Mildred Warfield  
Romans 8:28.

## GLEANINGS

by the Assistant Editor

### WHY FUNDAMENTALISTS FEEL DEEPLY

Walter Lippman, the newspaperman, in concluding his imaginary dialogue between a Modernist and a Fundamentalist, makes the Modernist ask that the question be discussed without heat. But the Fundamentalist says, "Has it ever occurred to you that this advice is easier for you to follow than for me?" "How so?" asks the Modernist. "Because for me an eternal plan of salvation is at stake. For you there is nothing at stake but a few tentative opinions, none of which means anything to your happiness. Your request that I should be tolerant and amiable is, therefore, a suggestion that I submit the foundation of my life to the destructive efforts of your skepticism, your indifference, and your good nature. You ask me to smile and to commit suicide."

—From Heart and Life Magazine.

\* \* \* \*

"Live as if Christ died yesterday,  
Rose this morning, and is coming  
back tomorrow."

\* \* \* \*

**SEARCHING QUESTIONS**  
Every "Born Again" Believer  
Should Ask Himself  
or Herself.

Do I speak of the faults of others

unnecessarily?

Do I love to hear others praised when God has worked through them?

Can I rejoice to see another succeed when I have failed?

In every heart there is a supreme place — a sort of throne. Who sits there, an idol, self, or God?

Can I pretend to love Christ, without exerting myself for the spiritual welfare of those for whom He died?

Do I give hard judgment on sins to which I have never been tempted, while I am full of excuses for my own?

Can I recollect SIX times in my life that I have ever denied myself to the extent of REAL INCONVENIENCE from love of God?

Do I come up to even the Jewish standard of giving a tenth of my income to God's service?

Do I try to find out subjects of sympathy, instead of dwelling on and aggravating the points on which I differ with those around me?

Do I ever pretend to have greater knowledge than I possess? Or take unworthy means to hide my ignorance, or appropriate undeserved praise?

Can I be said to really believe in God, when the presence of a human being is a greater restraint upon my

actions than the fact of His all-seeing eye?

Have I thought of how much greater is the shame I feel when a sin is discovered, than when it was hidden from the knowledge of others, although God saw it all the time?

Do I get real pleasure from my prayers and meditation of holy things, or do I get through them to satisfy the demands of conscience, and am I secretly glad when they are over?

"Search me, O God." Psa. 139:23

—Wealthy St Baptist News

\* \* \* \*

### THAT COLOSSAL MAN-STATURE

"They are at it in Italy in completing that colossal statue of the Roman Dictator, Mussolini. It is so immense that it can be seen from the Mediterranean. The height of this man image will be over 280 feet, thus over-towering every other monument of ancient or modern times. The enormous head from chin to the top of the skull is 30 feet high. The different parts of the image are now being cast, and it is said that feet and legs up to the knees are finished, so is the head. The outstretched arm, giving Facist salute, will be 80 feet long."

Every student of the prophetic

Word knows that the "Times of the Gentiles" began with two great man images, the first of which appeared in the dream of Nebuchadnezzar, recorded in the second chapter of Daniel. That image revealed the political history of the rule of the Gentiles, beginning with the golden head, the Babylonian Empire, and ending with the clay feet and ten iron toes, emblematic of the revived Roman world power domineered over by its ruling head, the little horn of Daniel 7:8. The above from Our Hope, February issue, 1939

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**CAMPAIGN AT HARVEY, ILL.**

We have just finished three weeks of the most precious fellowship with Rev. Harry E. Ketcham in an evangelistic campaign. Truly, in every sense of the word, we saw the actual meaning of the word "revival" demonstrated in our midst. Saints were truly revived as never before in my ministry of four years. Backsliders were restored and acknowledged the work of grace through their testimony, and others being saved and many responding to the call of re-dedication and a willingness to go into active service.

I can highly recommend Brother Ketcham to any pastor or church that is desirous of having the Word preached in all of its simplicity, yet in the power and fear of God. He is a man that truly is led by the Spirit and preaches therein, but hits the devil right in the eyes, and really you could see the "old boy" run. However, if you don't want the truth preached without restrictions you had better not call Harry Ketcham. Nevertheless, our church door is open to him whenever he can come and so will yours be if you ever have him once.

The above is not given to exalt Brother Ketcham, but merely to show that when a man is yielded to God, as this man is, there the power of God is demonstrated through his ministry by many responding to the sane, sensible, practical invitation.

No high-powered, emotional sensationalism was injected into the meetings. Nevertheless, many said "Yes" to the call of God and went away rejoicing in His finished work in behalf of their salvation.

—W. Harvey Taylor, Pastor

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**TENTH ANNIVERSARY**

Sunday, March 19th, was observed at the Loomis Park Baptist Church of Jackson, Mich., as Anniversary Sunday commemorating ten years of

service by the pastor, Rev. Jay J. Pease

During the 10 years, 1,250 persons have been added to the church with 900 of these coming by baptism. The church property has been increased by a two-story addition to the old church building and the construction of the large tabernacle auditorium across the street. The tabernacle, seating 1,800, is built of ashler effect concrete block and has a beautiful illuminated cascade baptistry. Rev. Pease has led the church to sever all ties with the Northern Baptist Convention and its affiliates. During the present pastorate an almost constant radio broadcast of the evening service has been maintained.

"Voices of the Past" was the theme of the anniversary sermon. Two living charter members were honored and a memorial service held for members who had died during the decade.

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**PRE-MILLENNIAL vs. POST-MILLENNIAL**

Our Post-Millennial friends accuse us of teaching an un-Biblical theory with no Scriptural foundation other than Rev. 20:6. They say that the whole teaching of premillennialism is built solely on this verse of scripture. But we Pre-Millennialists would like for them to interpret some passages of Scripture for us in the light of their Post-Millennial theory.

For instance Matthew 19:28, "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Jesus promised this to his twelve apostles. It has never yet been fulfilled. It could not have been fulfilled at that time, for the tribes of the dispersion were scattered among the nations hundreds of years before Jesus came to this earth in the natural flesh body. It could not have been fulfilled at any time since then, for the twelve tribes of Israel can not be identified in the world today. Did Jesus lie to them? Absolutely No! Does this promise then have some figurative meaning? Well, pray, what is it? To a Pre-Millennialist this is perfectly clear, but what can a Post do with it?

Try interpreting Jer. 23:3-8 without Pre-Millennialism. And notice that this promise ends with, "And they shall dwell in their own land." And Jer. 29:14, this promise also ends with, "And I will bring you again into the place whence I caused you to be carried away captive." This promise has not yet been fulfilled. Is it true or false? literal or

figurative? Let the Post answer

What will our Post brother do with Ezekiel 37:21-25, "I will take the Children of Israel from among the nations whither they are gone, and will gather them on every side, and bring them into their own land. And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers dwelt, and David, my servant, shall be their prince for ever." Try a few of these on your Post-Millennial friends. There are multitudes more like them.

—O. W. Stanbrough.

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**PRAYER, A PROTECTOR**

Among the forms of insect life there is a little creature known to naturalists which can gather round itself a sufficiency of atmospheric air, and, so clothed upon, it descends into the bottom of the pool; and you may see the little diver moving about dry, and at his ease, protected by his crystal vesture, though the water all around be stagnant and bitter. Prayer is such a protector; a transparent vesture—the world sees it not; a real defense, it keeps us out of the world. By means of it the believer can gather so much of a heavenly atmosphere around him, and with it descend into the putrid depths of this contaminating world, that for a season no evil will touch him; and he knows when to ascend for a new supply.

—W. T. Dorward.

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**GRAND RAPIDS, MICH.**

A Bible School campaign, conducted among four of the Regular Baptist Churches of Grand Rapids, Michigan, closed on Easter Sunday. The following report shows the gains that each church made.

|                 | Aver. Atten. | Easter Atten. | % of Gain |
|-----------------|--------------|---------------|-----------|
| 1st—Calvary     | 260          | 602           | 131.5%    |
| 2nd—Berean      | 720          | 1363          | 89.3%     |
| 3rd—Wealthy St. | 870          | 1470          | 68.9%     |
| 4th—Second      | 210          | 270           | 28.6%     |

We congratulate the Calvary Church on the remarkable gain of 131.5% during this campaign. This church, of which Rev. William H. Headley is the pastor, led all the other churches every Sunday during the contest.

Winning this contest not only has been a great blessing to people of Calvary Baptist Church, but has also added a great responsibility to their already heavy obligations. The church is greatly in need of more space. At the present time, they are meeting in the first unit, a basement, and need about \$8,000 to liquidate

the present indebtedness upon it, before they begin with the second unit. They have set as their goal, the liquidation of this \$8,000 debt by August 1, after which they hope to proceed with the superstructure.

We would like to encourage other churches to unite with Calvary Church, both in prayer and perhaps in financial giving, to enable these people to complete this worthy work. If you know anyone who has, or if you have, some of the Lord's money lying around and not in use, we could not recommend a better place to put it for home mission work, than in this splendid church in Grand Rapids, Michigan

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#### A FAITHFUL SERVANT

From the First Baptist Church of Lapeer, Michigan, comes an unusual report from the pastor, Peter McI Clasper. There are not many of us who care to report decline in membership and the financial giving. But here is a pastor who bravely faces the facts as they are, and still produces an unusual report.

During twelve years of ministry, the church has dropped in membership from 163, including non-residents, to 56 at the present time, all of which are real members, however.

With the pastor's salary reduced over \$350 a year; the janitor entirely eliminated, and the pastor given his responsibility; fuel and light costs reduced as much as 90%, yet in spite of all of this, they show a continued increase in missionary giving. This past year they gave \$347.45 to the cause of Christ in missions. This is \$147 more than was given twelve years ago, when the pastor was receiving a much higher salary, and other expenses were much higher.

We believe Brother Clasper needs to be commended, and to be encouraged by our prayers for such a faithful ministry to his people.

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All the school principals of New England received a questionnaire recently, asking which they thought was the most influential, the home, the school, or the church. Seventy per cent of those replying scratched all three and wrote in, "the movies."

—Burton Ave. Bap. Ch. News

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#### GOD'S SIDE OF THE FENCE

"When a boy," said a prominent member of a church, "I was much helped by Bishop Hamline, who visited a house where I was. Taking me aside, the bishop said, 'When in trouble, my boy, kneel down and ask God's help; but never climb over the

fence into the devil's ground, and then kneel down and ask for help. Pray from God's side of the fence' Of that," said he, "I have thought every day of my life since."—*The King's Business.*

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#### CORNWALL, N. Y.

We are glad to report that the Lord has been blessing the work of the Cornwall Baptist Church and its people in a very remarkable way. Within the last month, seven new members have been added to the Church, six of them by baptism. The Lord is also blessing the work financially. On Easter Sunday morning, the pastor asked the people of the Church to completely wipe out a debt of \$107.50 on the Church roof. That morning there was exactly \$107.68 given for that especial purpose. Later on, at least \$25.00 was added to this first sum, thus completely wiping out all of our church debts.

Just recently we have concluded a series of Evangelistic Services with Rev and Mrs. O. W. Stucky of Detroit, Mich. Once again the Lord's blessing was realized. We felt that Mr and Mrs Stucky were especially fine in children's work as there were over 40 decisions made by the children, many of them coming from other denominations. Because of the enthusiasm aroused in these children's meetings, the pastor and his wife are attempting to continue the work, holding services once a week. Thus far there has been good success. In addition there were a number of older young people and adults who accepted Christ and of this number the pastor is expecting to baptize at least 12. For the next few Sundays a pastor's class will be held for all who are contemplating baptism.

As a church, we heartily recommend Rev. and Mrs. Stucky to any church needing a sound evangelist and capable workers with children. Our people greatly appreciated their ministry and undoubtedly the work will receive an added stimulus because of their efforts in Cornwall.

—Rev. F. Dean Banta, Pastor.

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#### ILLINOIS FELLOWSHIP

The next meeting of the Illinois Baptist Fellowship is to be held Monday, June 12, through Wednesday, June 14, in the Jameson Baptist Church of Alton, Illinois, of which Rev. D. W. Davis is the pastor. Among those scheduled to appear on the program are Rev. Barney Antrobus, of Crawfordsville, Indiana, and Rev. O. W. Stanbrough,

of Kansas City, Missouri. Local pastors of the state will be speaking during the day sessions. A great fellowship is anticipated.

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#### FLASHES FROM HERE AND THERE

A two day fellowship meeting of the independent Baptist churches of Missouri and Kansas, was held in the First Regular Baptist Church of Kansas City, of which O. W. Stanbrough is the pastor, on May 25 and 26. Dr. William L. Pettingill was the speaker on these two days, and continued on the next two days as a guest of the First Regular Baptist Church.

Dr. William Evans of California, conducted special services, May 15 through 18, in the Wealthy Street Baptist Church, of Grand Rapids, Michigan.

The First Roseland Baptist Church of Chicago, Illinois, entered into an evangelistic campaign beginning Sunday, April 16, with their own pastor, Harold M. Palmer, as the evangelistic speaker.

R. D. McCarthy, of the Thirty-first Street Baptist Church, of Indianapolis, conducted a week of meetings, May 1 through May 7, at the Hessville Baptist Church, Hessville, Indiana, of which Robert Johnson is the pastor. Bob is one of the boys from Gary, Indiana.

Russell E. Kauffman conducted revival meetings in Temple Baptist Tabernacle of Portsmouth, Ohio, April 16 through 30th. Brother H. O. Van Gilder is pastor of this church.

In the church bulletin received from Pastor C. Poole, of the First Baptist Church, Hemet, California, we noted that he was making preparations to conduct the largest baptismal service ever held in the history of the church, on Sunday, Apr. 30. Thirty-one candidates were to be baptized.

Dr. E. J. Pace, the noted Christian cartoonist is to be guest speaker in the Calvary Baptist Tabernacle of Los Angeles, June 4 through 11.

Dr. Walter D. Kallenbach, noted blind evangelist conducted meetings for Pastor Alfred J. Lewis, of the Hough Avenue Baptist Church, Cleveland, Ohio, April 16 through 30.

## THE PATERSON CONFERENCE

(Continued from page 9)

Wednesday Afternoon

The opening services on Wednesday afternoon were arranged for a divided gathering, the ladies meeting in the upper auditorium under the leadership of Mrs. Clarence Mason, of Atlantic City, New Jersey, the men meeting in the lower auditorium, under the leadership of Brother A. G. Annette of Plainfield, Illinois.

### Ladies Meeting

The ladies meeting opened with songs, prayer and testimonies, with about twenty-five women from all sections of the country participating in the testimony period. Mrs. Harold Strathearn beautifully sang, "Jesus Lover of My Soul," and "His Eye Is on the Sparrow." Mrs. Theodore Nelson of Atlantic City played a piano solo. A devotional talk on the Song of Solomon was presented by Mrs. Coulson Shepard of the First Baptist Church, Atlantic City, New Jersey. The work of the Bible Club movement in this country was explained by Miss Bessie Traber of Philadelphia. Climaxing the service, Mrs. Mason gave a practical message on "If Ye Love Me, Keep My Commandments." She pointed out some of the commands of the Lord—love one another; keep ourselves free from idols; presenting our bodies a living sacrifice.

### Men's Meeting

Brother Annette spoke, after Harley Stevick, of Elyria, Ohio, had sung that militant hymn of the church, "Soldiers of Christ Arise, and Put Your Armor On." Brother Annette's heart-warming message centered around three thoughts for men—confidence in prayer; confidence in the Word, and confidence in the Risen Christ. A discussion of church constitutions was then led by Rev. H. O. Van Gilder of Portsmouth, Ohio, who pointed out to us that while the document under which the church is governed is of tremendous importance, the constitution which should be of primary importance, is that constitution of spiritual health which every church must have in order to grow and glow for Christ.

Brother Ray Hamilton, of Gary, Indiana, followed with an excellent and incisive discussion of the problems pertinent in young people's work, and discussed the commission

form of government for young people's societies as related to their own programs and to the welfare and prosperity of the church, as well as outlining the necessity for spiritual yieldedness in the hearts of young people and its effect upon the work of the pastor and the prosperity of the assembly of believers.

Brother Logsdon, pastor of the Bethel Baptist Temple, of Erie, Pennsylvania, followed with a discussion and personal testimony concerning church discipline. He emphasized that Holy Ghost, scriptural preaching, saturated with prayer, disciplines the household of God without the necessity, save in unusual cases, of extreme measures (as provided, nevertheless, by scripture), being often resorted to. He closed his very trenchant remarks by the personal testimony of his own heart concerning the revival in a preacher's life being the remedy for most difficulties in the assembly, which might otherwise have to be handled by stern, disciplinary measures. Truly, our hearts were blessed and a genuine yearning for revival was kindled afresh in the hearts of many pastors, as well as of laymen.

### The Lord's Soon Return

In the upper auditorium, the afternoon service continued and was marked by a prophetic message of vigor, enthusiasm and keen interest as Brother Leo Sandgren, pastor at Austin, Minnesota, brought us "A Prophetic Bird's Eye View of the Last Days," taking the scriptures from II Peter 3, Matthew 24, Micah 4, James 5, II Timothy 3, and Daniel 12. He correlated the prophecies of Holy Writ with their rapid and startling fulfillment in the very day in which we live, and left us with a holy and wholesome desire to evangelize the lost, glorify Christ, and to meet Him soon at his imminent appearing.

### Wednesday Evening

The evening service opened with Brother Carr at his best, leading us in singing, "Take the Name of Jesus with You," and "What if it Were Today?" Pastor Tillis from Iowa led in prayer, followed by the enraptured singing of "Wonderful Grace of Jesus." Dr. Ketcham of Gary, was presented by the presiding officer of the evening, Rev. William Headley of Grand Rapids, who asked the assembled messengers to approve three telegrams, one of appreciation to be sent to Mr. R. G. LeTourneau, and two others of sympathy sent to Mrs. P. B. Chenault

and the Walnut Street Baptist Church, Waterloo. A missionary offering was then taken to meet the expenses of missionaries attending the conference, and for missionary projects of the General Association which amounted to \$257.44.

Again the irrepressible and beloved Dr. Strathearn presented bargains in books, and the audience sang, "There Is Power in the Blood of the Lamb." Mrs. Strathearn followed with a stirring message, sweet, winsome and glorious, as she sang, "The Stranger of Galilee."

### Rev. R. L. Powell

Brother Headley then presented Dr. R. L. Powell of Tacoma, Washington, as the speaker of the evening, who brought, by the help of the Holy Spirit, after the prayer of Brother Logsdon, a mighty and Holy Ghost blessed expository message from the second of Acts regarding Peter's sermon on the day of Pentecost. Dr. Powell outlined Peter's outline as he saw it: Jesus of Nazareth was a Man, the incarnate Son of God; Jesus of Nazareth was a God approved Man, by miraculous wonders and signs, and by God's voice which spoke from heaven. Though approved of God, Jesus of Nazareth was slain in the foreordained plan of God, yet by fully guilty, heinous hands. Though crucified and delivered unto death, this crucified Man was raised of God, and this Man is greater than David, whose sepulchre was hard by, and now this man is exalted in the heavens, seated at His Father's right hand, and consecrated a High Priest forever. Thus, finally, this exalted High Priest hath shed forth into the hearts of those who believe upon Him the Holy Ghost, the very presence of the third person of the Godhead, and hence the final reason for the approval of God concerning His Son, is the presence of the Holy Spirit in the hearts of believing saints.

Thus Dr. Powell pictured that the Jews, though they had crucified the Lord of glory, and had, to their own minds, ridden themselves of His claim, of His presence, and of His influence upon their lives, were now placed face to face with the divinely approved Son of God again in the lives of Spirit-filled believers. Christ was still their problem. Christ was still on Israel's hand.

Dr. Powell then applied his message, asking the believers present whether they revealed this Christ, and whether the power of the Holy Spirit was potent in them. Speaking

of the necessity of the power of the Holy Ghost in us, and pointing out that what God says to the hearts of men must be said by His Spirit through us, Dr Powell thus closed his message with the trenchant statement, "The issue before us today is whether God is doing business in the hearts of us who are believers."

The invitation was extended and hands were raised for prayer for a life of victory in Christ, in the power of the Holy Spirit. Dr. R. T. Ketcham of Gary, dismissed this most heart-searching and gloriously Christ exalting service with prayer, and those of us who went home through the darkness of the night, felt that if no other message had been delivered at Paterson, the Word of God, through His servant, Dr. Powell, would have made our traveling thousands of miles worth while.

#### Thursday Morning

The Thursday morning service opened with Brother Carr again leading praise to God in song, and the presiding officer, David E. Gillespie of Elkhart, Indiana, presented for the first hour, Rev. Leonardo DeSoto Mercado, the director of the Mexican Baptist Gospel Mission of Phoenix, Arizona. Mr. Mercado in turn presented his wife, who spoke of the challenge of their work in a barren area, where so many Mexican people live within the borders of the United States. She then spoke of the necessity of reaching by the nationals of Mexico, their own people in that country, as trained and equipped of the Holy Spirit in America, they were sent back with the gospel to Old Mexico, where by present Mexican law, only natives of the country may preach the gospel of Christ.

#### Phoenix Baptist Mission

Brother Mercado followed, giving a rapid survey of this blessed work of God, which has been so prospered under his consecrated leadership. He pointed out that within the last few years, God has seen fit not only to give them additional property in Phoenix, in answer to prayer, but above all, the hearts of the people, and the support of the city government in sympathy and cooperation. He also told of the opening of radio stations, now three in number, to a chain broadcast every Lord's Day. Brother Mercado emphasized the growth of other mission stations, now eight in number, which extend not only among the many Mexicans

in Southern Arizona, but now also to California. He closed his message by an illustration of a Mexican boy who had been gloriously converted in a jail meeting, and who now, though equipped for business and having been after his conversion, a successful insurance salesman is at present engaged in preaching the fullness and deliverance of the crucified and risen Lord.

#### Dr. Strathearn

After songs of praise, Brother Gillespie presented Dr. Harold Strathearn of Rochester, New York, the secretary of the Interstate Evangelistic Association. Brother Strathearn brought to the platform men who had been associated with him for some years in this endeavor, Rev. John Muntz, formerly pastor at Forrestville, New York, now a pastor at Bayonne, New Jersey; Brother Read of Massachusetts; Brother Reese of Ithaca; and Dr. Griffith of Johnson City, New York. Preceding their messages, Brother and Sister Klinoff of Norwich, New York, sang in memory of Brother P. B. Chenault, "The City of Gold." Each of the above mentioned brethren spoke tersely concerning the various phases of the Interstate work—pastoral exchange; pastoral assistance in evangelism and Bible conference work; the Bible conference grounds and young people's work at Lake Canandaigua; and of the utilization of graduates of the Baptist Bible Seminary. Dr. Strathearn closed the hour with a very stirring and heartfelt appeal and prayer in support of the work of the association. He gave thanks to God for the generosity and consecrated giving of Brother LeTourneau, and mentioned that the Interstate was on the eve of a great expansion time, soon to open office headquarters, in addition to the one at Rochester, in New York City, and of the advent into the evangelistic field of two salaried evangelists supported by the Interstate who would help pastors, otherwise unable to afford such experienced and competent help in their struggling fields. So the second hour ended with Brother Carr leading in Arthur Sullivan's "Onward Christian Soldiers," stirringly sung by a rejoicing group of believers.

#### Johnson City Seminary

The third hour of the morning, Dean Emory Bancroft, D. D., of the Johnson City Baptist Bible Seminary, presented firstly, Miss Jean Hull, who played a trumpet solo, "The Holy City." This was followed by the Seminary male quartet sing-

ing, "The Cross It Standeth Fast," and after giving their individual testimonies, "He Is Mine." Dr. Bancroft then spoke on II Timothy 2:1 and 2, concerning pastoral responsibility in retaining truth, in transmitting truth, and trusting truth to able and faithful men. After epitomizing the work of the seminary, the double quartet of the Seminary sang, "Serve the Lord in the Days of Youth," and several testimonies followed by both seminary graduates and students, concerning the blessing of God upon their souls in being led of God to attend the seminary, and to be trained in Baptist polity, doctrine and practise by its consecrated faculty. Another duet followed by a young consecrated couple, Mr. and Mrs. George McCauley, students in the seminary. Again other testimonies from consecrated young people which rang in sterling worth to the praise of Him who calls young men and young women for the mighty task of making known the overflowing grace. The ladies quartet sweetly singing in praise of Christ, concluded the morning, after which Brother G. G. Houser of Manning, New York, was called upon by Dean Bancroft to dismiss the service in prayer.

Truly, the morning hour was packed solidly with blessing, information, instruction, challenge and refreshment for Baptists who must respond to the call of God to evangelize the lost and dying world, and who have been commanded to "pray the Lord of the harvest that He will thrust forth laborers into His harvest."

#### ASSOCIATION OF BAPTISTS FOR EVANGELISM IN THE ORIENT

The Association of Baptists for Evangelism in the Orient conducted the hour from two until three, Thursday afternoon. One of the highlights of the associational program was the illustrated songs presented by Rev. and Mrs. Paul D. Friederichsen. While Mr. Friederichsen sang, his wife drew colored chalk pictures to illustrate the message of the song. It was very beautifully and effectively done. It was a delight to hear the testimonies of these two whom the Lord is calling to the work in the Philippines.

President Harold T. Commons, also spoke glowingly of the prospect for a great work in Dutch New Guinea. Captain Skolfield and Dr. Cully recently completed a survey of the unevangelized tribes of this territory.

**ASSOCIATIONAL HOUR**

From three to four, the associational hour was handled by R. F. Hamilton, and Dr. R. T. Ketcham in the absence of Dr. David Otis Fuller. This was preceded, however, by a brief business session during which time associational reports were made and minor changes in the constitution were voted upon.

Speakers Ketcham and Hamilton emphasized the importance of the churches voting into the fellowship.

During the afternoon, Mrs. William Headley of Grand Rapids, sang a solo, accompanied by her husband at the piano.

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**BARNEY ANTROBUS**

Barney Antrobus, at four o'clock, brought us a message on the apostolic church. What a blessing this hour proved to be to our hearts, as Brother Antrobus in his own inimitable way, presented so strikingly the New Testament truths on the church.

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**FELLOWSHIP BANQUET**

Harley Stevick was in charge of the fellowship banquet held in the lovely Canton Restaurant in down town Paterson.

After chorus singing and a delicious meal, Rev. Ralph Neighbour, pastor of the First Baptist Church, Elyria, Ohio, gave a brief, condensed message on II Kings 2:9. He spoke about young people training for the church of tomorrow. They must be trained in prayer, street meetings,

soul winning, and so forth. Elijah left his mantle on Elisha, and this young man without experience, nothing but a farm boy, had been called to succeed him. Elijah was a man of prayer. He kept it from raining for 3½ years. He was a man of faith, being fed by the ravens and by a widow. He was a man who knew how to trust God. He knew how to give life to the dead, having restored the widow's child. "If you are not a soul winner, you are a failure. You will have to be willing to lay down your life for Christ." Elijah was a man who knew how to feed on heavenly manna. Elisha prayed, "Send me a double portion." If he were to fill the shoes of Elijah he needed a double portion.

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**KETCHAM BRINGS CLOSING MESSAGE**

Rev. Earle G. Griffith of Johnson City, presided over the evening service and introduced the speaker of the evening, Dr. R. T. Ketcham of Gary, who spoke on Numbers 14:24—Caleb the man who followed God fully. Caleb neither ran ahead, nor lagged behind the Lord, but kept in step with Him.

Dr. Ketcham drew attention to the fact that most of the Old Testament characters were young people when great things were accomplished for God. Joseph was a young man of 19 when he faced the greatest crisis in his life in Egypt. "The need in this day is for young people

with iron in their blood and an iron rail for a backbone. This is not time for spiritual sissies." Young people are facing tremendous temptations today. Dwelling on this point, Dr. Ketcham drew attention to the filthy literature that is placed in the hands of young people these days, supposedly to guide them through some of the difficult problems they have to face. He roundly attacked the Federal Council of the Churches of Christ in America for some of the sex literature they have had published.

We are living in a day when we are called upon to deal with great problems. "The Christian is called to a warfare, and not an afternoon tea." Time having passed so rapidly, Dr. Ketcham was not able to complete his address, but cut it off in the middle and made a plea for life surrender, during which time a host of young people under thirty stood to their feet, signifying their full surrender to the plans and purposes of God for their lives. This was followed by an appeal for full surrender on the part of all the people present, young and old, during which time practically everyone in the room stood to his feet.

It was a glorious closing for a grand and glorious four days of mountain top experiences.

We were all very reluctant to break up and go to our homes. The great congregation was led by Pastor Carr in the singing of "Blessed Be the Tie that Binds."

**BARNEY ANTROBUS SAYS****ARE FUNDAMENTALISTS STUPID?**

The American Mercury for February 1939 carries an editorial asking: "Are Conservatives Naturally Stupid?" We hereby raise the same question, substituting the name Fundamentalists for the name Conservatives. People are saying that it is passing strange how time-tested and time-honored American principles are being lost sight of in this our day, and strange principles and practices being thrust upon us without protest. We have wondered what leading editors and statesmen of both major political parties of our country were doing while our country was being poisoned with Russian propaganda.

It must be that they have been thinking and saying, "it can never happen here." But now both major political parties, north and south, see

that it is happening here. Have our Fundamentalist brethren been thinking and saying Modernism in all its soul blighting forms can never happen in Baptist churches? Well, it has happened here. Have our Fundamentalist leaders been stupid?

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**COMMUNISM IN THE CHURCHES**

The American Mercury in its January 1938 number has an illuminating article by Harold Lord Varney in which he says some startling things confirming what Fundamentalists have been saying all along. We quote: "Socialism and Communism have penetrated the American church. Their spokesmen are sitting in strategic positions in our leading denominations. They have already won the co-operation of an appallingly large number of well-meaning but politically immature pastors." Immature is right.

**A REAL MYSTERY**

There has long been a matter of mystery to us upon which we have never received any light, namely, why the last log at the abandoned sawmill was never cut, why the last old buggy at the abandoned blacksmith's shop was never repaired, why a farmer could own a good farm and never be able to paint his barns. And now a new phase of this life-long mystery appears since we drove east and back again to and from the G. A. R. B. fellowship: why are the state and national highway authorities so saving of their road signs?

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**THE SAME OLD ANSWER**

Ask one hundred men and women if they are Christians and the vast majority will give an evasive answer. Driving to Paterson, N. J., and back, 1600 miles, we asked many



men and women that question and only two answered frankly that they were Christians. One was a policeman and one was a woman keeping tourists. We felt relieved by these two exceptions. A garage man, born and reared a Roman Catholic seemed most hungry for the Word of God. To the best of our ability we sought to explain the way of salvation to him and left two good tracts with him which he seemed happy to receive and promised to read.

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**FISH EATERS**

The latest rage of the adolescent faddists of our country is eating live goldfish. We heard a keen observation made at a dinner table in regard to this animalistic downsurge while we were in Paterson. A fine young man of thirty who is a glider enthusiast said: "I did not have to go to college to learn how to eat live goldfish." This swift and straight young thinker is a warm Christian and a Baptist. He made himself a glider weighing thirty-seven pounds. In this he rises in the air and sails down a mountain range 400 miles and lands in safety. He's no sap, and no live fish eater either.

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**NO WOOD NO FIRE**

Prov. 20:23. "Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth. As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife. The words of a talebearer are as wounds and they go down into the innermost part of the belly." Some people just thrive on it.

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**PROPHECY**

"Produce your cause. Bring forth your strong reasons. Show things that are to come to pass, that we may know that ye are gods." Isa 41:2-23. This is Isaiah's stinging challenge to false prophets. An Unitarian tried to be facetious with us about his great body of truth. We told him that Unitarians did not have a single foreign missionary on earth; that when they did try missions as a work their missionaries soon came trooping home. Peter tells us that the prophets spoke of the sufferings of Christ and the glory that would follow. I Peter 1:10-12. Let those who deny the sacrificial death of Christ and his glorious resurrection, ascension and return produce the truthfulness of their case in fruits. Let them bring forth their strong reasons that men may know they speak the truth.

The truth is, those who deny the blood of Christ, His miracles, His resurrection, His coming again; those who deny the doctrines of grace are false prophets.

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**WHILE IT IS DAY**

"I must work the works of Him that sent me, while it is day—the night cometh when no man can work." John 9:4. It is in George Mueller's autobiography that he never slept in day time, though he was often tempted to lie and rest on account of a pain he sometimes had in the back of his head and neck. Our eternal Lord speaks of "My day," meaning His time to work. Each day given a child of God is a priceless gem cut out of eternity. Spurgeon said: "How desperate the case of sinners, and how short our time to warn them." Whatsoever our hand finds to do, is to be done at once and with all our might, but it is not to be done with unreasoning frenzy. Our Lord is never represented as in an excited whirl. There are insects that are born, live, reproduce and die all within twenty-four hours. But their work is completed. How precious then is our day of time! It is said that Napoleon on the eve of the battle of Waterloo said: "What would I give for the power of Joshua to lengthen this day!"

\* \* \* \*

**THE TIME IS SHORT**

Gal 6:10. "Let us do good while we have the opportunity." Again "For this I say, brethren, the time is short." The whisper of the unrelenting law of unchanging change-fulness is in your ears. It speaks to you in the silences of the night. It awakens with you in the morning. It travels with you along the highways. There may be failing health. There may be waning powers. All, all say: "Work while it is day—the night cometh." A husband placed a flower in the dead hand of his wife. A bystander remarked coldly: "That is the first flower he ever gave her." The state of sinners is utterly pathetic. The state of the average professor of Christianity is sad beyond words. O may you who know the secret of His presence, work while it is day.

\* \* \* \*

**PAUL REFUSED**

Today as ever men demand the gospel in terms of modern thought, embellished with scholastic learning. Paul refused to so preach declaring such preaching would in the wisdom of this world. The theme of all apostolic preaching was the deity of Christ, His blood atonement, His

coming again. The temptation to men of learning to depart from the New Testament themes is very great now, perhaps greater than ever.

Once when visiting a town where we had been pastor, the town editor, always a warm friend of ours, came out to hear us. After the sermon he said more than half in earnest: "I see you have made no advancement in the last twenty years—preaching the same old things!" This cheered our heart, for he was a discerning man, and could tell that we had not departed from the faith.

Let all true men refuse to trim down the New Testament message or encumber it with wordy trimmings. With Paul it was Christ and him crucified. In all his writings he makes but two or three references to the great facts of nature or to the literature of his time.

\* \* \* \*

**ONLY A MAN?**

Christ's persecutors and murderers saw in him only a man. They never saw God. To them Jesus was a rebel and a blasphemer and thus deserved death. No military power could save Christ. To that maniacal crowd He was a wild revolutionist. Pilate could have done one thing he did not do; he could have taken off his robes of state and said: "Do to me what you do to him," but he could not have saved Christ. Modernists, less bloodthirsty than the destroyers of Christ perhaps, none the less seeing nothing in Him but a man, and so effectually destroy his gospel by their secular preaching.

\* \* \* \*

**WHAT A CHURCH!**

For years we have had a great desire to meet pastor Edward Drew and see his church building. Seven or eight years ago we passed a few letters. While not a costly building the house of worship seemed to us the most restful place we had been in in a long time.

This humble man we are told preaches to an audience every Sunday twice and three times the size of his membership, and all bring their Bibles. There are many things we might say of this unusual man and church but space forbids here. We have felt from what we have heard that there is nothing like it in America, and our visit strongly confirmed our convictions. More power to the arm of such a pastor and church.

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**RENEW  
NOW!**

**FELLOWSHIP ECHOES**

The following eight men were elected to the council, the first seven of which serve for two years, the eighth member serving for one year to fill out the unexpired term of Pastor P. B. Chenault.

- Rev. Barney Antrobus,  
Crawfordsville, Indiana
- Rev. David E. Gillespie,  
Elkhart Indiana
- Rev. R. W. Neighbour,  
Elyria, Ohio
- Rev. J. Irving Reese,  
Ithaca, New York
- Rev. Leo Sandgren,  
Austin, Minnesota
- Rev. E. C. Shute,  
Decatur, Illinois
- Rev. H. O. Van Gilder,  
Portsmouth, Ohio
- Rev. Ford Porter,  
Princeton, Indiana

The council selected the following officers for this year: J. Irving Reese, chairman; David Otis Fuller, secretary; R. F. Hamilton, treasurer, R. W. Neighbour, chairman of program committee; A. G. Annette, chairman of pastoral exchange committee; David E. Gillespie, chairman of missionary committee; R. T. Ketcham, editor of the BAPTIST BULLETIN

"Stephen was nearest the embodiment of the gospel that we have in the scriptures, outside of Christ"—Griffith.

"Virtues like vices, never travel singly."—Griffith

"A man is an omnibus in which all his ancestors ride, and some of them stick their heads out of the window."—Dean Bancroft

"If God lives in your life, you will not be easily managed."—Griffith

"God is not making cameos, but dynamoes"—Griffith.

"No student should be sent to us (The Baptist Bible Seminary) who has not first been tested. Every pastor should give them a course of study and opportunity to do Christian work before they come to us"—Dean Bancroft

We all laughed, cried, praised God together for the message brought by Brother Barney Antrobus of Crawfordsville, as he dealt with the subject of the New Testament church

"It is difficult to give young people what they want, because they themselves do not know what they want. This is a time of life when they need definite directing."—R. F. Hamilton

"World peace will not come in by propaganda, but by Divine Personality."—R. L. Powell

*The Council accepted the cordial invitation for the Association to hold the 1940 fellowship gathering in the Temple Baptist Church of Erie, Pennsylvania, the church of which Franklin Logsdon is the pastor.*

Strong appeal was made for churches not fellowshipping with the Convention to come into the General Association, as Dr. Ketcham and R. F. Hamilton conducted the associational hour on Thursday afternoon

**SECRETARY'S REPORT OF THE G. A. R. B.**

April 21, 1938 to May 10, 1939.

|  |              |
|--|--------------|
| Total No. churches affiliated with the G. A. R. B. C. (Including 22 who have applied for membership) | 121          |
| Churches reporting   | 61           |
| New members added this year  | 1,922        |
| Total membership of churches   | 17,084       |
| Total money spent for current expenses   | \$226,909.00 |
| Total money spent for missions   | 74,089 00    |
| Average amount spent for missions per church   | 1,214.00     |
| Average amount for missions per capita   | 4.33         |

Churches affiliated with G. A. R. B. C. by states:

|               |    |
|---------------|----|
| California    | 11 |
| Colorado      | 1  |
| Illinois      | 16 |
| Indiana       | 12 |
| Iowa          | 10 |
| Massachusetts | 2  |
| Michigan      | 23 |
| Minnesota     | 4  |
| Missouri      | 1  |
| New Jersey    | 4  |
| New York      | 17 |
| Ohio          | 7  |
| Pennsylvania  | 5  |
| Wisconsin     | 3  |
| Washington    | 1  |
| West Virginia | 2  |
| Hawaii        | 1  |

55 churches did not report

**MORE CHURCHES ENTER THE FELLOWSHIP**

TEMPLE BAPTIST CHURCH, TACOMA, WASHINGTON

At a business meeting of the church, Wednesday night, April 12, the congregation of the Temple Baptist Church, Dr. R. L. Powell, pastor, voted with great enthusiasm to declare themselves in fellowship with the General Association of Regular Baptist Churches. Their set of resolutions covering the matter is so clear, that we run them herewith in full.

*Resolution*

"Whereas, the booklet entitled 'Manifesto of the General Association of Regular Baptist Churches in the United States,' gives the following statement of information, under the heading, 'How to enter this fellowship,'

"The constitution provides that any Baptist Church in the United States which subscribes to the constitution and confession of faith of the Association, and signifies in writing its desire to find fellowship with the Association, may be received into fellowship. Mark you—not membership. A Baptist Church can not be a member of anything outside itself. It can declare itself in fellowship with any body of Baptists on earth, but it cannot be a member. This declaration of a desire for fellowship, gives the church the privilege of sending messengers to the meetings of the Association," and,

"Whereas, in the articles of Faith, published in the same booklet, in article number 12, under the heading, 'The Local Church,' the following statement of belief constitutes a portion of said statement,

"We hold that the local church has the absolute right of self-government, free from the interference of any hierarchy of individuals or organizations; and that the one and only superintendent is Christ, through the Holy Spirit: that it is scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the Gospel; that each local church is the sole judge of the measure and methods of its cooperation; on all matters of membership, of polity, of government, of discipline, of benevolence, the will of the local church is final," and,

"Whereas, the Temple Baptist Church of Tacoma, Washington, is now and has been from its organization entirely independent of all

other church organizations, and does not believe it possible to remain a Baptist Church and organically unite with any other body, and,

"Whereas, there has been a growing sentiment among the members of our congregation that we ought to find avenues for expressing our fellowship with others of like faith and order, and that we ought to become publicly and generally identified with those who hold a like precious faith with us, so as to give larger emphasis to our testimony in these matters, now therefore,

"Be it Resolved:

"1. That we clearly restate the absolute sovereignty and entire independence of our church with regard to any kind of organic union.

"2 That within the above limitations, we approve the articles of faith and the constitution of the General Association of Baptist Churches in the United States.

"3. That as a further expression of our fellowship with said General Association, we elect the pastor, Rev. R. L. Powell, as messenger from this church to meet with the messengers of the General Association of Regular Baptist Churches in the United States, which meeting is to be held in Paterson, New Jersey, May 15th to 17th, inclusive"

**PLAINFIELD, IOWA**

On March 18, at a meeting of the Horton Baptist Church, of Plainfield, Iowa, Rev Judson McClure, pastor, voted with only two dissenting votes,

to declare themselves in fellowship with the General Association of Regular Baptist Churches

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**MANNINGTON, WEST VIRGINIA**

At a meeting of the Calvary Baptist Church, Mannington, West Virginia, Rev Gerald V. Smelser, pastor, on April 5, the congregation most heartily and enthusiastically voted to declare themselves in fellowship with the General Association of Regular Baptist Churches

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**FLORENCE, NEW JERSEY**

At a recent meeting of the congregation of the First Baptist Church, of Florence, New Jersey, it was unanimously voted to declare the church in fellowship with the General Association of Regular Baptist Churches. The pastor is Rev R. L. Matthews.

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**LONG BEACH, CALIFORNIA**

At the annual meeting of the Berea Baptist Church, Long Beach, California, Rev Henry Preston, pastor, the congregation unanimously voted to declare themselves in fellowship with the General Association of Regular Baptist Churches

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**CANBY, MINNESOTA**

At a meeting of the congregation of the Baptist Church of Canby, Minnesota, Rev. George S Knutson, pastor, on May 4, the congregation voted to declare themselves in fellowship with the General Association of Regular Baptist Churches.

**RACINE, WISCONSIN**

At a business meeting of the Grove Avenue Baptist Church, Racine, Wisconsin, Rev. Walter Carvin, pastor, the congregation voted enthusiastically to declare themselves in fellowship with the General Association of Regular Baptist Churches. The Grove Avenue Church is one of the most aggressive churches in the city, and under the leadership of Mr. Carvin, is doing a real piece of work for the cause of Christ

**ORDINATIONS**

James E. Musgrave, ordained to the gospel ministry, Sunday afternoon, March 26th. Five Independent Baptist churches were represented. They were First Regular Baptist Church, of Kansas City, Mo., Faith Baptist Church of Kansas City, Kans., Basehor Baptist Church of Basehor, Kans., Muddy Creek Baptist Church of Meridian, Kans., and Olivet Baptist Church of Kansas City, Kans., of which Brother Musgrave is the pastor. Immediately after his ordination Brother Musgrave went down into the waters to administer baptism.

Robert Hoyden, graduate from the Baptist Bible Seminary, pastor at the Brookdondale Baptist Church, Brookdondale, New York, for the past two years, was ordained Monday night, May 1. Dean Emory Bancroft preached the sermon, and more than thirty ministers of the gospel laid hands on the candidate.

**FLASHES FROM FOREIGN FIELDS**

**PAULSONS, WHITE ANTS AND SCORPIONS HAVING A GOOD TIME IN AFRICA**

Mar. 20, 1939

Dear Friends and Prayer Helpers:

How fast this month has rolled by since we last wrote you! From the letters and paper clippings we have received, we suppose that you are having some cold times over yonder. We wish we could blow some of this hot tropic air over there and save on your coal bills; and in turn we could certainly enjoy a nice package or two of ice and snow. However, we are reminded of the passage (in Phil.) "in whatsoever state I am, therewith to be content"

We praise God that His word is going forth with power and that souls are being saved. We are having a blessed time this month with the evangelists. These are native ministers of the Gospel who have had two years training in our school here at Crampel and who have gone out into distant villages with the gospel. We are having a Bible Conference with them the entire month of March. Dick is taking them through the Pastoral Epistles and other missionaries are teaching them Romans, Hebrews, Life of Christ, and many other subjects to refresh their minds and souls before they return to their work. I have them for the hymn study hour. Our natives here in the heart of Africa cannot sing like those at the coast. Especially when they have "la, ti,

do" in a hymn, it is almost impossible for some of them to sing it. Of course, they don't read music at all. We teach them by singing the hymns over and over until they learn them. These men are doing marvelous work for the Lord in these out-station villages.

A couple Sundays ago Dick and I went out to one of these villages where an evangelist is working. We estimated about 500 people present in the chapel and my, you should have heard them sing. After Dick brought the message from the Word, they were dismissed. We couldn't make our exit for the people were so crowded in that place. So we waited, but no one moved. Seemed like they wanted to hear some more even after Dick brought them the word for an hour. Finally, we made our

way through the crowd and left for two other villages where there is great need for the gospel.

In our last letter to you we promised to tell you a little about animals, bugs, etc., that we have seen and come in contact with during our three months' stay here. The bug in your blood is the malaria which causes us all the nice fevers that we get and often makes us feel like old men and women instead of young folk. The sand fly is certainly a pest; they get in your nose and eyes. And roaches! Well, they grow to be every bit of two inches long; moreover, they can fly too. We have ants of all kinds. The following are a few types: black tree ants, driver ants, large red, large white, small food, small red, small white, trailer ants and ordinary white ants. When the driver ants or big red ants come after you, you don't sit still. I got into some one day shortly after our arrival and didn't know what was biting me all over. But I rushed into the house like mad and ripped off the clothing in order to get them off. They seem to stick right into your flesh. The white ants will be starting on their rampage as soon as the rainy season starts. They'll try to destroy everything we own.

We just found another nice sized scorpion this morning. I have him near me in a bottle of rubbing alcohol; I hope he's enjoying his bath. We sent one home in a letter about a month ago. This is a medium sized one. If some one wants him, drop us a line and we'll try to get him to you. We've had big clouds of locusts come through Crampel several times since our arrival. Then once we drove through 20 miles of them. When they come from a distance, it looks like a big black cloud coming. The natives like to roast them to eat. It is real rich food and they all get indigestion before the day is over. Well, so much for the bugs.

Dick has shot 15 antelope since we've been here. Food is very scarce here for the evangelists; so Saturday we went out to get some meat for them; Dick shot three and then we came home. We heard the buffalo bellowing off in a distance; they are treacherous beasts. Once when we were coming home from village meetings, a leopard walked before the headlights of the truck. Dick shot him but he jumped into the bush; he was a nice big pussy cat but I wouldn't want to be friendly with him. We've seen some nice big boars. The natives came to us with a baby boar; he was black with

brown stripes but I told Dick I wouldn't consider having him for a pet. We have a nice pet antelope about the size of a medium sized cat. Well, I guess I must stop for now.

Thanking you again for your prayers and gifts. Continue to hold us up before the Throne of Grace. May God's abundant blessings rest upon you all.

Yours and His,  
Dick and Irene Paulson.

\* \* \* \*

### HAMMANS HAPPY AND HARD AT WORK

Kyabe via Fort  
Archambault, A. E. F.  
April 11, 1939.

Dear Friends in the Homeland:

How we wish we could spend all of our time out in these Sara Kabba villages preaching the Gospel! There are so many in our territory still unreached and yet there is much work to be done building up this new station so that we must be here most of the time until buildings are up. Recently we left at 6:30 one morning and returned at 9 P. M., tired but happy. We had preached in ten villages that day and in eight of them the story of Jesus' love had never before been heard.

Every one listened with interest. One old blind man asked us for a franc, (three cents) and when we gave it to him he danced and shouted for joy. It takes so little to make them happy. In one meeting a discippled woman sat down on the ground with twin babies in her arms—what a picture she was with a tiny black tot in each arm and the wooden saucers from her lips hanging down between them. In another village a child of about two years sat on his mother's lap and amused himself with a dead rat all during the meeting. When we look into the faces of these different groups and realize the extreme ignorance of spiritual truths, we wonder how much they can grasp of the plan of salvation we are trying to present to them. Then comes to our hearts God's sure promise which cannot fail, "My Word shall not return unto Me void." Praise God for the Word which is quick and powerful!

A few of our workmen understand the Sango language so we are teaching them to read from the Gospel of Mark. We began these classes about the end of February and some can

I read the first ten verses now. Others cannot yet hold their books right side up without first being shown. I have begun studying the Sara Kabba language and realize that it will be no easy task. The native who was helping me said, "Madame, if you hunt our language until the day of your death you will not find all of it." I believe he is right, but by God's grace I hope to learn enough to give out the Gospel of Christ.

Animals are plentiful in this part of the country. Mr. Hamman has killed his first leopard and his first crocodile since we came up here. We have seen wild giraffes, many antelopes and hyenas who visit us every night. One is just a bit too friendly and I fear he will meet his death as soon as we get time to make a trap. A few nights ago he was bold enough to come into the house. We slept peacefully through it, but the following morning we found his tracks on the dirt floor.

The walls of our first brick building are part way up and by the end of April we hope it will be finished. This is a two-room store house in which we will live during the rainy season. We have had to lay all the bricks ourselves as we have no trained native help and it is hard work under an African sun. We praise Him for the health and strength He has given us.

God has already allowed us to see the "first fruits" from the Sara Kabba tribe and you who are giving and praying will rejoice with us. Two men stood up in our Sunday service two weeks ago and declared their faith in Jesus and their desire to follow Him. They had never heard the Word until they came here as workmen in January. Day by day they listened and God's Spirit has worked. Keep on praying that many more may be redeemed before Jesus returns for His own.

Yours for lost souls,

Roy and Fern Hamman.

**DON'T LET YOUR**

**SUBSCRIPTION**

**EXPIRE**

## GRACE BENNETT STILL ENJOYING REVIVAL

Upata, Venezuela,  
April 10, 1939

Dear Mary:

What must you think of me? All of these months since your Christmas check came, and no "thank you" And that isn't all! It seems that letters are stacking up, and I am more and more of a failure when it comes to writing. What am I going to do about it, eh? If you can pull me out of this rut, I shall be forever grateful to you, and I am sure that as I pass the information on to other missionaries, that just scores of folk in the same boat as I am, will rise up and bless you! No kidding, it is a problem! How glad we are that there are some folk who understand! Anyway, thank you now, from the bottom of my heart for that \$10.00 check. It was appreciated!

We have been having a grand time this year! First of all the Semi-annual conference of Missionaries and Natives was held here in Upata in January. We were privileged to have several missionary guests from other missions. It was great to listen to their perfect Spanish. Rev. Christiansen and his wife have been in Venezuela thirty-three years, so you can imagine they speak the language beautifully. Not only was their ability in the language appreciated, but their spiritual experiences were of great blessing to us. Oh, how we do miss the blessing of being able to be refreshed in listening to the men of God who have passed this way before us.

After the days of blessing here, I took the El Callao missionaries and our guests back to El Callao, where we were privileged a few days more of the feast. We visited El Peru and Monkey Town where Dr. Christiansen and Rev. Rodman both gave messages to large crowds. We brought the visitors back as far as Guasipati in the bus, where they took the plane for Ciudad Bolivar and I with my chauffeur and his helper, returned to my post in Upata. Oh Mary, I am so happy in the Lord's work here in Upata. There is no place on the face of this earth that seems so much like my own home to me as Upata. I go away for a few days, but there is always a thrill in coming back to my orphans, and the work that the Lord has given me here to do.

In February, I again went to El Callao, this time to make the final

payment on that El Callao church property. God has enabled me to give over \$300 toward that chapel. It surely has cost us a pretty penny, but praise the Lord it is now ours, or rather His. It has meant sacrifice, but He will give the blessing, yea, has already blessed us for the effort! This time I took four of my orphans with me in the Gospel Bus! My but that was a thrill for them . . . and did they enjoy it! The girls in El Callao got out everything that could possibly be made over for the orphans, and one of the Callao Christians did some sewing for me, therefore little Clariza and Pauline came back to Upata with some nice new dresses, and Ramon with a new pair of pants made out of some material that Mr. Hausser left . . . so thus, our trip was at least profitable from more than one standpoint for them. It was not however, quite so hilarious for me! While there I came down with real old-fashioned flu . . . and had to stay in bed several days! Not so good! However, as I now write, that part of the trip is but a memory as I am fully recovered, and have made another trip since.

Just last week I again went to El Callao, this time for a different reason than ever before. For some time now we have known of a young priest who is interested in the Gospel. This priest was formerly here in Upata. While here he told a friend of ours that he desired to become an evangelista, going so far as to say that he desires to become a preacher of the Gospel. Well it seems the bishop has gotten suspicious of him, therefore sent him away from Upata to Tumeremo, but after arriving there, he became desperate, and sent word to his friend and ours to come to his rescue to help him escape. We are doing all that we can, and fully expect that his escape will be this very week. I may have to make another trip in the bus to Tumeremo to bring him to Upata. He expects to go on to Ciudad Bolivar where he isn't known so well. Oh, how we hope that he can go to Costa Rica to Bible School and then come back here to preach the Gospel. Well, you will be hearing more about this later. Our Ruth Hege braved the priest's home to take a letter to him, but God protected her marvelously. Praise Him!

My love to Lois and Don—and also to the pastor and the flock

Yours,

—Grace Bennett.

## THE PRIORS TAKING NEW GROUND FOR GOD

February, 1939.

Our hearts are full to overflowing as this letter is put down for you. Yes, our cup IS running over with joy and praise for our God who, in His loving kindness and great mercy, has been revealing Himself so wonderfully these last weeks. You who have been following these letters will know that this last year has been one of waiting on the Lord to open the door we knew he had for us. Just recently has His plan for us unfolded so that we began to see great harvest fields in the distance that have been denied the Gospel up till now and the door to these fields has been slowly opening until now we can see those fields in all their ripening glory and even now they are waiting for the harvester. Let us go back a little and see how God's plan has unfolded.

As you know, we came to this part of India especially to reach the hill tribes who live in the vast Himalayan ranges between British India and Tibet. Our first contact with them was with the Dafla and Aka tribes, as they were closest to our temporary residence. Work with them was very limited due to two considerations. First, the language difficulty and the Political Officer in charge of this area was adverse to having missionary work reach these tribes. But God only closes one door to open another and soon a young man from the Gallong Abor tribe (adjoining the Daflas) first wrote and later came to us with an urgent call from the Abors for the Good News. Work with any of these people will have to start from the plains at the base of their lofty dwelling places and the area adjoining the Abor mountains is called excluded area and can only be entered with a special pass from the Political Officer and permission to live and work in this place could be granted only by His Excellency, the Governor of Assam. (I might explain that it is necessary when speaking of the Governor, to always use the term, His Excellency. This will be designated from this time onward by "H. E.") A visit to the Political Officer gained the permission to tour the area and this first tour revealed such a rich field that immediately we formally applied, through the Political Officer to H. E. Sir Robert Reid, Governor of Assam, for permission to live and work in the Sadiya Frontier Tract near

Laimakuri This is all past history

Mentioned in the last letter was a visit to Jorhat to be the guests of Col and Mrs. Phipson for a few days. Now we will see how God's hand was even in this short social visit. While we were with them, H E Sir Robert and Lady Reid came to Jorhat on tour. We were all watching a polo game at the club when they drove up in state. Shortly afterwards we were introduced to Major Essy, Sec'y to H E Sir Robert. Our plans brought us back to N L. on the same day the State party came across to visit our district. As there is only a small ferry, we were afraid for a few moments that we would not be able to come, but Major Essy spotted us and kindly invited us to cross with them. He kept us in the pilot house for a little while and at the propitious time brought us down for an introduction to H E Sir Robert and Lady Reid. Soon we were all seated together on the deck, chatting like old friends. What grand people they are. Lady Reid looks so much like my mother (only not quite as good looking) and H E Sir Robert is all man. We have already given a few impressions of a certain type of Englishman and now we meet some of these at the other end of the cultural scale.

When we neared our shore, Lady Reid asked us to ride in one of their cars to N. L. She and H E Sir Robert rode ahead in an open car and we rode back of them in the limousine with Major Essy. It was a special built twelve cylinder with upholstery like a feather bed, in red leather, and the body in a light cream. On the way in, we stopped and had a picnic lunch together. Our proletarian sandwiches mixed very well with the titled ones, thank you. And the titled coffee tasted much like that of common origin only a little more bitter. Then on into N. L., through the ornamental arches erected for the occasion. We are afraid that it will take months to live down the abrupt rise in our stock with our local friends who saw us arrive in such style!

The next day we had a request interview with the State party in the morning. It was during this interview that the good news was brought to us. Col Phipson, our host in Jorhat had put in a good word for us and as he is head of all hospitals and jails in Assam, it carried lots of weight. At any rate, we were formally informed that we would be allowed to enter the excluded area PROVIDING we were

prepared to run a dispensary. We had already planned to do this so we were very happy about the matter and praised God that He had provided Mona with a medical training that would make this work possible and thus provided the means, unknown to us at the time, of giving us entry to all these souls, now sunk in sin.

This same day we were invited to a formal luncheon with them. This was far different from the picnic lunch we had had previously. We were lined up in the dining room and formally introduced to H E Sir Robert and Lady Reid again, although every one present had met them before. Mona was seated in the seat of honor at H E's right hand, the Sup't of Police at his left, the Dist. Com. on Lady Reid's right, I on her left and Major Essy and the Military Attache in the center on each side. A four course luncheon, complete with place cards and menus. Some class for a couple of poor missionaries, eh! Before we were seated, H E Sir Robert, asked me to ask God's blessing on our food. This is the first time this has happened to us in India outside of a missionary's home.

So it seems that human nature is much the same here as in America. Those who aspire to greatness often only succeed in being insolent, but those who have true greatness of character are humble and sweet.

Now we see how God led us into intimate contact with the one man in India who could open or close the door into the desired fields at will. Immediately on the departure of the State guests we made plans for another, more extended tour of the Abor country. This time Mona was to go along. So we gathered together bags and baggage for the trip. We must take a tent, beds, bedding, food for two weeks, cooking utensils, etc. We had a total of five hundred pounds of baggage.

So, off on a rattling, jolting Ford lorry to our starting point on the Subansiri River, where we were to spend the night in an inspection bungalow. The bungalow was already full to overflowing when we arrived so we set up our tent in the yard. That first night the rain came down in sheets all night long and when we looked out in the morning it appeared as though we might have camped out in middle of the river by mistake. The tent was of the type that leaked wherever it was touched and with all our belongings and us inside, it bulged like an overstuffed sausage. We waited throughout the

morning for Tamik, whom we had sent on ahead to contract for coolies or bullock carts. He came back at noon with an elephant! So we crossed the river in dugouts and started to load all that baggage on the broad back of Labotee, for that was her name. You will have to wait until next month for a report of this trip, and what a trip it was! You will see God's hand many times.

Before this letter closes, some acknowledgments are called for. Not money this time, gift by gift, as a chorus of protests have changed our plans to show all special gifts in these letters. We, at long last, have received our barrel and box of home canned goods, sent last September. Takes a little time, doesn't it? God must have whispered to the hearts of those responsible for the medical supplies tucked in the box. They were just what we were fresh out of. (I love to split infinitives!) Only a few cans were broken and we valued the rest at 120 Rupees and the cans alone were worth 80 more. But their worth cannot be measured in Rupees. Nothing in the world could taste like the canned beef mother had tucked in and which was sampled yesterday! All of it looks simply grand and please accept our profound thanks for thinking of us in this way. Secondly, we wish to express our gratitude to these men, mainly from the Chevrolet Plant in Flint and the executive office in Detroit, for their generosity in sending us the money for an "Electrolux" kerosene burning refrigerator. This is on order now and we will receive it in about three weeks. Out here, even cooked food spoils over night, such an article is a very real health protector. Thanks heaps, gang. Then, just two days ago, a package arrived for Tiny Mite. Her real name is Hundari, of course, but I guess she will always be Tiny Mite to us. This is the little Indian girl we have adopted and who, at present, is in the Mission hospital at Gauhati. We are planning on getting her in the fall, after the rains. The shower for her was most "scrumptious," folks, and she will surely look cute as a bug's ear in the pretties. In response to a request from those who sent these things, the duty here was \$10 00.

Lovingly yours,

Del and Mona Prior.

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**DON'T EXPIRE**

## JACOBSONS MEETING WITH BLESSING IN AFRICA

Koumra, Tchad,  
Par Fort Archambault,  
French Equatorial Africa,  
March 20, 1939

Dear Prayer-helper:

"I have a wonderful Guest, Who speeds my feet, Who moves my hands,  
Who strengthens, comforts, guides, commands,  
Whose Presence gives me rest.

He dwells within my soul, He swept away the filth and gloom;  
He garnished fair the empty room and now pervades the whole."

Are you interested in romances and weddings of missionaries? So are we, and when we heard that Miss Jeannette Luc and Mr. Albert Burkhardt were to be married at Fort Archambault, we decided to make the trip for supplies and try to go to the wedding, too. But, alas, trucks going from Koumra to Fort Archambault were difficult to find! There was an Englishman passing by in his truck, but when he heard that we were missionaries, he would not take us, for he was an atheist. Pray for him. Finally we obtained a ride with a Greek trader who stopped at the house for dinner. The wedding was over when we reached our destination, but we were in time to greet the bride and groom before they started on their short wedding trip. Mrs. Burkhardt is French, and her husband is Swiss. French is their native tongue, and God has called them to work among the white people at the post at Fort Archambault. The officials, soldiers, and traders now number 180. The government has granted a concession of a plot of land. Pray that the money may be provided for the purchase of this land as well as for the construction of the necessary buildings. Pray, too, that this same type of work may be started at Bangui, which is a large center for white people. Ask God for a French-speaking couple to work for Him there.

Did you ever drink hot lemonade with red pepper in it? It seems like a strange remedy, but out here one does not have much choice of medicines. Ngadje was pointed out to me as one of the best soul-winners among the Christians at Koumra. But Satan was trying to buffet him on all sides to prevent him from going

out into more active service. He was afflicted with a cough which seemed to originate deep in his chest and which kept him from sleeping at night. The above drink was suggested to me, and for three nights he took his medicine and then went home to perspire beside the fire in his hut. I heard no more about it until the native prayer meeting, when Ngadje, as usual, was one of the first believers to stand to his feet and praise the Lord. He said, "God told Madame what medicine to give to me. He used it to heal me, and now I can sleep at night. I want to go out on the road as an evangelist." Even though we missionaries have few medicines, God uses and blesses that which is given in His Name. He has called Ngadje to a village where the people are said to do nothing all the day except to dance and to drink beer. Just before he left, he told me that there were many villages in that vicinity where the people had never heard of the Lord Jesus Christ. He has gone, trusting God for strength for his weak body and for the supplying of his every need. Pray for him as he goes to this difficult work, and pray that the native church at Koumra may be enabled to support him, too, as their evangelist. Now they are supporting four evangelists in out-villages as well as helping in the support of three evangelists in training at the Fort Crampel Bible Training School. Two of these, Guedalia, and Kilajoum, will soon be returning to Koumra after their graduation. Pray that God will lead us in placing them in different districts. Guedalia feels called to work among the Sara-Dai Tribe, and Kilajoum believes that the Lord wants him to work in the needy Gondi region. Two others at Koumra are now anticipating a trip to Fort Crampel within the next two weeks to begin the Bible School Course there. This will be a walk of about 275 miles for them and for their families. Will you please put their names on your prayer list? They are Jad-joribi and Ngatera. It is very difficult for a native to leave his home and his tribe to go to adjust himself to a new region. Pray for them, spiritual blessing, quickened minds, strength for their bodies, and a supply of every need. It is a real step of faith for them. We know that the Lord will bless our native church as they undertake the support of more and more evangelists, for it is the missionary church and the missionary individual who receive much blessing in return.

Next week we expect to begin a campaign to reach the children in the many villages of Koumra. Pray for my native helpers and myself as we seek to take the message of Life from village to village. Pray that such an interest may be awakened that they will want to come to the Mission and attend the classes for the children. There are hundreds of children who are within walking distance of the Mission.

Two weeks ago we had an experience which caused us to realize anew our utter dependence upon God. I fell over a gasoline drum which a workman had left in the path. I was carrying a small lantern for the night was very dark. An artery was cut in my leg. My husband was finally able to stop the flow of blood by means of a tourniquet. But we did not know how to sew the ends of the artery together. The nearest doctor was at Fort Archambault, a three days' journey by push-push. But we had prayer, the dear Lord answered, He helped us, and the bleeding did not again begin. It is now healed, and we praise our God that He is the Great Physician.

Nils recently took a trip to Matekzga, where we have an evangelist. While there he preached at Makaga and learned that no other white man had before given the Gospel in the place. The people listened earnestly. But at Douboute the people were having their annual feast for the dead. The throats of several goats were cut that the blood might be offered as a sacrifice. The people were dancing and drinking their wine. But at the last meeting about one hundred people were present. The witch doctor came and began his devilish practices even while Nils was preaching. He was making marks to show the people from whence came their sicknesses. But when Nils began to tell the people the truth concerning this farce and to beseech them to come to the Saviour, the witch doctor disappeared in anger. A blind man told Nils that he had long been wanting to hear about the Living God, but that no one would ever consent to take him to a place where he could hear. Pray that God will send an evangelist to that district.

We ask you to continue to bear up before the Throne our furlough which is due next March (1940),—that every need may be met for our homegoing. Pray, too, for the Koumra church, that the attendance of men and children may increase. Mrs. Calvin McNutt, 615 Lakeside Ave.,

Lorain, Ohio, receives all funds to be sent to the field through the Mid-Missions office. Receipts will be sent from the field. And you, dear friend, may God help you to live each day a life of victory through the power of the Lord Jesus Christ.

Write when you can. Letters are always welcome.

Yours in our Beloved,  
Nils and Alta Jacobson

### CONSTITUTIONAL CHANGES

Minor changes in the constitution voted upon at this session of the Association, were as follows:

There shall be added to Article 5, Section 1, the following statement:

"Council members who cease to be members of fellowshiping churches

shall fill out their unexpired terms (exceptions to the rule being determined by the council) but shall not be eligible for re-election until affiliated with a fellowshiping church."

Under Section 3 of Article 5, it was also voted to insert the word "may" instead of the word "shall" in regard to the appointment of sectional representatives.

Under Article 2, stating the purpose of the Association, it was voted to insert the word "Baptist" in front of the word "missionary," and that a suitable note be added safeguarding the sovereignty and independence of the local church, which note is as follows:

"This statement governs the policy of the Association *only*, and in no wise makes mandatory any like policy in any fellowshiping church"

Christ my Saviour, Christ my Friend,

Christ my Treasure without end;  
Christ when waves of sorrow roll,  
Christ the Comfort of my soul.  
Christ when all around should fail,  
Christ when enemies prevail;  
Christ when false accusers rise,  
Christ my Solace in the skies.  
Christ when days are dark and drear,

Christ when all around is clear;  
Christ when all the earth is gone,  
Christ my Portion on the throne,  
Christ at home and Christ abroad,  
Christ my Company on the road;  
Christ in sickness, Christ in health;  
Christ in poverty and wealth,  
Christ who once on earth has trod,  
Christ the blessed "Son of God."  
Christ for time and Christ for aye,  
Christ for all eternity

—Selected.

## INTERSTATE EVANGELISTIC ASSOCIATION

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

### FROM CORNING, N. Y., TO PASADENA, CALIF.

We have just learned that the First Baptist Church of Pasadena, California, has given a unanimous call to the Rev. Richard Augustine, pastor of the North Baptist Church, Corning, N. Y. Mr. Augustine will be leaving for California, June the first to take up the pastorate of this great church. He is succeeding Dr. Cortland Myer. Pastor Augustine studied at Moody Bible Institute, taking the pastor's course. Following his graduation he was pastor at the First Baptist Church of Holley, N. Y., for five years. From there he went to California for a short period, returning to accept the pastorate of the North Corning Church which he has served for the past two years.

He is a young man, but twenty-seven years of age. His pastorates have been a phenomenal success. The responsibilities to the great church to which he is going will be tremendous, but the same Lord who arranged the call for Brother Augustine will also supply the wisdom and direction to carry on the work in this important church.

The Modernists should sit up and take notice that this great church did not go to Rochester Colgate Divinity School for its spiritual leader, but reached clear across the country from California to New

York State to select the young man, educated in the Moody Bible Institute with a thorough knowledge of the Word, sound in the Faith, and consecrated in living. The church has approximately a thousand members and they are supporting 37 missionaries. Let the readers of the BAPTIST BULLETIN pray for this young man

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### CANANDAIGUA LAKE

The carpenters are busy at the TABERNACLE ON THE LAKE, at Canandaigua, N. Y., building cabins, a brand new large kitchen and a large cottage to be used for the Administration Building. There is every indication that we are going to have a record attendance of young people at the Camp this year.

Calvary Baptist Church, New York, is organizing a young people's conference and at the present time approximately 250 have indicated their desire to come. Special buses are being chartered to bring the young people from New York City to Canandaigua and return for the reasonable sum of \$4.75 per person. We are looking to the Lord for a rich harvest of souls at the camp this summer.

Let all believers remember this work in prayer.

Rev. Paul Rummel, formerly of Houghton, N. Y., has just accepted a call to the First Baptist Church at Elton, New York. He will commence his ministry there July the first. He is one of the unemployed ministers whom we are very happy to see located, a consecrated young man with a pleasing personality, with ability to teach the Word, which should result in new life coming to the church at Elton.

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### THE FIRST BAPTIST CHURCH, KINGSTON, PA.

We have just received an urgent letter asking us to come to Kingston, Penn., to council with the First Baptist Church. A small minority group being backed by the Wyoming Baptist Association and the Pennsylvania State Convention are trying to drive the present pastor, the Rev. Montreville Seely from his pulpit and to force the majority of the church to cooperate with the modernistic program of the Convention.

We praise the Lord for the courageous stand being taken by Brother Seely and the majority of the church. A true soldier for the Lord Jesus Christ, and a loyal Baptist will fight every inch of the way to retain Baptist Independency and preserve the pulpit for the preaching of the Gospel.