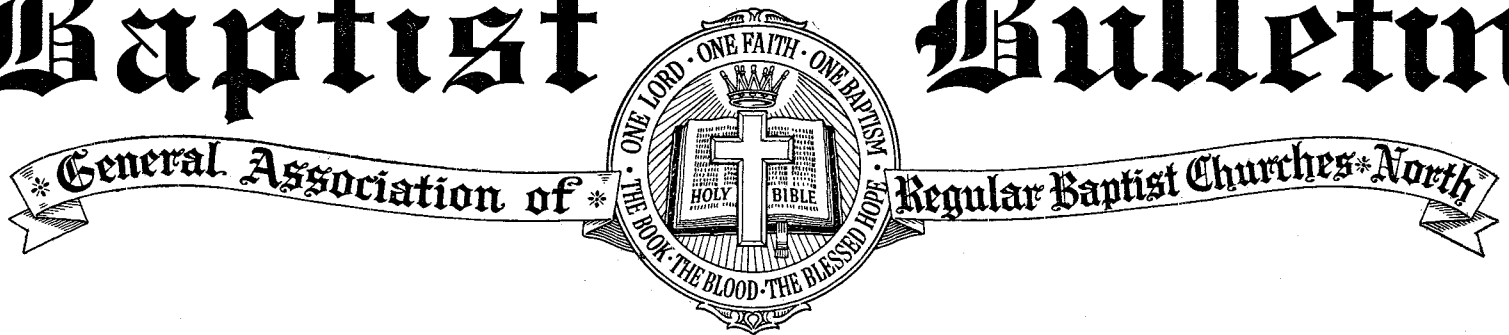


The Baptist Bulletin



WILDERNESS EXPERIENCES

BY REV. J. IRVING REESE

(Stenographically Reported)

Today I want to consider with you four experiences of Israel after they had escaped from Egypt and passed over into the wilderness on their journey toward the land promised them—the land of Canaan. Of these events Paul writes in I Corinthians 10:11, “Now all these things happened unto them for types: and they are written for our admonition, upon whom the ends of the age are come.” According to my understanding of this, Egypt thus becomes a type of this world and the deliverance from Egypt by a blood sacrifice and the crossing of the Red sea, while actual historical happenings, types of the sinner’s conversion by which he escapes the corruption which is in the world through lust. This being true, the experiences of Israel after having passed over into the wilderness will bear some relation to the experiences of the soul who has passed over into a new life as it is in Christ Jesus.

The experiences to which I call your attention are found in Exodus beginning with the twenty-third verse of the fifteenth chapter and continuing through the seventh verse of the seventeenth chapter. I wish that I could read the entire portion for you but cannot take time to do so now. Perhaps you would like to read it yourself after the service.

Bitter Waters of Marah

The FIRST of these experiences is the healing of the bitter waters of Marah. Coming to this spring they found its waters so bitter as to be unfit for use. The people murmured against Moses and Moses cried unto God. You know that that is the best thing to do in time of trouble—cry to God for help. God immediately answered and instructed Moses to cut down a certain tree and cast it into the water. When he had done this the waters were healed and could be safely and pleasantly used.

Now there are at least two typical lessons here.

First, the bitter spring is a type of the natural condition of humanity and the tree, the Cross of Christ. The natural life is of no real service either to God or man. It is cursed by the bit-

terness of sin. A new life must be brought into the heart of man and that new life comes only by the Cross and what it signifies. God interjected the Tree of Calvary into the bitter stream of human life and by it the waters are made sweet. As Paul wrote, Gal. 3:13, “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.” Only the Cross of Christ can make our lives acceptable to God, or of real service to man. Only by the stripes of Christ can the poison of sin be counteracted, He “Bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes we are healed.”

The second lesson here is that there are often bitter waters in the way of the Lord’s leading. The people of Israel were in the perfect will of God, they were following the path He had appointed, yet in that path of His appointment they came to these waters of bitterness.

Some times a person who has just accepted Christ as his Saviour and been delivered out of Egypt is surprised and offended at some very bitter and disappointing experiences that almost at once come into his life. How they are met becomes a test of the sincerity of faith. Many grow discouraged and turn back to the world from which they had seemingly been delivered. Of such the Lord Jesus said, “These are they who have no root in themselves, and so endure but a time: afterward, when affliction or persecution ariseth for the Word’s sake, immediately they are offended.”

Many times, also, older Christians come to the bitter waters of Marah. Trials and testings for which no real reason can be seen press into the life and faith is sorely tried. The soul is tempted to renounce its faith and deny God. Questions concerning His love and care come sweeping in until they almost overwhelm.

But God does not allow these bitter experiences with the desire of offending us, or of punishing us. They are not punitive but educatory. “Whom the Lord loveth He chas-

(Continued on page 7)

LITERALISM AND THE LORD'S RETURN

BY REV. R. T. KETCHAM

The work of our Lord seems naturally to fall into three divisions, namely, Prophet, Priest and King.

The office of a prophet is to declare God's message to man. The office of a priest is to enter God's presence for man. The office of a king is to rule.

In connection with our subject and leading up to it, we might ask, first, was there any literalism in connection with His first advent on His mission as

Prophet

Did He come literally in accordance with prophecy, or were the prophetic utterances concerning this event to be interpreted spiritually? Let us examine the Scriptures.

Isaiah 7:14, "A virgin shall conceive and bear a son, and shall call His name Immanuel." Here is a statement far more susceptible to "spiritualizing" than any other passage referring to His *second* advent could ever be. Here is a statement that every law of nature, every law of man, and every law of science would at once declare untrue and impossible. There was positively no way under heaven whereby a *virgin* could give birth to a child. Therefore, they could well have said, "This is to be interpreted as a spiritual birth." And yet, some seven hundred years later that very event occurred—a woman gave birth to a child and was still a virgin.

Micah 5:2 declares that He was to be born in Bethlehem of Judea, which was literally fulfilled.

Zech. 9:9 declared that "Zion's king should come unto them riding upon a colt, the foal of an ass." Witness its literal fulfillment in the so-called triumphal entry into Jerusalem some five hundred years later.

In connection with this passage, Zech. 9:9, it might be interesting to note its connection with its New Testament fulfillment. It will be recalled that Jesus told His disciples to go into a certain village where they would find a colt tied at the parting of the ways, and to loose him and bring him to Jesus. If anyone interfered, they were to be told that "The Lord hath need of him."

We might ask—why did the Lord have need of him? Surely He did not need him as an absolute necessity to His entry into Jerusalem. He could have walked, or He could have ridden in conveyances of many kinds. Why, then, this peculiar insistence upon the colt whereon nev-

er man sat? The logical reason is that the Lord had need of this colt with which to *literally* fulfill Zech. 9:9.

Psalm 41:9 declares that His own familiar friend, with whom He had eaten bread, would betray Him. Witness its literal fulfillment in John 13:18, "*But that the Scriptures might be fulfilled*, he that eateth bread with me hath lifted up his heel against me."

Psalm 22 is a glaring example of prophetic literalism. Verse 1, "My God, my God, why hast Thou forsaken me?" is the very dictation of Calvary's cry of rejection. Verse 16 is the picture of pierced hands and feet, and was cruelly literal in its fulfillment. Verse 17 was fulfilled in Luke 23:35. Practically this entire Psalm is a word picture of the crucifixion of our Lord, and this, too, before even the empire that inaugurated crucifixion as the method of inflicting the death penalty upon criminals was in existence. No man ever lived who fills this picture but Christ.

Psalm 69:21 is specific as to what should be given Him to drink on the cross. As to literal disturbances in the Heavens, we read in Amos 8:9, "And it shall come to pass in that day saith the Lord God that I will cause the sun to go down at noon and will darken the earth in the clear day." For its fulfillment see Matthew 27:45, "Now from the sixth hour there was darkness over all the land unto the ninth hour."

In the book of Matthew alone we have enough statements to convince anyone of prophetic literalism. Matthew 1:22, 23, "Now all this was done *that it might be fulfilled* which was spoken of the Lord by the prophet saying, behold a virgin shall be with child and shall bring forth a son and they shall call his name Immanuel, which being interpreted is God with us."

Matthew 2:14, 15, "When he arose he took the young child and his mother by night and departed into Egypt, and was there until the death of Herod *that it might be fulfilled* which was spoken of the Lord by the prophet saying, out of Egypt have I called my Son."

Matthew 2:17, 18, "*Then was fulfilled* that which was spoken by Jeremiah, the prophet, saying in Rama was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her

children and would not be comforted because they are not."

Matthew 2:23, "And He came and dwelt in a city called Nazareth *that it might be fulfilled* which was spoken by the prophets, He shall be called a Nazarene."

Matthew 8:16, 17, "And He healed all that were sick *that it might be fulfilled* which was spoken by Isaiah, the prophet, saying, himself took our infirmities and healed our sicknesses."

Matthew 12:17, "*That it might be fulfilled* which was spoken by Isaiah saying, behold my servant whom I have chosen, my beloved in whom my soul is well pleased. I will put my spirit upon Him and He shall show judgment to the Gentiles."

Matthew 13:34, 35, "All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them *that it might be fulfilled* which was spoken by the prophet saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world."

Matthew 26:54-56, "But how, then, shall the Scriptures be fulfilled that thus it must be, but all this was done *that the Scriptures of the prophets might be fulfilled*."

Matthew 27:9, "*Then was fulfilled* that which was spoken by Jeremiah the prophet, saying, and they took thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field as the Lord appointed me."

Matthew 27:35, "And they crucified Him and parted His garments casting lots *that it might be fulfilled* which was spoken by the prophet, they parted my garments among them and upon my vesture did they cast lots."

Also in John 19:32-37, "Then came the soldiers and brake the legs of the first and of the other which was crucified with Him, but when they came to Jesus and saw that He was *dead already*, they brake not His legs, but one of the soldiers with a spear pierced His side and forthwith came there out blood and water, for these things were done *that the Scripture should be fulfilled*, a bone of Him shall not be broken. And again another Scripture saith, they shall look on Him whom they pierced."

Thus we establish the fact that literalism and the advent of our

Lord as the Prophet of God cannot be denied.

Second. We might ask the same question in regard to His ministry as

Priest.

Is His intercession literal or spiritual? Yea, is the Intercessor Himself literal or spiritual?

Surely no one cares to deny the literalness of His intercession, and as to the Intercessor we read, "There is one God and one mediator between God and man, *the man*, (not the spirit) Christ Jesus."

If literalism, then, attends the person and work of Christ as Prophet and Priest, should we not be led at least to suspect that literalism should attend Him as

King.

He came the first time according to prophecy, why not the second time according to prophecy? If prophecy was correct and infallible the first time, and was to the most minute detail fulfilled the first time, why not the second time? If prophecy was worthy of literal construction and absolute belief when it spoke of the first advent of Jesus Christ, why is it not now to be literally construed, and why is it not worthy of absolute belief when it speaks of the second advent? I appeal to you, if the evidence and the witness are unimpeached in the first two parts of the case, how are you going to impeach the same witnesses in the third and last part of the case? When you have accepted their credibility and admitted their infallibility, and when both have been proved to be true in the first two parts, how are you going to discredit them when they speak of the third event in the life of the same person about whom they are testifying?

All these prophecies foretelling the first coming of Christ were fulfilled to the letter. Why not believe it when it tells of His second advent?

In connection with literalism and the Second Coming, I would like to ask how my post-millennarian friends get around such Scriptures as those dealing, for instance, with Israel's restoration. Look for a moment at II Samuel 7 verses 10, 13, 14, 15 and 16. "Moreover, I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own, and move no more. Neither shall the children of wickedness afflict them any more as beforetime. He shall build an house for my name, and I will establish the throne of his king-

dom forever. I will be his father, he shall be my son. If he commit iniquity, I will chasten him with the rod of men, but my mercy shall not depart away before thee. And thine house and thy kingdom shall be established forever before thee! Thy throne shall be established forever."

Herein we have the salient points of the Davidic covenant, namely, that David should have a posterity, a throne, and a kingdom, all three of which were to be forever. In Psalm 89:28-37 we have the renewal of this same covenant, only made more binding by the addition of an oath, "My mercy will I keep for him forever more, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of Heaven. If his children forsake my law and walk not in my judgment, if they break my statutes and keep not my commandments, then will I visit their transgression with the rod and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. *My covenant will I not break nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever and his throne as the sun before me. It shall be established forever as the moon and as a faithful witness in Heaven.*"

You will note in the above Scripture that God does not say that he will *revoke* the covenant if Israel becomes disobedient. He says that he will not even *alter* the covenant. Moreover, he takes an oath, in view of his own holiness, and that *unaltered* covenant calling for a throne, a kingdom, and a posterity, shall be forever.

When a man utters a falsehood, he is a liar. When a man utters a falsehood and *swears* to it he becomes a perjurer. The man who has been proved guilty of perjury is incapacitated for offering testimony on any case in any court in all the land. He is noted in the records as a man who cannot be believed under oath. It not only invalidates his testimony in connection with the thing to which he swore, but puts any statement of his in regard to anything, in the realm of doubt.

My friends who would say that there is no future for Israel and that Christ, who is of the seed of David and the last legal heir to David's throne, shall never sit upon that throne, virtually, although I believe, unconsciously, charge God with *perjury*, for if Israel has no future and

the only throne that Christ will ever have is the throne in the hearts of people, then most assuredly *perjury* is the word. And if perjury is the word here in this case, then there can be no reliance placed in such Scriptures as, "Come unto me all ye that labor and are heavy laden and I will give you rest,"—"Whosoever cometh unto me I will in nowise cast out,"—"He that believeth on me hath passed from death unto life," etc., for they were uttered by a perjurer.

Let us look again at Hosea 3:4, 5, which reads as follows, "For the children of Israel shall abide many days without a king and without a prince, and without a sacrifice and without an image, and without an ephod and without teraphim; afterward shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days."

Now in connection with verse 4, my postmillennarian brethren are hard put, for history cannot be controverted. The fact is, since the days of Babylonian captivity, the children of Israel have been without king or prince. Since A. D. 70 they have been without sacrifice, at least legal sacrifice, for God hath said that the only place for the offering of Jewish sacrifices was on the altar in the Temple at Jerusalem, which was destroyed at the time mentioned. The inspired prophet says also they will be without an image. Time was when Israel was the most idolatrous nation on the earth, but since the Babylonian captivity, idols have been conspicuous for their absence in Jewish homes.

Have the children of Israel abode many days without a king? They have. And without a prince? They have. And without a sacrifice? They have. And without an image? They have. And without an ephod? They have—*witness history.*

If verse 4 found literal fulfillment, from whence comes the authority for saying that verse 5 is spiritual—"Afterward shall the children of Israel return and seek the Lord their God and David their King, and shall fear the Lord and his goodness in the latter days."

Let us look again at Isaiah 11:11, 12, "And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Shinar and from Hamath and from the Is-

lands of the Sea, and he shall set up an ensign for the nations and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth."

Again let us see Jeremiah 23:5-8. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely, and this is his name whereby he shall be called, *the Lord our Righteousness*."

"Therefore, behold the days come, saith the Lord, that they shall no more say, the Lord liveth which brought up the children of Israel out of the land of Egypt, but the Lord liveth which brought up and which led the seed of the House of Israel out of the north country and from all countries whither I had driven them, and they shall dwell in their own land."

Jeremiah 32:32-38, "Behold I will gather them out of all countries whither I have driven them in mine anger and in my fury and in great wrath, and I will bring them again unto this place and I will cause them to dwell safely, and they shall be my people, and I will be their God. And I will make an everlasting covenant with them that I will not turn away from them to do them good, but I will put my fear in their hearts, and they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul."

Surely these are Scriptures the like of which I could quote for the next two hours, that to my mind will not submit to "spiritualizing."

Israel's Literal Restoration

Many passages from the Old and New Testament, including Paul's Epistle to the Romans, could be cited to prove Israel's eternal and unconditional election, as well as the future literal restoration to glory. But the following statements and facts will suffice.

First: God regards the people of Israel with changeless mercies.

Confirmatory Scripture — Isaiah 54:10, "For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Herein we are told that the mountains and hills will be moved sooner than God's mercy and covenant for Israel fail.

Second: The chastisement of Israel, though prolonged and severe, is but temporary.

Confirmatory Scripture — Isaiah 54:7-9, "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer, for this is as the waters of Noah unto me. For as I have sworn as the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee." That is to say, that the temporary rejection of Israel by Jehovah is likened unto to temporary deluge of the flood, and that as truly as the waters of Noah's flood subsided, so surely will God's rejection of Israel pass over.

Third: God will never cast off his people forever.

Confirmatory Scripture — Jeremiah 31:37, "Thus saith the Lord, if Heaven above can be measured and the foundations of the earth be searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

When the post-millennarians have measured the immeasurable Heavens and penetrated the impenetrable foundations of the earth, *then* saith the Lord, they can talk with some degree of confident assurance about there being "no future for Israel."

Fourth: The covenant made with David by which a ruling posterity was assured to him is irrefutable.

Confirmatory Scripture — Jeremiah 33:20-21, "Thus saith the Lord, if ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David, my servant, that he should not have a son to reign upon his throne, and with the Levites, the priests, my ministers."

When the post-millennarians can say to the night, "Be stayed and light shall continue," and can say to the rising sun, "Remain seated and darkness shall cover the land," thus breaking the covenant of day and night, *then*, and not until then, can they start in to break the Davidic covenant.

Fifth: God will magnify and dignify the posterity of David and the tribe of Levi.

Confirmatory Scripture — Jeremiah 33:32, "As the hosts of Heaven cannot be numbered, neither the sand of the sea, measured, so will I multiply the seed of David, my ser-

vant, and the Levites that minister unto me."

The innumerable stars and the immeasurable sand are certainly void of all susceptibility to spiritualizing.

Sixth: The promise concerning the land and the people of Israel will be literally fulfilled.

Confirmatory Scripture — This fact is confirmed by the literalness of the *judgments* which have fallen upon the land and the people. No "spiritualizer" will deny the literalness of the judgments which have fallen and are falling upon Israel. Therefore, why seek to rob them of the blessing which is theirs by "spiritualizing" their Scripture and giving the booty to the church? Jeremiah 31:28 says, "And it shall come to pass that like as I have watched over them to pluck up and to break down and to throw down and to destroy, and to afflict, so will I watch over them to build and to plant, saith the Lord."

Jeremiah 32:42 says, "For thus saith the Lord, like as I have brought all this great evil upon this people, so will I bring upon them all the good I have promised them."

Seventh: The continual existence of the people of Israel is divinely guaranteed and maintained.

Confirmatory Scripture — Jeremiah 31:35-36, "Thus saith the Lord which giveth the sun for a light by day and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar, if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever."

God says that the regularity of the planetary and tidal motion of the material universe are only equaled by the continuity of the national existence of Israel.

"Spiritualizing"

Let us turn to Luke 1:31-33 and see where this "spiritualizing" theory would naturally lead us. This Scripture reads as follows, "And behold thou shalt conceive in thy womb and bring forth a son, and shall call his name *Jesus*. He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

Now the pre's and the post's agree (providing they are orthodox) as to the literalness of the first five items. The last three items, however, the post-millennarian tells us must be "spiritualized." They interpret the

entire passage as follows: "Thou shalt conceive in thy womb"—literal—"And bring forth a son"—literal—"And shall call his name *Jesus*"—literal. "He shall be great"—literal—"Shall be called the son of the Highest"—literal. "And the Lord God shall give unto him the throne of his father David"—spiritual. "And of his kingdom there shall be no end"—spiritual kingdom.

I would like to ask my post-millennarian brethren where they get their authority to switch the literal to the spiritual. Either the entire passage is literal or the entire passage is spiritual. If the post-millennarians insist that from the colon on this passage is spiritual, then I insist that to be honest in their interpretation they must revert to spiritualizing all that goes before the colon. However, I am sure that they will not care to do this, because then they will be forced to put upon this Scripture the same interpretation that Mrs. Mary Baker-Glover-Patterson-Eddy puts upon it when she says, "The Virgin Mother conceived the divine *idea* of God and gave to her *ideal* the name Jesus."

The literalism of this passage is conclusively proven to open minds by the literalness of the thing promised. If the "throne of David" in the centuries past was a spiritual throne in the hearts of the Israelites, then we must accept the theory that the throne of David given to Christ is likewise a spiritual throne in the hearts of the people; but if, on the other hand the throne of David was a literal throne in a literal city on a literal earth, then when Jehovah says that this is what is to be given to Christ, why fly in the face of history with a perverted spiritualized interpretation?

Again, we might raise an interesting question in connection with literalism and the Second Coming from the standpoint of the literalness of the resurrection. Again, unless we are hetodox, pre's and post's alike agree that it was the literal body of Christ that rose from the tomb. It was the literalness of that body that caused one disciple to fall upon his knees and confess "My Lord and my God." It was a literal body that stood among a little company of disciples at Bethany and, with literal hands outstretched in blessing, ascended through the clouds into Heaven.

Now, if, as the post-millennarians contend, the Lord's second advent is a series of spiritual returns at death and at conversion, etc., and that there is to be no *personal* return, I

would like to ask what has become of His body? He certainly took a literal body to Heaven with Him, and, if He has returned since in the spiritual sense, *where is that body?* Charles Taze Russell is honest enough to meet this dilemma, and does it by dissolving the body of Christ into gas while still in the tomb. Now let the post-millennarians be equally honest and tell us how they dissolve it after it gets to Heaven.

It seems to us that the literal interpretation of Scripture, only where it is purposely symbolical, is the only means whereby we can extricate ourselves from the serious position of having a lot of Scripture on our hands with which we know not what to do.

THE ILLINOIS BAPTIST FELLOWSHIP

The third fellowship meeting of the Illinois Regular Baptists was held in the Jameson Baptist Church, Alton, Illinois, of which Rev. D. Walter Davis is pastor. All those in attendance found a warm welcome as they assembled in the newly constructed church building.

The delegates were welcomed with an old-fashioned get-together fellowship supper which strengthened the physical man in preparation for the great spiritual feast which immediately began and continued to rise to a spiritual zenith hour by hour as never witnessed in our state fellowship before.

The key-note during the fellowship might be termed as "Evangelistic-missionary." Our hearts were blessed as we listened to the local pastors in exhortation and mightily stirred as missionaries from the Philippines, South America, Arizona Mexican Mission, and the Jewish work in St. Louis, spoke.

Due to illness we were obliged to substitute the Rosses from South America as guest speakers on Tuesday evening at which time, through a veil of tears, we witnessed many coming and bowing afresh at the altar in dedication of their lives for service. Rev. O. W. Stanbrough of the First Regular Baptist Church, Kansas City, was our guest speaker Monday and Wednesday evening.

The business was brief—about thirty minutes—at which time the following council was elected: Rev. E. C. Shute, chairman; Rev. W. Harvey Taylor, Secretary-Treasurer; Rev. Garret Graham; and Rev. Harold Palmer.

—Rev. Harvey Taylor, Sec'y

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—for—

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SPIRIT COMMUNICATION

Mrs. Lorena Wardwell, who records her strange experience in the following article, is one of the most stable and dependable women of our church. She is not given to "visions" nor "imaginings." She is now a good Bible student and mature Christian with the respect of the entire membership of our church. I have been her pastor for ten years but never heard her relate this experience until last Sunday and was then so impressed with it that I asked her to prepare it for the Bulletin.

—J. Irving Reese.

MY OWN PERSONAL EXPERIENCE

When we do something which really shows us up to an advantage, we like to share that experience with others. But when we do something that is extremely foolish and even sinful, as I learned years later, well, those are the things we prefer not to talk about. However, it is this latter kind of an experience that I feel led to tell you about.

When I was a small child, I remember how interested I was in anything I heard or read about people, who after they had died, came back to earth haunting their former abodes and even talking with the living. Many times giving them information of value.

But my real interest in this sort of thing developed when, the day after my father's funeral, grandmother came over to our house. She was crying. She told mother how the night before my father had come and stood in her bedroom door, and told her that he had a message which he wanted her to give to mother and urged her to get mother to promise to obey it.

He said mother would have to have someone to identify her at the bank and to help her get affairs straightened out. He also said how a certain man in the village "Jack" (giving his full name) would offer to help her in straightening out things and offer to loan her money, but she must not accept either of these offers, as no good would come of it; but go to another man there in the village—whose full name he also gave—and that he would gladly help her to get the paper taken care of and identify her at the bank.

I can remember yet how mother

laughed at the idea that Jack would offer to help in any way, because it was a well known fact that he never went out of his way to do a kindness for anyone, and he was so miserly that if anyone were fortunate enough to get a nickel out of him, it could be considered little short of a miracle. However, grandmother was so terribly in earnest and so insistent that mother promised her that she would do what the message said if it would make her feel any better. That should Jack offer his assistance, which she didn't believe for a minute that he would, she would refuse his aid and ask the help of the other man.

A day or two later when mother went to the village she was greatly surprised to have this man, whom she had been warned about, make exactly the same offer, and in the same words, as the message had said that he would. She refused his help and sought the aid of the other man who was glad to assist her, even as my father was supposed to have told grandmother he would be.

Naturally, this made a great impression upon my mind and I began to believe that there really must be some truth in these tales of people coming back after death and communicating with the living.

But being quite young, other things entered into my life and it was not until I was in High School that I again became seriously interested in the idea of communication with the dead.

My summer vacations I spent in Ithaca and it was while here that I heard some of the girls with whom I worked talking about how they had gone to the Spiritualist meeting at Freeville—a little town only a few miles from here where a Spiritualist camp meeting is held every summer—and how either they or some of their friends had received messages from their departed loved ones and in some instances had recognized their voices.

Memories began to come back to me of things I had heard or read when a child and of the time that grandmother had claimed that daddy came back and gave her the message for mother, which I knew had really turned out as she had said it would.

A longing kept growing in my heart to talk with my father and thus settle once for all to my own satisfaction whether our loved ones really could come back and talk to us after they had died. So I went home one night fully determined to call my father back. I knew that if

he could come back he would come as quickly at my call as he would for the call of any medium.

I waited to go to bed until midnight because I had heard that it was easiest to get in touch with the spirits at that hour. Although I was a Christian I did not know, at that time, that seeking to communicate with the dead was sinful and an abomination unto the Lord. First I asked the Lord to permit my father to come back and talk with me if it were at all possible for the departed to come back. Then I proceeded to put all other thoughts aside and to concentrate with all my mind, and will my father to return. To my horror and amazement, instead of my father appearing, I saw coming toward me two imps, for that is how I designated them at the time. I later learned that the Bible speaks of them as demons. I never will forget their malignant evil faces and the hideous grin of triumph or enjoyment that appeared on their countenances as they noted my terror.

My first thought was to call for help, as there were others who slept in rooms a short way down the hall, but I realized that whatever was going to happen would happen long before they could possibly come to my aid. With a sinking heart I realized that were they human beings I might put up some fight, but with spirits I could do nothing. I was entirely helpless and at their mercy.

They came so close that I knew in another instant they would seize upon me and it was then that I uttered the shortest prayer I ever made, "God help me," and yet it was more a cry of despair and hopelessness than a prayer.

I was astonished when, instead of seizing me as I fully expected them to do, I saw them going away. They did not turn and go as we would, but went away still facing me and I was surprised at the great change that had taken place in their faces. The grin of triumph had been replaced by a defeated look and one of such black and terrible hatred as I have never seen before or since. Words could not rightly describe it, but over all I saw a great fear.

Even as I wondered at the change in their faces and the reason for their going, I felt a hand laid across my forehead and the upper part of my eyes in such a manner as to still enable me to see the departing demons but prevent me from tipping my head backward or glancing over my shoulder to see who stood behind me. The hand was firm and yet so light and tender it was as if a

cool gentle breeze had touched me. Simultaneously with the touch I heard a voice of inexpressible sweetness bidding me not to be afraid. At the touch and the words every bit of fear and terror left me and a great peace and calm came upon me. Then somehow I knew that the demons, who had now gone, would not return again.

The hand was lifted from my eyes and immediately I thought, perhaps my father had come after all. I turned to look but the presence had gone and I was alone. However, on second thought I knew it was not my father for it had not been his voice that I heard. Of course, I know now that it is utterly impossible for our loved ones to come back. Although I did not see the one who came to my aid I still feel as I did then that a heavenly messenger had been sent for my protection.

From this experience I have learned many valued lessons. One is that a lack of knowledge of God's word is extremely dangerous to even a Christian. Ignorance of His Word may lead you into sin. Yes, and a place of such danger and trouble that you will be powerless to help yourself, even as I was. I also know that God hears even the weakest cry of His children. And I feel assured that I ever have His protection. Truly I can say in the words of the song, "Jesus is always there" and just when we need Him most.

WILDERNESS EXPERIENCES

(Continued from page 1)

teneth and scourgeth every son whom He receiveth." (Hebrews 12: 6). "Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit," (John 15: 1). It is not a sign that God has deserted and forsaken you, my brother, if you are tempted and tried at the bitter waters of Marah. Quite the reverse is more probably true.

The case of Job is in point here. Read his story if you are severely pressed on every side and learn how that God was back of the scenes allowing the persecution because He knew that Job could be trusted and would come forth as gold after he was tried.

The remedy for the bitter waters is always the Cross of the Lord Jesus. Look to Calvary! Remember He drank the bitter cup to its very dregs for you! Remember, also, that He said, "The servant is not greater than his Lord." God has a purpose in that trial, seek to find that pur-

pose and if you cannot find it then view it in the light of Calvary and rest in the infinite love and wisdom of the Father. As has been said often, "When you cannot trace, you will have to trust."

Immediately after Marah, the Israelites moved on to Elim, which stands for blessing and growth. So we by the grace of God may make life's bitterest experiences instruments in the will of God to greater blessings and to a more vigorous growth in Christian life.

Hunger

The SECOND wilderness experience of Israel we note was an experience of hunger miraculously satisfied by the supplies of God.

Feeling the pressure of hunger, the hearts of the people at once turned back to Egypt. "Would to God," they cried, "we had died by the hand of the Lord in Egypt, when we sat by the flesh pots, and when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill the whole assembly with hunger." They would rather have had the slavery of Egypt and the judgment of God there, with full stomachs, than to have had deliverance from bondage and communion with God at the price of privation. Are we not prone to be like them? We clamour for bread and are willing to give up almost every worthwhile thing for material prosperity. How ungrateful they were and we are; how forgetful of all His blessings, yet how continuous is the mercy of God. God heard their cry and supplied their need. He rained down manna upon them and gave them the corn of heaven. So that the Psalmist sang, "Man did eat the bread of the mighty." Every morning for forty years, excepting each seventh day, the ground was covered with a substance "like coriander seed, white; and the taste of it was like wafers made with honey." This bread from heaven was their chief food while they wandered in the wilderness.

Now, this furnishes us with a most beautiful type. The Lord Jesus said of Himself: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . This is that bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth of this bread shall live forever." In other words that manna upon which the people of Israel lived during

their pilgrimage was a type of the spiritual Manna—the body of Christ—upon which the Christian pilgrim is to feast. But some scoffer will say, "How are we to eat Christ's body? Are we to be cannibals?" He answers the objector: "Verily, verily, I say unto you, he that BELIEVETH on Me hath everlasting life," (John 6: 47). When we accept the Lord Jesus Christ as our personal Sin-bearer we begin to feed upon Him, as we continue to walk in obedience to Him we continue this feasting. John has by inspiration put the same thought in different words when he said, "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."

We feed upon the Bread of heaven, then, as we walk in faith and obedience according to His perfect will. Moreover, we feast upon Him as we meditate upon His earthly life, His sacrificial, atoning death, His resurrection and present intercession in heaven, in short all the glories that surround Him. Writing to the Hebrews, Paul said, "Consider the Apostle and Highpriest of our profession, Christ Jesus." As we "consider Him" we feast upon Him.

He is the satisfying portion to our souls, too. We will not want to turn back to the flesh pots of Egypt if we feast on Jesus Christ. It is the lean Christian, hungry of soul that looks back longingly to the old life of sin and worldliness. Keep fed up on Christ and you will not want the garbage can of the world.

Day of Rest

The THIRD experience of Israel followed immediately. It was the giving of a day of rest.

The seventh day was set apart distinctly as a day of rest. It was not a day of worship, but a day of rest, we read, "So the people rested on the seventh day." It is not my intention to enter into any argument for the Biblical value of Saturday or Sunday as a day for the Christian to keep. The Holy Spirit speaking through Paul tells us, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind," (Romans 14: 5). I am fully persuaded that the first day of the week is the Lord's Day and therefore the one for us to keep. But it is a day of worship, not primarily a day of rest. If we do not keep it unto the Lord in worship we do not keep it. The day, however, given Israel here in Exodus was not

for worship, but rest. That it was given only to the people of Israel for their observance is evident from Exodus 31:12-17, but it is the "rest" phase that I am emphasizing today. It was called "sabbath" and the word in the original means "rest from labour." Israel just beginning its wilderness journey was given a day of rest.

Again looking for our type we find it at once. This rest was a type of the rest the believer finds in Christ Jesus. In Hebrews 4:9, we read, "There remaineth therefore a rest (keeping of Sabbath) to the people of God." As we enter into Christ and abide in Him we have soul-rest. All our own work is left outside—all our endeavors, worrying, fretting, fuming, we lay them all down just outside the door. Implicit trust in His mercy, love and care becomes ours as by faith we enter this Sabbath.

Have you found that Sabbath rest in Him, my brother? If you haven't will you not ask Him just now to lead you into it? "For he that is entered into His rest, he also hath ceased from his own works, as God did from His. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief," (Hebrews 4:10, 11).

Thirst

Let us move on now to the FOURTH typical experience of Israel. Very soon after God had made provision for the satisfying of their hunger they began to suffer thirst and once more fell to murmuring against God, again declaring that Moses had brought them into the wilderness only to kill them there. As before, Moses turned to Jehovah, who answered him, saying, "Go on before the people and take with thee the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink." Moses obeyed God and the people were thus supplied with drink from the smitten rock.

Now this rock is another wonderful type of the Lord Jesus. God is frequently likened to a rock in the scriptures. In the Psalms we read such expressions as: "Unto thee will I cry, O Lord my Rock;" "The Lord is my rock;" "Be thou my strong rock, for an house of defense to save me. For thou art my rock and my fortress;" "He shall cry unto me. Thou art my father, my God,

and the rock of my salvation;" "O come let us sing unto the Lord: Let us make a joyful noise to the rock of our salvation;" "Lead me to the rock that is higher than I," and many others. In Isaiah 17:10 we read of Israel, "Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shall set it with strange slips." While in Deuteronomy 32:4 it is written, "He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He." In the New Testament Paul by inspiration wrote, I Corinthians 10:1, 4, "Our fathers . . . did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

These scriptures, especially the last, make it clear that the rock in the wilderness represents Christ. But I call your attention to the further fact that it was not only a rock, but a SMITTEN rock. How eloquently does this speak of Him who was "wounded for our transgressions and bruised for our iniquities." Of Him the prophet Isaiah in another place exhorts, "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength," or, literally, "in the Lord Jehovah is the Rock of ages." When He hung upon the cross with a gapping wound in His side it was the smitten Rock of ages. That is the reason Toplady sang:

"Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From thy riven side which flowed,
Be of sin the double cure,
Save from wrath and make me pure."

And just as there in the wilderness an abundant supply of refreshing water flowed out to a people that were entirely undeserving and unworthy, so from the smitten Rock of ages there flows an abundant, satisfying stream of living water to another people just as utterly undeserving and unworthy.

This out-flowing stream speaks of the supplies of the Holy Spirit which are given through Christ to believers. John 7:37-39, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on Me, as the scriptures hath said, out of his belly shall flow rivers of liv-

ing water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" Not only does the believing sinner receive forgiveness of sins, but he also receives the gift of the Holy Spirit, Who, when He is allowed, fills the life with His glorious Presence. This is the fulness of salvation, this is the "more abundant life."

Moreover, this stream at which Israel's thirst was slacked speaks to us of the outflowing grace of God, made available to us through the cleft in the Rock of ages. No where else is God's wondrous mercy, love and grace revealed as it is on Calvary. From the riven side there flows out to the children of men a measureless river of Grace, and "the river of God is full of water." The invitation has gone forth, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely."

So then we learn this afternoon that all the experiences of Israel in the wilderness are used by the Holy Spirit to teach us some of the things that Christ becomes to the believer. He is our salvation and deliverer from Egypt; He sweetens the bitter waters of our sinful natures, recreating them; He is our comfort in trial, our food upon the way, our rest when weary and our daily drink. He is made our all and in all. All that we have, we have in Him, all that we need we shall find supplied in Him. He is the perfect provision for our wilderness journey.

DR. FARR AT HOME WITH CHRIST

Without question, one of the greatest teachers of the Word of God to stand before the people during the last thirty or forty years, was Dr. Frederick W. Farr, for twenty years pastor of the Calvary Baptist Church, Los Angeles, California.

Dr. Farr went home to be with the Lord, June 24. The editor of the Bulletin will never cease to thank God for the rich blessing which came to our heart years ago in Philadelphia as we were privileged to sit under Dr. Farr's teaching for several weeks.

FLASHES FROM FOREIGN FIELDS

LEOPARD AND HYENA VISIT FOGLES

Fort Archambault, Tchad,
French Equatorial Africa,
May 29, 1939.

Dear Friends and Co-Laborers:

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them:—yea, I will be their God, and they shall be my people," Ezek. 37:26, 27. This was primarily written concerning Israel, but since Christ died on Calvary it has become a reality to all those who accept Jesus Christ as their personal Saviour; and therefore it is reaching into the very heart of Africa. For the sacrifice has been made that satisfies God, for the people here in dark Africa as well as the people in civilized countries. You should see this truth being lived out in the lives of some of these natives.

We have so much to tell you about, and so little space to tell it in, so we hope you will excuse us for being brief in telling of each thing. Our evangelists need your prayers much. Andre and Ngarkete are evangelists who have had to leave their places of service because the people among whom they were working all scattered to various other places, therefore leaving them in the middle of abandoned villages. Andre is going down to visit some of the villages of the Ngama tribe, south of us, because there has been a seeming awakening among some of the people of this tribe, who heretofore have been hard to reach with the Gospel. The other evangelist has gone to Kyabe, where Mr. and Mrs. Hamman have opened a new work. Belangar has been accused by some of the people in his territory of hindering the heathen practice of the Shemali, the circumcision rites. We just took on one young boy to work for us, to keep him from this practice. He had said he didn't want to go. We are praising the Lord for these evangelists who through their ministry can hinder these practices of Satan. Tompte is one of our evangelists who just finished his course in our Evangelists' Training School at Fort Crampel, and he felt the call of God to the village of Djoli. Yesterday he returned with a report which causes us to rejoice

greatly; the chief himself has been going out with him to nearby villages and encouraging the natives to attend the services. Pray that this might continue.

Permission has been given for our mission to build a church in town, and the work has already been started. We have a French couple to take charge of the work among the white people and the natives there. Pray that the needs shall be supplied for this work. We are praying very definitely for a revival here; will you not join us?

We have had two uninvited visitors on our back veranda; one was a leopard which took a little dog we had, and we were able to catch him in a gun trap; but a hyena is still roaming the district.

Our rainy season has gotten pretty well started now, as we see by the leaks in the roofs and by the inside of our new kitchen, which is waiting for a tin roof. But we are praising the Lord for the rains, because of our gardens and because of the beauty of nature which they bring out. It is quite a change, after five months of dry season and hot weather which left very few things green at the end of the season.

We are sending our passport in for renewal, which means we have been on the field two years, and if God so wills, we will be leaving for furlough in another year. Pray with us about it.

Many of you still haven't written us, and we'd be glad for a word from you, for "As cold waters to a thirsty soul, so is good news from a far country," Prov. 25:25.

Happy in the Master's service,
Lester and Martha Fogle.
Gen. 28:15 Psa. 119:24

SAD WAILING FOR THE DEAD

Fort Archambault,
French Equatorial Africa,
June 20, 1939.

Dear Ones Who Pray:

"To give light to them that sit in darkness and in the shadow of death" is our one purpose and aim, and day by day we realize more how dense is the darkness of this Sara Kabbia tribe. Long distances without even a little star to shine for Jesus.

Recently we were out on a trip giving the Gospel in the villages along the way. While wandering among the huts of one village I saw a man sitting on a low stool outside his house. He made no sign or movement as I approached him and soon I found that he was blind. In my very limited Kabbia vocabulary I asked him to come to the meeting we were about to hold under a big tree in the village. He was puzzled as to who was addressing him and what was being said so he called to some one in the hut. In a moment an old wrinkled woman, his wife, appeared at the door with large wooden saucers in her lips. She was much surprised to see a white woman and a little white boy, but she could not make out what I was trying to say. With the aid of our interpreter they finally understood that we wanted them to come and hear about God. The old man replied, "I cannot find my way around and there is no one to lead me." The deeper truth of the poor man's statement shot like an arrow into my heart. Could you imagine what it would be like if every individual in your city or town were blind? My friend, that is exactly the condition in many, many places in this land of Africa. All are totally blind spiritually, and no one to show them the way, no one to lead them. They are all walking blindly on in the path of destruction which will lead to a Christless eternity and no one has cared enough to show them a better way.

This blind man heard the story of our loving Lord and Saviour for the first time in his life. After telling the Good News we were on our way to another village, so I cannot say what happened to the old man's heart. As he sits on his stool in front of his hut his thoughts must turn to the Christ who died for him and to that City where there is no night. Will you pray that the Light of Jesus may truly shine into his soul?

One night we were suddenly awakened by a strange, weird noise in the distance. We soon distinguished it as a death wail. Natives from one village were passing by on the road, going to another village to mourn the death of a woman there. In most cases the mourning never comes from the heart, but heathen custom demands that a certain amount of wailing be done for the dead. The wailers usually take food

with them, grain, chickens and goats, and after the funeral is over there is a great time of feasting. If these people only realized the fate of the departed spirit there would be true mourning and fear. Every funeral in these villages means one more soul gone to hell. Do you wonder that our hearts are heavy when we hear the death wail?

God has planted us in the midst of this people and we praise His Name. May He speed the day when we shall have carried the Light to every village in this tribe; when little lights, born again souls, shall shine for Him in every village; when those who die may die happy in their Lord and Saviour. Pray, Pray, Pray. The picture looks black around us but we look above to the Christ who is able to save. Hallelujah! There is nothing impossible with Him. He loved these Sara Kabbas; He died to save them and some will be gathered in that great throng in glory to sing the praises of the Lamb.

Our language study is progressing slowly. You may be interested to know that a bicycle in this land is a "rubber horse."

The building has been completed, all but the roof, for over a month but we have had to wait for metal roofing. It is now on hand and soon we will be moving into a brick building. Our present shelter leaks like a sieve since the heavy rains have begun. But every cloud has a silver lining. Some beautiful pink flowers pushed their way through the damp dirt of the bedroom floor and bloomed for us there. Our God is good to us, we will rejoice and be glad.

Yours for lost souls,
Fern and Roy Hamman.

MISS MANUEL MOVES INTO NEW MUD HUT

Fort Crampel,
Oubangui-Chari,
French Equatorial, Africa,
May 22, 1939.

Dear Friends at Home:

Moving day is over once more and we are all settled in our little mud house in "Crampel Hollow" so named by one of the other missionaries. The other houses are all built up on the hill, but this house is down in a little hollow back of the others, and when we want exercise all we need to do is to walk to one of the other houses; although the hill is not a large one, I am usually puffing by the time I arrive at the top. I imagine we could call our place

"Breezy Corner" too, as when the wind blows very much it is quite breezy in the house, enough to blow out our lamps. The walls of this house are lower than those in the brick houses and the old wind just comes right in over the top. Our kitchen is a little distance from the house and is four poles in the ground with a grass roof on, and no sides. It has a brick and mud stove with four fire holes, (for charcoal which the natives make by setting fire to a log in the morning, letting it burn most of the day and going out in the evening to gather the charcoal) and our oven is a round tin touque, on its side built into bricks, with sand in the bottom to set the pans on and the fire built on the ground underneath. In this "kitchen" we have a big gas drum for water, a table to work on, and a trunk in which we keep our pots and pans locked noons and nights, the pile of charcoal and one of wood. We have ordered a high, heavy grass mat made to put around the outside of the poles to enclose it because it gets rather "wet" inside when it rains and blows.

In the house, the middle room is a dining and living room combined; then on my side I have a bedroom, a little room for a study and a little washroom. Viola, on her side, has a bedroom and a washroom; we had to have some place to store things where we could lock them up and so we had the doorway between her bedroom and what was to have been a study, muddled up (that is one advantage of having a mud house, one can mud up a place or knock out part of the wall to make a doorway or what you want) and are using the little room for a storeroom. Then there is a small veranda on the back, off of which is our little pantry, and a veranda around the sides and front of the house. We have lots of white ants (termites) and tiny red ants, some toads and once in a while a snake for visitors. Because of the white ants in the mud floors we cannot have rag rugs or grass mats on the floors (I know by experience because one night they ate some holes in a rag rug that I had beside the bed) and because they are in the walls, what few pictures we did put up we had to cover the back and edges with tin.

Moving day was not so easy. We had six strong native men who carried most of our things from one house to the other, but one had to be there to tell them what to pick up next and how to pick it up, and then to be here to tell them where to put

it down, so there was considerable running back and forth up and down the hill, and I have not fully recovered yet. We moved on Wednesday and this is Monday. We do have a lovely view of the east with the Crampel Hills in the background and all shades of green trees and grass in between. This is to be our earthly home until next Conference, if the Lord tarry, and we are liking it very much because we are happy in the work.

The Native Bible Training School started the first week in May with 24 in attendance; 7 of these are second year students and the rest first year. I have two hours a week with them; one hour Chapter Summary and the other hour Writing. In the latter class I have some who write very well, some fairly well, some not so good and some who, perhaps, have never had a pencil in their hand, so it keeps me pretty busy giving them all something to write according to their ability. I am teaching them writing and then printing. We are doing this more to help them to know how to keep daily records of classes and attendance when they go out in the work. These men and women need much prayer as they seek to rightly divide the Word that they may become workmen that needeth not to be ashamed; that they may be rooted and grounded in the Faith in these days when some that have been outstanding Christians have gone back into sin and who, although they confess that they have no joy in the life they are now living, still continue in it. Truly these are the last days and we need to keep looking up. "Looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ."

In His Name,
Bertha Manuel.

PAUL METZLER INJURED

Word comes to us as we go to press that Rev. Paul Metzler of the Mid-Mission station in French Equatorial Africa has been rather seriously injured. No detail as to what happened or how has reached us, but word came through that in some kind of an accident he had broken a vertebra. Let all our readers lay hold upon God mightily in prayer.

TELL OTHERS
About The Blessing
To Be Found In
THE BULLETIN

FACTS FOR BAPTISTS TO FACE

Cleveland, Ohio,
April 14, 1939.

Dear Brethren in the Ministry:

This letter forms a protest and an explanation as to the reason why many Baptists are unable to fellowship in the Cleveland Baptist Association. The leaders in this association, from all appearances, are in sympathy with the communistic movement. This is not the first time that communism has been shown any courtesy. On the evening of January 19th, 1938, while the annual meeting of the Euclid Avenue Baptist Church was being held in the basement of the church, the Communists were holding a memorial to Lenin in the beautiful auditorium dedicated to God.

We quote from the Cleveland Plain Dealer of January 20, 1938, a portion of its report of the meeting.

"Clarence A. Hathaway, 44-year-old editor in chief of the Daily Worker, Communist party organ in New York, last night called on the working classes to take over the means of production and end economic sabotage by 'monopolists.'

"Hathaway, a member of the political bureau of the Communist party in the United States, spoke before an overflow crowd at Euclid Avenue Baptist Church. The occasion was the fourteenth annual memorial service in honor of Lenin, founder of Soviet Russia, who died Jan. 21, 1924. The meeting was sponsored by the Ohio Communist party."

Our Executive Secretary, Dr. D. R. Sharpe, was responsible for permitting the Communist Party to have the auditorium. When his judgment was questioned he pleaded ignorant to the fact that it was being rented to this anti-God group, although the meeting was given wide publicity. This statement is difficult to accept in the light of the following.

A government post-card dated March 29th 10:30 P. M.—was sent to all of the Baptist Ministers in the Cleveland Ass'n.:

"WHAT HAS COMMUNISM TO SAY TO CHRISTIANITY?"

is the subject of Mr. Oscar Rucker who speaks to us Monday Morning 10:30 at West Park Baptist Church, Lorain at 152nd. (15222 Lorain Ave.) Mr. Rucker is a member of the local Communist Party.

"Dinner is at 12:15 by the church at 35 cents.

"We look forward to seeing you.

"Cordially,

"Sec. Harry B. Parrott."

We believe that there are a great many Baptists who share our indignation and will voice a protest against this trend in our ranks.

GEO. A. BATES,
Nottingham Baptist.

A. J. LEWIS,
Hough Ave. Baptist.

L. T. MERCHANT,
Calvary Baptist.

*By the unanimous approval of the
three churches.*

LESSONS OF EXPERIENCE

I learn as the years roll onward,
And leave the past behind,
That much I have counted sorrow
But proves that our God is kind;
That many a flower I longed for
Had a hidden thorn of pain,
And many a rugged by-path
Led to fields of ripened grain.

The clouds but cover the sunshine,
They can not banish the sun,
And the earth shines out the brighter

When the weary rain is done.
We must stand in the deepest sorrow
To see the clearest light,
And often from wrong's own darkness

Comes the very strength of right.

We must live through the weary
winter

If we could value the spring,
And the woods must be cold and silent

Before the robins sing.
The flowers must be buried in darkness,

Before they could bud and bloom,
And the sweetest and warmest sunshine

Comes after the storm and gloom.

So the heart from the hardest trial
Gains the purest joy of all,
And from lips that have tasted sadness

The sweetest songs will fall.
For as peace comes after suffering,
And love is reward of pain,
So after earth comes heaven
And out of our loss the gain.

FIVE MINUTES AFTER I DIE

LOVED ones will weep o'er my silent face,
Dear ones will clasp me in sad embrace,

Shadows and darkness will fill the place,

Five minutes after I die.
Faces that sorrow I will not see,
Voices that murmur will not reach me,
But where, oh where will my spirit be,

Five minutes after I die.

Here I have rested and roved and ranged,

Here I have cherished,—and grown estranged,

There, and then, it will all be changed,

Five minutes after I die.
Naught to repair the good I lack,
Fixed to the goal of my chosen track,
No room to repent; no turning back,
Five minutes after I die.

Now I can stifle convictions stirred,
Now I can silence the voice oft heard,

Then the fulfilment of God's sure word,

Five minutes after I die.
Mated for aye with my chosen throng,

Long is eternity, O so long,
Then woe is me if my soul be wrong,
Five minutes after I die.

Oh, what a fool—Hard the word, but true,

Passing the Saviour with death in view,

Doing a deed I can ne'er undo,
Five minutes after I die.

If I am flinging a fortune away,
If I am wasting salvation's day,
"Just is my sentence," my soul shall say,

Five minutes after I die.

Thanks be to Jesus for pardon free,
He paid my debt on Mount Calvary's tree,

Paradise gates will enfold even me,
Five minutes after I die.

O marvelous grace that has rescued me,

O joyous moment when Jesus I see,
O happy day when like Him I'll be,
Five minutes after I die.

A TOKEN UNTO YOU

BY THE LATE REV. H. V. ANDREWS

A token is a sign, an evidence of regulations compiled with, or of a covenant made; the result of which is a feeling of safety, of confidence. A street car company provides tokens at a reduced rate. As pieces of metal they are of little value, but as tokens they represent value received; they are evidences of the required fare having been paid, and are a guarantee of a seat on the company's car. A young man and woman agree to marry at a future date. He presents her with an engagement ring as a token of his pledge. She wears on her finger the ring as a token of her part in the engagement. The ring is an evidence of a wedding to be, a reminder of a great day coming.

After nine plagues had failed to bend the proud Pharaoh to heed the command of God to let His people go, God informed him of a tenth, the most severe of all; and told Israel that this time Pharaoh would yield, after learning that in every Egyptian home a son lay dead. God's instruction to Israel for their preservation was, that each family should slay a lamb on the eve of the eventful night, and sprinkle its blood on the door post of the house, saying to them, "The blood shall be to you a token upon your houses where you are; and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you." As with the engaged couple the ring is a token to both contracting parties, so the blood on the door post was to the destroying angel a token of obedience; and to the inmates of the home an evidence of conditions complied with, a token of safety. Let us imagine the oldest son of a Hebrew family sent on an errand that day, and has been delayed, so that the shadows have greatly lengthened before he returns, causing great concern to himself and family. Before the sun had set the son returns, to the relief of all. As they gather for the evening meal, to feast on the lamb slain, the son turns to his father and asks, "Father, did you sprinkle the blood on the door post, as Moses commanded?" The father replies, "Yes, my son." Knowing his life was at stake he again asks, "Are you sure you have not forgotten?" To this the father replies, "I understand your concern, my son. You take the torch and go out and look." The son does as suggested, and sees the blood on the

door post, the token of obedience, the condition of safety; and returns to eat his meal in the calm assurance the token gave him. The destroying angel saw the token, and passed over without smiting.

This is a lesson in type of Christ, our Passover, whose blood was shed for our redemption from sin and death. As this token of obedience was necessary to give the Israelitish family the assurance of deliverance from death; just so the obedience of faith is necessary today, if we would have the assurance of salvation from death eternal. Our obedience and faith serve as a token to God of conditions complied with; and it gives us confidence that sins have been forgiven, the sentence of death has been canceled, and that we have entered into a new life.

It is not enough to accept as a historical fact, that the blood of Christ has been shed for the remission of sins; it must become a personal matter. The question now is, does the blood of Jesus Christ cleanse me from all sin? Do I have the assurance that I have passed out of darkness into light, out of death into life? Does the fact that the ransom price of my redemption has been paid, give me the confidence that there is now no condemnation resting upon me? The Hebrew boy might see his father slay the lamb, as commanded, and see his mother cook its flesh for the evening meal; but this alone would not give confidence; it was not full obedience. Anything short of full obedience indicates partial faith as well as partial response. Faith must accept the sacrificial death of Christ as the only ground for deliverance from sin and its penalty; also that it avails for all my needs, for the payment of my debt. The great question with the Hebrew boy was, has the blood been applied to the door post? The vital question with us is, does the blood of Jesus Christ avail to cancel all my debt, to cleanse me from all sin, and to deliver me from all condemnation? We may believe to be true all that has been written about Jesus Christ, and remain as unsafe as any unbeliever. Until we have a scriptural reason for believing that our sins have been blotted out, the sentence of death hangs over us. Until we have by faith passed out of death into life, we are not safe. God cannot forgive sin, cancel the death sentence without the token, the obedi-

ence of faith. There can be no assurance of safety without the token, the faith that obeys, and counts as a fact all that God has declared concerning the man who truly believes. God must see the token to forgive; we must realize the token to be assured of salvation.

The blood of the Passover lamb did not cover the house; it was on the door post as a token. Nowhere in the New Testament is the blood mentioned as a covering. The blood does not cover our sins; it removes them. That which is covered is still there. Our sins are washed away, put far from us; not merely covered. The Lamb of God, slain for our redemption, takes away the sins of the world. How much comfort would it give to know that our sins are on us, even though covered? It would give much comfort to know that our old account in God's book of records, has been marked "paid." It is much more comforting to know that the whole account has been removed from the record, to be remembered no more against us forever; and that our names have been transferred to the Lamb's book of life; an incontestable evidence that we have been justified from all things.

Our faith in the redemptive work of Christ as the all-sufficient provision for the removal of all sin, is the token God must see before He can cancel our debt and give to us eternal life; it is essential; God cannot save without it. Does God see the token in you?

The blood of Jesus Christ is a token of the complete fulfillment of God's part in man's eternal salvation, to which nothing can be added. When this divine provision for the putting away of all that is offensive to God, is accepted without reserve, the token that God looks for, it opens the way to full reconciliation to God, and to the most exalted, the most glorious relationship, that of sons of God, to be eternally with Him and eternally like Him.

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