

The Baptist Bulletin



THE TRAGEDY OF IT ALL

An Editorial

It is with no sense of exultation that we write the following paragraphs, but it is with a deep sense of gratitude to God that He led many of us to see the direction in which He was going and the pathway along which He was leading, and that He gave us grace and courage to follow even at the cost of the sacrifice of lifelong fellowships.

The Northern Baptist Convention held its annual meeting in Atlantic City, N. J., a few weeks ago. The Watchman-Examiner of June 6th carries a full report of the Convention. We quote from the editor's observations regarding the Convention.—“The Atlantic City Convention was strong in inspiration but deplorably weak in deliberation. . . This (deliberation) must be done if we are to solve such problems as face Northern Baptists. As a Foreign Mission Society we are steadily going out of business. We have entered no new field in forty years. We have fewer missionaries this year than last year and next year we will have still fewer. The Home Mission agencies are struggling with deficits and debts. . . . Some Northern Baptist colleges are in dire danger and cannot continue unless help is forthcoming. Do we not need to deliberate on these? And yet we left Atlantic City with not one of these grave issues even partly solved. . . . At what stage of decline will we stop and consider?”

We quote again some of the address of Dr. Lerrigo, Secretary of the Foreign Mission Society, in his annual message to the Convention. “Starting with Judson's challenge our giving to foreign missions increased steadily for a period of more than a hundred years, but for the past fifteen years it has steadily declined until the receipts for the year just closed have shrunk to a point paralleling those of a full generation ago, the year 1906. The history of American Baptist foreign missions covers a period of a century and a quarter. All of our ten great world fields were entered in the first 86 years of our existence and for forty years no great new area has been occupied. The foreign missionary staff has shrunk from its peak figure of 845 to 508. In the past ten years lack of resources has required the turning away from great new op-

portunities such as the call of India's 70,000,-000 outcasts for a new faith.”

In the June issue of the Bulletin we called attention to the fact that if the Northern Baptist Convention continued to retreat the next three years on the same basis as they had in the past three, and if the Independent Baptists continued progress in the next three years on the same basis as they had in the past three, that at the end of three years the Independent Baptists would have more missionaries on the foreign field than the Northern Baptist Convention.

And now comes the startling statement from their own officials, that they are fast going out of business as a foreign mission agency. Think of it,—no new field entered by Northern Baptists in forty years! Think of it,—a reduction of 337 missionaries in the past ten years! Think of it,—the missionary giving of eight thousand Baptist Churches has dwindled until it is back where it was in 1906! Northern Baptists have backed up 34 years in their missionary giving! The editor of the Watchman-Examiner pleads for Baptists to sit down and deliberate. Familiar appeal, this! For twelve years scores and even hundreds of us pled with this same Convention to sit down and face the issue. Scores of honored servants of the Lord have continued during recent years with the same appeal, but to this sad hour the Northern Baptist Convention has refused to face the cause of the difficulty.

We confess to a feeling of something akin to holy wrath when we see articles appearing in print emanating from Convention headquarters, blaming the missionary decline on the stinginess of Baptists. If ever there was a slander on Baptists, that claim constitutes one. Let the Convention officials face the fact that it is their continued propagation of and their defense of modernistic practices and policies in our missionary agencies that have caused the people to withhold their funds.

This statement is not spun out of mere theory. It has been demonstrated in the school of experience. The statistics of Independent Baptists during the past two years have proven our contention. Last year Independent Bap-

(Continued on page 15)

FIRST PRINCIPLES

By REV. HOWARD FULTON, D. D.

"Ye have need that one teach you again which be the first principles of the oracles of God."—Heb. 5:12.

Many have heard the first principles of the oracles of God again and again, but it is necessary to repeat them again and again, for there are so many who remain in spiritual darkness, in spite of all attempts to lead them into the light and the truth as it is in Christ and the Bible.

We will never get anywhere in spiritual things until we learn the first principles of the oracles of God, and act accordingly.

And since there are those who are in the dark concerning the first principles of the oracles of God always around us, I am going to restate some of these fundamentals.

We shall begin where the Oracles of God begin.

God Created Man in Innocence

"In the beginning God created the heaven and the earth."—Gen. 1:1. And all things that are therein.

As we read on down in the story of creation, we are told that "the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul."—Gen. 2:7.

"And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every living thing that creepeth on the earth.

"So God created man in His own image, in the image of God created He him; male and female created He them.

"And God blessed them and said unto them, Be fruitful and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. 1:26-28.

"And the Lord God planted a garden eastward in Eden, and there He put the man whom he had formed.

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."—Gen. 2:8, 9.

"And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die."—Gen. 2:16, 17.

So God started man out in a state of innocence and perfection, with perfect surroundings and perfect environment. But one day the Serpent, the most subtle of the beasts of the field, said to the woman, "Yea, hath God said ye shall not eat of every tree of the garden?" And the woman replied, "We may eat of the fruit of the trees of the garden; But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." And the serpent said unto the woman, Ye shall not surely die; For God doth know that in the day ye eat thereof, then shall your eyes be opened and ye shall be as gods, knowing good and evil."—Gen. 3:1-5.

And alas, the record declares that "when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked, and they sewed fig leaves together and made themselves aprons.

"And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden."—Gen. 3:6-8.

Thus we have the story of the Entrance of Sin into the human race. Communion and Fellowship with God was broken. A barrier was raised between God and man. Man was separated from God and driven out of the Garden of Eden and Paradise was lost; and man was enshrouded in spiritual darkness.

The Book of Romans summarizes the story in a brief, crisp way for us when it tells us: "By one man (that is Adam) sin entered into the world and death by sin, and so death passed upon all men."—Rom. 5:12.

"There is none righteous, no not

one."—Rom. 3:10.

"Every mouth is stopped and all the world is guilty before God."—Rom. 3:19.

"For there is no difference: for all have sinned and come short of the glory of God."—Rom. 3:22, 23.

"Behold I was shapen in iniquity and in sin did my mother conceive me."—Psalm 51:5.

This is one of the great, outstanding First Principles of the Oracles of God.

All Men as They Are by Nature Are Sinners

"All have sinned and come short of the glory of God." There is no difference; there is none righteous. All are guilty before God.

Now that is not to say that all men have gone to the same extent or degree of moral degeneration and sin. Nor does it mean that every man is as bad as he can be, or even as bad as some other men are; but it does mean that all men have sinned to some degree, and that every man by nature is a sinner in the sight of God. "For the wages of sin is death." "And the soul that sinneth, it shall die." "And there is not a just man in all the earth that doeth good and sinneth not." "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all."—James 2:10.

Man is a failure. He is a sinner. He has missed the mark. He has fallen short of the glory of God. He is a depraved creature. He is lost. The whole man is affected by sin—body, soul and spirit.

"The wages of sin is death"—physical death, spiritual death, eternal death.

The Lost Sinner is Totally Depraved

1. His mind is blinded.—II Cor. 4:4.

2. His understanding is darkened.—Eph. 4:17, 18.

3. His heart is defiled.—Jer. 17:9; Mk. 7:21.

4. His imagination is evil.—Gen. 6:5.

5. His affections are corrupted.

6. His conscience is seared.—I Tim. 4:2.

7. His will is paralyzed.—Rom. 7 (Saved man here—What about the unsaved?)

Now that is our condition by na-

ture, and that is our condition as lost sinners.

Maybe I can make it a little clearer by using an illustration.

I was born and spent my boyhood days on a farm. We got our drinking water for the home out of a wonderful well at the end of the porch. I have never tasted water that could compare with the water we drew from that old well.

I think I can appreciate the feeling of David as recorded in II Sam. 23:15, where it is said of him, "And David longed and said, O that one would give me drink of the water of the well of Bethlehem, which is by the gate." He longed for a drink from the old home well, for no other water could compare with that.

That well of ours was an open dug well, walled up with great stones. There was a box, and well curb around it to keep us from falling into it, and there was an arch over it with a pulley attached to the top of the arch. And through the pulley there was a long rope that would reach to the bottom of the well, with a chain on each end of the rope, and on the end of each chain there was an old oaken bucket.

With these buckets we used to draw that clear, sparkling, cold, refreshing water. While one bucket came up full, the other bucket was going down empty.

Many a time the links in those chains would wear thin and finally one day one of them would break, and down would go the bucket to the bottom of the well, lost.

Now it was not necessary for every link in that chain to break in order that the bucket should be lost; but it was necessary for only one link to break, and that the weakest one, and the bucket was as surely lost as if the well curb, arch, rope, chains, pulley, buckets, and all should have tumbled into the well.

The bucket was lost in three different senses.

First, it was lost in the sense that it was separated from the power to lift it.

Second, it was lost in the sense that it failed to fulfill the purpose for which it was made.

Third, it was lost in the sense that it must rot and decay and corrupt its whole surroundings unless it was rescued and saved.

The same is true of sinful man. He is lost in this threefold sense. Having broken one Law, he is guilty of all.

First, man is lost in the sense that he is separated from the power to

lift him; that is, he is separated from God.

Second, man is lost in the sense that he fails to fulfill the purpose for which he was created, namely, to glorify God and enjoy Him forever.

"All we like sheep have gone astray; we have turned every one to his own way."

Third, man is lost in the sense that he is corrupting others morally and spiritually, so long as he remains away from God and travels the broad road that leads to destruction.

It is not necessary for man to break every law of the decalogue in order to be lost. It is only necessary for man to break one law of God in order to be lost, and that the weakest one. Having broken one law, he is guilty of all. I need apply only one test to all men to prove that they have broken one of God's Commandments, and that is not the least, but the greatest. You know what I have reference to. It is that Commandment which Jesus said is the first and greatest.

The Word tells us that when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together, and one of them which was a lawyer, asked Him a question, tempting Him and saying: "Master, which is the great commandment in the Law?"

Jesus said unto him "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets."—Math. 22:34-40.

There isn't a man, woman, or child in this audience that can measure up to this test and standard. In fact, there isn't a man, woman, or child in the world that can. And that being the case, then we are sinners. We are transgressors of the Law of God. And as we are by nature, we are guilty, condemned and lost.

The second great Fundamental and outstanding First Principle of the Oracles of God which I would call your attention to is this:

All Men May Be Saved

"The Lord is not slack concerning His promise as some men count slackness but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."—II Peter 3:9.

God would have all men to be saved and to come unto the knowledge of the truth as it is in Jesus

Christ, the one Mediator between God and men, "who gave himself a ransom for all, to be testified in due time."—I Tim. 2:4-6.

And when we say All Men may be Saved, we mean All men. The worst as well as the best; the one who has committed every sin in the category, as well as the one who has committed only a little sin. The one who has broken all the laws of God as well as the one who has broken only one of His laws.

God calls to men, "Turn ye, from your evil ways; for why will ye die, O house of Israel? As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live."—Ez. 33:11.

"Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon."—Isa. 55:6, 7.

"Come now, and let us reason together, saith the Lord. Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18.

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."—Math. 11:28-30.

"And the Spirit and the bride say, Come, and let him that is athirst come, and whosoever will, let him take of the water of life freely."—Rev. 22:17.

Jesus said, "If any man thirst let him come unto me and drink. He that believeth on me as the Scripture hath said, out of his innermost being shall flow rivers of living water." John 7:37, 38.

"All that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out."—John 6:37.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.

What Does It Mean To Be Saved?

Now, do you ask, "What does it mean to be saved?" It means that your sins are Forgiven, that you are Born Again, that you are a Christian, that you have become a Child

of God, that you are a Partaker of the Divine Nature, that you are a New Creation in Christ.

It means that you are delivered from the guilt and condemnation of sin, delivered from the power and penalty of sin, and finally delivered from the very presence of sin.

It means that you have accepted Christ as your Saviour and confessed Him as your Lord, that you have committed yourself unto Him, and that you have received Him by faith and are united to Him by the Holy Spirit.

Let us come back to our bucket which was lost in the well, for an illustration.

Many a time have I seen my father or my brother, (and sometimes I had a hand in it) take a grapple hook on the end of a little rope and let it down into the well and fish for the bucket. And we would fish and fish until we caught hold of the bucket and lifted it to the top, and with a new connecting link we fastened it again to the chain; and the bucket which was lost was saved—saved from rotting and corrupting its surroundings—saved to serve the purpose for which it was made, and saved by being united to the power that could lift it.

So God, in the Person of His Son, Jesus Christ, has reached down from the high heavens to lay hold upon us, to save us from our sins and degradation, and lift us up to fellowship and communion with Himself, that we may fulfill the purpose for which we were made, namely, to glorify God.

The rope, in order to save the bucket, must be long enough and strong enough, and the contact must be made.

The Lord Jesus Christ is a rope long enough and strong enough to reach the likes of us and save us and lift us to the Throne of God.

For He was Very God of Very God, and He was real Man. And He went all the way to Calvary and bore our sins in His body on the tree, that we might be dead to sin and live unto righteousness, by whose stripes we are healed.

The third great Fundamental and outstanding First Principle of the Oracles of God which we should note is this:

Jesus Christ is the Only But All-Sufficient Saviour From Sin

"Neither is there salvation in any other: for there is none other name under heaven given among men

whereby we must be saved."—Acts 4:12.

Jesus said: "I am the way, the truth, and the life, no man cometh unto the Father but by me."—John 14:6.

The Philippian jailer asked, "Sirs, what must I do to be saved?" Paul and Silas replied, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."—Acts 16:30, 31.

Paul wrote to the Romans saying, "The word is nigh thee, even in thy mouth and in thy heart, that is, the word of faith which we preach, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

"For the Scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved."—Rom. 10:8-13.

In these verses the one and only way of salvation from sin is set forth, and the Lord Jesus Christ is presented as the one and only but All-sufficient Saviour.

The Holy Scriptures do not present Jesus Christ as a myth, or a mere man, or a great teacher, or a grand example; but the Holy Scriptures present Jesus Christ as Lord and Saviour and Anointed One of God, the Son of God, and God the Son. And thus we must believe in Him and receive Him as such.

The beloved apostle said when he concluded his gospel, "And many other signs truly did Jesus in the presence of his disciples which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."—John 20:30, 31.

Paul in his farewell speech to the Ephesian elders at Miletus exhorted them, "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers to feed the church of God which he hath purchased with his own blood." Acts 20:28.

When Paul wrote to Timothy, his son in the faith, he said he was an apostle of Jesus Christ "by the commandment of God our Saviour and

Lord Jesus Christ which is our hope."—I Tim. 1:1.

And he said a similar thing when he wrote to Titus, declaring that "the grace of God that bringeth salvation hath appeared to all men. Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."—Titus 2:11-14.

So you see, Jehovah hath laid help upon one that is mighty.

He has provided for sinful man an all-Sufficient Saviour in His only begotten and well beloved Son, and He is able to save to the uttermost all that come unto God by Him because He ever lives at the right hand of His Majesty on high, having purged our sins by the sacrifice of Himself, and having triumphed over death He has taken a seat at the right hand of God until His enemies become His footstool.

Salvation is of the Lord

Don't be deceived into thinking there is salvation in any other, for God has distinctly said, "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

There is no salvation by Elimination of Sin.

There is no salvation by Education of the Mind.

There is no salvation by Reformation of the Life.

There is no salvation by Cultivation of Character.

There is no salvation by Consecration of Self.

There is no salvation by Imitation of Christ.

There is no salvation by Association with the Church.

BUT THERE IS SALVATION FULL AND FREE IN CHRIST AND IN HIM ALONE.

The Father sent the Son to be the Saviour of the world." "Believe on the Lord Jesus Christ and thou shalt be saved." "Whosoever shall call upon the name of the Lord shall be saved."

He is the Substitute, Sacrificial, Sin Bearing Saviour.

There are many familiar old stories which are used to illustrate the Substitutionary Sacrifice of Christ.

There is the story of Willie Lear who died in the stead of another man in the days of the guerilla warfare in 1862. The man erected a monument to Willie Lear with this inscription, "Sacred to the memory of Willie Lear. He took my place."

There is the story of Bronson Olcott, who had the ruling in his school at Concord that the guilty pupil must take the rod and punish him with the strokes the pupil deserved.

There is the story of Willie Holt, who took the whipping for Jim Sykes in the army camp. He just wanted to bear one of Jim's sins to show how Jesus bore them all.

And there is the story of the country school in the mountains of West Virginia where no teacher was ever allowed to complete a full term.

The group of rough boys drove the teachers out one after another. Some they rode on rails, some they pummeled with rotten eggs, some they beat, some they ridiculed out of the community. They had an agreement between themselves that no teacher should ever be allowed to remain for the whole term of school.

One autumn there came a young college student who had just graduated the summer before and had received his commission to teach this school. He had been in poor health; he was stoop shouldered, hollow chested, not a single physical factor indicated his ability to cope with the situation.

But the school opened and on the first day he stood calmly and faced that group of boys, took in the situation, and quietly said to the one hundred pupils, "Boys and girls, we're going to continue this school through the term. Of course we're going to have order constantly. We cannot do our work without it." At this there was an open sneer of contemptuous ridicule on many of the faces. Then the young teacher continued, "But do not misunderstand me. I understand that I cannot cope with any of you larger boys. I cannot make you do anything that you do not wish to do. I do not propose to make a single law or to enforce it. You will make the laws. I propose then that we write on the board here such laws as you think ought to govern this school."

More in the spirit of bravado than anything else one fellow said, "I move, sir, that we have a law against stealing." Another said, "I move that we have a law against lying." And then one after another they made their laws until ten had been written on the board, and the teach-

er said, "Stop. Ten laws were enough for a nation to be governed. They will be enough to govern this school.

"But law must be maintained, and if violated the violator must be punished. Without a radical penalty attached to its violation, the law would be held in contempt. What penalty would you suggest for the violation of your laws?" Then one proposed that anyone who violated any of these laws should be whipped with a black gum whip by the teacher.

The school moved along with its lessons. Days passed into weeks, until perhaps six were gone; and the school term was one fourth over, when one day one of the larger boys came to the teacher with the complaint that his dinner bucket had been stolen and his dinner eaten. He earnestly demanded an immediate investigation and the punishment of the culprit.

The crime was soon fixed upon a little fellow who had been coming to school, conspicuous because of his pinched face and sallow complexion. It was evident that both his coat and trousers were much too large for him and had been cut down from an old suit of his fathers. Singularly, too, he had always kept his coat buttoned up tightly about his throat.

The teacher called him to him and charged him with the theft. The little lad made confession and said, "Yes, I took it. I must bear my punishment. I only request that you allow me to keep my coat on." The teacher said, "The rules require that the coat be taken off. Take off your coat." But the little fellow pleaded that he might be permitted to keep his coat on.

At last, losing patience, the teacher demanded that the coat should be removed. When he was obeyed the boy stood before him with no other garment upon him save the trousers which he wore. His naked body exposed, he stooped patiently, despairingly, to receive the blows. The teacher's face went white. He hesitated a moment; and yet the law must be enforced and the penalty must be paid. He stood up and said to the lad, "Why did you do this thing?" The little fellow answered between his sobs, "My father died in August, and his last wish was that I should have a good education. My mother said that if I came to school she would take in washings and do the scrubbing for people in the community that we might have a living. Mother has been sick now for two

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weeks and there is nothing left to eat. For two days we have had only a little soup and crust of bread. Yesterday I had nothing to eat, and Mother only had some soup. Today I was so hungry that my hunger drove me to eat Will's dinner."

And now the teacher hesitated, until a big boy from the back of the room cried out, "Wait a minute, mister teacher. I'll take Jim's whipping for him, though I did not violate the law." The teacher put it to a vote, and the school consented. The big boy took off his coat, bent his shoulders, and bore the punishment. When the teacher had finished punishing John, he looked at the little fellow and said, "Now, Jim, come and take your punishment." But the school was up in arms, shouting, "You need not punish two men for the same crime. You consented rightly to have John take Jim's punishment. You can't punish Jim for that which John has already suffered." The teacher smiled and said, "I only wanted to prove you. Of course the law has been vindicated. And while the law is just it is also merciful. Jim does go free from any further punishment."

Jim fell on his knees at John's feet, and with tears trickling down his cheeks, he looked up and said, "John, I will love you all my life for doing that for me. Whatever you want me to do I will do. I am yours from now on."

And so the great Son of God, our Lord Jesus Christ took the whipping and punishment that was our due for having transgressed the holy law of God. "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."—Isa. 53:5. Truly Jehovah hath caused to strike upon Him the iniquity of us all.

Surely we should believe in Him and receive Him, and love Him, and fall at His feet to worship Him, exclaiming with Thomas, "My Lord and my God." And saying to Him as Jim said to John, "Lord Jesus, I will love you all my life long for doing what You did you me. Whatever You want me to do, I will do. I am Yours from now on."

That is really the meaning of the word BELIEVE. It means to COMMIT yourself. The one who really believes on the Lord Jesus Christ as has Saviour, commits himself unto Him.

And now in closing let us emphasize one more great Funda-

mental and outstanding First Principle of the Oracles of God, and that is the great fact that

We May Know That We Are Saved

God not only wants us to be saved, but He wants us to know that we are saved.

John says he wrote his Gospel that we might believe that Jesus is the Christ, and that believing we might have life through His name. —John 20:31.

And when John wrote his first Epistle he said he wrote it unto them that believe that they might KNOW that they have eternal life.—I John 5:13. The Lord wants us to be "Know so Christians" not "Hope so Christians." The word KNOW is used 33 times in the First Epistle of John. And among the many things that the Lord would have us to know is the great fact that we are Saved. "And this is the record that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God that ye may KNOW that ye have eternal life and that ye may believe on the name of the Son of God."—I John 5:11-13.

You will note that our assurance of Salvation does not depend upon any vision or dream, any experience or ecstatic joy, any thrill or happy feeling; any form, ceremony, or ordinance, but rather upon the unchanging Word of God. It is the Blood of Christ which makes us safe, and it is the Word of God which makes us sure. He that hath the Son hath life. God says it. I have it. That settles it.

It is not a new leaf; it is a new life, which we have in Christ when we are saved. It is a divine life; it is eternal life; it is life without end. "My sheep hear my voice and I know them, and they follow me.

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

"My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand.

"I and my Father are one"—John 10:27-30.

How do married people know that they are married? Is it because they feel like they're married? I'm afraid that test would not stand in a court of law. The legal proof of

a marriage is the license and certificate which are on file with the County Clerk.

How do people who own their homes know that they own their homes? Is it because they feel at home where they live? Or is it because they rub their hands upon the walls and say "This feels like home. No, it is because the deed to their property is recorded with the County Registrar.

So it is with Salvation. It is not a matter of feeling, but it is a matter of the record. And God hath given us the record in His Word that He has given unto us eternal life and this life is in His Son. He that hath the Son of God hath everlasting life.

These are Fundamental First Principles of the Oracles of God.

All men are sinners.

Jesus Christ is the only Saviour.

Whosoever will may be saved.

He that hath the Son of God hath eternal life and shall never perish.

Is He yours? Are you saved? If not, will you accept Him now? Just ask Him to come into your heart now.

"For whosoever shall call upon the name of the Lord shall be saved."

FOR THE JEWS

By COULSON SHEPHERD
Atlantic City, N. J.

Shalom Alechem—Peace be unto you!

"Shma, Isroail: Adonio Eloainu Adonio Achod"—"Hear, O Israel: The Lord our God is a United One".

One of the saddest and most plaintive utterances of a sorrowing and suffering people is recorded by your Prophet Isaiah. Zion is lamenting:

"The Lord hath forsaken me, and my Lord hath forgotten me."—Isaiah 49:14.

When I read this verse of Scripture my heart aches for your forefathers. But when I study the context, when I read the preceeding verses of that 49th chapter of Isaiah, and see that this is a prophecy of what Zion will say today, and then have the fulfillment of it ring in my ears in the plaintive heart-cry of suffering, sorrowing and starving Jewry in Europe today, I am deeply moved in my innermost being.

Oh, that I had the tongue and pathos of Isaiah, that my voice might carry to you listening to me, this

heart-cry of a people whose suffering is unspeakable, in a way that would stir you, Jew and Christian to action:

"Adonoi hath forsaken me,
Eloainu hath forgotten me."

A few days ago I heard two stories that came from very reliable sources. They are stories that picture the cruel treatment of the Jewish people in Europe.

A little girl stood in line in her class at school for a glass of milk. When her turn came to receive the milk, the teacher looked at her and said, "This is not for Jews". A few days later the desire for milk caused this innocent Jewess to get in line again. This time the teacher glared at her and shouted, "Get out of that line, you dirty Jew". All the other children jeered and laughed at the poor little girl, so cruelly treated. After school she went home with a heavy heart. In the evening her mother found that little, thin, undernourished body on the floor in a pool of blood. The little girl's nature could not stand such treatment, and with her father's razor had ended her life.

The other story reveals the cruelty of the Nazi Storm Troopers to a Jewish woman. The husband had been carried off to a concentration camp. Some months later a Storm Trooper knocked at her door. "Do you want to see your husband?" he asked. Of course she did. He told her if she could pay 1,000 marks the next time he came, he would produce the husband. Her love and longing desire to see him found a way to get together the required amount, over \$200 in our money. Finally the Storm Trooper came, she gave him the 1,000 marks. The heartless product of Naziism standing before the expectant woman handed her a box and said, "Here are your husband's ashes", and with a satanic laugh left her.

Such stories could be multiplied a hundred-fold. Is it any wonder Zion is saying today, in fulfillment of Isaiah's Prophecy:

"The Lord hath forsaken me,
and my Lord hath forgotten me."

Mark my word, or rather God's prophetic Word, these things, to a greater or lesser degree can, and will happen here in our own fair land. Christian people, and by Christian people, I mean true believers

and followers of the Christ of God, should do all they can to help your Jewish brethren abroad in their awful distress, and also help ward off the rising tide of anti-Semitism in this country. That might mean sending an affidavit to bring a Jewish refugee here. We are not suggesting our fellow-Christians to do something we are not willing to do and are actually doing ourselves.

Increasingly, Christians are having a greater opportunity to manifest their love to the One who loved them and gave Himself for them. We can do this by befriending persecuted Jews. Remember the words of our Saviour, the Lord Jesus Christ. Hear Him as He speaks to Gentile believers:

"I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in:

"Then shall the righteous (Gentiles) answer Him, saying, 'Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw ye Thee a stranger, and took Thee in?'

"And the Lord shall answer and say unto them, 'Verily, I say unto you, inasmuch as ye have done it unto one of the least of these My brethren (the Jews), ye have done it unto me.'"—Matthew 25:35-40.

My purpose in this talk is to answer the question,

"Hath God Forgotten His People, Israel?"

Was Zion right—are Jewish people abroad right in believing that the Lord hath forsaken them? Hath God forgotten His people, Israel?

To those harassed and hard-pressed Jews of Greater Germany, it surely must seem as though God hath both forsaken and forgotten them. My message should be a comforting one, for I am going to assure you that God, the God of Abraham, Isaac and Jacob, has not forgotten you.

Abraham, the father of your wonderful nation, must have felt that God had forgotten him. See him with me, that grand old man in the plains of Mamre, standing in the tent door in the heat of the day. His weather-beaten forehead and patriarchal white beard bespeak of his 99 years.

Inside the tent sits Sarah, his wife. She is almost 90 years old. Abraham has a far away look in his eyes. He is thinking of the promise God made to him long years ago, that he would have a son. This promised seed was to become a great nation. Abraham certainly had moments when he thought God had forgotten him, for God *seemed* to have forgotten him. But God had not forgotten him, for the next year, when he was 100 years old and his wife 90, God did the impossible—Isaac was born.

Follow the growth and history of your people with me and see if God ever forgot your fathers. Many times He *seemed* to forget them, but always eventually proved that they were never forgotten by Him.

Look at the children of Israel in Egypt. For 400 long, dreary years they were slaves under cruel and vicious taskmasters. Stop and ask some of those Jewish slaves about God and you would surely hear them say, "God? O yes, He promised to deliver us out of this bondage and bring us into a land of our own, but He must have forgotten us!" They must have felt like a forgotten people. But one day Moses saw a strange sight as he watched the flock of his father-in-law on the back side of the desert. He saw a flame in a bush, "and behold the bush burned with fire, and the bush was not consumed", the divine record tells us. Then God spake to him and said:

"I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters: for I know their sorrows;

"And I am come down to deliver them up out of that land unto a good land and a large, unto a land flowing with milk and honey."—Exodus 3:7-8.

God did deliver His people and bring them unto the land—Palestine. He did not forget you in that long ago. Your Passover Feast, held every year reminds you of that.

Look back at another scene in your history. Your forefathers are captives in Babylon. Seventy long, dreadful years they were in idolatrous Babylon. They must have felt that God had forgotten them. In the first few verses of the 137th Psalm we see Israel, away from home, away from their land, and saddest of all, away from their God.

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

"We hanged our harps upon the willows in the midst thereof.

"For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, sing us one of the songs of Zion.

"How shall we sing the Lord's song in a strange land?"

And now in verses 5 and 6, God, the God who *seemed* to forget His people, speaks:

"If I forget thee, O Jerusalem, let My right hand forget her cunning.

"If I do not remember thee, let My tongue cleave to the roof of My mouth, if I prefer not Jerusalem above My chief joy."

Again, your Feast of Purim reminds you that God did not forget your fathers in Shushan, when all hope for them seemed gone.

My dear friends, just as your God remembered you all through the centuries, preserving and keeping you as His peculiar treasure, He is remembering you now. Forgotten? No, never by your faithful Lord God.

Just as He spoke to Moses in Egypt and said He would come down to deliver and bring your forefathers into the land—Palestine, He spoke through the Prophet Jeremiah, saying:

"Behold the days come, saith the Lord, that I shall no more say, 'the Lord liveth, which brought 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 the countries whither I had driven them, and they shall dwell in their own land."—Jeremiah 23: 7-8.

God has not forgotten you as a Nation. How can He, for He loves you with an *everlasting* love (Jer. 31:3). He will yet deliver you and get you into the land promised to your forefathers, the Land of Palestine.

God has not forgotten you as in-

dividuals. Listen to this question raised in the Scriptures, and the answer immediately given:

"Hath God cast away His people?

"God has not cast away His people whom He foreknew."
—Romans 11:1-2.

No, God has not forgotten you as individuals. He has provided a perfect Salvation for you. Nineteen hundred years ago He came down in the Person of His Son, the Saviour-Messiah, and died a ransom for your sins. He is

"Christ your Passover, sacrificed for you."—I Corinthians 5:7.

"WHO IS JESUS CHRIST?"

By Rev. R. W. Neighbour

Who is Jesus Christ? Is He God, a very God; or is He merely a good man who was the founder of a new religion? In answer to this question, in all fairness, I believe that we should let Christ speak for Himself and see what His own Word claims.

It was Christ who said, "I am the way, the truth, and the life: no man cometh unto the Father but by me." No one else ever before dared say that he was the way; dared claim that all truth centered in him; dared state he was life, its source and its subsistence. No one else ever dared to claim that he stood between man and God and that only through him, and through him alone, could anyone find the Heavenly Father.

On another occasion Christ said, "I and the Father are one." We read that the Jews sought to stone Him because He made Himself equal with the Father. They did not doubt that His claim was that He was God when He made that statement.

Christ said, "I am the resurrection and the life." Who ever dared claim to be the resurrection before this? To make such a claim, would be preposterous unless you could back it up by actual demonstration. Jesus did just that very thing. He raised from the dead even Lazarus who had been dead four days.

On another occasion Christ said, "Before Abraham was, I am". He claimed to be in existence before Abraham! He spoke of Himself as that eternal presence "I am". He claimed deity in those words.

When He said, "Come unto me all

If you will believe in Him, the Lord Jesus Christ, you will be eternally saved.

"Believe on the Lord Jesus Christ, and thou shalt be saved."
—Acts 16:31.

If you will do this there is only one thing about you that God will forget. And how wonderful that is. To all who believe that Jesus, Jeshua, is the Christ, the Saviour-Messiah, who shed His blood as an atonement for sin—to all who believe in Him, God says,

"Their sins and iniquities will I remember no more."—Hebrews 10:17.

Amen!

ye that labor and are heavy laden and I will give you rest," He was beckoning everyone to come to Him, and promised to them that He could supply their need and give them spiritual rest in their souls. No one else has ever dared to make such a statement; they could not back it up. It would be egotistical for anyone but God to so speak.

In His discourse on the bread which came down from Heaven, He said, "Whoso eateth of my flesh, and drinketh of my blood, shall never die". Surely the flesh of a mere human being would have no such value to it as to give men eternal life so that they should never die. Only the one who is the Prince of the Universe, whose blood was valued more precious than all creation, would be able to make such a statement. These must be the words of the Creator.

Christ said to Nicodemus, "Whosoever believeth on me shall never perish, but have everlasting life." Again He said that, "Whosoever believeth not is condemned." He insisted that He was the means of eternal life—God's life, and that by rejecting Him, men were eternally lost. Surely He claimed to be God. He even said that He had power to lay down His life and power to take it up again. Men might commit suicide, but they could not, of their own volition, die by simply willing to do so. So neither could they take up their life at will. Christ claimed to do both and He did both.

Let us examine the life of Christ and the deed He performed. In

Matthew the fifth chapter, He stood up and said, "Ye have heard that it hath been written; but I say unto you". He took into his hands the authority to add to the law and the Word of God. Who is this that takes upon himself the authority to interpret and enlarge on Scripture? Only God can do that, for He wrote the Bible.

This Child of twelve years of age taught elders and bewildered them with His knowledge. Where did He get that knowledge?

Jesus did not hesitate to command men as God would.

Did not Jesus accept the worship of Peter and his adoration when he kneeled before Him and said, "Thou art the Christ, the Son of the living God"?

Who is this that goeth to the tomb of the dead and crieth, "Come forth, Lazarus"? And he that was dead, bound hand and foot with grave's clothes, came forth. Who is this that stood and said to the sea, "Peace be still"? And the billows obeyed His voice and will. Who is this that told Peter to go and find a coin in the mouth of a fish: And told Phillip that He knew what he had done in secret: Who told the woman of Samaria of her husbands and her life of sin though He had never met her? He showed that He was omniscient, surely He is God.

Who is this that stood and said to the woman caught in adultery, "I do not condemn thee, go and sin no more": And said to the lame man, "Thy sins are forgiven thee"? What man has the authority or right to forgive sin? That is the work of God.

Who is this that commanded demons to depart and they obeyed? Who is this who walked through the angry crowds, who would have stoned Him and thrown Him over a cliff, but they could not touch Him? Who is this who defied the soldiers who arrested Him and said, "I am", and as He spoke those words of deity these strong soldiers fell as dead at His feet? Surely He is God.

Have you ever studied the claims of the Heavenly Father concerning Jesus Christ? When Christ was baptized, He looked down upon earth and said, "This is my Beloved Son in whom I am well pleased." He accepted Christ as a sacrifice for sin when He said He was well pleased with Him. He accepted Him as sinless and as God, for one man could not die for all mankind.

It was at the Mount of Transfiguration that Peter said, "Let us build a

tabernacle for Moses, one for Elijah, and one for Jesus Christ." And God rebuked him. The Heavenly Father spoke from the blue and said, "This is my Beloved Son in whom I am well pleased; hear ye Him." And then they saw Jesus and Jesus only. In rebuke, the Lord let Peter know that Christ stood alone as God, and was not even to be classified with resurrection saints.

The disciples believed in Jesus as God of very God, for they were willing to die for Him. All of the twelve, with the exception of John, were stoned to death, or hanged or sawn asunder, or crucified because of their faith in Christ. Had they been willing to deny Him, their lives would have been spared, but they believed in Him as God to the extent that they were willing to lay down their lives for Him.

The very hatred of Satan against Jesus Christ proves He was Deity. Why did Satan tempt Him? (The word in the Greek means 'test' Him). He tested Him to find out whether or not He was God and after forty days, he went away convinced that Jesus Christ was God; for He could not be made to sin. Why did Satan crucify Christ? Why did he slay all of the children that were born when Jesus was born? Because Satan knew the hour of God's incarnation had come and he wanted to destroy God's Son. No other birth ever caused Satan to slay thousands of innocent babes. Why do infidels hate Him so today? Why are Christians martyred? Why do atheists scoff and scorn? Their very hatred proves that Jesus Christ is God else they would not fear and hate Him.

Before Christ was born, the Prophets spoke of His coming. Micah 5:2 tells us that He was to be born in Bethlehem. What a miracle it was that He was born there. Normally, He would have been born in Nazareth, but because Caesar had a premonition to have the only census, that had ever been taken in the history of the world up to this time and insisted that people go to the city of their fathers, Christ was born on that particular day at that particular hour in Bethlehem. God knew centuries in advance and it was predicted. The date of His birth was given by the Prophet Daniel in the ninth chapter and the twenty-sixth verse. Isaiah 9:6 told us of the very sex of His birth. Your parents did not know whether you would be a boy or a girl hundreds of years before you were born nor did they

know that you would be born. Zechariah speaks of the fact that Christ would be betrayed for thirty pieces of silver in the house of His friends. Zechariah further speaks of Christ being crucified when he says, "They pierced my hands and my feet". David, the Psalmist, spoke of the crucifixion of Christ, when he said, "They pierced my hands and feet". And yet the cross was a means of punishment and death unknown in their day. The very words of the cross were given in Psalm 22:1 "My God, my God, why hast thou forsaken me?" Every detail of the cross is given by the Prophets. Why would Prophets, for centuries, sing of one who was to come who was but a mere man? Surely He was God of very God.

Who is this who died and three days later was raised by the Holy Spirit; who ascended into Heaven while men beheld Him: who was seen of over five hundred people in His resurrection body? Who is this of whom the Bible speaks of being worshipped by all men and all creation in the future? Who is this who was so feared by the Roman Government that they sealed His tomb and set guards lest He arise from the dead; whose death could not be made sure even though the Roman soldiers stood guard at His grave? Surely Jesus was Christ—God of very God.

Who is this who now saves men from sin and changes their very heart's desires and deliver's them from the passions and habits of carnality, sin, and death. You cannot deny that He does that, for He has done it for me. His name is Jesus. He is God of very God.

Of all the religions in the world, you may take the leader out of that religion and the religion will go on. Take Jesus Christ out of the Christian Faith and there will be no Christianity. He is Christianity. He is not a dead Christ, but a living Christ else there would be no church. Every church in the world today proves that Jesus was God of very God. Thousands upon thousands of saints in the first three hundred years of the early church laid down their lives for Jesus Christ. Ever since they have suffered persecution and paid for their faith with their own blood. I say, who is this for whom thousands have died and are dying? This one is Jesus, the Son of God, the One who died for your soul that you might have eternal life. The One who paid for your sin on Calvary's cross.

THE TRUE GOD

By M. S. Hansen

Texts: "There is one God, and one mediator between God and men, the man Christ Jesus." I Timothy 2:5. "Thus saith the Lord the King of Israel, and his redeemer the Lord of Hosts; I am the first and I am the last; and beside me there is no God." Isa. 44:6.

Every normal human being, young or old and of every color and race, naturally believes in God or a Supreme Being. We believe this inner conviction comes early in the life of every human being. Seeing the world into which he is born, the individual reasons that nothing can be made without a Creator, or a Maker, that there can be no law or order without a Designer, and no life without a Lifegiver. In short, no effect such as the world is, without a great Cause. It is also true that the normal person at an early age, finds certain questions about God arising in his mind as to who is God, where is He, what is He like, and what is He doing? Such questions which are universal in their use, are convincing proof that there is a Supreme Being, a Creator, a Living God whom men endeavor to find and to know.

Men may not know God, or they may have a wrong conception of God, and they may be afraid of God, but the fact remains that they have a conviction there is a God. However there are those who say there is no God. Such men are like the blind man who has been shown through the house from cellar to attic and his attention has been called to the law and symmetry of the architecture. But upon coming outside and standing before the house says, "there is no house there because I cannot see it." Surely men are deliberately blind who walking through this world of law and order cannot see the God in back of it. Of such the Word of God says, "The fool hath said in his heart, there is no God." Psalms 14:1. Are not such men also, like the deaf man, who, standing before the orchestra watching it play, denies there is such a thing as music, because he cannot hear it.

The true God has revealed Himself to us in a number of ways. Let us first consider the fact that we can know God by His creation. Genesis 1:1 introduces us to God in the words "In the beginning, God created the heaven and the earth." See

Psalms 33:6-9. The sun, moon, stars, earth, birds, beasts, grass, trees, fruits, mountains, oceans, lakes, rivers, sunshine, rain and even the rainbow all tell us of God, His greatness, power and wisdom. Paul writing to the Romans says that the invisible deity and power of God is made manifest to men by the visible things of creation." Romans 1:19-20. David's testimony is "The heavens declare the glory of God and the firmament sheweth His handiwork." Psalms 19:1-3.

Remember when Paul had healed the impotent man at Lystra and the people were trying to worship him and Barnabas, for the miracle performed. Paul sought to turn their attention from himself to the true and living God in these words, "ye should turn from these vanities unto the living God which made heaven and earth and the sea, and all things that are therein: . . . nevertheless He left not himself without witness in that he did good, and gave us rain from heaven, and fruitful seasons, . . ." Acts 14:15-17.

This argument of law and order in the universe or creation we have used many times. One day we were calling in the home of a young married couple who had just laid away their firstborn child. As we were talking to them about the trials of life and how good God is, though we cannot understand it all now, we sought to show the young man and his wife their need of Christ and their obligation to God, to receive Christ as their Saviour. We called attention to the plastered wall. It did not just happen to be plastered in this way. The woodwork in the room, the floor, the casings, etc., did they just grow that way? What was in back of the plaster and wood, taking this particular shape? There must have been an Intelligence to plan and to form it. We then took the young man to the window and pointed out the grass, the trees the fields, the creek, all in symmetry and order, and called attention to the fact of the seasons of the year which brought forth the fruit. Thus we sought to prove the existence of God, not only a Supreme Intelligence, but a loving God, who sent His Son to die for man on the cross for his sins. The young man remarked, "You have certainly shown me something I never thought of be-

fore." After dealing with him further he signified his willingness to receive Christ as his Saviour.

By the things we see, we can know much of the things we do not see. In spite of what Mary Baker Glover Patterson Eddy says about electricity not being a reality, and even though we cannot see it, we know it exists because of the evidence which this unseen force brings to us, in light and power. It is so generally used in our everyday life we do not think to question its reality.

We cannot see life but we do see the manifestations of it every day. Nor can we see the air we breathe but it keeps us alive.

What a tragedy it is that men will even acknowledge the existence of God but they will not "glorify Him as God, neither are thankful, nor will they worship Him as God but they change the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts and creeping things." Is it any wonder that God "gave them up to all uncleanness, to vile affections, and to a reprobate mind." Romans 1:21-28.

But we are not left to depend entirely on the created universe for our knowledge of the true God. For He has also revealed Himself through revelation, i. e., His Word, Our Bible. There are a number of passages in the Word which indicate this. In Exodus 20:1 we read, "God spake all these words." In Hebrews 1:1 we have "God . . . spake in times past," See also Numbers 23:19 where we read "God is not a man that He should lie; neither the son of man that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

It is hard to deny the Bible as the Word of God after reading such passages as the above, and in view of the fact that it has stood the test of the ages. If we read it with the purpose to find and to do the will of God He will reveal Himself to our believing hearts. In the first verse of the Bible we are introduced to God and in the last verse of Revelation we receive the benediction of His Son, the Lord Jesus Christ. All through its pages we see how God is holy and just, wise and mighty, loving and kind. How He hates sin but loves the sinner because He

is compassionate, not willing that any should perish. II Peter 3:9.

The prophecies and their fulfillment as recorded in the Book, present to the believer a most satisfying revelation of God. How accurate is His word! Only the true God of the Bible could prophesy events in minute detail, hundreds of years before they come to pass, and have them fulfilled without fail. Prophecies concerning the purpose of Christ's coming, the place and manner, of His birth and death. All minutely fulfilled. Only the true God could so bring it to pass.

Another glorious revelation of our God is through His Son. The Word reveals the Son, the Son reveals the Father. "God was manifest in the flesh." Paul wrote to Timothy (I Tim. 3:16). Also, look at Heb. 1:1-2 "God, who . . . spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." John tells us that "no man hath seen God at any time: the only begotten Son which is in the bosom of the Father, he hath declared him." John 1:18. We can know the God of the universe by reasoning back to Him from His creation but we cannot know God as the God of love, holiness, justice and mercy, except as we see Him revealed in and through Christ. John's words, speaking of Christ as having "declared" the Father means, that Christ has led the Father into a full revelation. Shown us the Father in all his essence and attributes! The only way we can know God is through the Man Christ Jesus, for Christ is God, as is proven by His wonderful works and words. Hear Matthew's (11:27) testimony, "Neither knoweth any man the Father save the Son, and he to whom the Son will reveal Him." John 14:6, "No man cometh unto the Father but by Me." Christ was with the Father in Glory before the world was created (John 1:1-2 with 17:5), but He laid aside His glory and became poor for our sakes II Cor. 8:9 and Phil. 2:6-8. Then hear the Father's testimony concerning Christ on the Mount of Transfiguration, "This is my beloved Son, in Whom I am well pleased: hear ye Him." Matt. 17:5.

G. C. Morgan remarks concerning Christ as the revealer of the Father, "God's existence was assumed by Jesus. In the words of Jesus we find no systematic teaching about the nature of God. He never argued His existence. Jesus in His teaching concerning God was in His manifestation of God, and not that of

words in reference to God, nor that of the words of declaration concerning God but that of the manifestation of His whole being and doing."

The miracles recorded in the Book enable us to know the True God. Every thing that God does in the daily sustaining of the universe and in the course of nature is wonderful, but there are times when God departs from the laws of nature or goes beyond what is known concerning those laws. This is known as a supernatural occurrence or a miracle. These miracles have been for the purpose of proving to men that there is a living, personal God, who rules in heaven and over rules on earth. Let us look for a moment at the Old Testament and the miracles recorded there. The miracle of the flood recorded in Gen. 6-8 has been verified by geology. The diversity of languages of Gen. 11:6-9 has been verified by history. The miracles of Moses have been verified by the hieroglyphics of Egypt. Take the Virgin Birth Miracle of the New Testament, the resurrection of Christ! All these miracles were wrought by the power of God as a testimony of His existence and of His love and saving grace.

Another testimony to the existence of the True God is that of Godly men. It is not reasonable to expect that ungodly men and women should know God but we can accept the testimony of godly men and women.

All during my years of Christian experience and before, I have heard Godly men and women testify that they have experienced the saving, and keeping power of God. How they met God. He changed their lives, forgave their sin, infilled them with peace and joy and satisfaction.

We accept the testimony of our fellowmen in every other realm. We read in our papers recently, that all radio and telegraphic communications were interrupted during certain hours on March 24th. Certain men who are supposed to know, stated that the electrical disturbance was caused by spots on the sun. Most of us do not know enough about electricity or sunspots to contradict these scientists so we just believe what they say. Why not accept the testimony of godly men concerning the reality of a true God?

One day having a long wait at the county court house we sat in on an equity case being tried. We amused ourselves by trying to classify the value of the testimony offered by each witness and discovered at the

close of the hearing that we had been intelligent in our classification of the witnesses and their evidence, to such an extent that it agreed with the decision of the court. Some of the witnesses were vague and uncertain and some were positive and had a knowing ring. But the point is that the decision of the Court was based on the testimony of the men who testified during the hearing. We accept the testimony of our fellowmen in our Courts why should we not accept the testimony of godly men and women concerning the reality of the True God.

Surely, no man can make us doubt or question the reality of our experience with Him, since we first met Him definitely in saving grace, at the age of twelve! How real He has been to us since we have walked and talked with Him! How He has led us so definitely in to His work and from place to place, until this very day. Again, while in communion with Him we were overwhelmed by a sense of His goodness. It seemed as though He stood there in the room before us. So real was His presence that we were moved to weeping overcome by a sense of our own unworthiness. What a wonderful God is He! More real and nearer than loved ones.

When drunkards can be transformed into total abstainers, and dope users be restored to self control, pick pockets and thieves become honest, criminals become good citizens, all testifying that their lives have been changed by the supernatural power of God, through faith in Christ, we can no longer doubt the reality of the existence of an almighty, all wise, and loving God.

But the question arises, if "no man hath seen God at any time" John 1:18, What is God like? This does not mean that we cannot have understanding as to the character and attributes of God for the last part of the verse reads, "the only begotten Son, which is in the bosom of the Father, He hath declared (or fully revealed) Him." There are some things we can know about God. Such as are stated clearly in His Word. We read, God is a "Spirit" John 4:24; "God is 'Eternal' Deut. 33:27; He is 'Holy' Rev. 4:8; God is 'Light' I John 1:5; God is 'Love' Jer. 31:3; 'Merciful' II Chron. 30:9; 'Mighty' Deut. 32:4; 'Righteous' Deut. 32:4; 'Good' Jas. 1:17; 'Great' Eph. 1:19; 'Faithful' Psal. 36:5; 'True' Num. 23:19. We find also that God is angry at times because of sin. I Kings 11:9; and jeal-

ous for His own people because of His great love for them. Deut. 6:15; He also hates that which is wrong. Prov. 6:16.

God is omniscient, or all-knowing and wise. He knows all things, even those done in secret. David exclaims, "Thou knowest my down-sittings and mine uprisings, thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue but, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Psal. 139:2-6. In Psalm 147 we read "He telleth the number of the stars and he calleth them by name." Men of science have been studying the stars for centuries but have neither numbered them nor named them all. Just one word from the New Testament. "All things are naked and open unto the eyes of Him with whom we have to do." Heb. 4:13. Thus all through the Bible is the infinite wisdom and knowledge of God revealed.

God is omnipotent, or all-powerful. He created the heavens and the earth by the word of His power. "He spake and it was done; he commanded, and it stood fast." Psal. 33:6, 9. "God upholdeth the creation by His power and worketh all things after the counsel of His own will." Eph. 1:11, Col. 1:17 and Heb. 1:3.

God is omnipresent, or everywhere. David put it this way, "Whither shall I flee from thy presence?" Whether it was in heaven or earth or sea or sheol he could not get away from the presence of God. "The eyes of the Lord run to and fro through out the whole earth." II Chron. 16:9. Is not this thought a comfort to the saved, even as it is a dread to the unsaved? See also Jer. 23:23-24, "Am I a God at hand? saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? Do not I fill heaven and earth? In Acts we read "In Him we move and live and have our being." 17:27-28. But the fact that God is everywhere present, at all times, does not mean that God is in every thing and every thing is God, as the heathen and pantheists teach; but it does mean that the God who created everything is everywhere present to maintain his creation and he knows just what all men are saying and thinking and doing all the time. We are always

under His loving watchfulness. What a blessed thought.

That there is one and only one, true and living, God is taught in the Old and New Testament. "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first and I am the last; and beside me there is no God." Isa. 44:6. Also II Tim. 2:5, "There is one God, and one mediator between God and man, the man Christ Jesus."

Though there is but one God the Book also reveals the fact that He reveals Himself in three persons, namely Father, Son, and Holy Spirit.

In the Old Testament this is seen in the personal pronouns used, as "us" in Gen. 1:26 "Let us make man." Gen. 3:22 "Behold the man is become as one of us." And in Isa. 6:8 the challenge for messengers, "Who will go for us." There is a plurality spoken of in Gen. 1:2 where we read that God created, but "the spirit brooded over the waters."

But we must hasten to our concluding thought. Turn to the New Testament and notice how clearly the Trinity of the God-head is set forth therein. It is shown at the baptism of Jesus. The Son submitted to baptism, the Holy Spirit as a dove alighted upon Him as He was coming up out of the water, and the Father spoke from heaven saying, "This is My beloved Son, in whom I am well pleased." Matt. 3:17. Also see again, in the baptismal formula

which the Lord gave to the disciples before His ascension. We read in Matt. 28:19, "... baptizing them in the name of the Father, and of the Son and of the Holy Ghost." In John 14:16 our Lord prayed, "And I will pray the Father and He shall give you another Comforter . . . even the Spirit of truth." In I Peter 1:2 all three persons of the Godhead are mentioned in such phrases as "foreknowledge of God", "sanctification of the Spirit" and "blood of Jesus Christ".

It is interesting to note that in Romans 1:7 the "Father" is called God, in Acts 5:3-4 the "Holy Spirit" is called God, and in Heb. 1:8 the "Son" is called God.

In the benediction of II Corinthians 13:14 Paul makes mention of the Trinity in these words, "The grace of our Lord Jesus Christ, the Love of God, and the communion of the Holy Ghost, be with you all."

Just as man is three-in-one, spirit, soul, and body because he is created in the image of God, so is God, Three in one. I Thess. 5:23.

What a wonderful God is our God, the True God, the God of the Bible. How we praise Him for the manifestation of Himself unto us in His Son and through His Word. And the more we "walk in the light as He is in the light" the light of His word, the more we will know of Him and rejoice in Him. Oh, that "we might know" Him

THE MOVIE MENACE

J. Irving Reese

WHO GOES TO THE MOVIES?

There are, according to conservative estimate, about 77,000,000 people in the United States who attend the movies weekly. Of this number over one-third are children and young people, which means that practically the whole minor population is subject to movie influence.

In the average community young children from five to eight years of age attend the movies more than 22 times a year. When one remembers that this estimate includes those who do not attend at all it is seen that some go much more often than that. In fact nearly one-sixth of the movie audience is under fourteen years of age.

Professor Frederick M. Thrasher of New York University "found by clocking the audience as it entered the doors of theaters in the neighborhood" of a congested area in New

York City "that fifty-three percent of the entire attendance in that region was under twenty-one years of age, and seventeen percent under seven." Freling Foster asserts in *Colliers*, September 16, 1939, that attendance on the movies decreases with increase of age until at forty years fifty percent no longer attend and at sixty years this has fallen to 75% who do not go to these places of entertainment. This would indicate that youth makes up the bulk of the movie audience.

These statistics do not take into account the fact that younger children—seven to thirteen—who go unattended frequently stay for both showings thus spending four hours "under the influence of the pictures and in the stuffy atmosphere of the theater." "A movie a week" is with us a national slogan, almost a national trait absorbed by children with

their mother's milk. Can we doubt that the influence of the motion pictures must of necessity bulk large in our national life, in the lives of our children when it is practically universal?"

What Do They See?

As about sixty percent of the juvenile movie goers attend the evening shows the boys and girls see what every one else sees who attends.

They see first of all distorted portrayals of conditions and experiences of life. "Literally hundreds of times one notes there a portrayal of character and conduct which gives totally erroneous notions of the situation or event as it actually occurs in real life,"—Dr. Edgar Dale. Because of this the assumption is frequently derived by the young people that luxury, extravagance, ease and easy money are the inalienable right of all and may legitimately be obtained by any means.

The largest percentage of the heroes and heroines of the screen have either illegal occupations or none at all and live lives of extravagance and sin.

Secondly, they see sex and illicit love paraded before them, about seventy-five percent of all pictures deal with love, sex, or crime. A twenty year old college girl testified, "Movies are liberal education in the art of love making." While another said, "I think that the movies over-emphasize the sex interest and get people's minds to dwell on sex out of all proportion to its importance." Fifty percent of the high school students examined indicated that their ideas about sexual love came from the movies.

Crime, also, forms a large part of what movie goers see. The Bureau of Child Research of the University of Kansas not long ago presented a questionnaire to children between the ages of nine and thirteen, asking what they disliked about the movies. The answers showed that a general impression of murder had been left upon the minds of the boys and girls.

Out of one hundred and fifteen pictures shown there were four hundred and six crimes actually committed, and an additional forty-three attempted. In thirty-five pictures there were fifty-four murders perpetrated, in twelve pictures seventeen successful holdups. There have been listed thirty-two separate and important items of crime technique taught by the movies. Even fairy stories deal with theft and killing, anguish and horror, making indeli-

ble impressions upon the plastic minds of children.

What Are the Results Produced?

Does it not seem certain that if our boys and girls are attending the movies with such frequency and in such numbers that the movies as now constituted present a definite menace to the life and morals of America? The human being is naturally an imitator, especially is this true in the early, formative years. The movie offers abundant material for imitation and with nearly one-sixth of the movie audience under fourteen years of age it becomes a very common school of behavior. It has been proved by careful investigators, not only that "what this school teaches remains in the memory, but that it remains there for a long time, perhaps permanently, and that it colors the attitude and conduct of the pupil." Our forefathers recognizing this human trait held up before their youth the highest ideals in conduct and character, we, however, send ours to the cheap theater to see men and women of the most questionable character present the most degenerate conduct. The harvest in each case is certain.

Not only are children imitators but they are dreamers and often live in a world of make-believe. The movie furnishes an abundant supply of unhealthy material for these day-dreams. Not only are the movies a school in behaviorism but they are largely "untrammelled and uncontrolled" in their curricula.

Perhaps what might be listed as a lesser evil result, and yet it is the first step to greater ones, is the discontent concerning home and local conditions that is created in the heart of youth. The frequent presentation of luxury, extravagance and ease breeds rebellion against poverty and restraint. "Even in a good neighborhood one-fifth of the boys examined indicated . . . that motion pictures moved them to the desire of making 'a lot of money easily'."

Forty-nine percent of two hundred and fifty-two delinquent girls said that the movies had imbued them with a desire to live a gay, fast life. As in the case of these girls the desire once aroused often leads to immoral practices. Thirty-eight percent of girls in a home for delinquents gave this pathetic succession of steps in their career: "Wild parties patterned after what they had seen in the movies, then truancy, then running away from home." Out of the two hundred and fifty-two

above mentioned one hundred and twenty-one declared that they "feared like having a man make love to them" after they had seen a passionate love-picture.

"The road to delinquency, in a few words, is heavily dotted with movie addicts, and obviously, it needs no crusaders or preachers or reformers to come to this conclusion."

A harvest of crime is another outstanding result of the movies. While scenes of murder and crime at first repel the youngster, experience prove that all too often as his year advance the aversion turns to tolerance and this soon gives way to love. About one-fourth of the high school boys and girls questioned declared that the movies made them more tolerable toward crime and criminals. Forty-nine percent of one hundred and ten inmates of a penal institution investigated testified that the movies gave them a desire to carry a gun.

Many young criminals describe how they acquired their impetus and technique for robbery from the variety of methods shown on the screen as before mentioned thirty-two separate items of crime technique so taught have been listed. Twenty percent of the convicts studied affirmed that the movies taught them ways and means in theft and robbery. "Experienced criminals . . . frequently condemn the movie influence and touch upon it with bitterness as a factor in their unfortunate career."

Some unthinking people may defend the movies on the ground that these percentage averages are small, that the majority who see pictures of lust and crime do not allow themselves to be influenced thereby. The evident answer to this is that even if the average were but one out of one hundred that would be too great were that boy or girl your own.

Dr. John J. Tigert, former United States Commissioner of Education, now president of the University of Florida, declares, "For the purpose of making and influencing public opinion and thought the motion picture in its present stage is the most powerful influence now known, and as its use increases and its field of operation develops, its power to influence the public will increase." While Dr. Nicholas Murray Butler asserts that "daily broadcasting of the passions and caprices and adventures of men and women in plays on the screen, interpreted by ill-equipped authors and directors, cannot but be destructive of ideals that have proved

to be wholesome and worthy of preservation." And Professor Ernest W. Burgess of the University of Chicago, declares, "It is quite evident that the boy comes into contact with influences in the motion pictures . . . that are in conflict with the standards of the home, the school and the church."

More impressive, it seems to me, than the words of these noted men is the fact that William A. Brady, President of National Motion Picture Industry, twice urged the Chicago Commission to pass an ordinance forbidding children from six to twelve years of age from attending the movies at all and requiring that those from twelve to fourteen be accompanied by an adult. Walter W. Irwin, Vice-president of the Famous Players Lasky Picture Company, seconded one of these requests. Evidently even these producers were troubled about the effect of their pictures upon the boys and girls.

Is Adult Companionship the Remedy?

Some states already have statutes demanding that children under certain ages be accompanied by an adult. Statistics reveal, however, that while about 44% of boys of eight are accompanied by their parents, over 90% of those of 15 go unattended, girls tolerate adult chaperoning a little longer than boys.

No doubt there are some distinct advantages in the presence of an adult who can balance the scales in favor of correct impressions by his explanations and by the moral support of his nearness, yet no adult presence can close the eyes and ears to the objectionable parts of the show, nor fully prevent the impressions made upon the plastic clay of the forming life.

Surely no sensible person would argue that taking a few doses of a habit-forming drug was made less dangerous because the parent administered them. Is there not also the possibility that the child shall feel father or mother, uncle or aunt, is placing his or her stamp of approval upon that which the picture portrays by his very presence there? Moreover a Christian may well ask, "If this is a morally dangerous place for a child unattended and none too safe even when accompanied by a grown-up, is it any place for the Child of God to be found at any time?"

The Conclusion

Quoting the ancient wise man,

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." The facts which have been given should be sufficient to indict the modern motion picture show as a school of lust and crime and, as such, an institution which no sincere Christian can patronize or allow his children to frequent. Surely Ephesians 5:6-12 is also in point here: "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works

of darkness, but rather reprove them.. For it is shame even to speak of those things which are done of them in secret."

The writer of this article has not had in mind presenting an exhaustive treatise on this movie menace, but desires only to stir up the pure minds of Christians regarding its baleful influence upon our youth. Most of the statistics included above as well as the direct quotations not otherwise accredited are from the book, * "Our Movie Made Children," by Henry James Forman, obtainable from the Macmillan Company, New York City, for \$2.50. Every parent should read this book. There is also a fine booklet by Albert G. Johnson, D. D. of Portland, Oregon, "The Christian and the Amusement Question," which carries striking facts regarding this evil.

* Permission to quote from this book obtained from both author and publisher and on file with the writer.

GOD ANSWERING PRAYER FOR JEWS

4121 Wyoming St.
St. Louis, Mo.

May 3, 1940

Dear Co-Workers:

"Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

These words spoken to Joshua, as he was given the task of leading the children of Israel into the promised land, are a real comfort to us as we go to this same people, with the Gospel of Christ.

In our last letter we told you about the Jewish man who accepted Christ and was baptized, and who, with his wife and children, was faithfully attending the services in our church and enjoying the fellowship of other believers in the Lord. In the letter Miss Dowding sent out last month, she told you of the persecution which had arisen against them and how they stopped coming to church as a result of it. Last Monday night I took Jacob Bernheim of the Hebrew Christian Alliance with me and called on this man. While he did not invite us in and seemed very nervous, we had a short talk with him at the door. He explained that things could not be otherwise because of his father and mother, but that he continued to read his Bible. When I told him that we and the

members of the church were praying, not only for him, but for his parents as well, he was deeply moved. Please pray definitely for this family, that they may have the courage to stand against this persecution.

For some time we have been dealing with a man in a shoe repair shop who, like the rich young ruler, is not far from the kingdom of God. He recently sold his shop and opened another and he left the English Bible which had been given him in the shop he sold. When we called on him several weeks ago, he asked if we would get him another, so we bought a Scofield Bible and took it to him. As we entered the shop, the first thing he saw was the Bible and he literally snatched it from our hands, he was so anxious to have it. He has read the New Testament a good deal and he knows the plan of salvation. We talked of Christ and how He fulfills Old Testament Scripture, and he said, "I believe all that, and I know Jesus was the Messiah; what must I do now?" We told him that the next step was to receive Christ as his Saviour. As he faced this fact and realized what it would mean, he hung his head and said, "I'm not ready yet." Pray that he will be willing to receive the Lord Jesus as his redeemer.

We praise God for the testimony our Reading Room window bears to those who pass by. It attracts a

great deal of attention and while not many Jews come in, the display of open Bibles and scripture posters provokes their curiosity and occasionally draws some inside. One Wednesday night two young men who had been looking in the window for some time, came in and asked me what it was all about. They were afraid it was anti-semitic. I had the privilege of talking to them for more than an hour, explaining just what our purpose was in being there, and when they left, both accepted a New Testament and said they would be back again.

Continue to pray for the girls' class. Mrs. Anderson and Miss Dowding teach the class and they have been unable to get the Jewish girls in the neighborhood to come. They are teaching Gentile girls, two of whom are Catholic, from the Gospel of John. They know nothing at all about the Bible, and it is a joy to see how eagerly they respond to the Word.

We thank God for every one of His stewards who has been faithful in laboring together with us in giving the Gospel to the Jews.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." I Cor. 55:58.

Yours in His glorious service,
Carl and Mildred Anderson.

THE TRAGEDY OF IT ALL

(Continued from page 1)

tists gave on an average of \$1,499.82 per church. These churches ranged all the way from 26 members to 1,500 members and were scattered from Maine to California. They therefore, constitute a typical cross section of Baptist churches as you find them. The average of these Independent Baptist churches could and should be the average of Convention churches. Had the Northern Baptist Convention's 8,000 churches averaged the same as our Independent Baptist churches, the Northern Convention would have received approximately \$12,000,000 for missions last year. The figures from the Independent Baptist churches for two years ago demonstrate the same thing.

And why is this? Because there isn't a single solitary taint of modernism in the Independent Baptist missionary program!

If the Northern Baptist Convention wants to "deliberate", here is something to think about.

THE BAPTIST BIBLE SEMINARY

DR. EARLE G. GRIFFITH, Pres. DR. EMERY BANCROFT, Dean
DONALD B. STOWELL, News Editor



In the closing of another Seminary year the students halted between examinations to enjoy themselves at the annual picnic on Friday afternoon, May 24th. They made their way with the faculty by bus or auto to the Chenango Valley State Park. Following an exciting softball game in which the Freshmen were victorious, supper was served under the canopy of pine trees and God's blue sky. Devotions were led by Dr. Griffith. The remainder of the evening was spent in hiking and boating.

"Commencement Weekend Review"

The Annual Banquet given in honor of the Senior Class was attended by four hundred and twenty students and friends of the Seminary, many of whom traveled hundreds of miles to be present. A delightful time was had by all listening to the musical numbers and short speeches given by faculty, class presidents, and friends.

Sunday afternoon, June 2nd, was the Baccalaureate Service, which was well attended. Everyone present feasted on His Word as Rev. Kenneth R. Kinney, pastor of the First Baptist Church in Johnson City brought the message.

Karl Smith, president of the Senior Class presided at the evening service of the First Baptist Church. Beverly Burlison led the song service. One minute testimonies were given by Charlotte Andrews, Beverly Burlison, Kenneth Brown, Kathryn Boulton, George Decker, Irene Gleason, Elsie Lauber, Martha Mandaville, Winston Maricle, Mildred Stevens, and Lulu Smith. The class song, "In His Will", composed by

Inez Hills, '40, was sung by the Senior Class. The scripture was read by Earl Davis, and prayer was offered by Earle Tryon. The Senior Male Quartette sang. The messages were "Christ in the Offerings" given by Florence Sutter; "The Burnt Offering" by Harry Babcock; "Meal Offering" by Andella Viele; "Peace Offering" by John Crumb; and "Sin and Trespass Offering" by Inez Hills.

At the Alumni Association Meeting, Monday morning, the following officers were elected. Rev. Douglas Christian '33, pastor at Bloomingdale, New Jersey, president; Mrs. Leona Lewis Guild '38, of Athens, Pennsylvania, vice-president; Mrs. Hazel Tuttle '35, of Binghamton, New York, secretary; and Don Lumeree '38, from Upstate Baptist Home, treasurer.

Dean Bancroft led the closing Chapel service, which was a blessing to all who attended. Many personal testimonies were given, words from the Word, and prayer were given by students and friends.

The Commencement Exercises were presided over by Dr. Griffith. Inez Hills was the song leader. Messages were given by Karl Smith and William Fisk. The Mixed Quartette sang "The Stranger of Galilee". Rev. James McGinlay of London, Ontario, Canada, brought the Commencement Address: "Not Now But Afterwards". Diplomas were presented by Dr. Earle G. Griffith and Mr. George W. West, Chairman of the Board of Directors. Dr. Arthur A. Wright, pastor of Christian Church at Binghamton, New York, offered the prayer of dedication. The Seminary Hymn "Holding Fast the Faithful Word" was sung in closing and Dr. Griffith pronounced the benediction.

"Prayer Requests"

The students and faculty covet your prayers for the summer as many of them are out in service.

Continue to pray for Dean Bancroft's health and for the recovery of Rev. Willis Hull of Endicott, New York.

The 1940-41 Seminary Catalogue is now available. Write: The Baptist Bible Seminary, Johnson City, New York.

THE CAPITAL PARADE IN THE LIGHT OF BIBLE PROPHECY

By DAN GILBERT

Director, Christian Press Bureau, Washington, D. C.

The Antichrist program is always advanced simultaneously on two fronts: one is the religious, the other is the political, front. Apostasy in the realm of religion is accompanied by anarchy in the domain of government. According to Bible prophecy, the Antichrist regime imposes tyrannical control over both Church and State. A politico - ecclesiastical dictatorship enslaves the people spiritually as well as economically.

Today, in our own country and throughout the world, we see the subversive forces going forward on these two fronts. It is interesting to note that the same tactics are used in the warfare against fundamental Christianity and in the attack upon fundamental Americanism.

These tactics are centered around the age-old "Trojan horse" strategy. Modernism and Communism have used with equal effectiveness the insidious system of "boring from within." This is the technique of camouflage, of deception, of double-dealing. It is the method first used by Judas Iscariot.

The record shows that no other strategy was ever successful. So long as the unbelievers remained outside the Church, making war against it, they accomplished but little. They began to make real headway only when, disguised as Christian believers, they entered into our major denominations, and then proceeded to wreck them from within.

A parallel procedure has been carried out in the political realm. Socialists and Communists never made much progress so long as they "ran their own show", so long as they conducted an independent party. The Socialist and Communist tickets have never polled any considerable number of votes. Their cause seemed hopeless until they adopted the Judas strategy. Withdrawing from the party of radicalism, they proceeded to "invade" and take over the "conservative" parties. During the past several years, this strategy has brought them marked success.

For instance, in California, Upton Sinclair had run for governor on the Socialist ticket, time after time.

Never had he polled more than a few thousand votes. Then, in 1934, he got the brilliant idea of dropping his radical coloring and posing as a Democrat. He registered as a member of that party and went about advocating his radicalism in the name of Democracy, just as modernists advocate unbelief in the name of Christianity. Although he polled nearly a million votes in 1934, he lost the election. However, his radical aides continued in control of the Democrat party, and in 1938 captured the governorship.

Someone has called it "political piracy"—this system of taking over the party organization and using it for purposes directly opposite to those for which the party traditionally stands. Possibly the most spectacular example has been seen in the national activity of the Democratic party in the years since 1932. The radicals have never been respecters of parties. They will use one as readily as the other to achieve their goal. Their dream has always been to capture both of the major parties. Then, no matter which side won, the same type of radical administration would go into office. It is not beyond the realm of possibility that this will happen during the present decade.

Few political analysts would make bold to assign individual responsibility. History may never accurately record just how it was done. But the fact remains that in 1932 the Democratic party drafted a platform which expressed the principles of Jefferson, of Jackson, and of Cleveland. This platform was a resounding affirmation of Constitutional principles of fundamental Americanism. Upon this platform, the Administration went into power.

Then, something happened — we need not delve into causes and details. But again the fact remains that this platform was completely discarded. In its place was set up the platform adopted by the Socialist and Communist parties in 1932. This is now a matter of history. It is a simple fact that the Administration, during the past seven years, has put into effect the plain principles of the radicals. Anyone can

prove this for himself by simply looking over a copy of the Socialist and Communist party platforms for 1932 and 1936. He will find that their major principles have now been made the law of the land.

We find a radical shift in leadership as well as in principles. The recognized leaders of the Democratic Party were shunted aside. In their places were put so-called "brain trusters." These men had not been elected to any position. Yet, they came to control the policies of government. In nearly every case, they were ex-socialists and ex-communists, who had come into the Democratic party for the purpose of using it as an agency for carrying out their radical ideas.

Just as a handful of scheming unbelievers have been able to gain control of leading denominations, so a coterie of communistic conspirators have been successful in stealing control of a great political party. The path to power for the subversivists on both fronts lies along the way of broken promises, repudiated oaths, violated trusts—"covenant-breaking."

Conservatives within the party have found themselves confronted by the same problem as fundamentalists within the denominations. Can they longer support an agency which is endeavoring to destroy those things in which they believe? There are always the two schools of thought: there is the wishful hope of "reform from within", drive out the radicals; and there is the realistic recognition that there is no alternative but "to come out from among them", and be separate.

Abraham Lincoln counseled, "Stick by your friends when they are right, but part with them when they go wrong." Common sense and common honesty requires that this principle be applied to institutions, as well as to men. Stick by your party and your denomination while it is right, but have the courage to depart from it when it goes wrong.

Conservatives within the Democratic party have become increasingly concerned as they have realized the degree to which it has been socialized, radicalized, and Soviet-

ized. One group of them, with keen regret, but with resolute determination, "took a walk." Among the leaders of the "come-outer" movement in 1936 were two former presidential candidates of the Democratic Party, Alfred E. Smith and John W. Davis. Others were former Governors under Democratic regimes: such as ex-Gov. Ely of Massachusetts, ex-Gov. Murray of Oklahoma, etc. Then there were former Senator Jim Reed of Missouri and Bainbridge Colby, secretary of state in Woodrow Wilson's cabinet.

The majority of the conservative leaders of the party, however, elected to "stay in", and essay the task of cleaning the Party up from within. Month by month, the party fell more securely into the hands of the radical element. Set back was added to set back for the conservative forces. But there was always hope that the "tide would turn." Party loyalty could not be violated. The "conservatives" would come into control yet. (This "pep" talk among the conservative political leaders is strangely like that which one hears among the conservative denominational leaders. Always, it is next year, or at some future time, that they are going to come into their own. Meanwhile, the radicals continue their consolidation of control.)

In the 1937 session of Congress, there was comforting talk of "harmony", of "conservative control", until the radical leadership loudly asserted itself and subjected all party members to a "test of loyalty." This test was the bill to pack the Supreme Court. Every Democratic member of Congress was charged with supporting the measure or being "purged" from the party. The Court-pack plan was defeated, but the "purge" was tried out, anyway. Those very senators, who had opposed the come-out movement and had remained within the party, found a ruthless effort being launched to drive them from the party. Their reward for standing by the party was an attempt at expulsion. The attempt failed in nearly every case. The people sent the senators back, but the Administration still looked upon them as outcasts and turncoats.

Undaunted, the Democratic conservatives still kept high their hopes of "redeeming" their party. Probably two out of five of the Democratic senators belonged to this group who really believed, eighteen months ago, that there was hope for a thorough "house-cleaning." The

conservatives would recapture the party in 1940. The President himself could not stop them. They would rally round an anti-third term banner and put up their own man—a conservative.

To lead the "reform from-within" movement, Vice President Garner of Texas was drafted. Never before in history had a vice president taken a determined stand against his Chief. Mr. Garner's sagacity is well-known and highly respected, and if anything could give success to the movement it would be his leadership.

The "show-down" came in the various state primaries which have now taken place. The result? The conservative forces have been routed. Mr. Garner's "conservative candidacy" has been reduced to pathetic insignificance. In Illinois, he lost by more than 6 to 1.

Why? Well, it is probably true that the majority of Democratic voters believe in the principles of conservative Democracy. But the political machine is in the hands of the Administration. Mr. Garner never had a chance. The great Kelly-Nash machine in Chicago "steam-rolled" him. Party control is in the hands of those who control patronage and the agencies of political propaganda.

There can never be "reform-from-within", because the agencies that control the convention—whether it be a political or denominational convention—are wielded by the radical element. These "borers-from-within" always seize, first, the control of the political or ecclesiastical machine itself!

The situation now is that the "New Dealers" have undisputed control of the Democratic party. The chief of the brain trust radicals has said, "We have bombed the conservative airdromes and not a plane is in sight."

The forces of conservatism are helpless. The party nomination and platform will be dictated by the New Dealers. Many of the very senators who pushed Mr. Garner into the front line trenches have now deserted into the camp of the enemy. The rout of the conservatives is complete.

In 1936, the far-visioned Democratic conservatives realized that the time to come out was then. Had there been a mass exodus, a new party could have been formed which today would dominate American politics. A conservative party, launched in 1936, would today have

more power than either of the other parties.

The cause of conservatism has been sacrificed upon the altar of party loyalty. It is possibly too late now to accomplish fully what might have been accomplished had it been undertaken in time.

Parties have never been "reformed". They have died, and new parties organized in their place. The Federalist party became corrupt, and it died; its followers deserted. A new party was born. The Whig party became corrupt; its followers deserted—and the Republican party was born.

There are never reformations; there are only separations. The old parties, on certain occasions, have ceased to carry out their purposes as intended by their founders. In these cases, no remedy has ever been found, no reform has ever been worked, "from within." The only course for the lovers of the traditional party principles has been to withdraw, and form a new party for the carrying out of those ideals.

Need we apply the parallel further? I think not. Satan is operating on both fronts; and experience gathered on one side is apt to apply rather convincingly on the other.

Whether the corruption is found in political or denominational agencies, it can never be relieved by a policy of remaining within the orbit of its contaminating influence.

There is just one way to deal with subversive movements, and that is to separate ourselves from them, and attack them from *without*.

There is no reformation but separation.

ANOTHER CHURCH ENTERS FELLOWSHIP

June 7, 1940

To the General Association of Regular Baptists:

By a unanimous vote of the members of the Bible Baptist Church, Floris, Iowa, the Church desires to be received into the G. A. R. B. fellowship.

May this action be to the glory of the Lord and the salvation of many lost souls.

In His Name,
Harold Day, Pastor.
Mrs. Anna Miller, Clerk

RECENT ORDINATIONS

Mr. Eldon Coons

A council composed of pastors and laymen met at the call of the Thirty-First Street Baptist Church of Indianapolis, Ind., for the examination of Mr. Eldon Coons, on Monday, May 27th. Mr. Coons was recommended unanimously to the Church for ordination. The ordination service being held the same evening.

* * * *

Mr. Geo. Bontekoe

At the call of the Baptist Church at West Summerset, New York, a council met on April 30th, and after examination unanimously recommended to the church, the ordination of Mr. George Bontekoe.

* * * *

Mr. Kenneth Brown and
Mr. William Fisk

At the call of the First Baptist Church of Johnson City, N. Y., a council met on June 4th to examine Mr. Kenneth Brown and Mr. William Fisk. The council unanimously recommended their ordination and the service of ordination was held the same evening.

* * * *

Mr. Frank G. Johnson

At the call of the First Baptist Church of Rochester, Minn., a council met on Wednesday, June 5th and examined Mr. Frank G. Johnson and unanimously recommended him to the church for ordination and the ordination service was held the same evening.

*The
Bulletin
has more
than doubled
its Subscription
list during
the last
two years.
Let's double
it again
this Year!*

FLASHES FROM

FOREIGN FIELDS

MRS. KNUTSON WRITES
HER PERSONAL FRIENDS

Joazeiro, Ceara,
Brazil, S. A.,
March 21, 1940

Dear Friends in Christ:

"In the cross of Christ I glory,
Towering o'er the wrecks of time—"

Napoleon, after conquering almost the whole of Europe, put his finger on the red spot on the map representing the British Isles, and said, "Were it not for that red spot, I'd conquer the world!"

So says satan about the place called Calvary, where Jesus shed His blood.

Sunday being Easter, I chose the above to begin my letter for how true it is. It is because of Calvary that we are here to tell others about Him. The empty tomb is the victory, and how we praise the Lord for this truth. Trust that you all had a blessed Easter. How we would have liked to come in and fellowshiped with you the entire day. We were absent in body but very much there in spirit as we are every time that you meet. We do want to thank you each one for your prayers for us here. God has promised to answer and we can literally feel you praying for us here and thank you for it. We are in the need of much prayer.

We realize more and more that we are in satan's territory and that he doesn't like it any too well either. The condition here is so pitiful. This city was started in 1827 and until four years ago there was no hindrance to the sway of the Roman church. I always said that one place that I would never work was in a Catholic country, but the Lord says otherwise. The work is so slow and discouraging for one doesn't see large crowds come but faithful work is rewarded. Mr. McLain is to be commended for the work that he has done here for it has been hard. The people do not know what the Bible is for they are not allowed to have it. Pray that many might look up and see no man save Jesus Only.

I received a letter from a lady in Oregon and she wanted to know just what we were to do here. She said that their church was speaking of teaching them how to live, dress, and keep house. I thought that the modernist would have some job here. As George said the modernist with his soup, soap, and sanitation wouldn't get beyond the soup stage here for there are so many that need food. There is only one thing needed to give them here and that is that Christ died for all, and "whosoever will may come." God is saving those who trust Him here as well as other places where He is preached.

One thing we never lack for variety here for if the natives don't do one thing they will do another. Last night we were amused at the native pastor; he was telling of Herod coming to kill the Lord Jesus and he was coming with a large knife. He surely can preach and I am anxious to be able to understand what he says. If it were not for Him the hour and a half would be rather long to sit when you can't understand what is said. As it is, it is a very hard job to keep your face straight or to keep from laughing out loud for the motions that he goes through are almost too much. He has plenty of motion as well as emotion. Then there is a lady here that I want to get a picture of and send to you. I call her Donna Tornado, for that is the way she comes rushing in here, but if you could see the way she dresses, well you will see if I get a picture. There are all kinds of people and they are amusing as well as pitiful. The men of course, spit on the floor in services so after services the mop has to be put in use and that of course is tragedy to us.

As yet we have no teacher but we will have by Monday I hope and we are anxious to begin. I can sing the songs that they sing here but cannot talk to the folks yet. We are learning more words every day and the folks are so pleased when they help us and we say the words right.

We have had services here the last three nights and there will be service tomorrow night too. We had a real big crowd out tonight not big for there, but big for here. The folks that come here are persons

cuted for coming to "the house of goats" so we are glad when they come. The little Catholic lady, whose arm I fixed hasn't missed a service and tonight her daughter came. Then the mother of the little girl that had scarlet fever has been out to the last two services and she hadn't been here for ever so long. We are here to do anything we can to reach the people. How large the field is here in all South America. Truly we need to pray the Lord of harvest to send forth reapers. There are so many untouched that it makes me think of the poem that C. W. Jones wrote after he had been in South America and saw the need.

THE TRAIL'S END

From the trail's end I am calling,
Where the sun is smoking hot;
Where the twisting tortuous foot
path
Leads to us—whom God forgot.

No one comes to our far country—
'Tis a lone neglected spot;
No one hears our wail at midnight
We are those whom God forgot.

We are fading, fast decaying;
Life has flown—death is our lot,
All is desolate and wasted—
Can it be that God forgot?

At the trail's end we are waiting
Blindly hope—we know not what;
Only do not let us perish,
Thinking still that God forgot.

In the tangled jungle fastness
There are battles to be fought
At the trail's end tell the story;
Tell them God has not forgot.

The sad part is that it is we who have forgotten those who are dying without knowing that God has not forgotten and that He loves all. May He open the eyes of every Christian that we all might do our part so when He calls us we will go knowing that we have done our best. How I do thank the Lord for you dear ones there, and the ministers that have a real vision of the need and the work so upon his heart. He will bless each one of you for the part you had in sending us here to tell these that God loves them. And if He leads we will be out in the jungle telling them that He has not forgotten.

May the Lord bless you there in all your work for I know that it is done for His glory. We are praying for you and again thank you for

your prayers for us and the work here, keep praying and we will meet you there often, at the throne.

Yours because His,
Bertha Knutson.

* * * *

AND STILL ANOTHER LETTER READS AS FOLLOWS:

April 4, 1940

My Dear Little Lady:

I surely do feel good now and I am so glad, I can eat anything and do I ever enjoy it too. Strange as it seems rice still tastes good. I hope that we don't get tired of it for before long that will be our steady diet with beans. We can buy canned things if we get to the coast. It costs more but if we can have something to open once in a while it will help out lots. The cooks here do know how to cook rice so that it is real tasty. Yesterday Guy had some chickens ordered and they came this morning at six and we have them in a pen out back to feed for awhile. We have to keep them for at least a week and feed them so we are sure that they won't make us sick. So you better come for a chicken dinner about a week from Sunday. They are not like the ones that you had when you were with us at Canby, but they will taste good to us anyway.

We were down to see the house that we are going to fix up for a chapel and I think that it is going to be real nice. It will take a lot of fixing to get it in shape but it will be worth it. We don't know what it will take yet. It won't cost so much to get the partitions taken out but the floor has to be relaid with bricks then cemented over them. We will use the bricks that are now in the partitions. George and Guy are down now measuring to see how many benches we have to get made. We are so anxious to get all fixed up.

Mary and I looked the house over and the unsanitary conditions here are terrible. It is a wonder that the people live at all. It just makes you sick to see how they try to live. I marvel that any ever grow up. Donna Tornado has had 22 children and I think there are 7 that have lived. They have children as fast as they can. If I had to live like them I am sure that I would be white headed before the week was over and I am sure that I would never last a year. My how my heart goes out to them.

Last night Mary and I were looking at the southern cross. I just

thought of the people that live here. They are under the cross in the sky and they have the cross all over. They know of the man of the cross but they know not the CHRIST of the cross. I don't believe that there is ever a place where there are more crosses than in this land, but oh how dark it is. There is no hope for them in this life and think of the life hereafter. It makes us feel like we must soon learn to speak to them, but it will come in time. Won't be long now before we will be able to read, and that helps some.

If you are interested in people I would like for you to come and stand with me for ten minutes and look out our front window. It is now seven-thirty and we will notice some of the folks that are passing by. Look on the corner there at that lady all dressed in black, she is almost entirely covered with black, and she acts like she is lost. There coming past her is a sight to see, a little crippled lady with grey hair, hardly able to walk, yet she is carrying a load of wood. Coming this way passing our window is a little old lady carrying some old bread. Now passing is a girl on her way to school, just see the beautiful rose she is carrying. It must be four inches across and is a beautiful pink. She is dressed in a white blouse and a red skirt, this is the way the school girls dress that go to the normal school here. This would be about the eighth grade I suppose, there is no comparison to the schooling there.

Notice this lady coming around the corner, see the head gear? Surely hope that I never have to wear anything like that. She has a black skirt, a white (used to be) blouse and a faded grey cloth on her head. This little girl here is a sight you see very often. When she gets close enough you will see her eyes. They are so sore, this is caused from these little flies that I have told you of, that bother us so when we try to write. Some of the little tots go blind from them, and many are just like this little girl. These little naked boys playing in the street are a common sight, but you should see how they enjoy themselves when there is a hard rain. You see the street just runs full of water then. You can see how deep it runs and a lot of the people that live here take their garbage out and pour it in the street so that it will float away. But—people are still passing.

There are so many peddlers that go by every day they sell almost

anything that you want to buy. Would you like to buy a plant? See the little girl coming with the flower on her head? You know I have never seen anyone use their heads like these people do. Use it for everything. Quero Nao—that is a word that we are very used to, for that is what we tell the folks when we don't want what they have to sell. I guess that most of those passing now are women, no, here comes a man. See he is in the barefoot class and has a sack over his shoulder. He is dressed in his best though. You would have been amused if you could have seen the man laying brick when they fixed out back here for us. He was all dressed up in white for he was of the better class. There are so many classes here that it is hard to know just which one the people belong to. Look quick at the person that is going by now. I'll bet you never saw the like in the states. Isn't she a scream? On her head is a big basket, in her mouth is a pipe (and she is surely steaming along, she must run on steam) and she is dressed in about the dirtiest white outfit that I have ever seen.

How do you like the color schemes here? This little lady hobbling along across the street—faded green skirt, pink blouse, black headgear, or this crippled lady coming toward us. She is a beggar, and now she is asking us for something in the name of Deus (God) and we say "perdoe" and she moves on. She has a gourd to get your offering in, a cane to walk with and the dress—a red skirt, blue blouse, pink jacket and white headgear. There goes a man and a woman of the best class. They are dressed very nicely. Do you like foreign music? Listen to these two girls as they pass. I can't understand their words but I don't care for it anyway.

Here comes a young fellow that I admire. "Bona dia" (good morning). He has no legs from the knees down and hobbles along with his crutches and usually is whistling as he is now. I wonder how many people would be so happy if they were in like condition. Do you want meat for dinner? Look at that man across the street. That is the way the meat comes, they just tie a string around it and carry it along without even wrapping it up. Very appetizing eh? (Stopped at the next house is a burro loaded with four gas cans). Then another burro going by is loaded down with wood. You see them all over the town with wood, water, etc.

Well the sun is getting hot so we will go inside now. This is enough for this time. Can't begin to describe all that went by, but thought that you might like to meet a few. This is a quiet street here where we live too. Some day if I get another brain wave I will take you down to one of the main streets where the people really pass and let you see some of the folks that go by there. Would you be interested to meet them?

I do enjoy watching the people yet it makes me feel badly too for so many are sick, etc. On Friday it is beggars' day and the streets are just filled with them and they go around to the houses too. If you ever give to one you can never get rid of them. They would come to the house every day. A few of them are really deserving and you would give to them if you knew but you don't. They come by all ages, and ask in the name of God or of the priest that was here and died.

The bus goes right by our house on the way to Crato and we are going there some day. It is just ten miles from here and is the town at the end of the famous train that we came in on. I mean the end of the track. It is a town of about 15,000, much smaller than here but they say it is much more modern and you can get many things there that can't be bought here. So we will go over and inspect what they have to offer. Better come and go shopping with us.

It is so nice and cool here this morning but it surely looks like more rain. We have had so much rain but we aren't kicking for when it is over the hot weather starts so we would just as soon that it keep on.

Today is beggars' day and the streets are filled with them. It is now 9:15 and there have been twelve here so far. Not as many as last week but there will be ever so many more before the day is over. Such a pitiful looking group they are. Tomorrow is market on the street and some of the folks bought corn and rice to throw on the street and these beggars get down and pick up all they can and put it in little gourds. Oh, how rich we are in the Lord Jesus Christ.

You would have laughed at me if you could have seen me night before last. They have the strangest looking little frogs here that have suction cups on their feet and they can stick on anything that they land on, and can they ever jump. Well

I was sleeping soundly the other night when one of the clammy things lit on my cheek. I was awake with a jump and knocked it off and lay down to sleep again when plopp and it stuck to my forehead this time. Well I grabbed the thing and threw it as hard as I could over against the door. I thought that would fix him so proceeded to try to rest again and there the crazy thing landed on my bare leg. Well by that time the master of the house was awake and he soon made short work of him. I hope they stay where they belong after this. They are harmless about 2 inches long, I guess but they are clammy things and I would just as soon that they stay where they belong and that isn't on me either.

Oh yes, I was going to tell you how you are to eat. You know we never learned the proper way. The other day I was in the kitchen when the maid was fixing her dinner to eat and I saw how they do it without any forks to hinder their progress. She had all the food in a pan (big one too). We had beans, rice, three soft cooked eggs, and farina, (she had the pan full, as much as all four of us eat at one meal). I thought I would see how she did it, and I found out to my sorrow. She first got in with her hands and squeezed it all to a pulp, then mixed the farina in it until she could make balls of it and threw them in her mouth. Well that was enough for me, I left or my dinner would have been wasted. But just think that is the way whole families here eat. All of them digging around in the same pot and their hands aren't clean either.

Lovingly,
Bertha Knutson.

* * * *

AND STILL ANOTHER LETTER READS AS FOLLOWS:

April 23, 1940

Well the Portuguese is coming very slowly. We won't be able to do much talking for some time, but the teacher must think that we are very bright for she is surely loading us with the work. They say you are doing well if you learn five words a day and she has given us at least 45 a day to learn besides from ten to fifteen sentences. We will have to take a vacation and catch up with her in our studying. I don't have so much trouble learning the words but

I do have trouble with the verbs. I fear I will forget all the English that I ever knew, and that would be too bad for what would I do when I came home?

The other day when we were having our lesson a crazy woman walked right in and we didn't know it until she came clear back to where we were. She didn't stay long but are they ever a pitiful looking sight. There are so many of them here.

The maid here has a hard time; the other day she went home and did a washing and some one stole some of her clothes (and she didn't have any to spare). Well I gave her an old print dress of mine that I brought to wear for every day. She was so thrilled, and I wish that you could have seen her fixing it over. She filled it very well sideways but it was too long. I washed it but didn't iron it and told her to iron it. In the evening after supper she went out to her room and sat in the door and sat there smoking and sewing. She did a pretty good job of fixing it over but to this day it hasn't been ironed. She had to put it on and wear it the very next morning. That isn't all either, that afternoon she wore it out to meet her sweetie that she hadn't seen for 15 long days. But she had to show him her dress that had come from the States. They feel pretty proud if they get anything that is from there and well they might when you see what they have here. I am proud of the dresses that I have from there myself. The maid went home sick a little while ago so that leaves Mary and me to carry on again for awhile. It is either the measles or the scarlet fever so we sent her home. They both are going like wild fire here.

My how the people here do appreciate any little kindness that you do for them and are they ever proud if you bandage anything up for them. The other night when the wash lady was here she had a sore foot where she had dropped a stick of wood on it. I fixed it up for her and she was pleased. I like to do for them for they do appreciate it. They surely know how to flatter too.

We were down to see the houses that we were going to look at and we were very well pleased with them. We may get one of them but we won't know for some time yet, but we hope that we do. It is a large house with brick floors and a very high roof. It isn't as nice a house as we have here but will do fine. The thing that I liked was the yard; it has a large yard with plants

and two palms which are beautiful. Then the house is not as close to others as we are here. The yard comes all along one side and there are windows that open in the bedrooms. Well I better not write too much about it or think too much about it either, for we aren't there yet, and if we do get it I will be telling you all about it later—sending pictures, etc.

The neighbor across the street has the smallest girl for a maid and she takes all the care of the children and there are three of them which must be under three years of age. She does very well but she looks to be about 8 years old herself and needs some one to care for her. Many of the people here take little children into their homes when they are real young so that they can train them as servants and they have to start work when they are so small. The other night a lady here brought a plant to Mary in a 5 gallon gas can. (And they are heavy when they are full of dirt too). She lives at least a mile if not farther from here and there she came and had a little girl carrying it all that way on her head. The girl looked about seven years old. I do feel sorry for them here for they work so hard. It is no wonder that the women have such a hard tired look on their faces. The little boys come here and want to carry out our garbage for us. There are some that are real pills and make real trouble for us. Well by accident we got one of them last week to carry out the can and boxes. When he came in we saw that he was the wrong boy but then we didn't want to say anything, but he had a job. One of the boxes the ants were in and when he carried it out I couldn't help but feel sorry for the rascal. The ants were all over him and he had such a hard time to brush the ants off and not drop the box. He earned his money that day.

Sunday night again we went for a walk in the Praca. We found a bench and sat down and watched the people as they milled around. They walked around and around many, many times. Seemed so typical of the people here just going around and around not knowing where they are going. They play music all the time and it is broadcast from a place on the clock in the center. They have a few American pieces as, Tippy Tippy Tin, The National Emblem March but as we were sitting there they started up playing the Hallelujah Chorus, played by a pipe organ. When they

played that we got up and walked through the crowd out to the street and just stood there and listened. Oh, how good that sounded to us. Of course, they didn't know what they were playing but I hope that they play it many times. We went for another walk out toward the country last night. It was so very, very beautiful, with the palms, and the moonlight was so gorgeous. I love the palms and it does seem so restful to get out and walk and enjoy them.

Well the rest of the people are all gone so I will try to finish this letter while all is quiet on the western front. We have again finished our lesson for the day and received 45 words for tomorrow and some mighty long sentences besides—so guess I will have to go back to the days when I was in N. W. B. S. and do some burning of midnight oil. Don't even know if that would make it better or not. How little one knows just how it is until it is tried. I know I tried to imagine how it would be but that can't be done. I was laughing at Mary at the dinner table, she said that she wished that she had the folks at home, that thought that the missionary had an easy job, and could have them here for just one week and feed them what we ate, etc., and she bet they would go home and be thankful and then increase their missionary giving. Doesn't bother me what they think. No doubt many would be afraid if they knew what was ahead but when that is with the Lord there is no need for us to fear. It is a very big change and the body has a hard time to get accustomed to the change, but it is worth everything to know you are where the Lord wants you and you can go through a good many trials if that is true. I never knew that I had nerves until here under a sort of nervous strain all the time and how you have to watch or the little things will bother so; and this would make the devil rejoice if he could bother in any way.

I do enjoy the work here and like it better all the time. I don't know how it will be when we move from here though. Mary said that she would be over to our house all the time. We think a lot of her and she is so good to work with. She, George and I, surely have a good time together here in the home so we will miss it when we move.

When we went to see the man about renting his house he wondered why we wanted to get another house.

and we told him that we didn't have enough room here. He just laughed at us then for here we are three living in a house when some have places not half as big as this house and there are 15 or more living there. so I guess that he had a reason to laugh. We told him that where we lived before we came down here we had a home with ten rooms and did that ever seem strange to him. Then he said that I would fill one room and I guess that he is right for it seems like it anyway.

Last night the man and his family were over here to see us. (I do have an awful time getting my sentences like they should be, I really know how they should be). But it was the man who does our buying and his family. They have four children and the oldest little girl (9 yrs.) is the sweetest little thing. My how I would have liked to have had a picture of her last night. She is tiny for her age. We were serving coffee and she wanted some too, so Mary gave her a cup. The cups here are so small which I am so thankful for. Well, she couldn't drink hers so hot, so she just made herself at home and sauced it and drank it. Well it was too cute for words. I would like to have her live with us and go to a school. They have only private schools and she can't go as they have no money. She is so smart that it is a shame that she can't go to school.

We saw another funeral service today but they had a casket for this one, but oh, it looked so terrible, it was black with little white things sewed on it. I feel so sorry for the people every time I see one. There is no hope for them and they walk along so forlorn looking and of course, the priest is not with them so they are alone with just a few walking along. How much the message of Paul means to us who believe. How we pray that many of these here might soon have that hope too.

The work is coming fine on the chapel. There was a lot to do and it will be some time yet before it is ready to hold services in, but we are anxious to begin. At home it wouldn't have taken so long but here it goes so slow and the people don't know what speed means.

Well I see that the end of the paper has gone around the curve and you know what that means. So I will have to close.

Love,

Bertha.

PRIORS WRITE PARENTS

The following letters were written to Mr. and Mrs. J. W. Prior just before Delos was operated on for appendicitis. Since we have not received a report lately we thought you folks that are interested in this work would like to know how the Priors are getting along. Please continue to pray that God will raise Delos up to continue the work, if it be His will. GOD DOES ANSWER PRAYER!

Welch Mission Hospital
Shillong, Assam, India
April 12, 1940

Dearest Folks:

I will not try to write much as I am very weak. Have been here two weeks now and have only kept down two meals. Even liquid came up as fast as I swallowed it. There was a crisis night before last. I can't tell you about it as I was in a coma but yesterday I felt some better and today *much* improved. They have allowed me to sit up in bed and said I might write a short letter. I feel quite comfortable now except for the pain from the diseased appendix and they will likely operate soon if I continue to improve. I had told them about the previous trouble with my heart and they said it was the malaria causing it as this type of malaria often affects the heart. Night before last they gave two adrenalin injections to prevent failure. God has been *very* blessed through it all and as to the operation and the future, *I know in whom I believe*. What a blessed provision of God that I was stricken here where so much can be done. The malaria is defeated now and soon I will be well on the way to a new physical life. Pray for Mona, she has the whole burden of the school, Hundari and much of the house-work and is carrying on like the brave soldier she always is. We are trying to arrange for her to come up when I am due to leave the hospital and we will stay together for a couple of weeks up here. The paper says it is 87 degrees F. at Dibrugarh but it is lovely and cool up here. The doctor wants me to stay away from the plains during this hot weather but that will be financially difficult. We may be able to work out something but I must first go back to school and dismiss the boys for the summer vacation

and make preparations for the new term in the fall.

The nurse says, "No more" so will close, loving you and happy and safe in the arms that never grow tired.

Your Loving Son, Delos.

* * * *

April 17, 1940

Dearest Mother and Dad:

I feel so much better this morning that I will write a few lines. The first two weeks here were something of a nightmare. I knew I was more ill all the time and towards the end of the week they wouldn't allow me to have visitors. Sunday was my worst day with a violent relapse, causing four and a half hours of steady vomiting. This left me very weak. So Dr. Roberts (God bless his long experience with tropical diseases) decided that the trouble was with the spleen. Now it is certain that peritonitis had set in, either in or around the spleen. This had been brought about by the long continued action of this malignant type of malaria. So, on Monday, he changed the treatment with good results at once. Monday I was 'out' much of the time, Tuesday on the mend and today I feel fine. I have lost all my cold weather fat and am all bones now but Dr. Roberts hopes to strengthen me by the end of the week so that he can nip out my appendix before that blows up too. I have a great plaster over my whole left side and back to rest the spleen and keep it still. But I am definitely on the mend and should be able to leave here in about three or four weeks. Mona is carrying on down at Laimakuri but I am hoping that she will be able to come up here next week. She will need the change and then she can go back with me.

It is over 90 degrees F. in Dibrugarh these days but only in the 70's here. I am very comfortable now and at ease in body and spirit. "Cast not away therefore your confidence, which hath great recompense of reward." Heb. 10:35. So we thank God that he brought me to this place to be healed by a doctor who is guided in all things by His Spirit. Will write again soon.

Lovingly, Delos.

The following cablegram was received a week following the operation for appendicitis, "Prior operated twentieth—out of danger peritonitis checked—progress certain." Priors.

293 BAPTIZED IN AFRICA

French Equatorial,
Tchad, AEF,
February 28, 1940.

Dear Co-Labourers:

This afternoon I am taking advantage of the fact that it is too hot to do much of anything else and also because there are not enough workmen to help with any outside work. Also I must confess that for some unknown reason I am in the mood for writing today. This mood does not come along very often and the opportunity must not be allowed to escape. This opportunity at least is one of those which knocks not very often. "chez moi" as we say in French.

To begin with do you all realize that it is just three years ago that I left U. S. A.? With the realization that three years have gone by comes also the realization that in just one other year we will be due for a needed furlough. I have never realized that the climate and health conditions were so much different here at Fort Archambault than at the other stations, as this term. Every one who has been here any time at all agrees that this is the case. Last term we were at a station to the South for a year so did not notice how the climate pulls one down but three years steady here has had its effect on all of us but more especially on the children. There was some talk of us returning home this year but we did not feel that we could do so under the present conditions. Since that decision nearly every one of us has been sick except our oldest daughter. We do praise God that He has raised each of us up. Our youngest daughter, Evelyn, is now in bed with a bad case of bronchitis. We are looking to Him to raise her up also. Satan has not succeeded in discouraging us and we praise God for His grace from day to day.

Next Tuesday the three oldest children go back to school after three months vacation. This year they missed the two weeks in the bush but because of the increased work I have and because of sickness we were unable to take two weeks away from here. We did manage to get five days at the same place we went last year. I did not get a buffalo this year but I did get sweet revenge on the crocodile which turned out to be a stick last year. The very day we arrived a man came to tell me there was a huge one lying on the sand bank. We slipped along the

shore of the river and sure enough on the other side of the river was the biggest, ugliest crocodile I've seen. A convenient tree was there and I lay my gun against it (no I didn't shut my eyes) and at the first shot Mr. Crocodile had a chill, at least he shivered and lay still. To be sure he would not revive and slip into the water as usually happens, I shot him again. When finally a canoe came and took me across to where he lay, I could hardly believe he was so big. We put him in the canoe after the natives were fully satisfied that he was really dead, and I humbly rode on his back to camp.

One night the men came to tell me something was eating bones behind the kitchen. With my flash light I saw a pair of eyes shining. I shot just below these eyes and was fortunate enough to get a hyena. Hyena meat is the unique meat these natives will not eat so they threw the carcass out about 75 yards from camp after they had removed the skin. The next night they came to say something was eating the hyena. Again I got a pair of eyes in the light and (accidents still happen to hunters) my ball went in between the eyes. I dare not take the space to tell about the excitement, etc., but will leave that for when I come home. Anyhow when we mustered the courage to go and see what we had hit we found a big leopard. Then to make things complete on our way home we found four big giraffes. They were very tame and stood looking at us at only about 25 or 30 yards distance. They were beautiful to see. They stood at least 14 or 15 feet tall. Altogether the children were quite satisfied and said that although we were not able to take a real vacation the Lord had allowed them to see lots of things.

You who have been praying for our daughter, Helen, will rejoice with us to know that reservations have been made for her to leave Fort Lamy by bus March 28. She will cross the Sahara Desert to Algiers. From there she will go to Marseilles and take a Boat to New York. She sails from Marseilles April 18 on the S. S. Exochordo. I believe she is due in New York about May 2. The boat touches Boston two days before. Miss Mary Kneeland will make the trip with Helen. It is a long hard trip and we are looking to Him to supply every need along the way and give strength and grace. Please pray with us.

I have just received our yearly re-

port for the work of our Mission. You may be interested to know what your prayers and money have done this last year. Here are a few of the figures. I believe they are quite conservative. It is interesting to compare them with the reports of ten years ago. At that time there were 92 church members, now there are 2,396. Then there were 33 baptized during the year, there were 293 baptized in 1939. During 1939, 160,565 people heard the Gospel preached in our church services; 2,691,571 people heard the gospel in village meetings held by the missionaries and native evangelists. I do not want to tire you with the figures of the thousands of reading classes, etc., but if you believe God's Word will not return unto Him void you will praise God for what He has done in this field this last year. Personally my heart is filled with praise to Him for the little part I have had in this wonderful work. What matters sickness, sorrow, suffering or anything else when eternal souls are being born again. You who have prayed and who have made this possible by your gifts will praise God also in eternity when you really see the results. Let us pray more and give more of ourselves and our means to Him for His use this coming year.

I must not forget to tell you that 1,116 New Testaments, 5,843 Gospels and 3,785 Song Books were sold. Ten years ago there was nothing yet printed in Sango and of course no native knew how to read in Sango.

Now I have gone and written a lot more than I intended but I would like to ask you who send us funds not to grow discouraged if you do not receive acknowledgement for your gift for some time after the money has been sent. All mail is slowed up now. We still receive mail and packages through the post but it takes much longer since the war.

Thank you all for your prayers and interest in this work.

Yours in His blessed service,
Paul F. Metzler.

THE GARLOWS WRITE AGAIN

Murkong Selek, P. O.,
N. E. F. Assam, India,
March 25, 1940.
Report No. 5

Dear Christian friends:

Language study, with all its difficulties, trying experiences and enjoyable moments makes up our morning schedule five days out of

the week. Saturday is left free to do many odd jobs and prepare for our visits to the villages on Sunday. We know that many of you are praying for us during these first days of language study and we want you to know just how the Lord has led.

You will remember in our third letter to you we mentioned receiving the books we are using, which are printed in Padam-Abor. These books have been a guide and are proving to be most helpful. However, in these two months of study we have found many differences in pronunciation.

After several weeks of study we felt as if we were not making sufficient progress. I made a trip to Sadiya to visit Rev. and Mrs. John Selander. They have been at that station for about twenty years and Mr. Selander has done some translation work in Padam-Abor. Even though their work is with the Padams, they have been in close contact with the Miri people. We felt sure they could give us advice which would save us from learning by experience. Concerning language study, his first suggestion was—learn Miri from a Miri. Tamik, who had been teaching us, is a Galong Abor. He speaks Miri, but when learning direct from one who speaks Miri as his mother tongue you are more certain to receive the correct pronunciation. Mr. Selander also said that it has been found by years of study that the best way to begin learning a new language is to have a teacher who cannot speak your own language. That qualification did not complicate matters for us, as he had never heard of a Miri who could speak English.

Mr. Selander immediately thought of a young Miri who might be available. Later in the day we were walking around the compound and a group of Miri men passed by. Among the group was the father of the young man Mr. Selander had in mind. After a short conversation the Miri man said he was sure his son would be willing to come and help us all he could.

The next morning, Jaling, a none too pleasant looking young man, about twenty years of age, came to the mission bungalow and said he would go with me the next morning.

These past weeks the three of us have been trying to work out sentences in Miri. Not having a grammar, it is more helpful to learn by sentences rather than single words. Joyce and I search through the dic-

tionary for words and put them into a sentence. Then we read it to Jaling and we can usually tell by the expression on his face how much he understands. Sentence formation is most important.

One word may mean as many as seventeen different things, often depending upon its use in the sentence. Is it used as a verb, following adverb, following verb, participle, etc.? This must be determined before you are able to know its meaning. Remember, Jaling cannot understand a word in English. So you can imagine that we resort to all kinds of methods! The nouns are usually easy to learn as we can often point to them. The verbs we illustrate, which affords relaxation and at times exercise! But we would appreciate it if you could give us suggestions as to how we could illustrate "correct", "therefore", "whence" and many others. The word is often in our dictionary, but Jaling will not recognize the Abor pronunciation and will try to make something altogether different out of it.

However, we are making progress—not as much as we would like—but we can express ourselves in a measure as we meet with the Miri people. This idea of being pupil and teacher at the same time is not very easy, but Jaling is getting on to what we want and is doing better than he did in the beginning. He is much more pleasant than at first and is really learning to smile. We believe he will stay with us for a while, because he has built himself a little house of jungle reeds and thatch grass and seems quite content. He can read Assamese and we have given him the Gospel of John which he has been reading. Will you not, with us, claim him for the Lord, so that he might be a greater help to us and a witness among his own people?

Sadiya, although it is only fifty miles northeast of us, is a two day journey. It is the political center, trading post, and army encampment station for this political area known as Sadyia Frontier Tract or North East Frontier. Therefore, it attracts people from all the regions around about, especially the mountain tribes people from the Northeast. As we walked around the bazaar and visited the places of interest and the rest houses provided by the government, the Lord once again placed before me the great need for workers in this particular harvest field. We came in contact with Assamese, Mishmis, Minyongs, Padams,

Khamtis, Tibetans and many pilgrims from farther south on their way to a shrine in the mountains. Out of all these people only one tribe, the Padams, to whom Mr. Selander directly ministers, is being reached with the message of life. There are multitudes among these tribes and other tribes in this northern part of Assam who have never heard of the true and living God. "He that believeth not is condemned already. Faith cometh by hearing—How shall they hear without a preacher?"

Yours and His for the lost of India,

Jimmie and Joyce Garlow.

PAULSONS BUSY FOR CHRIST

March, 1940

Kembe (Fourambaba)

par Mobaye

Oubangui-Chari, A. E. F.

Dear Ones in Christ:

Easter greetings to you (insert—"Delayed") one and all! And may the living Christ be your only joy; and may the Resurrected Christ quicken each one of us to a greater zeal for the lost knowing that the Coming of the Lord draweth nigh.

We trust that you have received our first letter to you from Kembe which was sent in January. God is continually blessing in the work both materially and spiritually. There seems to be an increase in the women's interest in the class work but continue to pray that God will give these benighted women a zeal and hunger for the word. We covet your continued prayers for the children's work. Last week seven dear boys came to accept Christ as their Savior. The work with the children is an important work for a child saved is also a life saved for service.

As for the material side of the work. That is progressing as fast as anything could progress in Africa. Our fast American pulse must slow down to the slow legato pulse of Africa. But we praise God that we can move into our first mud hut (house) on the mission compound. It takes longer to get the materials collected than to build the house itself. But next week we shall be moving in and we are looking forward to it with no small anticipation for we have had rather close quarters in this little mud hut.

Something we don't have at Kembe and they are scorpions: we don't miss them either! On the other

hand we have some other dangerous friends called pythons. We have large rock shelves near here that are inhabited by pythons—so the natives tell us. We haven't seen any thus far. Last week Dick took several hours off one rainy morning to do a bit of hunting. In less than two hours, he was back with two nice antelope. Hunting is our only means of getting venison here. The natives and missionaries had a real feast.

We've been here a little over two months now and are already rather lonesome to see white folk. This is the first occasion that we've been really away from all civilization—nothing but natives everywhere. But when you love them as we do, you don't mind having them around even though most of them are full of disease and dirt. Yesterday morning a dear old wrinkled native mammy came to pay us a little visit. She didn't knock to come in—for that isn't the native custom: they generally cough or clear their throats to let you know they are there. Well, she just walked in and took my hand in both of her wrinkled ones and knelt down beside me and we had

a little chat together. She was anything but lovely but I couldn't help stroking that wrinkled dark face. Her lower lip had a hole pierced through it about the size of a dime and a four inch long rock crystal was suspended through the hole. After a bit, I asked her to remove it and she very kindly did and to amuse me, stuck her little red tongue through the hole—I didn't appreciate that too much. Then she quickly replaced it and laughed and laughed. I found out that it was for beauty purposes that so many of the "Banda" women wore these crystals suspended from their lower lips. Lunch hour drew nigh and she still sat talking and telling me old native fables and tales. The boy came to set the table for the noon meal and she curiously watched every procedure. Her sunken eye scanned the entire hut with the keenest interest. To you dear ones this house wouldn't be in the least bit inviting but to her it was simply wonderful. The ticking of the clock was rather annoying to her and she finally took courage to ask me what that thing was. So I took it to show her but she withdrew as though it would

harm her. Then I thought it was time I had a bit of fun too. So I turned on the alarm. Well, that poor soul was nearly frightened out of her wits. We have to deal with the natives as with children. We must first gain their friendship and confidence and then little by little reveal Christ to them. We had an opportunity to deal with her. She has heard the gospel through Mrs. Becker and said that she accepted Christ. She was so grateful for the little visit and before she left, she gave me the crystal from her lip that was most valuable to her as a token from her. We've made this rather detailed so that you could actually appreciate the dear soul and fall in love with her. Pray for the hundreds of these old natives that they might accept Christ.

We must close for this time, thanking you for your letters, gifts, and prayers. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the Dead." I Peter 1:3.

Yours in the Resurrected Christ,
Dick and Irene Paulson.

GLEANNINGS

Edited by R. F. HAMILTON

THE CHURCHES

A city full of churches,
Great preachers, lettered men,
Grand music, choirs and organs;
If these all fail, what then?
Good workers, eager, earnest,
Who labour hour by hour:
But where, oh where, my brothers!
Is God's Almighty power?

Refinement: Education!
They want the very best.
Their plans and schemes are perfect,
They give themselves no rest;
They get the best of talent,
They try their uttermost,
But what they need, my brother,
Is God the Holy Ghost.

We may spend much time and money
And preach from wisdom's lore,
But education only
Will keep God's people poor.
God wants not worldly wisdom.
He seeks no smiles to win;
But what is needed brother,
Is that we deal with sin!

It is the Holy Spirit,
That quickeneth the soul.
God will not take man-worship,
Nor bow to man's control.
No human innovation,
No skill, or worldly art,
Can give a true repentance,
Or break the sinner's heart!

We may have human wisdom,
Grand singing, great success;
There may be fine equipment,
But these things do not bless.
God wants a pure, clean vessel,
Anointed lips and true,
A man filled with the Spirit,
To speak His message through.

Great God, revive us truly!
And keep us every day;
That men may all acknowledge
We live just as we pray.
The Lord's hand is not shortened,
He still delights to bless;
If we depart from evil
And all our sins confess.

Samuel Stevenson.

—Clipped from Wealthy St.
Baptist Temple News.

THE SIXTH ANNUAL YOUNG PEOPLE'S CHRISTIAN LIFE CONFERENCE of Iowa will be held at the Iowa State Fair Grounds, Des Moines, Iowa June 24 to 29. J. M. Carlson, formerly of Monroe but now pastor of the Riverside Baptist Church of Decatur, Illinois is the director or chairman of the committee arranging same. Among the other Baptist pastors affiliated with the conference is A. D. Mohr of Des Moines, Judson McClure of Waverly, Gus Dahlberg of Eldora, C. E. Sharer of Monroe, M. S. Hansen of Perry, R. T. Ketcham, A. Donald Moffat, W. E. Kuhnle and Mrs. Harry Fisher of Waterloo, in addition to many other fundamental pastors of that vicinity. A fine program of spiritual instruction has been arranged for the young people. The cost has been kept very reasonably at \$4.50 for the week.

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DR. WILLIAM PETTINGILL, widely known Bible teacher was the speaker for the Waterloo Bible Conference held for three days, June

12th to 14th, in the First Evangelical Church of Waterloo, Iowa.

* * *

THE ROMEO BAPTIST CHURCH of Romeo, Michigan recently called to leadership of their church, Rev. Robert C. Savage, who for the past two years has been the associate pastor of the Metropolitan Baptist Church of Washington, D. C. "Bob" is the son of Dr. H. H. Savage of Pontiac, Michigan. He and Mrs. Savage will move to the field at Romeo about August 1st.

The Romeo Church was left vacant by the resignation of Rev. H. P. Warren who became the pastor of the North Baptist Church of Flint, Mich. on June 2nd. Concerning brother Warren and his work the Romeo newspaper says:

"Rev. and Mrs. Harold P. Warren and family, Mary Lee, Martha Jean and Carolyn Ruth leave May 28th, to take up their work in the new field at North Baptist Church of Flint on June 2. The North Baptist Church is the largest Fundamental church in Flint, having a listed membership of 770, located on N. Saginaw St., and in the heart of an industrial city which produces more automobiles than any other city in the world.

Rev. and Mrs. Warren graduated from the Pontiac High School. Mrs. Warren attended the Oakland County Normal and the Ypsilanti State Normal and taught school for two years. Rev. Warren took most of his undergraduate studies from University of Michigan, his Bachelor of Theology from Gordon College of Theology, Boston, Mass., and during his ministry here has continued his studies at Wayne University, working on his Master's Degree in the Department of Speech. While attending the Simpson Church in Detroit and while attending Gordon he was assistant at the Tremont Baptist Temple, Boston, as director of the young men. Before coming to Romeo he was pastor of the Brookville Baptist Church. Of his ministry there, his successor, Rev. W. A. Haggai says: "Brother Warren was used of the Lord in Brookville to lead the church into a higher plane. His ministry will always be remembered as an epoch in the life and work of this church."

Nearly four years ago Rev. and Mrs. Warren were called to the pastorate of the Romeo Church. The church started to grow under their leadership. It soon became necessary to build on to the church in order to properly take care of the

growth in attendance.

A great many new members have been added, the Sunday School has grown in number, Junior Church and nursery departments have been started and we now have our own missionary on the foreign field and are helping to support others.

The Romeo Church feels badly in losing Rev. and Mrs. Warren and family whom they have grown to love dearly, but rejoice in the coming of Rev. and Mrs. R. Savage."

* * *

TRUST

God never would send you the darkness,

If He felt you could bear the light. But you would not cling to His guiding hand

If the way were always bright; And you would not care to walk by faith,

Could you always walk by sight. So He sends you the blinding darkness,

And the furnace of sevenfold heat; 'Tis the only way, believe me, To keep you close to His feet; For 'tis always so easy to wander, When our lives are glad and sweet.

—First Reg. Baptist Bulletin, K. C., Mo.

* * *

THE REGULAR BAPTISTS of Indiana are conducting a five day Bible Conference from July 1st through 5th at a recently acquired conference ground located at the edge of Lebanon, Indiana. The cost for the five days was set at \$5. Harry Hybarger of Lebanon is the director. Plans are also under way for the establishment of a permanent Bible School on these same grounds.

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REV. TORREY JOHNSON of the Mid-West Bible Church in Chicago was the guest speaker at the June rally of the Lake Region Fundamental B. Y. P. U. held in the Central Baptist Church of Gary, Indiana on June 1st.

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THE REESE EVANGELISTIC PARTY composed of Rev. and Mrs. J. Irving Reese and Ralph Carr Jr. is scheduled for three weeks of meetings with the First Baptist Church of Pana, Ill. beginning on June 11th and closing June 30th.

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THE LeTOURNEAU CHRISTIAN CAMP CONFERENCES at the tabernacle on beautiful Lake Canandaigua, New York opens June 29th. This camp is under the direction of the Interstate Evangelistic

Association of New York City, 1270 6th Ave., Room 607. The schedule of conferences for the summer are as follows:

June 29-July 6—General Ministers' Conference.

July 6-13—Rochester Young People's Conference.

July 13-20—Buffalo Young People's Conference.

July 20-Aug. 3—Living Christ Conference (New York)

August 3-10—Evangelistic Bible Conference.

August 10-24 — Maranatha Bible Conference.

Among the speakers to be heard will be M. D. Arnold, D. S. Bedford, James E. Bennet, J. Betlem, C. Bristow, Vincent Brushwyler, D. Burt, J. W. Hakes, A. D. Hesler, W. R. Hull, A. Hyers, R. G. LeTourneau, John Linton, R. W. Neighbour, J. I. Reese, J. M. Stowell.

* * *

WILL THE NEXT PRESIDENT DIE IN OFFICE?

Elected in 1840, President William Henry Harrison died in office. From that time every President elected at the end of a 20-year period has died in office.

Abraham Lincoln was elected in 1860, James Garfield in 1880, William McKinley in 1900 and Warren Harding in 1920. History records their death while in office, three of them by assassination, and the other death being attributed to apoplexy.

Now comes the 1940 presidential election! And many are asking: "Will the president to be elected this year die in office?"

The question also arises: "If the man who is to be elected president in 1940, positively knew in advance that he was going to die in office, would he still want the position?"

Would he feel that the good which he could do while in office would be worth dying for—if death is the price which he must pay for his election?

Such speculative questions cannot be answered now. But there is One Who "came into the world to save sinners," Who positively knew that He must needs die to accomplish it. He also knew exactly the maltreatment to be tendered Him during His public ministry.

He knew in advance of the agony of Gethsemane, and of His betrayal by one apostle, His denial by another and the fact that all the others would forsake Him.

He had perfect knowledge of the

BARNEY ANTROBUS SAYS

THE SPAWN OF IGNORANCE

No philosopher ever started a war or ever will. The learned man, the thinker of high thoughts, the mind that covers the universality of things is never busied in destroying human life, but in blessing and conserving human life. Wars are the spawn of ignorance and low thinking. No truly wise and learned men have ever been guilty of instigating the brutality of war.

In Acts 3 Peter tells the Jews that they killed the Prince of life and denied the Holy One and the Just, and preferred a murderer, then softens the accusation by adding that they did it through ignorance. How dangerous and vicious is ignorance! What a tool in the hands of Satan!

* * * *

WHAT'S YOUR GRADE?

While peeping through a church door the other day we saw a wall chart that said: "This is a grade A church." And we were reminded of the grading system for preachers adopted some years ago in the N. B. C.

We have some very dear friends in the N. B. C. and as we have not kept in close touch with their ministry we are concerned as to their grades. But when we meet them we are placed in the same predicament as the Jew who sold a broadaxe to a tie maker in Arkansas.

The tie maker said nothing about when he would pay the Jew for the broadaxe. As time went on the Jew began asking about it. Each time he was put off with the assurance that it would be paid for sometime. But the Jew was insistent, which finally angered the tie maker and he said: "If you ever mention this to me again I'll kill you."

This frightened the Jew and he confided to a friend: "Now, when the tie maker comes to town I don't say a word to him about the axe, but I just look at him and think: 'ven you pay me for that broadaxe?'"

So when we meet our brethren in the N. B. C. we dare not say anything, but we think: "What grade are you in now, brother?"

* * * *

ROME CHALLENGED PAUL

How Paul yearned to preach the gospel in the eternal city is set out in Romans the first chapter. Rome was the universal city. Paul had the universal gospel. He felt the impelling urge to bear witness in Rome. The very image of the city was on

mock trial which would be given Him, also of the Cross on which He would die for our sins; but He was not rebellious, neither turned away back. He gave His back to the smiters and His cheeks to them that plucked off the hair: He hid not His face from shame and spitting.

For the joy of returning to the Father's presence and the joy of taking "many sons" with Him, He endured crucifixion and despised the shame (Heb. 12:2).

And though now seated "at the right hand of the throne of God," He is intensely interested in the fulfillment of the commission which He gave His own regarding the preaching of the Gospel throughout the world. For it is only through that Gospel that any person can be saved.

Therefore, we once more pass it on: "Christ died for our sins . . . was buried, and rose again the third day." Has it any message for you?

—Clipped from "NOW"
plant paper of the R. G.
LeTourneau Corp.

* * * *

"LIVING THE WAY WE PRAY"

I knelt to pray when day was done,
And prayed: "Oh Lord, bless every one;

Lift from each saddened heart the pain,
And let the sick be well again."

And then I woke another day
And carelessly went on my way,
The whole day long I did not try
To wipe a tear from any eye;

I did not try to share the load
Of any brother on the road;
I did not even go to see
The sick man just next door to me.

Yet once again, when day was done,
I prayed: "Oh Lord, bless every one."

But as I prayed, into my ear
There came a voice that whispered clear.

"Pause, hypocrite, before you pray;
Whom have you tried to bless to-day?

God's sweetest blessings always go
By hands that serve Him here below."

And then I hid my face and cried,
"Forgive me, Lord, for I have lied;
Let me but live another day
And I will live the way I pray."

—Author Unknown.

—Clipped from Walnut St.
Church Calendar.

his mind from birth and experience. Paul urges obedience to the Roman civil power that had defended him when he was persecuted, and it had also defended other Christians from Jewish persecutions. Though no doubt the apostle understood the smoldering potentialities of evil in the government, yet he had a statesman's appreciation and respect for the "higher powers" which he says were and are "ordained of God." Under the Roman government Paul traveled safely from land to land and preached the universal gospel that he knew was the power of God unto salvation to the Jew as to the Roman.

* * * *

IN CAESAR'S HOUSEHOLD

"All the saints salute you, chiefly they that are of Caesar's household." Phil. 4:22. In a Roman household among the influential and rich there were many foreigners as slaves and freed servants, brought to Rome from many wars. These no doubt were the "saints" of Caesar's household, evangelized by "Paul, the prisoner of the Lord."

By these foreigners in Roman households a path was opened for the entrance of Christianity into the Roman aristocracy and into many parts of the world. Thus we read of "chief men" and "chief women not a few" being added to the illustrious roll of daring men and women who risked their lives and stations for the love of Christ. There were slave saints, aristocratic saints, freedmen saints in those thrilling days.

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TINY MITE

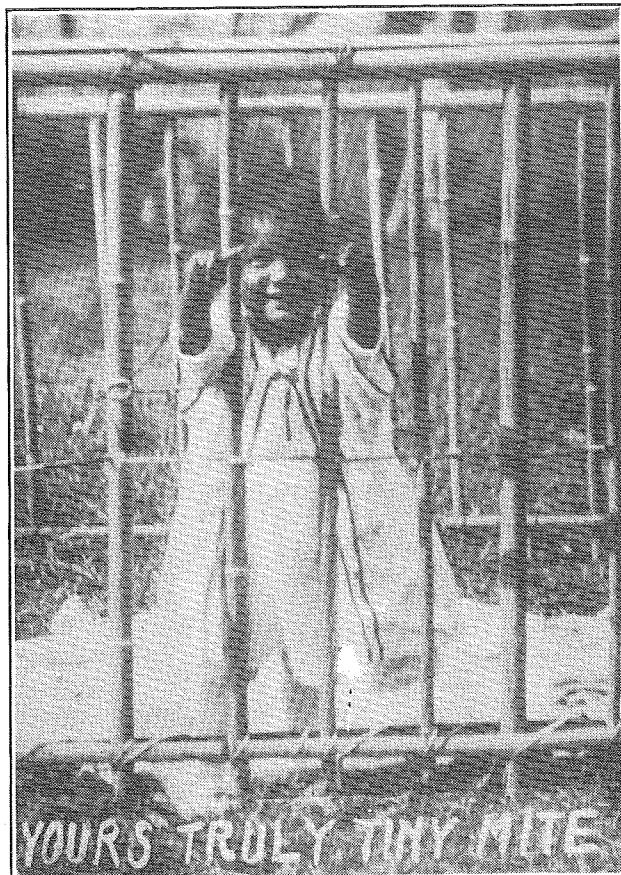
Bulletin readers who have been following the letters of Mr. and Mrs. Prior in India will remember the story of the rescue of little "Tiny Mite" by the Priors. She had been left in the jungle to be eaten by ants and wild beasts. She is now a happy, growing child as can be seen in the picture below. This is because Mr. and Mrs. Prior not only rescued her but took her into their home and made her their own little girl. As you look upon this happy face won't you join with us in prayer that if the Lord tarries she will become a great missionary to her own people.

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