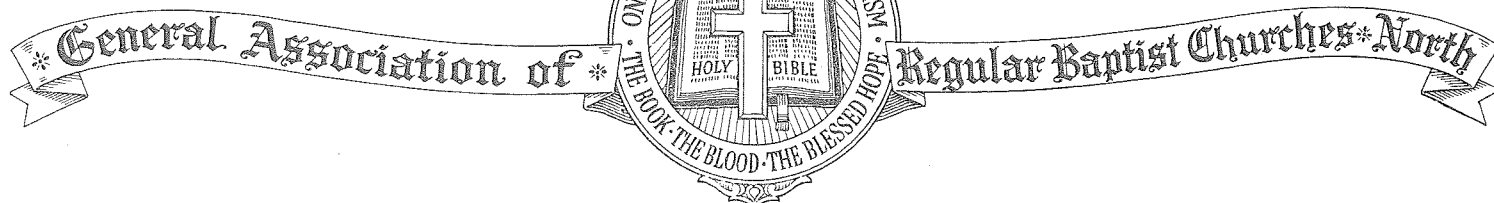


The Baptist Bulletin



GOD'S COMPLETE REMEDY FOR MAN'S COMPLETE RUIN

By ROBERT T. KETCHAM

(Stenographically Reported)

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

The text we have chosen tonight is probably one of the most widely known of New Testament texts, and yet I feel, one of the least understood. I shall never forget the amazement in my soul when I first discovered just how fully in this one short verse God's complete remedy for man's complete ruin was announced. In our endeavor to demonstrate just how fully this verse gathers into it the fullest supply for the deepest need of man, we will find it necessary to go back to the beginning of the human race, and look at the original relationship which the race enjoyed before the Fall.

An examination of the situation which existed before sin entered the picture reveals the fact of

A Three-Fold Relationship

If you are taking notes tonight you can easily note the sermon outline, for it will be contained in four columns of three sentences each. Just now under our present consideration you may write on the left-hand margin of your paper the following three sentences.

1. Unbroken communion with God.
2. A perfect knowledge of God.
3. Spiritual life.

In these three sentences I believe we have set forth the three-fold relationship which the fallen race enjoyed with a perfect Creator. I have tried to take one of the items out and I find I have a minus sign. I have tried to put a fourth one in, and I find I have a plus sign.

Unbroken communion with God. Even in our present state of redemption it is impossible for us to fully comprehend the deepest significance of that phrase. No matter what our experiences may have been, no matter to what heights of spiritual ecstasy we may have been carried, no matter what glory may have filled the room in our holiest hour of communion

with our Lord, sooner or later something happened to bring us to the realization that we were not yet in heaven, nor were we the recipients of translated and glorified bodies, but that we were still here, in bodies bearing the marks of sin, and in a world where sin is rampant. It may have been the twinge of pain in a sick body, it may have been the scalding tear rising from a broken heart, it may have been the shock of bitter disappointment at the failure of our fondest hopes, but absolutely untouched, unbroken communion with a holy God is always accompanied by the sense of these marks of the Fall.

Adam and Eve knew no such experience. There was no pain, there were no tears, there were no bitter disappointments to intrude themselves into the holy of holies where they walked in blessed communion with a holy God. Some day, thank God, we shall again know even more fully than Adam and Eve knew, the joys of unbroken communion with God. But in the beginning of the race they enjoyed a relationship in this connection which we can never know while here on this earth, and in these bodies.

A perfect knowledge of God. Adam and Eve enjoyed a perfect knowledge of God because they enjoyed an unbroken communion with God. Because they were in constant unbroken communion with Him they were in a place of perfect knowledge.

Spiritual life. Before sin entered, the race possessed spiritual life. May we pause here to define spiritual life? We realize that there may be other and better definitions, but for our purpose tonight let us say that spiritual life is that function, ability, capability, or power by which one reaches out and comprehends, apprehends, and appropriates God in all of His fulness. It is the bringing of God into one's experience in all of the riches of His love, wisdom, power, might, grace, and holiness. It is God pouring Himself in all of His fulness into the compass of human experience. This the race enjoyed before the Fall.

Into this blessed three-fold relationship
(Continued on page 4)

THE PLEDGED PRESENCE OR FORSAKEN NEVER

By REV. E. H. BANCROFT, D.D.

"For He hath said, I will never leave thee, nor forsake thee" Hebrews 13:5. This text is like the flash of a searchlight coming out over the dark storm-tossed waves to a vessel, trying to make the harbor, —endangered by the sea and the shoals; or like a brilliant arc light shining out on a darkened street or roadway to a belated and bewildered pedestrian. It changes the whole aspect and outlook of things and our feelings with respect to them. It makes known to the believer one of the most glorious realities of life; and that bright reality is this, that life, for the Christian, is lived out in the friendly presence of God.

The realization of this truth is the royal road to righteousness and true holiness; and it is the open secret of real blessing and blessedness. But oft times it takes the shadowy darkness of sorrow or suffering, the heavy clouds of adversity and trouble, or the dense blackness of approaching death to give this irradiant truth an opportunity to send forth its light and cheer to dispel the gloom which is all too persistent in its attendance upon this earth life of our pilgrimage, and to give us the clarified vision of the true intent and content of life.

The first great aspect of this truth that may be gleaned from this text is:

The Assured Performance of Its Promise

"For He hath said," or according to the revised version, "For Himself hath said." Here is a divine word, directly from the lips of God. In the opening words of this epistle the author says, "God hath spoken." And this is one of the important things which He hath said. We say of some men "Their word is their bond." Shall we say less of the living God, of whose eternity our life is but a spark?

When Dr. William Graham, a devout man of God of Bonn, England, was on his death bed, some one whispered this promise to him: "He hath said, I will never leave thee nor forsake thee." To which the good man replied with his dying breath, "Not a doubt of it. Not a doubt of it."

The ground of our assurance is the

infallible word of the Infinite God: "He hath said." But, "Hath He said, and shall He not do it; hath He spoken and shall He not make it good?" How many there are that can testify that "there hath not failed one good thing of all that the Lord hath spoken." There are widows who can tell of the barrel of meal that has not failed. There are wives who can speak of the cruse of oil that has wasted not. There are daughters that can witness, "That from the rising of the sun unto the going down of the same, the Lord's name is to be praised." There are thousands of lonely ones who can say of the words of this text, "These are the true sayings of God." Many an aged saint can join with David and declare, "I have been young, and now I am old, yet I have never seen the righteous forsaken." An aged Christian lying on his death bed in a state of extreme weakness, and often unconscious of all around him, was asked the cause of his perfect peace. He replied, "When I am able to think, I think of Jesus, and when I am unable to think of Him, I know He is thinking of me." FORSAKEN—NEVER!

This text emphasizes in the next place:

The Assumed Importance of the Promiser

It is the One Who made it, who gives value to this promise. Omit the two words "He" and "I" from this verse, and it is without force or meaning. Use these words of any other than of God, and you get much the same result. It would mean very little for some folks to say to me, "I will never leave thee, nor forsake thee," for I know that under certain circumstances they would not keep their word. And it would be of little value if some others would say this, for though they did keep their word, their presence would mean but little of comfort, help, or encouragement. But when it is the Eternal God, whose presence is promised, it means much.

When the first martyr of Madagascar was led forth, it was thrilling and noble to see a Christian step by her side and walk manfully with her to the place of execution, saying, as

he noted her peace and joy, "If this be dying for Christ, I, too, should like to suffer for Him." And afterwards he did; but his sympathy, and even his suffering could not save her. Here, however, is the pledged presence of One who is able to save. When He walked with His servants in the furnace of fire, they felt no hurt, neither did the smell of fire pass upon them.

It is El Shaddai, the Strong and Breasted One, who will never leave thee. "Shad" is the Hebrew word for "breast"—a woman's breast. And you may lean upon the breast of God as John leaned upon Him in the period of the incarnation—leaned upon the bosom of Jesus.

It is Jehovah Jireh, the Lord will provide, who appeared unto Abraham on Mount Moriah when he was about to offer up Isaac, and supplied the needed lamb, who will not forsake you in the hour of your dire need.

It is Jehovah Rapha, the Lord that healeth, who will ever be your saving health.

It is Jehovah Nissi, the Lord our Banner who will give you the victory "over all the power of the enemy," causing you "always to triumph in Christ," and "bring you off more than conquerors through Him that loved you."

It is Jehovah Shalom, the Lord our Peace, whose presence we have and who will "keep him in perfect peace" whose mind is stayed on Him, because he trusteth in Him.

It is Jehovah Raah, the Lord our Shepherd, who leads us in the "pastures of tender grass" and by the "waters of quietness."

It is Jehovah Tsid Kenu, the Lord our Righteousness, who continually covers our sinfulness with His holiness, our demerit with His merit, our unsightliness with His beauty, and secures to us unceasingly a standing of perfect righteousness before the throne of God.

It is Jehovah Shammah, the Lord is present, our ever-present Lord, who says, "I will never leave thee nor forsake thee."

It is Emmanuel, God with us, "Jesus Christ, the same yesterday, today, and forever," who will be with us all the days, even unto the consummation of the age.

Another great aspect of the truth in this text is:

The Apparent Purport or Meaning of the Promise

It is full of marrow and fatness, full of strength, encouragement and inspiration.

It guards against the greatest evil which can befall men, and which we deserve and might justly fear,—namely, to be deserted of God. But One was forsaken that we might never be. Our text is the resultant answer to that agonizing query on dark Golgotha, "My God, My God, why hast Thou forsaken Me?" If one can rightly read between the lines, and properly interpret the unresponsive silence, the reply is: "In order that I may be able to say to every one of those who trust Thee, 'I will never leave thee nor forsake thee.'" And the five negatives which occur in the Greek, "I will never, no never, leave thee, nor ever forsake thee," make it all the more forcible. The song writer, George Keith, caught this thought and expressed it in the noble verse:

"The soul that on Jesus hath leaned
for repose,
I will not, I will not desert to His
foes;
That soul, though all Hell should
endeavor to shake,
I'll never, no never, no, never for-
sake."

It guarantees to us the greatest good. "God with us," means all good. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" The emphatic words are, "With Him"; hence, we read, "For He hath said, I will never leave thee nor forsake thee." So that we may boldly say, "The Lord is my helper." "With Him all things are possible." "Through Him" we can do all things—"Him strengthening us." The secret of Elijah's strength, when he was strong, was the consciousness of the unfailing presence of God. "As the Lord God of Israel liveth, before whom I stand," was the key to his conscious power.

The aged John Wesley, a short time before his death, attempted to speak but could not make his friends understand. Finally, gathering all his remaining strength, he said, "The best of all is, God is with us." This means the solution to every problem and the answer to every question.

It gives assurance of the protect-

ing, preserving presence of God at all seasons, in all places, and under all circumstances, for time and eternity. "I will NEVER leave thee nor forsake thee." Some *may* leave, some *will* leave, some *must* leave, but I WILL NOT—"I will NEVER leave thee." The milk in the breast of the nursing mother may curdle, yea, she may forget her child, "yet, will not I, saith the Lord."

Nature, that seems so uniform, may alter. "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee."

"Never" is a long word. "Never" takes in a whole year, a whole lifetime, a whole eternity. Especially, the word includes two mysterious moments when all others must leave us: the moment of temptation and the moment of death.

We must all die alone. Yet the Christian is not alone, for the Lord is with him: "Lo, I am with you always," even when the pathway leads through the valley of the shadow, —then, "Thou art with me, Thy rod and Thy staff comfort me."

We must all encounter Satan alone. Friends may encourage; counselors may admonish; pastors may preach, but there is a dark and lonely spot in the center of the soul. And it is in that solitude that we must say "Yes" or "no" to our deadliest enemy. But in that depth, in that darkness, be sure of this,—as sure as that "Your sin will find you out," that your Saviour, your tempted, tried, triumphant Saviour, has found you out first. He is there to strengthen every good resolution, there to provide a way of escape, so that you may not be tempted above that ye are able to bear—there to make an issue. "He will never leave thee," not in the worst moment,—the darkest hour, not in the greatest extremity, the sternest exigency, not in the day of adversity, nor in the night of sorrow, not in the sore trial, not in the moment of decision. "No, never alone, He's promised never to leave me, never to leave me alone."

"I'm a little child in the darkness,
A little frightened child;
The winds are moaning about me,
The storm in my heart is wild.
My fear would increase to terror,
Only, wherever I stand,
It is mine to feel for my comfort
The clasp of my Father's hand."

Now, let us consider:

The Persons by Whom the Promise May be Appropriated

It would not be true to say that this promise is to everyone. It would be a strange promise if it were. A god, so two-faced, as to look with equal complacency on the man who does right, or tries to do it, and upon the man who does wrong, and likes to do it, would be, I think, a god not worth having. Such is not the God of nature, nor the God of revelation. The true God is One who has to say, "Ephraim is joined to his idols, let him alone," and of Whom it is said, "the face of the Lord is against them that do evil." But, with these limitations, which everyone will approve, the promise is so universal, that, every sinner that trembles into trust, every child of God, though a very babe in the nursery of Grace, may take up these words and say, "He means me, I claim Him; I rob no one else by having Him, and yet I have Him. I have Him all, as each pair of eyes and every flower has the whole sun, and I have Him always."

It was spoken to Jacob when leaving home, who had just entered into covenant with God: "I will not leave thee until I have done that which I have spoken to thee of." It is therefore to be appropriated by the members of this Senior Class, who are starting out to make new ventures of faith, stepping out from this home-circle into the great world of life.

We have much the same thought in Deut. 31:8, "He will be with thee, He will not fail thee, neither forsake thee." This was spoken to Joshua, upon whom had been placed the responsibility of leading Israel after Moses' death, and so this promise is to you, upon whom we trust God will lay responsibilities, and will call to take the place of other leaders—before whom lies the sphere, both of conflict and conquest for Him.

The promise in I Chron. 28:20, "He will not fail thee nor forsake thee until thou has finished all the work," was made to Solomon, to whom was committed the task of building the temple. This promise, therefore, is for you, to whom tasks for God shall be given,—you, who are to be builders—workers together with God, in the building of your own characters, and in the building up of the Church of Jesus Christ as an habitation for God in the Spirit. You, too, are to be temple builders.

The promise in Isa. 41:10, "Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee,

yea, I will uphold thee with the right hand of my righteousness," was to Israel, the afflicted and oppressed, and therefore, may be claimed by you in the hour of suffering or sore need.

The last thing to be noted is:

The Purposeful Argument of the Promise Which is Attested by It

The argument of this promise is indicated by the little word "for". "FOR He hath said, I will never leave thee nor forsake thee." It is an argument for contentment. "Be content with such things as ye have," FOR He hath said, "I will never leave thee nor forsake thee." Godliness with contentment is great gain. And the presence of God is productive of Godliness, and should produce contentment. If "such things as ye have" include the Father, Son, and Holy Spirit, and all which they bring into the life, of love, and joy, and peace, the saddest ought to be able to find comfort, and the most disconsolate, encouragement.

"Nothing left me, nothing but Jesus!

No one still with me, no one but God!

Fathers may hate us, or forsake—

God's foundlings then are we.

Mother on child no pity take,

But we still have Thee."

And "having Thee," even when "having nothing" is "possessing all things."

It is an argument for calmness and poise in the life.

"With sweet content," someone has said, "will go her twin sister, calm." For He hath said, "I will never leave thee nor forsake thee." So that we may boldly say, "The Lord is my helper." He will cover thee with His feathers, and under His wings shalt thou trust." How can they be poor who have such a legacy? Why should they be anxious who have such a God? "Here is the faith and the patience of the saints." Whoso dwelleth in the possession of this secret shall abide under the shadow of Infinite Peace. The soul may reason and rightly do so, "My taper may flicker, my candle be extinguished, my lamp burn low; but the winds at their worst can not put out the sun. And as little can they quench the Son of Righteousness; and if He still shines, what matters it even if the stars should fall from Heaven? Wealth may leave, friends may forsake, health may be gone; but as long as God abides, I too shall

abide, sustained and satisfied with Him.

It is an argument for courage—another fruit growing from the same root. "The Lord is my Helper, I will not fear." This promise should not only cure worry, but encourage work. If He leaves me not, what may I not dare and do? If He forsakes me not, what may I not undertake and achieve? This truth should stimulate us, not only to expect great things from God but to attempt great things for God.

It also argues for consecration. If God has given Himself to us, all that He is, all that He has, and forever, what more fitting response can we make to such gracious love, but to yield our all to Him? And in the giving of ourselves to God, we find the secret of realizing God for ourselves. For, while God gives Himself to us, in Christ, we only experimentally possess Him, as He possesses us. If I am to have Him, then, all and always, He must have me. If He never leaves me, I will never leave Him; I never want to leave Him, never—forever. Is this your desire? Is this your determination? If so, then in every time of need, of trouble, or temptation, you may count confidently upon the Divine presence, the Divine protection, the Divine preservation, and the Divine provision. "For He hath said, I will never leave thee."

GOD'S COMPLETE REMEDY FOR MAN'S COMPLETE RUIN

(Continued from page 1)

sin entered, and when it did, it wrecked the original relationship and set up

A New Three-Fold Relationship
You may now write the second column in your notes.

1. Alienated from God.
2. Ignorant of God.
3. Dead to God.

When sin injected itself into the affairs of the human family, the first blessed relationship went out of the picture, and this awful three-fold relationship came in. And it is into this three-fold relationship that every man and woman, from Adam's day to this hour, has been born. It makes no difference whether he is from Borneo or Boston, rich or poor, ignorant or learned, moral or immoral, every son of fallen Adam is

born within the confines of this three-fold relationship. He is alienated from God, he is ignorant of God, and he is dead to God.

It is just here that we Christian workers engaged in the business of soul winning, need to pause and adjust some of our thinking concerning the lost men and women whom we are seeking to win to Jesus Christ. I dare say that the majority of Christians would assent to the following statement as a true description of a sinner's condition, namely, that he is *desperately spiritually ill*, and that he is in dire need of *heavenly medicine*, or he will die. While this statement may seem at first glance to adequately describe a sinner's condition, the fact remains that it doesn't describe it at all. The sinner with whom we come in contact is not desperately ill and in need of heavenly medicine lest he die, *but he is already dead, and in need of resurrection*. We need to remember that no "medicine" in the form of argument or persuasion can move a soul in trespasses and sins, one inch toward God. Unless He, who is the Resurrection and the Life, operates in the realm of that dead soul, all our talking will avail as much as though we were speaking to a physical corpse. The longer I live, and the more I engage in preaching the Gospel, the more I am convinced that we need less of argumentation and exhortation, and more of the direct quotation of the Word of Life, as we deal with dead men.

And they are dead. Dead to God. That power and function and ability to know, apprehend, comprehend, appreciate and appropriate God is utterly dead, therefore, of course, the soul is ignorant of God and alienated from God.

We are in grave danger of mistaking the sinner's mental and physical life for spiritual life. Men all around us are seeking to point out the accomplishments of this man ruined in sin, and insist that we interpret them as signs of spiritual acumen. It is true he has built airplanes, radios, television, universities, improved roads, sky scrapers, automobiles, etc., and lighted them all up with his incandescent lights, but it is also true that every one of these accomplishments has been wrought in the confines of his *spiritual casket*. For one to insist that these various things are marks of spirituality is ridiculous. Let us go out to the airport where the pilot is tuning up his motor, and between squirts of tobacco juice in one direc-

tion, and streaks of blue cuss words in another, he finally crawls into the cockpit and zooms up into the air, ten, fifteen, twenty, even thirty thousand feet. Is he any nearer God thirty thousand feet in the air than he was in the airport? If so, then I propose that we turn our churches into airplane factories, and get every man and woman in the country into an airplane. Give them an unfailing supply of fuel, and cut off their landing gears!

Yes, it is true that this spiritually dead man has built airplanes but he has never yet built one that can fly high enough to take him over the rim of his spiritual casket. He has built submarines, but he has never yet built one that can dive deep enough to go through the bottom of his spiritual casket. He has built high-powered autos to speed over his cement highways from one end of his casket to the other, but he has never yet invented one that could go swiftly enough to take him beyond the realm of spiritual death. He has built universities and seminaries around his head, but he has never yet invented a system of philosophy by which he could think himself out of spiritual death, Mary Baker Patterson Glover Eddy to the contrary notwithstanding.

All of these mental and physical endeavors of this dead man are designed to make his state of spiritual death look like anything but death. I can remember in the days of my youth, when we had the old fashioned "hearse" with its four black tassels on the corners, drawn by two black horses, and the undertaker, with his silk hat, perched on his high seat. In those days we had "coffins." They were big at the head and narrow at the foot, and usually covered in plain black cloth. When the funeral party reached the cemetery it was to behold a pile of dirt heaped up on the ground, and a bare hole gaping from the earth, across which were laid two sticks with leather straps. At a given signal the four oldest, and most jittery pallbearers each took hold of the end of the straps. Someone pulled the sticks from underneath, and the coffin began its perilous journey into the grave. Sometimes it looked as though it would land head first, other times feet first, but usually it arrived with more or less of a bang in the rough box. This was death when I was a boy.

Now things have changed. Today we have "caskets" and my, what beautiful things they are! Six hours

after you are dead, brother, your head will be laid upon a pillow the likes of which it never touched in life, all silky and fluffy—my what a pillow. Even if you had one in your home like it your wife would never let you lay your head on it, but now you are dead, and that's different. And not only do we have the couch casket with all of its downy silkiness, but rouge and lipstick for the corpse. Yes, even "he" corpses. Personally, I think that an undertaker could think of no more outrageous insult to heap upon a real he man than to catch him after he is dead, and mess up his face with rouge and lipstick. If one of them tries it on me, I hope the dear Lord will grant me temporary resurrection long enough to express my sentiments. After the modern funeral service is over, the casket is put into a "funeral car" which looks for all the world like a limousine, and when we reach the cemetery the flowers have been strewn over the pile of dirt, and nice, green artificial grass lines the grave and a beautiful nickel-plated lowering device is ready to let the casket down into the grave, with a movement as smooth as velvet. This is death now.

But I ask you, was the corpse in the old-fashioned coffin any more dead than the one in this new fangled affair? No matter with what environment we may have surrounded the corpse, it is still a corpse. In our endeavor to make death look like anything else than death, we have not succeeded in taking the sting out of the thing, and the bodies of our loved ones must be taken away from our sight just as rapidly as ever. And so it is in the spiritual realm. While man has done everything in his power to make spiritual death look like anything else than spiritual death, he is just as dead today as he was the day Adam fell, a spiritual suicide in the garden of Eden.

This man is not only dead, but helpless to do anything about it. He thinks he has the world beneath his feet, and that he is on top, but every little while God lets him know that he is still on the bottom. There was a day in the first three-fold relationship when the race was on top of nature, and everything was subject to man, but when man rebelled against God, nature rebelled against man. When man pulled God down under his feet, nature pulled man down under its feet, and the result is that while a pilot can soar through the skies with his big iron bird, the

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minute he crawls out of the cockpit in the landing field, a good-sized yellow jacket could chase him all over the airport. A half dozen tiny mice loose in this room would empty it of every woman and possibly most of the men. The doctors have to keep shooting us with injections of "bugs" in order to kill the "bugs" which are already in us, eating us up, in order to have enough of us left for the undertaker to work on. I know we love to think of ourselves as great ones in the earth, but when it is all said and done, man is dead to God.

In Isaiah 1:5, 6, God has hung the finished negative of what the human race is. He declares "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." God declares that the human head is sick. Sick with an intellectualism that denies the right of God to operate in His own universe; sick with an intellectualism which denies the power of God to perform miracles; sick with an intellectualism which makes God to be a sort of helpless old gentleman, seated out in the clouds somewhere, who started something that he cannot now control; sick with an intellectualism which denies God's remedy for sin; sick with an intellectualism which denies the virgin birth of the Lord Jesus Christ; sick with an intellectualism which denies the inspiration and authority of the Scriptures; sick with an intellectualism which takes the fire out of Hell and the glory out of Heaven. And with a head like that, certainly the whole heart is faint.

The body of the human race is covered with wounds and putrifying sores. No sooner does the social service expert think he has closed up one of those awful sores, than he discovers that another has broken out somewhere else. Then while he is tinkering with that, the old one breaks out afresh. The social service experts and post-millennialists to the contrary notwithstanding, God says the wounds have not been bound up; neither mollified with ointment. Yes, the old man is dead and in an awful state.

Because he is dead he has no way of knowing God. He may know a lot of things about God, but he can never know God. Paul declares that the spirit of a man knoweth the things of a man, and the spirit of

God knoweth the things of God, meaning, thereby, that men are familiar with the things of men, but it takes the Spirit of God to make one familiar with God. Go out on the street anywhere, and accost an unsaved man, and begin to talk to him about Roosevelt, Mussolini, Hitler, war, economics, the AAA, the CCC, the PWA, the FERA and all these murderous assaults upon the alphabet, and he will carry on an intelligent conversation with you. Suddenly switch to a discussion about the cross of Christ, His shed blood, His atoning death and man's need of a Saviour, and this man will look at you as though you had gone out of your head, and were suddenly talking a foreign language. Switch again to the subjects dealing with the political and economic realm in which he lives, and he is perfectly at home. What has happened? While you were talking to him about Mussolini, Roosevelt, and the like, you were talking to his "live" side. When you talk to him about God you were talking to his "dead" side. Because he is dead, therefore, he is ignorant, and he never can be made *wise* to God until he is made *alive* to God.

Because he is dead to God and ignorant of God, therefore, he has no communion with God. He is alienated from Him. Many times I have had men tell me that they could commune with God through the trees and nature, while at the same time, they deny the Lord Jesus Christ. I am told that there is eight cents worth of gold in every ton of sea water. I could as well expect to become gold-plated by swimming in the ocean, as this man could expect to have communication with God, when he is dead to God.

This new three-fold relationship sets up a new

Three-Fold Need

You may now write down the third column in your notes.

1. Reconciliation.
2. Illumination.
3. Regeneration.

In the original relationship of the unfallen race, they enjoyed unbroken communion with God. Sin came in and alienated them from God, therefore, they need a way back to God. They enjoyed a perfect knowledge of God. Sin came in and blinded their minds to God, therefore, they need to be told the truth of God. They were possessors of spiritual life. Sin came in and left them spiritually dead, therefore, they need

the life of God. Reconciliation, illumination, regeneration is the three-fold need of Adam's race.

Now, it was over against this three-fold need that Jesus Christ set Himself in this marvelous text of John 14:6 when He said, "I am the way, the truth, and the life." It isn't an attempt of a mere orator to impress his audience with fine flung phrases, but it is the calm announcement of the Lord Jesus Christ that He is God's *complete* remedy for man's *complete* ruin. The race needs a way back to God. "*I am the way.*" The race needs the truth of God. "*I am the truth.*" The race needs the life of God. "*I am the life.*" How completely in these three sentences the Lord Jesus Christ announces Himself as the lone remedy for man's awful ruin.

He is the way. Not a way-shower; not a mere sign post; He is *the Way*.

He is the truth. Not merely a truth-teller, but He is *the Truth*. There is no truth in this universe that finds its residence outside of Jesus Christ. He is absolute truth in every realm. Jesus Christ is all the truth of philosophy; He is all the truth of theology; He is all the truth of History; He is all the truth of prophecy; He is all the truth of science; He is always and everywhere *the Truth*. If it cannot be brought into the compass of the presence of Jesus Christ, then it is not true.

Let no Professor of Astronomy come before his class with the assurance of "the consensus of modern scholarship," but let him come before his class with a face and soul and intellect made radiant by the reflection of the sun of Righteousness, and the Bright and Morning Star, which have shone full upon him in his observatory of faith.

Let no Professor of Botany come before his class with his materialistic explanation based on the pagan theory of Evolution, by which he attempts to explain the beautiful flower, but let him come with his soul and intellect perfumed by the Rose of Sharon, and the Lily of the Valley, which he has caught in his Laboratory of faith.

Let no Geologist come before his class with his senseless classifications of the rocky strata of the earth, by which he seeks to build up an artificial theory of how things as they are, came to be, but rather let him come to his study of the age of the rocks, in company with the Rock of Ages.

The Lord Jesus Christ declares

that He is not only the way and the truth, but that He is the life. This last claim is deeply significant. Suppose He had stopped with the first two. This would have made Him the Christ of the Modernists. Let us suppose that at the age of twenty-five you were imprisoned for life. Sixty years have passed. Now you are an old man of eighty-five, slumped in the corner of your cell, and I visit you. As I come into the prison, I swing open its main portals. I fling wide the door to your cell block. I throw back the door to your cell. I unlock the shackles from wrists and ankles and say to you, "See, I have opened the way for you to go. Arise and walk." You shrink back into your cell with a look of fear upon your face, and you say to me, "Mr. Ketcham, I am afraid to walk that way, for I have heard of strange and awful things outside these prison walls; racing cars, dashing to and fro upon the streets; great iron birds soaring through the skies, and really, sir, I would rather not attempt it." I then sit down by your side, and tell you the *truth* about what

lies outside. By and by, as the truth lays hold upon you, you decide that you will walk the way and enjoy the truth, and then you suddenly realize that you haven't physical strength enough to even stand to your feet. You look up into my face and say, "Mr. Ketcham, of all the cruel, inhuman monsters, you are the worst. You have aggravated my condition by opening up the way out, and stirring my soul with the description of the truth which lies along the way, when you know I have no power to walk the way, or to enjoy the truth. So far as the possibility of walking out those doors and enjoying the truth of what lies outside is concerned, I am as good as dead. Far better had it been for me that you stayed away and let me die in ignorance."

Suppose that this is all Jesus Christ had had to say to us. Truly of all the inhuman monsters, He would have been the worst, and yet, this is exactly the Christ of the Modernist. They talk to us of the Jesus Way of life, and glibly tell us that if we will follow His way we shall find ourselves back to God. But what

power has a corpse to walk in anybody's way, much less, the Jesus Way. Thank God He did not stop with "I am the way and the truth."

Let us return to the illustration which we have been using. I look down into your face and say, "My good man, I know you do not have the life with which to walk the way and enjoy the truth, but do you see this powerful body of mine, with all of its throbbing life tingling in every fiber? I will tell you what I'm about to do. I am going to pour all of this pulsing life of mine into that emaciated weakened body of yours, and in my life, and in my strength you shall arise and walk the way and enjoy the truth, and I will be your life while you do it."

Oh, beloved, this is exactly what the Lord Jesus Christ says to every poor, dead sinner of the race of fallen Adam. "I will be your life. I know you cannot do it, therefore, I will do it. All I ask of you is that you receive My life in which to walk My way, and enjoy My truth." Thank God for Jesus Christ, God's complete remedy for man's complete ruin!

HOW SAFE IS THE SALVATION OF THE SAINT?

By REV. DOUGLAS BURT

Because there are many immersed Arminians in Baptist ranks, this question of the security of the saints is a lively one. Moreover, it is an important one in controlling our beliefs along other lines. It answers the question whether backsliders are saved again, or restored to fellowship.

I believe that the Bible is the final authority on every question, and it tells us to "search" and also to "study". By this method we discover two definite lines of assurance: the foundation of our redemption, and the facts of our relationship.

The Foundation

Jesus Christ is the foundation for He is made unto us wisdom, righteousness, sanctification, and redemption. He is all in all to us for redemption. Our salvation is built on the Rock of Ages; it will not move. The house on the sand was ruined, but not the one on the rock. The Rock of Gibraltar may be blasted to pieces by German bombs, but the Rock on which our salvation rests will withstand the assaults of Satan and all the powers of darkness.

The greatest battle of all time in progress in Europe now. The nations involved have sometimes lost and sometimes won, but Christ, our Captain, never lost in any struggle. The cross of Calvary was the greatest conflict of all time, but Jesus won; He never fails. We have an unshakeable foundation.

The Facts of Relationship

The beloved apostle, John, uses the Greek word "tekna"—born ones, and this agrees with his doctrine in his gospel, "Except a man be born again, he cannot see the kingdom of God." Also, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." To be born of water and the Spirit is to be born again. That birth is a real birth. In John 1:13 we are told it is not of human bloods (Gr. plural), but in I Peter 1:19 it is by the blood of Jesus Christ. Thus, we are blood bought, blood born sons of God. Did a child ever become unborn? Did a child of God ever become unborn from that second birth?

In the scriptures we encounter the word "adoption". What does it

mean? Adoption is a beautiful thing even in a family life. Little ones are usually informed that they are only adopted. Such was the case with one little fellow. He went home from school heart-broken because he wasn't their own boy. The wise father took the little fellow upon his lap and told him how the family had no son. Because they wanted one, they looked around until they found just the best little boy, and just the one they wanted. He told him that when most boys come, the parents just have to keep them and say nothing about it. The boy was well satisfied and went back to school with his head up and his chest out. He said, 'You boys were right about me; I am not their son really, but daddy and mother didn't have any little boy and they wanted one; so they looked around until they found the bestest little boy they could find, and they found me. Your folks couldn't say anything about it when they got you; they had to keep you.'

The word "adoption" comes from two Greek words, "huios" meaning "son", and "tithemi" meaning "to set, to place or to make". The two are combined into "huiotesia",

which means "to set, to place, or to make a son". When God makes a son, He makes him by birth. When we adopt, we only do so by a cold, legal act. None of our nature, character, or blood enters the child. When God adopts, He pours His life, His nature, and His character into the child.

In Gal. 4:5 we find God places us in position as a son like Israel did the boys when turned over by the pedagogue.

In Rom. 8:23 there is the promise of the final and full manifestation as sons at the resurrection.

Because of the foundation we are secure; because of the facts of relationship we are secure. Now I want to examine several passages of scripture which prove what I have already said. First we will look at Jn. 10:28, 29. Jesus says, "I give unto them eternal life". How long is eternal life? Is it until one sins? Is it five years? That would be five year life. Twenty years would be twenty year life. If for a week it would be weekly life—very weakly! If it doesn't mean forever, then eternal doesn't mean everlasting. He says, "They shall never perish". Is that a conditional statement? Apparently not.

Jesus says that they are in His hand and in the Father's hand. Can anyone or anything injure without first injuring the Father and Son? Some will say, "No one can pluck us out, but we can take ourselves out." Can we? Suppose I have a fly in my hand. Can it take itself out? It might be conceivable, but if that fly becomes a part of my hand, can it then escape? We are not only in the hand of, but we are in the Father and the Son. As just stated, "They shall never perish".

In Eph. 4:30 we find that we are sealed unto the day of redemption, that is, until the final manifestation of our redemption. The Spirit, Himself, is the seal, and He marks the saved one as eternally His own.

John 15:16 is the strongest kind of evidence. Jesus says that He has chosen us. He takes us in our place of sin and chooses us to salvation, fruitfulness and glory. Will He take us part way and then discard us, admitting that He isn't able to complete His job after choosing us? If so, then never let us sing, "Jesus never fails", for here would be once He did fail.

Then there is that wonderful passage in Rom. 8:38, 39—no separation. Nothing in the height, or depth; in the past, present, or future; in life or death that can separate us from the love of God in Christ. Some will say, "Yes, that is true, but we can take ourselves out, separate ourselves and be lost." Can we? I want to refer you again to Jn. 10:28 and these words: "They shall never perish". These are strong words and doubly strong when carefully studied. The Greek language has three voices instead of two like the English. The extra voice is the middle voice and always refers to the subject acting in relation to, or for itself. For example, active voice—I buy. Middle voice—I buy (for) myself. Take this word "perish". The word "perish" and "destroy" are the same. The active voice with the negative is: they shall never perish or destroy. (The middle voice: they shall never perish or destroy. (for) themselves. The word "perish" in Jn. 10:28 is in the middle voice. No, they will never take themselves out. Jesus says that they shall never destroy themselves.

What about the one who goes on for some time and then goes out into sin? I have had people give definite experiences and say, "I know this one was saved." If so, they know

more about it than I do, and more than the Bible does. In I Jn. 2:19 it says, "They went out from us, because they were not of us, for if they had been of us they would have remained with us." The Greek "an" should not be translated "no doubt", but rather strengthens the idea expressed.

In Matt. 7:21-23 it says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven". Many will speak of preaching, casting out demons, and doing wonderful works, but He will say, "I never knew you." If it were as some say, then Jesus would have to say, "I used to know you, but I don't anymore." He says, "I never knew you." The man who goes back into sin and repudiates all of the faith life never was saved.

Some of God's children go into sin, but God will never allow them to remain in sin in comfort. He first tries to win them back by love; if that fails, He uses the whip. According to Hebrews 12:8 if God does not chasten then there is no sonship. By a study of I Jn. 5:16; I Cor. 11:29, 30 and Heb. 12:8 this conviction is inevitable: a son in persistent rebellion will be chastened even unto death. The flesh may perish, but God preserveth the souls of His saints.

PURELY A MATTER OF NEWS

In spite of the constant and insistent demands from a multitude of friends and readers of the Bulletin that we do so, we have declined to carry any notice in these pages of the unkind and unchristian actions and statements of Dr. J. Frank Norris. We shall continue that policy. However, as an editor of a Baptist paper we feel under obligation to give our readers such authenticated news items as they have a right to expect when the matters dealt with are of universal interest and importance. We, therefore, quote the following front page news item from the San Antonio Express of San Antonio, Tex., dated Sunday, September 8th:

"REV WHITE WINS SUIT FOR \$25,000"

"J. Frank Norris Loses Damage Case To Local Pastor"

"Rev. R. E. White of San Antonio was awarded \$15,000 actual damages and \$10,000 punitive damages by a

jury Saturday night in the 73rd District Court of Judge John F. Onion. The suit was against Rev. J. Frank Norris of Fort Worth.

"According to Martin Arnold, attorney for Rev. White, the jury found that Norris as editor of a Baptist weekly paper, The Fundamentalist, was responsible for a series of articles appearing in the paper libeling the minister.

"The paper, which is published in Chicago, is circulated all over the United States and has a heavy circulation in the South.

"The articles were alleged to have appeared in the paper between July 1, 1938, and March 30, 1939.

"Rev. White sued originally for \$100,000.

"According to Arnold, the jury found the following: That Norris caused the articles to be published in the paper; White was innocent of the charges; Norris had no grounds for believing that White was guilty as charged in the articles, and that Norris was actuated by malice."

THE CAPITAL PARADE IN THE LIGHT OF BIBLE PROPHECY

By DAN GILBERT

Director, Christian Press Bureau, Washington D. C.

One of the most disturbing developments in our Nation's Capitol is the spread in political circles of an attitude of bitter antagonism toward the Church. On the surface, of course, the politicians of all parties pretend to possess religious convictions and affiliations. But, at heart, many of them are against all that the Bible stands for.

Political hostility to Christian ideals is not a new phenomenon. It has presented itself in every country that has gone the way of totalitarianism. Politicians, greedy for personal power, see in the Church and its teachings a formidable barrier to the gratification of their own desires. The spirit of dictatorship is opposed to the spirit of Christianity.

The first open manifestation of animosity toward the Church was seen in the course of the fight for the repeal of the Eighteenth Amendment. The Protestant churches stood as a unit against the bringing back of liquor. Those who were responsible for Repeal heaped scorn and contempt upon the religious forces as represented in Washington, D. C.

The second show of contempt for the churches was demonstrated by the recognition of atheist-communist Soviet Russia. The church people of the nation were united against the cultivation of diplomatic relations with a nation that had slaughtered 20,000,000 of her own citizens because they dared to worship God according to their own consciences.

The Administration has consistently refused to protest to foreign governments against religious persecution carried on against Christians within their territorial limits. In Russia, in Mexico, in Spain—government warfare was officially launched against Christians and the Christian Church. In none of these countries or situations were the diplomatic resources of the United States government brought to bear on behalf of the persecuted. On the contrary, our Administration continued diplomatic relations with these anti-religious governments on the same basis as governments which respect the right of religious liberty.

The simple fact is that religious things and religious interests are held in very low esteem in so-called

"brain trust" circles. This group, judged by its own writings, is as deeply tinged with atheism as it is with communism. This group of collectivist conspirators has been frankly aiming at a "new order of things", which will involve the regimenting of our people and the subjugation of the Church to the State.

The leader of the "brain trust", at the present time, is Professor Thurman Arnold, formerly associated with Yale University. Professor Arnold, now assistant attorney general, is the recognized "big brain" of the Administration. It was he who framed most of the legislation "handed down" to Congress for passage during the past two years.

The personnel of the "brain trust" has changed from time to time. But the goal of transforming our nation into a totalitarian system has not changed. The first "brain trust" was headed by Professor Ray Moley of Columbia University. Moley was ousted after he had served his purpose, and was replaced by Professor Rex Tugwell, also of Columbia. Tugwell was "let out" after he had outlived his usefulness. Professor Felix Frankfurter of Harvard was next chief of the big brains. He was "rewarded" with an appointment to the Supreme Court. As head of the brain trust, he was supplanted by Professor Thurman Arnold.

Dr. Arnold has written some of the most violent assaults upon the capitalistic system that can be found outside of communist archives. He is, out and out, for the collectivist system. Under Arnold's theory of collectivism, religion itself must undergo regimentation and political control.

Dr. Arnold "represented the United States government" at the important New York *Herald-Tribune* radio forum. In his address, Dr. Arnold frankly declared, "Every organized state must have its established church." According to Professor Arnold, there must be a union of Church and State—a union which will make the State the master of the Church. Said Dr. Arnold, "The church must express and uphold the fundamental principles which give the state its greatness."

The Church, then, must function to uphold the Administration in power. The Church must be a propaganda agency of the political regime. Professor Arnold told his audience that the Church must seek to provide "security in this life rather than the hereafter." In other words, the Church must stop being true to Christ, must stop adhering to Bible teachings. The Church must cease to be spiritual, and become political and economic.

Gen. Hugh Johnson has this to say regarding Professor Arnold's ideas, "In reorganizing our political and economic structure, Mr. Arnold does not overlook religion. It sounds like the attempt of every dictator to align a religious system controlled by him with his regimented political system—to complete the subjugation of the people. It sounds as though it meant that the 'fourth' New Deal with its W. P. A., social security, A. A. A., etc., is the new established church and official religion."

It seems quite clear that the next step in the attack on religious institutions will come through an extension of the power of taxation. Radical periodicals have recently been filled with long articles contending that church properties should be subjected to taxation. As the "spenders" pile deficit upon deficit, they grow constantly more desperate for more sources of revenue. Undoubtedly, the radical propaganda for "church taxation" is being used to prepare the public for what may later be planned along this line.

A move in this direction was launched during the last session of Congress. The Administration strongly recommended that all church employees should be brought under the provisions of the Social Security Act. This would mean that church finances would be supervised and, to some degree, controlled by the federal bureaucrats. Church incomes would be subjected to taxation, which would mount from year to year.

Beginning at 1%, the tax levied on the Church "payroll" would mount to a maximum of 6% before 1950. The establishment of the precedent, of course, would be the important thing. "The power to tax

is the power to destroy." If the government can tax the churches 1% or 6% of their income, it can tax them 60% of their income. It can confiscate their properties outright, as has been done in other countries.

The determined opposition which developed in many quarters caused the proposal for the taxation of churches to be "shelved" temporarily. But it undoubtedly will be tried again, when the time is deemed to be opportune.

The most recent show of contempt for the church has developed during the controversy over the conscription bill, which doubtless will be enacted into law, in one form or another, before this article is printed.

As reported by the Military Affairs Committee of the Senate, the "draft bill" deliberately left out the provision for exemption of clergymen which was contained in the draft law enacted in 1917. In all other respects, the Burke-Wadsworth bill, as reported by the Military Affairs Committee, closely followed the pattern of the one adopted during the World War.

A proposal to exempt divinity students from the military draft was vigorously voted down by the Committee. Instead of recommending a flat exemption of clergymen, the Committee's bill simply extended to the draft boards the arbitrary power to "defer the training" of ministers, if such deferment was felt desirable.

The bill refused to "defer" the training of ministers "as a class", and leaves the "status of the individual minister to the judgment of a local conscription-board functionary." But, "the minister of religion who is "deferred" by executive order, may, when the President deems it necessary, be subjected to military training under the selective draft."

No greater insult could be cast upon the clergy. No greater violation of the principle of separation of Church and State can be conceived. The ministers of religion are put at the mercy of the political authorities. The President, acting through his bureaucratic aides, can destroy the effectiveness of the Christian Church by the simple device of impressing its ministers into military training camps.

The original Burke-Wadsworth bill provided for the registration of all men between the ages of 18 and 65. The modified bill reduces the age limits to 21 to 30.

Why did the Military Affairs Committee refuse to exempt ministers as a class? Can it be argued that in

peace-time the President actually needs to be in a position to force clergymen into the army? Certainly, there is no "emergency" to warrant such an infringement upon the rights of the Church.

The subjection of ministers to the possibility of conscription is, of course, based upon the totalitarian theory. Is it more important that men be trained to kill their fellow-men than that they be trained to minister to their spiritual needs? The military-minded senators obviously answer, yes. For they refused to exempt divinity students from compulsory military training. They, apparently, thought it more important that these young men learn to kill than learn to preach the gospel of Christ. The interests of the Church must be subjugated to the over-reaching demands of the State!

As I write, it has not been decided whether the recommendation of the Military Committee will be permitted to stand. Senator Ed Johnson of Colorado has served notice that he will fight on the floor of the Senate for the adoption of the provision of the 1917 draft, which specifically granted blanket exemption (not mere deferment) to ministers and divinity students.

Sentiment in the House of Representatives seems to favor such an exemption. This can probably be accounted for by remembering that all of the members of the House of Representatives will be up for re-election this November, while only one-third of the Senators must seek the approval of the people this year. Most of the senators who most bitterly oppose recognizing the ministry as being worthy of exemption, are not up for re-election this Fall!

It is easy to see what is in the minds of these senators. They are carrying out the procedure recommended by Professor Arnold, whereby the Church will be made the servant and slave of the State. According to their theory, the Lord's work is of no consequence compared to the military activities of the government; and young men engaged in winning souls shall be shifted to the business of killing their fellow-men whenever a war-minded President may deem it "necessary" to carry out his own plans for conquest (either abroad or at the polls). The only "emergency" that necessitated the granting of "war-time powers to the President", according to Democratic Senator Wheeler, was the "coming election."

If a certain president wants to win election for a third term or for life, then the Church must be subjugated to the State!

The "brain trusters" have boasted that they have produced a "bloodless revolution" in our country. They have done without bloodshed all the things that were done by violence in Russia. They are so clever that regimentation goes forward without the people's knowing it.

The military conscription program, as recommended by the Military Affairs Committee of the Senate, gives to the President the power to silence those ministers who may dare to speak out against ungodliness in government. Niemoller, in Germany, was thrown into a concentration camp. Ministers in America could be silenced in the same way—only here, they would call it a "compulsory military training camp."

The Committee's version of the conscription would give to the politicians a club of coercion to wield over the heads of all independent-minded young ministers. Perhaps, it would not be used for that purpose. But when such power is vested in the hands of politicians, the freedom of religion in America is gone. The Church, under such a system, is the controlled and helpless dependency of the State.

It is quite likely that the fight will be won to write into the bill the provision of the 1917 law exempting the clergy as a class, as well as divinity students, from military service.

However, the very fact that such a slap was aimed at the clergy by the Administration-controlled Military Affairs Committee carries tremendous significance. It shows the trend toward totalitarianism in America. It shows how the brain trust-drafted scheme for a regimented America is taking form. It shows how the assault on religious freedom and an independent Church is going forward in our land.

It shows how the communistic brain trusters have poisoned the minds of certain senators against the traditional American theory of the separation of Church and State.

ORDINATION

At the call of the First Baptist Church of Cory, Pa., a council met July 16th to examine Brother J. Edwin Hartill. The council unanimously recommended his ordination and the church proceeded with the same at the evening service.

A SIGNIFICANT CONFERENCE

July 17, 18, and 19, more than fifty Bible teachers and pastors met in the Moody Bible Institute, Chicago, as the guests of Dr. Will H. Houghton, for the purpose of a re-examination of the Word of God in an endeavor to discover anew, what the Lord has to say to His church in these crisis hours. It was a time of blessed fellowship, heart-searching, and humbling. All of us came to have a deeper love for and a new understanding of our brethren, who while differing on some minor points, stood as one man on the fundamental issues involved in the prophetic Scriptures. The three days proved to be entirely too short a time in which to give full consideration to every question raised. We share the opinion of others, that another such conference should be called for further united searching of the Word of God for a message in this day.

The following brethren were present:

Ayer, Dr. Wm. Ward
Pastor, Calvary Baptist Church
New York, New York
Ball, Rev. Charles Ferguson
Pastor, Bethany Presbyterian
Church
Philadelphia, Pennsylvania
Bingham, Dr. R. V.
Editor, Evangelical Christian
Toronto, Ont., Canada
Bradbury, Dr. John W.
Editor, The Watchman-Examiner
New York, New York
Brown, Dr. Roy L.
Evangelist
Altadena, California.
Buswell, Dr. J. Oliver, Jr.
Faith Seminary
Wilmington, Delaware.
Edman, Dr. V. R.
Acting President, Wheaton College
Wheaton, Illinois
English, Dr. E. Schuyler
Associate Editor, Our Hope
Philadelphia, Pennsylvania
Fuller, Rev. Charles E.
Radio Evangelist
Los Angeles, California
Fuller, Dr. David O.
Pastor, Wealthy Street Baptist
Church
Grand Rapids, Michigan
Newell, Dr. Wm. R.
Bible Teacher
DeLand, Fla.
Fulton, Dr. Howard C.
Pastor, Belden Avenue Baptist
Church
Chicago, Illinois

Gauss, Rev. J. H., D. D.
Dean, Brookes Bible Institute
St. Louis, Missouri
Gregg, Dr. Harris H.
Bible Teacher
Lookout Mountain, Tennessee
Headley, Rev. Wm., Jr.
Pastor, Central Baptist Church
Gary, Indiana
Houghton, Dr. Will H.
President Moody Bible Institute
Chicago, Illinois
Hottel, Dr. W. S.
Author and Bible teacher
Detroit, Michigan
Ironside, Dr. H. A.
Pastor, Moody Memorial Church
Chicago, Illinois
Johnson, Dr. Albert Sidney
First Presbyterian Church
Charlotte, N. C.
Ketcham, Dr. Robert T.
Pastor, Walnut St. Baptist Church
Waterloo, Iowa.
Linton, Dr. John
Evangelist
Philadelphia, Pennsylvania
McQuilkin, Dr. Robert C.
President, Columbia Bible College
Columbia, S. C.
Turnbull, Rev. R. G.
Minister, Elim Chapel
Winnipeg, Canada
Ockenga, Dr. H. J.
Pastor, Park Street Church
Boston, Massachusetts
Roadhouse, Rev. W. F.
Toronto, Canada
Rogers, Dr. Wm. H.
Bible Teacher
Minneapolis, Minn.
Sale-Harrison, Dr. L.
Bible Teacher
Philadelphia, Pennsylvania
Smith, Dr. H. Framer
President, Bible Institute of
Pennsylvania.
Philadelphia, Pennsylvania
Suckau, Rev. C. H., D. D.
Pastor, First Mennonite Church
Berne, Indiana
Tenney, Prof. M. C.
Gordon College
Boston, Massachusetts
Thiessen, Rev. H. C.
Professor, Wheaton College
Wheaton, Illinois
Torrey, Rev. Frank C.
Pastor, Calvary Independent
Church
Lancaster, Pennsylvania
Wrighton, Dr. Wm. H.
Prof. of Philosophy, University of
Georgia
Athens, Georgia.

At the closing session of the conference, the following "Statement and Call" was approved to be sent

broadcast to the churches of our land:

STATEMENT AND CALL

A needy and blind world reels and staggers under the impact of a fearful crisis. Millions of hearts are sick with fear. "What is coming next?" trembles on every tongue.

Every one of the fifty ministers and Bible teachers who gathered from all parts of the United States and Canada, July 17-19, 1940, in The Moody Bible Institute of Chicago, gravely acknowledged these facts.

We assembled for the following purposes: To humble ourselves before our sovereign God, and to seek His will and His message for us and the world in this darkest hour of human history.

After prayer and careful consideration, we deem it wise and needful to issue the following statement:

I. We affirm our faith in the Bible as the Word of God, and we express our conviction that departure from revealed truth is responsible for the collapse of civilization and for the isms, such as statism, classism, racism, and all the ideologies of destruction and disintegration.

II. We believe God is speaking very definitely to the nations through present world conditions, and that at "such a time as this" ministers of Christ and all Christians should give themselves to Bible study and humble and prayerful consideration of the present plight of the world in the light of Bible prophecy.

III. Because of the growing interest and eager inquiries on the part of Christians and other thoughtful people, we increasingly feel it our solemn responsibility in this crisis hour to tell forth what God has clearly foretold in His Word, and thus enable the people properly to interpret the tragic events of our day.

IV. We deeply deplore both the lack of and abuse of scriptural prophetic teaching today, since the Apostle Peter plainly declares in his second epistle, verses 16-21 of the first chapter:

"For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ. . . . We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day

dawn, and the daystar arise in your hearts: knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (American Revised Version).

We are profoundly convinced that the prophecies have been given by inspiration to save us from foolish prophesying, speculation, date setting, and "star gazing," and to assist us clearly to interpret age-events, and understand things that are afar off. They are also necessary to provide strength, stimulus, and comfort for believers, and enable them to give obedience to the scriptural injunction, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

V. We reaffirm our deepened conviction in the imminency of our Lord's return for His Church, and we see in this expectation the necessity for purity of life, and zeal in prosecuting Christ's commission to the Church to evangelize at once the nations of the world.

VI. As Christians we must stand

unalterably opposed to all forms of racial hatred, including hatred of God's ancient people, Israel, believing these things to be contrary to the mind of Christ. We compassionately urge the Jews to turn to Jesus Christ, their Saviour and their Messiah, of whom Moses in the law and the prophets did write. We join with the rabbis in urging tolerance and consideration, and at the same time plead that they and all Jews manifest the same consideration toward Jews who become Christians.

VII. We rejoice in the marvelous triumphs of the Gospel in many places in the face of adverse conditions, and in the knowledge that many Christians, even out of deep persecution, are finding a fuller consecration to Christ. On the other hand, as to trends, we are sure that: "perilous times," "the love of many waxing cold," "abounding iniquity," "lawlessness," "men's hearts failing them for fear," "nations in commotion," racial hatred and persecution of the Jew, are plainly indicated in divine prophecy as conditions of the last days of this present dispensation of grace.

VIII. While there are admitted differences of opinion in these matters, we are agreed that the essentials of divine prophecy include: the completion and the gathering of the Church unto our Lord Jesus Christ;

the personal, corporeal, visible return of Christ; the nations moving toward catastrophic judgments; the regathering of Israel into the land of Palestine, their God-given promise and possession, and their subsequent regeneration; and the personal rule and reign of Christ over the earth for a thousand years.

IX. We are assured in our hearts that great Christian latitude and love should be manifested toward all within the fellowship of the faith, although they may not see eye to eye with us on the details of the prophetic program.

X. We recognize the increasing and terrific intensity of the great spiritual warfare in which the Church is engaged, and we call upon born-again Christians everywhere to judge themselves and to lay aside all manifestations of a worldly spirit, which hinders their testimony and cripples their effectiveness. In the realization that the times call for the utmost in consecration and surrender, we call upon God's people for a complete and absolute abandonment of self and resources to the service of our crucified, living, and soon-coming Lord. We further call upon God's people, in repentance, confession, and humility, to pray and work for a mighty revival, that multitudes may yet be saved before the Lord comes.

FLASHES FROM FOREIGN FIELDS

LATEST WORD FROM PRIORS

Lee Memorial Mission,
Calcutta,
August 18th, 1940.

Our Dear Friends:

Tomorrow we sail away from India for a short stay in the United States before returning to our home at Laimakuri. But for the sake of continuity, we must go back to the time when I was released from the hospital and went down to our compound. That was about the first of June. Although the fever had abated after the spell in the hospital, it had never entirely left and on returning to Laimakuri, a Malarial center, it rapidly grew worse, ending in another blow up at the end of the month that sent me back to

Shillong in a hurry. Dr. Roberts made another of his careful examinations, and at once said that I must leave the East for a time. Peritonitis was still present in the spleen and the liver was well riddled. Of course, he told us that before, but we had put it off, feeling that it was impossible to leave the work just now. So we decided now that we should go back to Laimakuri and pack up our belongings and ask someone else to make application to take our place at Laimakuri. Dr. Crozier eventually applied for permission to take over in our absence but was refused permission to enter excluded area, or the Political Area in which we must work. They said that we were there by special permission from His Excellency, Gov. of Assam, and that that permission could not be extended to any other missionary. You can imagine what this meant to us. Rev. and Mrs.

Garlow had already been forced to leave the district and that meant that if we left, the station would be empty till our return. So when we returned to pack up, some of the Abor head men came down and we had a pow-wow. Also some of the school boys joined in with us. Their attitude was simply wonderful and it did make us feel so much better. They were so loyal and insisted that I go home and get well so that we could come back and spend the rest of our lives with them. They said, "we will grow old and serve God together." The boys also said that they were willing to wait for a year and that they all would come back when we returned. So, after much prayer for guidance, we finally realized that the long view is the best view. The circumstances seem to demand that we stay on, but the future of the work seems to depend on us being able to reach the Abors for

some time. So last minute preparations were made and we returned to Shillong to await a sailing date.

It is hard for us to feel that we are causing such a drain on mission funds by this early sick leave. We have only been here three years and we had hoped to stay on for several more at least, before coming home. I was much upset for a time, asking God the whyfore of all this, but at last He gave me peace of mind that can only come from the assurance of the Holy Spirit that all is well and that we were acting in His will. So we stopped asking "why", and settled down to do as He has already guided through His servant, Dr. Roberts. Instead of the usual 18 months for the Indian furloughs, we expect to take only a year, and perhaps on our return, He will give the strength to carry on a little longer than the average term, and thus gain back some of the money now spent on transportation. We can only acknowledge with heartfelt gratitude, our thanks for the transportation money that arrived so promptly.

A lot of flesh has left these bones of mine but I don't look like an invalid ought to look. In fact, I am not sick most of the time, only the steady drag of fever that is with me practically every day. I have just completed the most drastic medical treatment known for malaria and I might just as well have taken sugar and water for all the effect it has had. As Dr. Roberts has said, the trouble is so deep seated in the liver and spleen that medicines will not touch it and the only remedy is to leave the East for a year. Perhaps it would be well to add the opinion of our mission Doctor, Dr. L. I. Burroughs, a highly qualified man. He concurs with the opinion of Dr. Roberts and feels that going home is the only course to follow. I dislike saying so much about my infirmity but do feel that you dear ones who have prayed and given faithfully, have a right to know the facts and all the facts. We had a large supply of medicines which we have given to Dr. Burroughs to use in his work. All stores also were given to those who could use them and the other things left in the bungalow in the care of our own watchman. Just before we left the compound for the last time, the wife of our helper and present watchman, Sinsu, gave birth to a fine baby boy which Mona delivered at about four in the morning we left. We had tried to find Tiny Mite a home with some other of our missionary friends but none

felt they could take her so reluctantly we left her in charge of Amrita, the wife of Sinsu. Pray for her health, will you? Our little dog, Lady, we left with a friend in Shillong. Not easy to leave her either, but only the dog lover will understand that.

So we wrote American Express in Calcutta to get bookings for us. This is not easy to do these days. Finally they found an Indo-China boat to Singapore, and a Dutch boat from Singapore to Hongkong. These two are freighters. At Hongkong we transfer to a Canadian Pacific to Vancouver via Japan. We feel that this long sea voyage will get me off to a good start in getting rid of the poisons. Then, after a rest at home, we look forward to having meetings anywhere people are interested to raise up a great army of prayer helpers for the salvation of these 'forgotten' tribes. The censor has passed the film we have taken so that will be available to help you understand the work. It is only a small amount as we have been in doubt about the possibilities of getting them home. All written material, letters, books, magazines, etc., have to be sealed by the censor before we are allowed on board ship. Also all pictures. He kept out some beautiful scenic views we had taken on the frontier. Then special permission from the Reserve Bank of India had to be obtained before we could have the dollars sent to us for the trip. Also special permission to change the ruppees left in our account into travellers cheques. All in all, it has been a hectic stay in Calcutta. We heard of another Dutch ship here and tried to get steerage passage but it was too late. That would have saved us a little. We have tourist passage on the Canadian Pacific boat.

A Dr. and Mrs. Manly from the American Baptist Mission have been here in Calcutta while we were here and they have been grand company. On the whole, our relations with missionaries of other missions have been cordial, although there are those who have mistaken my dislike for modernism on the mission field (or anywhere else) into a dislike for their mission as a whole. Nothing could be further from the truth. There are certainly modernists on the field but as I have often said before, thanks to the missionaries from the Swedish Baptist churches of America, the Baptist work in Assam has been held close to the fundamental stand, and thus has been and is an effective evan-

gelistic agent for the Lord. Some of you know men like Supplee, Ahlquist, Holmes, Selander and many others who have had a large part in keeping Baptist missions in Assam on a sound Biblical foundation. Thank God for them. I don't mean to say that there are no fundamentalists outside of the group mentioned, for there are.

So here we are in Calcutta. And in a few days' time we will be on our way to see you all, via Penang, Singapore, Hongkong, Japan and home. Hoping to see you about the first of October, we remain,

Your missionaries,
Del and Mona Prior.

BARBER WRITES FROM IUCABY

Now at Iucaby a little place 550 miles northwest of Manaos on the Rio Negro River. It certainly seems funny to be miles and miles away from everything with jungles and rivers all around. The Lord who always continually keeps His promises is with me. It is only by Him that I have any life at all, and by Him I am kept all the day long to bring forth fruits unto His glory. There are fifty-five little kiddies studying here almost harder than I did when I was in the grades. One little Indian from a fierce tribe just can't learn his A. B. C's. He carries a sign of his tribe that makes him a cripple. His middle toes on both feet were tied up and back over the foot when he was a baby. The tendon is especially outstanding a good way up his leg, because of the way his toe was treated. He has been asked if his father ate people and he says, "Yes he ate them." Where is your father now? "He is dead." Where is your mother? "She is somewhere out in the woods." His tribe is only one day's journey by canoe from Iucaby and they have no scruples in killing white men or Indians. The white men have treated them so terribly in the past that now when they come to kill they give no warnings. The other children are busy learning Bible verses and stories that the Warfields and the Brazilian teacher are teaching them. Two-thirds of the children are pretty well posted on the stories of Genesis as was found out after the test this morning.

The sicknesses that appear here are the strangest that you ever heard tell of. One of the boys came to us with a lump on his stomach.

It started very small, and it was not long until it was as large as the palm of the hand. I am told that they come from the poor food eaten up and down the river. As they develop they soon break out to be large open sores. A little two-year-old had one on the back of her head, so the natives just simply took a stick to puncture it. From the custom of the witch doctors the natives have thought that the only way to treat a pain was to beat it with their fist or with a stick. The witch doctors have actually killed some of those that they tried to cure with their methods. The reason they use these methods is to drive the evil spirits away. Sometimes they will build fires around the victim, other times water is thrown over, because no one must come near lest they themselves receive the same thing. You can imagine for yourself what the outcome would be when the afflicted has rheumatism as has already taken place. It will be only by your prayers that I will be kept from getting sick. It is not only a matter of remaining well and staying out of bed, but of going forward that the good news might be spread of Christ who died for the slaves of sin.

I did not happen to be out in the garden with the boys right at the moment they killed a young snake about two feet long. This type grows to be around sixteen feet long with a poisonous bite. While they are young they live on the land and then glide into the river. I go splashing about in the river almost every day. It is never safe to go swimming alone, because of the carnivorous fish who like to come when there is not much disturbance in the water. The current in front of our house is extra strong owing to the rapids that are just above us.

Your servant for the LOST on the Amazon,

Wayne Barber.

108

NEW

SUBSCRIPTIONS

LAST

MONTH

Were You One?

GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT

Caixa 103
Manaos, Brazil
August 26, 1940

Dear Folks at Home:

Who says being a missionary is a drab existence? Don't you believe it, not for one moment. Since I last wrote you there has been a birth, a funeral, an operation, and several murders. Yes sir, it is all true if you don't believe it just read the rest of this letter.

I'll begin with the most important event—the new missionary on our field—in the person of little Rebecca Faith Hocking, who arrived July 21st and is as pretty as a picture. We are all sure she will make a grand missionary as she showed consideration for others right from the very first in that she came between our afternoon and evening service on Sunday. I am enclosing a picture of her and her Mother so that you can see just how sweet they both are and how nicely they are doing.

And now for the funeral—a very dear old Barbadian lady by the name of Mrs. Worley, went to be with the Lord two weeks ago. She was 69 years old and had lived in Brazil thirty years without contracting the fever but when she did get it, the disease was fatal. The law here requires that they be buried inside of 24 hours. It was the first funeral I have ever been at where there were no tears shed. Mr. Ross brought the message, and then without opening the casket it was carried to the cemetery. All of the people gathered around the open grave, sang a few choruses, Mr. Ross led in prayer, the coffin was lowered, and then there was a scramble while the intimate friends threw handfuls of dirt down into the grave. After the dirt was filled in all of the people who had brought flowers stuck them into the fresh dirt until the grave looked like a pretty flower garden. As the people walked along, dressed in their very best, the spirit that was manifest made me conscious that the majority of the people really believed that Mrs. Worley was in the presence of her Lord. She truly was one of our most faithful ones, and we are missing her a great deal from our Monday night Bible class.

Perhaps the word has already reached you about Dynes McCul-

lough's appendicitis operation. The Lord has certainly answered prayer for his speedy recovery for he was in the hospital only eight days and inside of two weeks from the day of the operation he was able to come over to the mission house for meals. The attendants in the hospital were simply grand to him, and the doctor was very efficient. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee."

And now I suppose you would like to know who has been murdered. Well there have been hundreds of murders committed but not half as many as we would like to see for the victims are mosquitoes. This is the bad time of year for the missionaries but very good for mosquitoes. The girls have to practically bathe their legs in Citronella and wrap up in housecoats in order to eat dinner in comfort. At night even though the net is securely tucked in they sometimes pester me so much I have difficulty in getting to sleep.

But I would not close this letter without a word of thanksgiving for the faithful ones at home who have been remembering the work here before the Throne of Grace. Truly this past month has been one in which we have felt the power of the Holy Spirit working in our midst. The attendance has been much better and weekly we have seen hearts raised to Him, desirous of salvation. Especially do we rejoice in the profession made by our yard boy who came to work for us shortly after I arrived in Brazil. We are looking forward eagerly to the day in which we shall have a church building; for the last few meetings it has been necessary for us to drag in desk chairs and rockers in order to accommodate all of the people.

My check came today and I was truly grateful for it. Now that we are buying the mission house and helping with the work at Iucaby, the money has to be stretched over a great many places. The promise of Phil. 4:19 has been proven over and over again, and I praise Him for His faithfulness. His compassions fail not. They are new every morning; great is thy faithfulness."

I am enclosing pictures of the baby, the funeral service for Mrs. Worley, and one of the street meetings which we hold weekly in front of the market. These meetings offer a real opportunity of reaching the working men and children but we need your prayers as they sap a great deal of strength from the mis-

sionaries. We get up at 5:15 (3:15 your time) and leave without eating breakfast and somehow it affects our whole day. We are glad for the opportunity though and trust that you will be remembering us every Friday morning in prayer.

Your missionary to Brazil,
Grace Heidt.

METZLERS PASSING THROUGH DEEP WATERS

Ippy, Oubangui-Chari
French Equatorial Africa
May 29, 1940.

Dear Friends:

Many weeks have gone by, many miles have been traveled and many events have taken place since my last "General Letter". I might say also that many have been the experiences of His sustaining grace and the answers to prayer.

In my last letter, I told you of the approaching departure of our daughter, Helene, for the U.S.A. and asked your prayers for her along the way. God, in His own way, sent in the necessary funds for her trip and in the right time. I took her and Miss Kneeland to Ft. Lamy but had to leave that place before seeing them off on their desert trip. Because of war conditions there were delays and when they did leave Ft. Lamy, it was not on the bus but on a truck. They traveled on this truck for considerable distance before taking the bus. Just how far we do not know as yet for we have not received word as to the details of the trip. We received word from New York that they arrived there May 14. Praise God for this, for we know it was a hard trip and He has again shown His sufficiency.

My files are not here with me but I believe I mentioned that we were being tried by one sickness after another. Little did I realize that we had only seen the beginning. At Ft. Lamy I was handed a telegram saying that our dear little four months old son had gone to be with the Lord. Only God knows what a shock this news was, for although the baby had a cold when I left, the doctor had assured us that it was not serious. I was very concerned about my wife for I knew she would be worn out and she was not well when I left her. Then I had His assurance that you back home were praying for her and I knew she would have His presence with her. I was not mistaken for she was wonderfully

upheld through it all. He also gave victory to Helene who had taken care of Etienne Paul and loved him so much. We do not understand why this little darling should have been given to us and then taken away just when he had found such a place in our hearts. We do not understand but we do know that He doeth all things well and that is enough for us this side of eternity.

Shortly after my return from Ft. Lamy, the doctors told us we should get away from Ft. Archambault with the children as soon as possible—Jackie had the whooping cough and was very bad. For several weeks it had become worse and worse until he was coughing every twenty minutes all the night. My wife was worn out also, so finally we came to this station of Ippy. The second night here Jackie slept all night without awakening. When we awoke the next morning we could not realize what had happened. It was the first time we had slept all night long for at least two months.

Two days after our arrival here, Mr. Rosenau arrived here (from school at Ft. Sibut) with Ralphie who also had whooping cough. We suspected he had something else wrong so took him to a doctor near here. He found Ralph had tape worm and hook worm. We have given him one treatment but as it did not work, must give him another one. Please pray for him.

I stayed here a week, then returned to Ft. Archambault via Bangui where I made arrangements for building supplies to be sent to Ft. Archambault for the house there. After considering ways and means, it was decided to put a flat cement roof on the house there. Fort Archambault is a hard place to build because of the lack of building materials. Lumber is hard to procure and can not be had in lengths more than twelve to fourteen feet. We have spliced some together and started the roof hoping it will hold. We wanted to buy steel beams but the price was beyond our means. Please pray for wisdom in this building that the roof may hold. Last week I returned to Bangui with some missionaries. We found the timbers I had ordered there had not even been cut as yet. We are praying that it might be soon sent so the house might be completed before the rains begin. We need the house so that we can have the building in which the Burkharts are living for a reading room and chapel for the white soldiers. Pray with us.

He continues to bless in the salvation of souls. At Fort Archambault, a week before I left, ten were baptized in a village where we have an evangelist. About forty have finished the instruction class and are ready to be baptized. When I returned there I found a letter from a chief in the bush asking that some one come soon for forty people had believed in his village. Others were ready to make the step. Many are buying Gospels and New Testaments.

Six couples from Fort Archambault district have gone to Fort Crampel to Bible School. All are fine young people who have proved themselves in preaching the Gospel in their own villages and about the district. They need your prayers. We are counting on them to evangelize as we would never be able to do. One man who finished his two years last March has asked to remain another nine months so that he might equip himself better for the Lord's service.

Here at Ippy there seems to be a new interest and the people are coming out better than they have for some time. This is a hard field but nothing is too hard for Him. Pray with us for this field also.

Our white children's school begins a month's vacation July 1. We expect to leave here, take the children and return to Fort Archambault at that time. After answering all my letters I am hoping to get a little rest myself. Before July 1, however, I intend to visit our stations to the east of here.

I am sure you will be praying about our furlough next April. Whether we will be able to go home then depends much on your prayers. He brought us out here and has supplied our needs since through you dear friends. That He will take us home in His own time and way we have no doubt. We do need a furlough and He knows all about it.

May God bless each one of you.

Yours in Christ Jesus,

P. F. Metzler.

P. S. A cable has just been received stating that Mr. Metzler and family along with several other missionaries are on their way home. Conditions in Europe must have forced them to start home before they had planned.

P. P. S. The Metzlers have arrived and are now resting before beginning deputation work.

REFRESHING NEWS FROM MISS AYERS

Fort Sibut
Oubangui-Chari
French Equatorial Africa
July 8, 1940

Dear Prayer Helpers:

As the days grow more troubled and threatening

And as evil is raging unchecked
And as hearts of men tremble and fail them,

As the world's hopeful projects are wrecked:

More than ever the Church must be prayerful,

And abide in Christ Jesus the Lord,

All depending on Him for Salvation
And a life that is true to His Word.

While the Lord, to His own watchful servants,

Who praise Him while others are dumb,

Makes clearer the signs of His coming,

To fill them with hope, "till He come".

How futile to look about us, for things in which there had been a measure of confidence are fast disappearing, we can not look in for reason finds no solution to the blank wall before us, but glorious truth—we can look up. We can praise Him, we can Pray, and our hearts can rest in Hope—the Hope that "maketh not ashamed".

We have been shocked along with those the world over at the news received in recent days. To us in this particular section it has had a special significance, a significance that may not be realized by one who has not lived in a colony. However, we rejoice to say that the native work is continuing, some food provisions may still be had and we have the confidence that He will lead us from day to day. But we do need your prayers that we may be kept in the place where we may be able to hear His voice and be willing to obey regardless of what it may mean.

Some of our missionaries who are due for furlough are going home immediately. Some of you may have contact with them and they will be able to tell you more of life here that you may be able to pray more effectively for us.

Our hearts continue to rejoice in the native Christians who bear a bright shining testimony of a new life in Christ. In these lie the hope of the continuance of the Gospel in Africa in the days ahead. Perhaps you would like to hear about Miday, one of our native women and Yota, her husband who is a soldier. Miday was saved several years ago and her husband was not a Christian. She suffered much for her new faith at the hands of her husband who ridiculed her and did all he could to keep her from meetings. He even burned her Testament. Miday's faith increased with the persecutions. Often she sought the quietness of her manioc garden to pour out her heart to God and pray for the salvation of Yota. She would sometimes go with her husband whose work took him to various villages. Always she would gather a group about her and tell them the Gospel story.

One day the Lord answered her prayer and her husband was saved. There have been many pitfalls for him, especially in the work in which he is engaged. Miday faithfully stood by him helping him and teaching him from day to day the walk of a Christian. In his spare time she read with him until he could read his Bible for himself. One day a friend brought him a charm which after being washed and then wrapped in cloth would protect the owner from death. Yota listened to his friend and when he had finished talking, replied, "No, I cannot accept your gift, for it would grieve my God. I am looking to Him for protection now."

Not long ago he was promoted to a higher rank. On such an occasion it is customary for a soldier to have a feast for his friends and to serve beer. Miday came to the Mission with a troubled heart. She did not believe it was right for her husband to serve beer to his friends yet custom called for it. Yota believing that nothing could be done bought the beer in preparation for the feast. However, his heart gave him no peace and he told his friends that he could not serve them anything that would "turn their heads". The day of the feast came and when the guests arrived they were served roast kid. Before they began to eat one of our Christians who had been invited, thanked the Lord for the food; then as they ate he talked to them about God, as he had been asked to do by his host. Thus in place of a drunken revelry a testi-

mony of what Christ can do in the hearts of men went forth! Pray for this fine couple who so desire that Christ shall be glorified in their lives and that many with whom they come in contact will be saved through their testimony.

In my last letter I told of the illness of Makia, one of our evangelists. God saw fit to take him to be with Himself. Our hearts were saddened at seeing such a faithful servant removed from his needy field yet we know that God's way "is perfect". We would like for you to pray with us that another will soon have the burden of this field laid upon his heart.

Two more of our Christians have recently answered God's call to go out into the villages, to give out the Gospel. God is wonderfully using our head deacon, Mandele, as he goes from village to village on his bicycle visiting the Christians, reading the Bible with them and encouraging them. He is encouraging family devotions and many have responded.

The Lord has blessed in the Bible reading class which was begun in a nearby village just a year ago. Real interest has been shown and progress made in learning to read. On Wednesday all of us go out into the villages in Braum's car. Each of us stops at a different village. We encourage the leaders and the people in their daily reading classes which are held by the natives, sing with them and give a message. These reading classes are not always encouraging yet we know that God has promised to prosper His Word and we believe that this phase of the work will bear much fruit in the days to come.

Twelve young men have come to the Mission Station this year for training. Some come from villages where our evangelists are stationed thus showing the work our evangelists are doing. These young men are given further Bible training and are looking forward to becoming evangelists. Besides Bible they are given instruction in figuring, writing, singing, and soul winning. They are in classes for three hours each day and during the rest of the day they work at the Mission to earn money to buy food.

Sunday mornings after church we have classes for those who have been saved and wish to become members of the church. It has been a joy to have the boys and girls. Many are very attentive and eagerly drink in the spiritual truths we seek to

teach them. How these children need our prayers that they may be kept from the awful practices of heathenism which still exist in almost every village.

At this time it is very uncertain as to whether it will be advisable to continue with the school for the Missionaries' children. We are seeking the Lord's will in the matter. At present the children are with their parents for the mid-year vacation.

May the Lord give you wisdom in praying in our behalf. Should it be necessary for us to come home the Mission Board will no doubt be able to give you immediate word. The Board is now seeking a means by which our funds may be sent to us.

Yours, trusting in His love,
Catherine Ayers.

ANOTHER NEWSY LETTER FROM GARLOW'S

Murkong Selek, P. O.
N. E. F., Assam, India.
June 8, 1940.

Report No. 7

Dear Ones in Christ,

Since our last letter we have spent many hours with Padmaswar working on language. We spent most of our time writing out model language lessons because we knew our time with him would be short. After five or six hours of writing there was not much energy left to study. However, since Padmaswar has returned to his home we are committing these lessons to memory and adding new vocabulary words. We have more enthusiasm to study because we believe he has given us the proper sentence structure and idiom of his own people. When you consider the fact that there are six divisions within the Miri tribe, all speaking just a little differently, you will realize with us that it is hard to say just which is the correct expression.

Besides his help in language, we also secured first hand information as to the customs of his people. We will just mention two of them, their idea of sin and sacrifice.

As near as I can gather, they have no conception of sinning against Ishor (God) in a Christian sense. In fact, as long as everything is going well with their own body, family and crops, God or worship does not seem to enter into their tribal religious life. (There are some who

now observe many of the Hindu Pujas—religious festivals besides their tribal worship.) It is only when some evil has befallen them that they turn to worship, not a worship that seeks forgiveness from Jehovah, but rather an attempt to appease some evil spirit that has been offended, or an attempt to appease the spirit of some forefather who is displeased with them.

How do they appease this evil spirit? They offer a sacrifice, either a chicken, duck or pig. Offer does not necessarily mean kill. They have a Miru (a sorcerer or medicine man) come in and perform a ceremony, at which time the animal is offered, or presented, to the evil spirit. The animals are not killed at this time, but after the ceremony they are allowed to go free, until the particular evil for which they have been offered is righted. If the sick man becomes well, if rain falls to help the crops, or whatever has been desired is fulfilled, then the actual sacrifice of the animal must be made. The offerer calls in the Miru and some friends, kills the offered animal and has a feast. But, if the man dies, or the crops fail, the animal is not killed. It is not very much of an offering—when it goes to the offerer's own stomach.

If a man is unfortunate enough to kill a cow there is no forgiveness for him. He must confess his sin and show his sorrow by begging from door to door for his livelihood for a number of weeks. The length of time depends upon his caste.

For sins committed against another man, the sinner must do some "good works". After a certain time the guilty person prepares a feast to which he invites all the people of the village. The people know why he has invited them and accept the invitation to show they have forgiven him. They say, "If our fellowmen forgive us, then God must also forgive."

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."
—Isaiah 55:8, 9.

A righteous and just God must be propitiated.—"And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world."
—I John 2:2.

One week ago last night the Priors

returned home accompanied by Dr. Crozier, our field counsellor. We are glad to report that Mr. Prior is much better, but needs to be careful for some time. We know that many of you have prayed and the Priors join us in thanking you for your intercession.

This was Dr. Crozier's first visit to this station. We enjoyed our fellowship with him and as he administered communion Sunday evening our hearts were drawn to the Saviour. His forty years of missionary experience in Assam is a great help to newcomers. There are many problems in establishing a new work that one never thinks of before arriving on the field.

Dr. Crozier has asked Joyce and me to go into another section of the Miri country to find a suitable location for a new station. He wants us to move there and establish a station so as to be able to have a place for workers who are expected to arrive during the next year. The next few weeks will find us scouting the thickly populated Miri country southwest of us. We do not believe it will be possible to rent in the desired location, so we will no doubt need to buy a piece of jungle and begin to build. We desire that you praying friends share the responsibility of this new undertaking with us before the throne. If the wrong approach is made, the Hindus or Mohammedans, who own most of the land, may refuse to sell. We must consider the location of the land, because of the frequent floods in that area. Water supply, means of transportation, ease of access to the people and room for expansion must all be considered. You friends will be receiving this letter before the final decision is made. Do make it a matter of earnest prayer because so much depends on our being established in the right place.

As we think of going into a new land filled with Hindus and spirit worshippers to establish the testimony to the true God, we are reminded of Joshua being called upon to enter the land of Canaan. Knowing our inability to meet the situation in our own strength, we have turned to the word of God and found strength and comfort from the Lord's commission to Joshua, especially verse nine, "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."

Your missionaries,
Jimmie and Joyce Garlow.

McLAIN AND KNUTSONS VICTORS IN CHRIST

Joazeiro, Ceara
Brazil, South America
August 14, 1940

Dear Brethren:

"And Hezekiah received the letter from the hand of the messengers and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord."—Isa. 37:14.

"And spread it before the Lord", in this incident there is a great lesson for us to learn in every eventuality; to spread it before the Lord. If this was the first thing that we would do, it would keep us from spreading a lot before men which is not profitable. Again this would place us in the position for God's blessing. Besides seeking to serve God in this field, to which He has called us, our desire is to know Him and the power of His resurrection in our lives; and in the reading of Isaiah the above verse has impressed us, and we pass it on to you.

The common saying, "all good things come to those who wait" is not always true; but after waiting for five months, we have finally rented a good house and have established a home again. We thank Him from whom all blessings flow for this privilege. Even in this far off land it is good to have a place to call home, while we are pilgrims and strangers in a very real sense.

The work is progressing steadily, meetings are being held in three other cities now; and others can be added as soon as we are able to handle more. The work has been hindered here by not having any musical instrument in the services. God has seen the need and is sending another worker to this field, Miss Inez Hills, of Maine, New York. At present, she is in deputation work. Pray that her needs may be supplied so that her talent may soon be added to the work here.

In the opposition and persecution that we have faced on this field, the experience of the Apostles and early Christians comes to mind. When faced with opposition, they prayed, "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak Thy Word." Although we are not faced with as severe open opposition at the present, the hindering influence is still manifest, and

we know that underneath is the same spirit. Not only is propaganda directed against us, but also those who attend the services or have anything to do with us. Even those who come and stand outside are reported and ridiculed. As an example of the way pressure is brought to bear upon the local people the following will illustrate. A carpenter who has done some work for us in making benches for the chapel and some pieces of furniture for the home has his shop in a rented building. He was told that he would have to vacate the building if he continued to work for the Protestants. Another family is moving today for the owner asked for their house when he found that the man was a believer.

At one of the services one of the visitors told Mr. McLain that he did not know that we had a church in town until he heard the priest attacking us, so he decided to come and see what we were like. God can make even the wrath of the priests to send people out to hear the Gospel.

For prayer requests, we submit the following and ask that you unite with us in prayer for His will to be accomplished in each case: 1. That many who are interested might have courage to face the opposition and accept Christ. 2. That funds may be supplied to open chapels in the other cities where meetings are now being held. 3. For the needs of Miss Hills and her coming. 4. For Antonio, who is selling Bibles, that through the Word, light might come to many who sit in darkness.

The needs are many but not more, nor greater than our heavenly Father can supply. We thank you for your continued prayers on our behalf. May God's blessings rest upon each of you. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ."

In His Service,
George and Bertha Knutson.

ROSS WRITES OF BLESS- ING IN BRAZIL

Caixa 103, Manaos,
Brazil, S. A.
August 19, 1940

To the Ones we left Behind:

"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, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

As I sit here at my desk this Monday morning, writing to you "DEAR ONES" at home, I fear there will be some who read this letter who have not as yet accepted the Gift of God's own Son, and therefore, know nothing about this great inheritance which is ours, reserved in heaven for us who believe. Neither is there a lively hope. For to have a lively hope, "Ye must be born again!" It is true, you have been born into the family of man, but Jesus said: "Ye must be born again." Ye must be born into the family of God. And we covet for you this new birth and this inheritance just as much as we covet it for these people of BRAZIL.

And for you who have been born again, and therefore have this lively hope, isn't it a glorious treasure these days, as we see war raging and men's hearts failing them for fear. But thanks be to God who giveth us the victory through our Lord Jesus Christ." Which brings to mind a little chorus that I have just translated into the Portuguese language, that our folk really like to sing.

Oh, He's done so much for me,
Oh, He's done so much for me.
If I should try throughout eternity,
I could never, never tell you
What He's done for me."

And how true it is!

For, since the last letter that I wrote to you all, Our Father has sent down three more of His called Ones—Mr. and Mrs. Charles Hocking and Miss Grace Heidt. This brings our number of workers on the field to the number of eleven, and the Moffats and Trimbles in the homeland recuperating. Perhaps I should say that the number on the field is twelve, because the Hockings are the proud papa and mama of a very beautiful, four weeks old daughter. And Mr. Hocking has almost completely recovered. The mother and daughter are both in fine health. Although both Mr. Stull and Mr. McCullough have been operated on for appendicitis, there were no complications and both of them are back in the service again.

And we are very happy to report that the attendance at our services

is a very little better. It is quite discouraging even yet. People here in Manaos aren't much more interested in the Gospel than many at home who never darken a church door. So, we are going out on the street corner. Early in the morning we go down to the public market and there in the open air proclaim the unsearchable riches of Him, who Himself stood out in the open air and there by an old well, told a fallen woman the way of salvation. And as He spoke a crowd of people came to listen and went away filled. The Gospel of the Lord Jesus Christ still satisfies if believed.

Last night I had the joy of preaching to a full house, and at the invi-

tation, four raised their hands accepting Christ as Savior. This is one of the encouraging things that comes our way. Last Tuesday night when we were out to Redman's home, where we have been holding a service every Tuesday since we came back in April, one woman, among the forty that were there, decided to yield her life to Him who gave His life's blood to redeem her. These services are holding up, and growing, as also is our prayer meeting on Wednesday night. We generally have more out to our prayer meeting than to our Sunday evening service. But our Sunday School is not growing. So we ask you to Labor with us in prayer for the Sun-

day School. We have bought a place strategically located for a church, and hope soon to be able to build one, as our home (we HOPE) will not accommodate the crowds much longer. The Lord has given us a nice five room house, in which we expect to hold child evangelism classes and use as a preaching station.

PRAY FOR US!

Because of Calvary,
W. A. and Herthel Ross.

(Write to Mr. and Mrs. Ross—they will enjoy hearing from YOU! The postage is only 3c per ounce.)

THRILLING REPORT OF DR. CULLEY

Netherlands New Guinea
May 31, 1940

Dear Friends:

Greetings from a land which has come under the shadow of war. Everything in the N. E. I. is now subordinated to the business of national defense.

This preliminary report from Netherlands New Guinea is begun as I await the coming of a ship in the little village of Oeta, on the south coast. For ten days two officials and I have camped in the government rest-house, a rough structure of log-frame, palm-branch walls, and palm-leaf thatched roof. We came here the day preceding the expected arrival of a government steamer from Ambon. This was cancelled, and a small motor-ship from Fakfak was promised for the twenty-ninth. Yesterday we watched that ship pass by our sandy beach going east. If it visits only the next post, it should return to Oeta in five days.

Mrs. Culley and little Anna Ruth and I reached New Guinea April 15, after stopping at Makassar and Ambon. Together we visited several points along the coast in the western part of the island. They left the ship at Toeal in the neighboring Kei Islands, thus escaping exposure to the dangerous tropical malaria in southern New Guinea. They reached Makassar again just a few hours before Netherlands became involved in the war. We have since learned of an uprising scheduled for the N. E. I. simultaneously with the German invasion of Holland, when in Makassar alone one hundred prominent persons were to have been

killed. In God's providence the attack in Europe came "two days early" as the prisoners here said, when all Germans and local traitors were interned on that day. So my dear ones were spared the horrors of actual warfare. Even the supply of munitions on board an Italian ship which came into harbor that day was quietly taken, before it reached the hands of the Nazi plotters. Sunday, May 26, while thousands of miles away in the cannibal country of southern New Guinea, I heard Mrs. Culley's solo in the Gospel broadcast, and learned she had reached Manila that morning. I was listening at the radio of the Roman Catholic priest in Oeta.

At the time of leaving Manila, I expected to accompany the government's expedition going into the mountains from Hollandia on the north coast. I had received permission to make scientific studies among the new tribes, relating to anthropology and pathology. Because of trouble with one of the tribes on this route, who killed an official and several police, this expedition was cancelled. The Resident (governor) of the province of the Moluccas advised me instead to join another expedition of the government going east from the Wissel Lakes into unexplored territory in the very heart of New Guinea. This proved by far the better region for my survey of the interior. Not only my own studies, but the experiences of the Alliance missionaries in a year's work getting established in the mountains, have provided a fairly good understanding, I believe, of the preparations necessary for penetrating into this pioneer field among the un-

known tribes, when the Lord may make it possible.

The gateway to the Wissel Lakes district, at the western end of the high mountains of New Guinea, is through Oeta (pronounced oota) in the Mimika district of the south coast about half way between Fakfak and the Digoel River. From this tiny village one goes two days by native canoes hollowed out of great logs, up the Oeta River. Over night we camped on a high bank in the midst of the jungle swamp. We were a considerable company on this trip, including more than one hundred native Papuans. Our four police set a guard that night. They said they did not yet trust these former man-eaters. The second night we slept in the large permanent camp at Orawje, the beginning of the trail. Above here one leaves the malarial mosquitoes and the crocodiles and the pythons of the coastal marsh, and begins to climb into the mountains. Like Australia, New Guinea has no large animals to add danger along the difficult trails.

That first day from Orawje to Camp One will not soon be forgotten. I was fresh from city life in Manila, still further softened by travel aboard ship. It soon proved there was no real path; each patrol followed the important blazes, but made fresh turns through the mud and thorns and over the twisting roots and sharp boulders.

In a few hours my feet were heavy as lead. Every muscle protested. Instead of avoiding wet feet, I welcomed each stream, to get rid of the heavy mud on my boots. I still perspired in the tropical heat, although the sun was mostly hid by

the dense forest. Only while crossing larger streams was there a glimpse of blue sky.

It was the custom to start early, as near six o'clock as possible, with a hurried breakfast of rice or oatmeal and coffee. One can then camp after six or eight hours' walking before the heavy afternoon rains begin. If the day's march is longer, one carries some cooked rice and canned fish or meat to eat at midday, or a chocolate bar as a stay until a hot meal can be prepared at camp. One good meal a day thus becomes the practice. Our police rations alternated between sardines and corned beef, with the unchanging rice, saving the unused meat for tomorrow's breakfast. A dried green bean rich in vitamins is added frequently enough to prevent beri-beri on a long trip. We added from our private stock a dish of dried fruit once a day, and condensed milk for the coffee and porridge. Drinking water is boiled at each stop; its flavor varies with the kind of wood burned under the kettle! It is indeed true that a good appetite is the best sauce. I lost fifteen pounds and three inches off my waist but feel in excellent physical condition. There were precious times of fellowship with the Lord, too. I learned new depths of His love, and proved His faithfulness afresh when I had to claim Him as "my strength" in a very practical way.

The entire climb to the Wissel Lakes at six thousand feet elevation required six days walking over a distance of about sixty miles. Succeding days were far more strenuous than the first, with one to three steep mountains to be climbed each day. On the far side we usually had as steep and almost as great a descent. Some days the total climb must be three times as great as the final altitude reached. But my muscles became accustomed to working while fatigued, and the higher mountain air was exhilarating. The last day was possibly the hardest of all, walking and jumping from 6:30 A. M. to 4:00 P. M. through almost unbroken mud and water, with a hot sun again beating down upon us as we passed from forest to long stretches of cleared land among the Kopauko villages. I finished that day feeling like an old man. Two hours in a small log-canoe brought us up the last stretch of river and across the corner of Lake Paniai to Enerotali, the farthest interior post of the Dutch Government. At 7:00 P. M. I shivered in the cold, going

up from the lake to the cheery homes of our good missionary friends, Mr. and Mrs. Posa and Mr. and Mrs. Deibler of the Christian and Missionary Alliance.

Around the three Wissel Lakes, of which Lake Paniai is the largest, are clustered innumerable little villages of the Kopauko tribe, with a few villages and scattered families of Zungonao people. The Zungonaos are a clan of the large Moni tribe, the majority of which is settled in the great valley of the Kemandora, five days distant over another large range of mountains, a land of better food and more sturdy people.

The tribe of Kopaukos has been fairly well studied by various government and scientific expeditions of the past two years. These interesting little people are almost pygmies, averaging less than five feet in height. They are extremely primitive, having no knowledge of metals, hence no cooking utensils. Their food of sweet potatoes and crawfish and crawling things is either roasted directly on the fire, or eaten raw. When a pig is eaten on a special occasion, the meat is slightly cooked between hot stones. For clothing the women and girls wear a short skirt made of twisted bark fibers; men and boys wear a long narrow gourd hung from a string around the waist, which fails to cover but rather accentuates their nakedness. Their houses are rectangular, built from slabs of wood roughly split and set vertically as a wall. Strips of rattan hold them together. The room is composed of bark strips or a heavy layer of grass or both, with no ridge, but just enough slope on either side to shed the rain. Frequently there are partitions dividing the interior into several rooms, the women sleeping separate, and usually at least part of the floor is raised a foot or two from the ground. The interior of the room acquires a glossy black coating from the smoke of the fire burning in the center of the floor. There is absolutely no article of furniture. Only the earthen base of the fire, if the floor is of wood, breaks the barrenness. Each person carries on his own person everything that belongs to him; he trusts nobody. Even little boys, while playing football at the government post, wear the usual shoulder-bag woven from twisted bark thread. This frequently shows a yellow striped pattern. The colored threads are fine strips from stems of orchid plants. Potatoes and babies are carried on women's backs in one or more heav-

ier net bags slung from the forehead. A small purse-like bag also woven from yellow orchid stems, is used to hold lesser objects, like the shell money and medicinal stones. Certain smooth stones and pieces of crystal are valued for their effectiveness in rubbing away pains in bones and joints. Some individuals are rich enough also to own a small gourd, the size of a golf ball, hollowed out as a cosmetic box to carry a heavy red powder they smear on their black faces. Tobacco is common, probably brought from some distant tribe. A few men smoke with a straight pipe made from a joint of bamboo, the whole thing being as much as two inches in diameter. For the most part, however, they use a flat ribbon-like cigarette which looks like a long roll of tape; it is not usually cut off, but is smoked from the side at any point through the loose seams.

Fire is made most ingeniously—and easily, it appears—by rubbing. A split stick is held firmly under the foot, a piece of wood-pulp tinder just beneath. Then a split rattan strip, two or three feet long is held by a hand at each end, and pulled vigorously around the stick. A few hard pulls, there is smoke; a little blowing, flames. It looks foolishly simple.

The only tools are of stone or wood. A hard green stone is used for thin blades which serve as knives and for heavier axe heads, fitted into a wooden handle. It is amazing that even log-canoes are hollowed out with that implement. Iron axes, however, have been enthusiastically received, and the men will work eight or ten days as carriers for an expedition, to earn an axe-head. For digging their gardens, especially to make drainage ditches, a wooden spade is the only tool.

Practically every person has the nasal septum pierced, sometimes stretched out into a thin rim around a large hole. Pigs' tusks or pieces of wood are the nose ornaments. At least one ear is pierced through the lobe, and this hole is the customary parking place for a short, doubled strip of cigarette. Anything shiny is attractive to them. A safety pin or a paper clip makes a most acceptable ear-ring. More elaborate is the polished black quill of a cassowary, counterweighted with strings of beads. Necklaces are popular, sometimes massively numerous on the younger women, of black or gray or green seeds strung on twisted bark fiber. On men a choker of black beads or a woven collar loaded with

shells and claws and pigs' teeth or a string of vertebrae of the little "huskus" animal, is common. When a man travels to another village, it is always under arms—his bow and a few arrows, which seem more ornamental than effective. Their money, or rather their treasure, is the little cowry shell so common on many beaches in the Indies and the Philippines. To acquire these the Kopaukos will part with almost anything they possess. One or two shells will persuade them to give up an ornament, a stone axe or knife, a bow, or several arrows. Forty shells will buy a good pig. A man must pay about sixty for his wife.

At the border of present exploration is still another tribe, the Dani people, of whom a few individuals have been met in Moni country, and one party of Dutch scientists penetrated five days still further in a visit to a part of their country. It appears that among the Danis may be the center of culture of the mountain tribes, with their workshops for making axes and knives of green stone. Other large lakes are also reported to be hidden away farther east in their country. This part of the unexplored areas on the map, in the very heart of Dutch New Guinea, was the objective of our advance expedition.

Fifty native coolies with police were sent ahead with the first lot of supplies. The district officer and I were to follow the same trail May 14, with the second trip of these fifty carriers. If one does not prepare with supplies along the way in advance, it is hard to go more than ten days in; a carrier's full load will be only his own food for the twenty days' round trip. On May 10, however, the war entered Holland, and the following day government instructions cancelled all advance work in New Guinea. Consequently I made only a three days trip further interior, going up the Araboe River which opens into the lake. It was not long until all missionaries and government men were ordered out of the interior, and the natives have now been left to wonder at the strange brown and "pink" people who suddenly invaded their country and who as suddenly left.

Papua is another "Black Continent". The Papuan people, with the Australian aborigines and the Philippine Negritos, are the eastern division of the black race. New Guinea is so called because of this similarity with the Guinea of Africa's west coast.

Four hundred years ago Spanish and Portuguese ships first landed along the north coast of New Guinea. Because of the poorness of the land and the fierceness of the cannibal tribes, it is the least touched of all the territory added to European knowledge and commerce in the half century following Columbus.

Aside from the great gold fields in the eastern end, and the isolated spots of missionary penetration in the interior of British Papua, and the recent Dutch post at Wissel Lakes, every important settlement on the entire island of New Guinea can be visited with a large steamer. Only the fringes of this great country are touched by Gospel agencies or by commercial development. Recent years have seen great activity in prospecting for gold and for oil in Dutch territory, as yet unproductive. It is reported that twelve million dollars have been spent by the oil companies alone, whose fleet of small ships and several airplanes I have just seen at Babo, where the best hospital and the only machine shops and automobiles and telephones of Netherlands New Guinea are maintained.

If such an expenditure can be made for an uncertain future, what will the church of Christ invest in New Guinea, to preach the Gospel to the hitherto unknown tribes, for the certainty of eternal rewards?

The work will be not be easy. Tremendous distances and a rough approach combine to make it possibly the most difficult field in the world. One must have a large vision and be prepared to endure hardness. The actual work of beginning interior stations will require a considerable number of strong young men working in twos or threes, willing to devote several years to a lonely life at the outset. The high cost of transportation and of maintenance will demand a fresh devotion of life and money, both at the home base and on the field. It is commonly agreed, in government and missionary circles alike, that an airplane is absolutely necessary for regular transportation of supplies to the far interior stations which may be established. Expeditions on foot can visit and see the country, but outsiders cannot live in the interior highlands unless an airplane is available. It would either land on the lakes and rivers, or drop supplies by parachute, as several mining and scientific parties have already done.

A large order? Yes, for our ordinary way of thinking about mis-

sionary work in terms of financial struggle. But it is the work of God, and we are in His Royal Service. I have no doubt that, if the Lord Jesus Christ does not return to this earth very soon, the interior of New Guinea will be opened to the Gospel—in God's right time, either after the war or sooner. He is now preparing His ambassadors, and the money and equipment needed to send them. It is our part to be ready to go. Furthermore, I do not doubt there will be a large response to a faithful peaching of the Gospel here, as in other primitive lands. These Papuans at whose doors we are knocking may be among the last tribes of the earth, for whom our Lord is waiting—"not willing that they should perish".

Will you join us in a fellowship of prayer for the Papuan people—the interior tribes still unknown and several tribes of cannibals along the coast, not yet touched by the Gospel?

Mrs. Culley and little Anna Ruth and myself plan to be in America soon on furlough, God willing. Mother will probably remain in Manila teaching in the Bible School, unless the war becomes more extensive in the Far East. We hope, while in the States again, to visit those of you who are interested in pioneer Gospel work, and who will join with us in prayer for Gospel advance in New Guinea, whenever God may overrule to open the land.

404 Pennsylvania Ave.
Manila, Philippines
July 15, 1940

Much gratitude is due the Lord, in that I was able to make excellent connections for travel after leaving New Guinea, and reached Manila June 28. Now again the hand of God is evident in providing an excellent accommodation on an American freighter, the *S. S. Frederick Lykes*, now on its maiden voyage. We hope to leave Manila tomorrow, God willing.

When you receive this letter, we shall probably be in America.

Please keep New Guinea in your prayers,

Yours in Christian fellowship,
Paul Culley.

DON'T EXPIRE!
RENEW NOW!

JEWISH WORK IN ST. LOUIS

1030 Hamilton Ave
St. Louis, Mo.
August. 10, 1940.

Dear Friends in Christ:

"Neither pray I for these alone, but for them who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."—Jno. 17:20-21.

I praise God for that "oneness" among Christians. We rejoice for those who are with us in the gospel ministry to the Jews and also to the Gentiles here in St. Louis. I am glad the Lord showed me that the Jew is included in the "all nations" of the great commission, and since they will not go to the churches we must go to them individually. I thank God for calling me as a witness to Israel.

One afternoon last week Mr. Anderson and I went calling, the temperature was almost a hundred in the shade. (and no shade.) I suppose the heat had affected the dispositions of the first two we called on for they were in no mood to talk to us. A woman who has been friendly, but indifferent, when we visited her before, refused to talk to us saying she was busy and besides she didn't want anything to do with that which we represent. We left her a tract praying she will read it. The next was a man who has been willing to listen, even showing a mild interest, he said he wasn't interested and when asked how it could be that he, a Jew, wasn't interested in the things of the God of Abraham, Isaac and Jacob he said "Don't hand me that old line, I believe in God my way and I give charity too, besides it's too hot to argue". Then he practically shooed us out of his shop and closed up and he left too. The next call made up for the rebuffs of the first two. We spent an hour with Mr. Yawitz, a tailor. We try to see him often for he seems interested in the Gospel, not just as a story, but as having a personal meaning for him. As we talked with him about his need to accept the Lord Jesus Christ as his substitute, who died in his place because He loved him, he asked us how he can know who is right, when so many different ones tell him so many different ways to be saved. We told him that just as he uses a standard

tape measure when making a suit, so we have a standard of measurement for knowing what is right, which is the word of God, the Bible, and the way for him to determine who is right is to read the Bible and believe what it says.

A few weeks ago a man came into the mission and asked if I could tell him any thing from the Bible that would help him. I told him I could tell him how to have his sins put away and be made a child of God, which is the best help in the world. He looked at me in surprise and said, "But I'm not a sinner, I am married." That probably doesn't make sense to you, but in the Talmud they are taught that when a man marries his sin decreases. I persuaded him to sit down and let me show him from the Bible what God says about sin. Beginning at Gen. 1, I had him read how God made man and it was because of unbelief resulting in disobedience that the man became a sinner, then the promise of a virgin born redeemer, the giving of the law and the sacrifices. We read the plan of salvation from Gen. 1, to the return of Jesus in Acts. He was afraid some one would see him here, yet he was so interested in what he was reading he stayed two and a half hours. After he had read a number of scriptures I asked him if he was a sinner; he said, the Bible says so and the Bible is true. When I asked if he believed Jesus is the One of whom the prophets wrote he said there is no doubt of it, and he would be willing to believe in Jesus if God would give him a chance to support his family. He was out of work and had been unable to get a job. I showed him from the Bible that he can't bargain with God he must accept His word by faith. Pray for these, and for us as we give out God's word.

By God's grace, through prayer, my physical condition is much improved so I am doing visitation again, Mrs. Anderson and I visit mornings, also our financial needs were met much better last month. Praise God with us for His blessings in our work.

Yours in His Service,
Mary Dowding.

MORE NEWS FROM ST. LOUIS

4121 Wyoming St.
St. Louis, Mo.
Sept. 3, 1940.

Dear Friends and Co-Laborers:

"And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation;"—II Cor. 5:18.

What a high privilege is ours, to be "ambassadors for Christ". We never cease to rejoice that we have been put in trust with the Gospel, that God has commissioned us to go to the unsaved, both Jew and Gentile, with the message of salvation.

For some time we have been asking you to pray for the Jewish family who have suffered severe persecution as a result of making a public confession of Christ in our church. Now we want you to rejoice with us in the knowledge that God has been answering our prayers and has been dealing very definitely with them and, we believe, also with his parents. Last Saturday night Carl called on Charles and took our pastor with him. They talked with him for more than an hour and learned many things we had been unable to learn before, concerning the trouble their families had caused. He told them how the whole crowd had come to their house and slapped his wife and knocked her around the room until, when he came home, she was in hysterics, (she is in very poor health and unable to stand such treatment). When he arrived they started on him and he went to bed and told them to go as far as they liked. They said his brother was going to come to the house and give him a beating and Charles told them he had never raised a hand against his brother and would not do so now. When they saw that all their violence didn't accomplish anything, his father and mother became very ill and were ready to die, at least they gave such a good imitation of it that Charles broke down and said he would give up going to church. He told Carl and brother Smith he could not bear to hurt his mother and father. Our hearts ache for them and we long to help them but we know of nothing more we can do except leave them in the Lord's hand and pray for them constantly. Charles said he longed so to see us that at last he couldn't stand it any longer and drove down to our house and then didn't have the courage to come in but just drove around the block several times. He said that for weeks he carried his Bible, that we had given him, with him in his car as it was his only comfort, and he has been reading it more than ever. He also said that Betsy, his wife, still believed as firmly as ever. We praise

God that whatever else their families have been able to accomplish, they cannot destroy their faith, and love for God's word. Charles said he was talking to his mother about listening to Charles Fuller, on the radio, preaching on prophecy and how Jesus fulfills the Old Testament scriptures, and his mother said, "Charles, if Jesus is the Messiah, the Jews are in for a lot of trouble." This is surely a significant statement. Continue to pray for this family.

A shore time ago Carl and Mary were making calls in the afternoon, while I remained at the mission, and

they talked a long time to a Jewish man who agreed that Jesus was the Messiah and that He died to make atonement for sin, but when Carl asked him why he didn't accept Him as Saviour, he said, "It would cause trouble at home and be bad for business." He agreed to come to church and Carl and I called for him the following Sunday morning. He has promised to go again next week. Will you pray that the Holy Spirit will deepen his conviction until he is willing to receive the Lord Jesus Christ as his Saviour?

In about two weeks we expect to

resume our girls' classes and would like to reach the Jewish girls in the neighborhood and interest them in coming. Pray for Mary and me as we conduct this class.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Yours in the fellowship of the Gospel,
Mildred and Carl Anderson.

GLEANNINGS

Edited by R. F. HAMILTON

REV. JOHN D. JESS has resigned the pastorate of the First Baptist Church of Moweaqua, Illinois as of September 15th in order to devote full time to his radio and evangelistic work. Brother Jess has done a remarkable work in the Moweaqua church and we sincerely regretted to see him resign this growing work. In addition to carrying on a half-hour gospel broadcast every morning over station WSOY of Decatur, Illinois—known as the "Chapel of the Air" program, he is engaging in evangelistic meeting within driving distance of Decatur. We pray God's blessing upon this new ministry.

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THE INFANTILE PARALYSIS scare in Waterloo, Iowa recently forced the closing of both the public schools and the Sunday Schools of the city.

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THE LAKE REGION FUNDAMENTAL B. Y. P. U. held their September meeting with the Brunswick Baptist Church of Gary, Indiana on the 7th. Rev. William McCarrell of the Cicero Bible Church was the main speaker.

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THE INDIANA ASSOCIATION OF MISSIONARY BAPTIST CHURCHES sponsored a Pastor's Conference at the First Baptist Church of Elkhart, Indiana, the church of which David E. Gillespie is the pastor. The meetings were conducted from September 16th through the 18th. Among the list of subjects proposed for discussion were the following:

1. How to build a missionary church.
2. How to train believers in aggressive soul winning.
3. The music in the small churches: How to make the most of it.
4. The prayer life of the pastor.
5. Effective expository preaching.
6. How to develop an ever-growing, spiritual young people's work.
7. The Sunday School: How to make it grow in numbers, power and in quality of instruction.
8. Church advertising: How to capture the attention of the community with limited funds to invest.
9. Problems in church government.
10. Present day challenges for Baptist.

Among the special leaders who were present to aid in the discussion and to bring messages during those three days were, Jacob Bernheim, Rev. Lance B. Latham, Rev. Howard Jones and Dr. H. T. Commons.

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AFTER MORE THAN 14 YEARS OF MINISTRY to the First Baptist Church of Princeton, Indiana, Ford Porter presented his resignation to the church he had so faithfully led all those years, which resignation was to take effect the last Sunday in September. Brother Porter, however, expected to take up his new ministry a little ahead of that date as pastor of the Berear Baptist Church of Indianapolis, Indiana.

The Princeton church came into national prominence within the last two years by reason of the court fight



REV. FORD PORTER

with Convention officials over possession of the church after the church had severed connections with the N. B. C. and its affiliates. We have only the highest praise for pastor Porter in the way he saw his church through that history-making fight. We pray that the church is led of the Lord to select another strong and faithful leader like brother Porter. We also are predicting a blessed ministry for our friend of many years in his new Indianapolis pastorate.

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WHILE WE DO NOT HAVE THE DATES and figures on hand, we do know that brother William Harvey Taylor, formerly of the First Baptist Church of Harvey, Illinois, is now

located in the pastorate of the Burton Ave. Baptist Church of Waterloo, Iowa. Brother Taylor served at Harvey for about six years or better if we remember correctly. We pray an abounding ministry to the people of Burton Ave. Church through brother Taylor. We shall miss him from our gatherings in Illinois.

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FROM THE CHURCH CLERK AND PASTOR C. S. HENSON of East St. Louis, Illinois we received the information that "the Fundamental Baptist Church of E. St. Louis, Ill. and pastor, having felt led of God, have voted to apply for fellowship in the G. A. R. B. C., feeling that this movement is a protest against modernism, formalism, Bible errors, and apostasy that is creeping into many Baptist organizations today. We trust that our church can be of help in the furtherance of the Master's Kingdom, and will be a blessing to your fellowship also".

That's the spirit! We are glad to welcome such churches into this growing fellowship of Baptist churches that desire to further the cause of our Lord as old fashioned Baptists believe it.

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THE EXECUTIVE COUNCIL OF THE G. A. R. B. C. spent three great days with brother E. V. Howell and his church at Clendenin, W. Virginia, September 3, 4, and 5. The Council held their private business sessions during the day and then conducted public preaching services at the host church in the evening. Brother Howell and his people were most hospitable, and the Council appreciated it. During the year intervening our annual May meetings, the Council meets several times to discuss matters of vital interest to the cause of Regular Baptists. It means considerable sacrifice to the individual members of the Council to take time out from their busy occupations to attend these meetings, but they realize that so much of the future of Regular Baptists depends upon their prayerful consideration of all the vital problems that confront us these days that they are willing to make the sacrifice. It is also a time of great fellowship which is uplifting to all who are able to come. The members present at Clendenin were: J. I. Reese, E. G. Griffith, R. T. Ketcham, S. F. Logsdon, Ford Porter, R. F. Hamilton, H. O. Vangilder, and William Headley.

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A NEW FELLOWSHIP OF

REGULAR BAPTISTS was inaugurated at Clendenin during the time of the Executive Council meeting with that church, when five of the Independent Baptist churches of the state met Thursday afternoon, September 5th to set in motion such a fellowship for their churches. Several other churches that were invited sent in their regrets at inability to be present for the meeting but gave assurances that they were heartily in favor of such a fellowship. Among the pastors present were O. N. Blakenbeckler, John Fleck, E. V. Howell (host pastor), R. T. Nordlund, and G. V. Smelzer. A committee on constitution was set up that is scheduled to meet at Mannington on September 24th. Final ratification of the constitution and perfecting of organization was set for October 17th when the Ohio Association of Independent Baptists will meet with the Randolph St. Baptist Church of Charleston. Pray for this new fellowship and for the O. I. B. annual meeting at Charleston. We sincerely hope that every church and pastor in W. Virginia that believes in the old fashioned gospel as Baptists have historically held it, will throw their heartiest support to this new movement for the preservation of the truth.

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THE G. A. R. B. C. SECRETARY, Dr. D. O. Fuller, and the editor of this column would appreciate information about pastoral changes. We shall be glad to give notice of such in this column, and Dr. Fuller ought to have the information for his records. Please co-operate with us in this matter, for it helps you as well as us.

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THE PACIFIC PALISADES Young People's Summer Conference, located near Los Angeles, was the most successful ever conducted by the Regular Baptists of California, so we have been informed. The Young People's Conference was followed by a second week for adults, which was something new this year, but which also proved highly successful. A deep spiritual program was presented to both old and young. In addition to many of our outstanding Regulars on the west coast who participated in the teaching and preaching ministry of those two weeks was H. LeRoy Wortman, formerly of the Immanuel Baptist Church of Columbus, Ohio. Brother Wortman has spent most of the summer ministering on the west coast.

THE FIRST BAPTIST CHURCH OF HOBART, Indiana has scheduled several weeks of meetings with Dr. M. E. Hawkins, beginning September 22nd. Rev. Harold E. Cole is the pastor of the church. Considerable work has been done recently in "fixin up" the church building which is a rented hall.

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THE REGULAR BAPTIST CHURCHES of the St. Louis area met in their monthly fellowship on September 21st with the Fundamental Baptist Church of East St. Louis, Ill. Among the speakers on the program for the afternoon and evening were B. G. Ham of Bunker Hill, R. W. Mayer of Alton, and James A. Ker of the A. B. W. E.

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REMEMBER THE ANNUAL MEETING of the Ohio Association of Independent Baptist Churches with the Randolph St. Baptist Church of Charleston, West Virginia. Three great days: Tuesday, Wednesday and Thursday, October 15, 16, and 17, Ralph T. Nordlund is pastor of the entertaining church.

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THE ILLINOIS ASSOCIATION of Regular Baptist Churches met for three great days with the Riverside Baptist Church of Decatur on September 23 through the 25th. J. M. Carlson is pastor of the host church. The Illinois fellowship is growing in interest and power from year to year. Dr. John R. Rice was the featured speaker of the program this year, with the other places on the program being filled by the Independent pastors of the state. The missionary speakers on the program were Rev. James A. Ker, representing the A. B. W. E., and Mrs. Margaret Camp, representing Mid-Missions.

WATCH

THE

BULLETIN

GROW!