

The Baptist Bulletin



NORTHERN BAPTIST CONVENTION HEADS TOWARD CHURCH UNION

By RALPH T. NORDLUND, Charleston, W. Va.

Regular Baptists have one more reason to thank God that they have separated from the Northern Baptist Convention—not only are they free from alliances with modernism and convention ecclesiasticism, but they are free from the popular drift towards church union that can only end at Rome. At the last meeting of the Northern Baptist Convention at Los Angeles, the following resolution was passed without debate:

“The Northern Baptist Convention is very happy to accept the invitation to join the World Council of Churches. In doing so, however, it feels that it must, in justice to its constituents, make the following explicit reservations: namely, that it dissents from paragraphs two and four of Section IV, Authority, and that it cannot be bound by any legislation or action of the World Council to which it does not give its approval. It will, however, be glad to consider such actions as the World Council may wish to submit to it, but it must not bind itself to such approval except by its own independent action through its annual Convention.”

Not only can we be glad that we have no part in this resolution, but we can anticipate that it will stir up some fundamental churches that have until now been satisfied to remain in the convention. Debate could be shut off at Los Angeles, but as the Watchman-Examiner admits, it cannot be prevented now. Many Baptists will want to know what the World Council is, who are invited to join, and what its purposes are.

What the World Council is can be answered in the words of Dr. Wm. Adams Brown, who writes about it in the July issue of Church Management:

“What is the proposed World Council of Churches? It is a plan for Christian unity which will furnish Christians of the world, now separated in many different denominations, countries, and movements, an official common center through which

they may speak and act together on points upon which they all agree.”

That sounds innocent enough, but when its purposes are given, we find that three of the four purposes outlined by Dr. Brown have definitely to do with the promotion of church union or the formation of a world church. The fourth point plainly says that this will be the Council's principal work: “To carry on the work for Christian unity now being done by existing agencies, the *ultimate aim* of which is to *establish a united church.*”

A united church of what? Not of Rome and Protestantism yet, for Rome will not yield an inch; but since this movement has grown out of the Universal Council for Life and Work and the World Conference on Faith and Order that met in England last year and were dominated by Anglican bishops and such men as Adolph Keller, no one can doubt that union with Rome is the ultimate goal. In the July issue of Church Management, we are told that most of the state churches of Europe have already joined the World Council of Churches, and even the Greek Orthodox and Old Catholic groups; and we are told that in the United States not only have several evangelical denominations joined, but the Syrian Antiochian Church, the Roumanian Orthodox Episcopate, and the Yugoslavian Old Catholic Church. These churches are Catholic in everything except priestly celibacy and submission to the pope. Old time Baptists do not want to unite with pedo-Baptists of the most evangelical order; but how any Baptists can want to join with persecutors of their brethren in Europe and deniers of New Testament Christianity, is beyond understanding.

Baptists have always believed that they should only fellowship with others of like faith and order. They have also believed that the local church was sovereign and could not surrender its authority to bishop, secretary, or pope. They have believed that salvation was through faith in the shed blood of Christ and not through ordinances. Yet they have now united with an organization that will work for a world church in which 95 per cent of the

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THE EDITOR AT WATERLOO

On Sunday morning, September 10th, we began our ministry as pastor of the Walnut Street Baptist Church at Waterloo, Iowa. The pulpit of the Walnut Street Church became vacant on the first day of April, when its brilliant and beloved pastor, Rev. P. B. Chenault, was killed instantly when his car was struck by another driven by a drunken man, a few miles outside of Dallas, Texas.

Last Sunday was a day which will long be remembered by the pastor and people of this great church. The main auditorium and balconies together with the annex were comfortably filled for the morning service when we spoke to our people for the first time on the subject, "What You May Expect from Me and What I May Expect from You." There was no attempt at preaching Sunday morning; it was a simple, heart-to-heart, open and honest discussion with our people of policies and practices which we would expect to follow during our ministry with them and what, as their pastor, we had a right to expect in response to sane, scriptural, and spiritual leadership. Hearts were moved and touched and the Spirit of God was mightily present.

In the evening service the auditorium and balconies were again filled when we brought a

message to the people dealing with present day world conditions and the admonition of our sovereign Lord to His people to be confidently assured that our sovereign God is able to take care of any situation involving those who are His by faith in Christ. Souls were saved in confession of faith and some were received for membership into the church.

We also brought our first radio message over Waterloo station, WMT, and the Shenandoah, Iowa, station KMA. The Waterloo station operates on a frequency of 600 kilocycles and the Shenandoah station operates on a frequency of 930 kilocycles. We are on the air every Sunday afternoon from 4:00 until 4:30, Central Standard Time.

In connection with our heavy obligations as pastor of the Walnut Street Baptist Church and the editorship of the Baptist Bulletin we have also taken on the added burden of teaching "Homiletics" in the Waterloo Bible Institute every Tuesday night. This, together with our radio ministry and the outside speaking engagements, will keep us busy until the Lord Jesus Christ comes, and we, therefore, urge upon our friends everywhere a renewed battle of prayer on our behalf.

Dr. and Mrs. BURROWS ON WAY SOON TO INDIA

(Editor's Note: We have asked Dr. and Mrs. Burrows to write for the Bulletin the story of their life and call to India. The story will thrill you.)

MY PERSONAL TESTIMONY

By MRS BURROWS

I was born near Kremlin, Oklahoma, June 27, 1903. Later my parents moved to Shawnee where we lived for six years within view of Oklahoma Baptist University, then under construction. While playing around the unfinished walls and basement, I dreamed of attending school there some day.

After living at Wetumka for one year we moved to a farm near Carnegie in the southwestern part of the state. Here I received most of my grade and high school training, as well as early religious impressions. Upon graduation from high school in 1920, I attended Central State Teacher's College during the summer term, and the following winter taught in a one-room, rural school near home.

Full of ambition and hope the year was begun, but as it drew to a close, a longing to stay at home took possession of me, so I refused the offer of a second term. I had not yet trusted Christ as my personal Saviour, so did not possess that peace

which passeth all understanding, and that blessed hope which makes it possible for us to be content in whatsoever state we are. When I was twelve years of age a Sunday School teacher had spoken a kind word which made a deep impression upon me.

The following September when school bells began ringing again that old restlessness returned, as if I were a derelict drifting with no harbor in sight. Throughout my life thus far, I had been religiously inclined, praying about my problems, conscientiously watching my conduct, and believing and hoping that some day I would become a Christian.

Not until one Saturday evening about two weeks later did I earnestly seek salvation. I shall never forget the darkness and despondency of that day. I saw myself as a guilty sinner lost and condemned. I spoke to no one about my distress, not even my mother, but when it became unbearable, I fell on my knees in a small closet and cried out to God, "Life is nothing if I'm lost. Save me now, Lord Jesus, this very moment." Immediately an indescribable joy and peace surged over

me and a sweet voice called me by name and spoke with such assurance, "You are saved, You are saved." I lost no time in telling my mother the glad news and we rejoiced together.

For several weeks after my conversion I tried to enjoy my new found Lord outside His church. During those weeks of hesitating about church membership, the devil tried to make me doubt, but my personal experience true to the promises in God's word outweighed all his arguments.

In one of the morning worship services, a Christian friend sitting beside me, spoke the word which gave me courage to overcome my timidity and present myself for church membership. I was baptized on Christmas Day.

Under the ministry of two beloved pastors, Rev. R. J. Morgan and Rev. R. K. McGregor now of Temple, Texas, and from inspiration gained through Sunday School and B. Y. P. U. channels, I learned that the Lord has a plan for each life, and that Christ died for a lost world. I became a tither and designated fifty per cent of my tithe for foreign missions.

While I was meditating about His plan for my life, I read Prov. 3:6: "In all thy ways acknowledge Him, and He shall direct thy paths." I claimed the promise and tried to fulfill its conditions. Some Christian friends suggested evangelistic piano playing with training at the seminary.

After my surrender and willingness to be led step by step without seeing the end from the beginning, the Lord began bringing things to pass. Psalms 37:5: "Commit thy way unto the Lord, trust also in him, and He shall bring it to pass."

The six years following my conversion were spent in teaching, two years in a union graded school nearby and four years in fifth grade and junior high school at home. I served as church pianist, Sunday School teacher, B. Y. P. U. leader, and was happy in my work.

During the intervening summer terms I had attended Southwestern State Teacher's College and in 1926 received a Life Elementary Teaching Certificate. It was that year the Lord directed my way to the young man, a graduate of Oklahoma Baptist University and medical missionary volunteer, whose life's partner I was to become two years later.

In the summer of 1927 I entered Oklahoma Baptist University and continued work on my degree.

The following summer, August 15, 1928, we were married and in September went to Dallas, Texas, where my husband entered Baylor Medical College. During the first year, I completed two departments in a technician course in Baylor hospital laboratory, serving somewhat as an apprentice.

After the birth of our two boys, Ronald Gene 9, and Royce Rex 8, my time was well taken up with household duties.

Upon our going to Dallas, we had become members of Gaston Avenue Baptist Church where Dr. Marshall Craig has been pastor for several years. The Christian fellowship we enjoyed and friendships formed there have continued to be an inspiration and blessing.

When our finance ran low near the close of the second year, the Lord marvelously provided.

My husband secured a position as cashier in a cafe and pharmacy across the street from Baylor and we became managers of an apartment house on the second floor of the same building, thus securing our rent. Here he worked eight hours each day during Junior and Senior years. Our every need was provided as long as we were willing to work hard.

After graduation my husband was accepted for internship at St. Anthony's Hospital in Oklahoma City, and it was arranged that the children and I should stay with his mother in Shawnee, near O. B. U. It was my privilege to again enter the University to complete my work. Mother Burrows so unselfishly did everything possible to help me during that year and a half we were with her. She cared for the boys, aged two and three, and did most of the housework for the four of us, thus enabling me to study and also work fifteen hours each week in the library to help pay my tuition.

In addition to certain required subjects, I studied New and Old Testament Interpretation and a year's course in New Testament Greek. What a privilege it was to sit in classes day after day under the influence of Christian professors who stood for the Bible in its entirety as the word of God and lived accordingly!

In May, 1934, I graduated, after having completed my work at midterm. We were then living at Ardmore where my husband was Camp surgeon for a C. C. C. Camp.

From that place, after a three months' stay we were definitely led to Ada, where he became college physician. During these past four and one-half years the Lord has continued to bless, giving us our little daughter, Darlene Joy, age 3, a home of our own, and a happy church home.

On June 16, 1937, my diploma came for a correspondence course from Chicago School of Nursing in which I had enrolled three years previously.

During the past year the Lord has blessed in an unusual manner. He tested our faith by leading us from the First Baptist Church which we loved, to become charter members with a group of twenty-seven others of an humble little church in East Ada. God gave Rev. Roland C. King, our pastor-evangelist and Mrs. King, the vision, the leadership ability, a conquering faith, a victorious prayer life, compassion for lost souls everywhere, and a special endowment with power to establish Trinity Baptist Church where we can worship God in spirit and in truth and His power to regenerate and to save demonstrated so continuously. Glowing countenances of new-born souls and spontaneous shouting of happy Christians are not unusual.

Within the past five years we have had two great disappointments, each time thinking we would be accepted by the Southern Baptist Board for

medical work in Africa, only to have them send word that we were past the age limit; then again having our hope renewed by hearing indirectly that they would waive the age limit and seminary training for medical missionaries, but to fail.

In spite of the disappointment, the assurance came to me that if God had called He would send us out, and I did not care to go unless He did the sending.

With the passing years the call to "Go" which has been cumulative in its unfolding, came clearer rather than growing dim. If we tried to dismiss it and make other plans, those plans were dashed to pieces within an hour's time—two definite experiences I'm thinking of, each of which led to a re-surrender.

When our pastor referred us to Dr. Entzminger at Ft. Worth, and through him we contacted Mid-Missions, we were applying to the African Inland Mission, and had sent in two sets of application blanks and received very encouraging letters in return. We are praising the Lord that He has led us into the inner circle of this happy missionary Baptist family and we are making definite plans to serve the Lord in India—not in Africa as we had thought for so long. We believe the Lord has held us back for this time and place of service, and for Mid-Missions, that His Name may be glorified.

We appreciate the prayers of each one who has had and will have a part in helping us to answer the call. As we accept the challenge to "Go" we covet your prayers daily that we will be faithful to the great task. Realizing our weakness, and that hardships and trials will surely come, we have the assurance that he is willing to supply our every need. Ephesians 3:20: "He is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us."

Jesus never fails! May we do our part!

Mrs. Beulah Burrows

LIFE AND CALL

By DR. BURROWS

With bare feet and a straw hat in the cool dusk of a summer evening following an enlivening rain, as I was running down a sandy lane toward the pasture and the cows, I saw the beauty of God in the reflections of the setting sun, and *there* I began at the age of ten looking for the Maker of so magnificent a universe. On this same farm in Woodward county, Oklahoma, 8½ miles

south of the county seat, I began, April 29, 1901.

I went through the country school, the Woodward high school, taught a country school for a year, became an apprentice in telegraphy six months, then after 1½ years' experience on the Santa Fe, was given a job in Woodward Department Store until I was employed steadily at the News Bulletin. Soon I saw the need for more telegraphy and went to Brantley-Draughan Business and Telegraph College, Ft. Worth, Texas, for all I could learn, and was placed as telegraph operator at Memphis for six months until a job in Woodward Post Office opened and Postmaster Laura Houston (Sam's niece) wired me to come. At the General Delivery window one Saturday evening my Sunday School teacher, Mrs. Liest, came with an inveigling supplication for me to drive her car to Falls Creek Assembly early the following Monday morning. After much persuasion, I was induced, though reluctantly, to go and do likewise.

Surely God does in mysterious ways his wonders perform, for it was He who sent me to Falls Creek; He who sent me to the choir that night. God, through Dr. C. C. Morris, said, "Whom shall I send, and who will go for us?" Then down from the choir to my knees in the dust at the altar where I finally said, "All right, all right, all right, Lord, I'll go"—but He wouldn't listen—pent on more out of the dawn of a new creation, as it were, was the stern "doctor-missionary need in Christ's cause as the chiefest of them all." "All right, Lord, I'll go—but I can't make a doctor—" "I'll sustain thee—cast your all upon Me, for I careth for you," (through Dr. Morris), and the song ended: "All I have I give to Thee," as I turned, rose and grasped the hand of him whom God so loved as to send for me.

But I then, counting my shekels and finding but \$90.00, looked for the friend who had followed me to the altar, and saw him by my side. Together, the \$90.00 between us, we started to Oklahoma Baptist University in a week or two. Perilous times found me busily striving for mastery of the requireds, irrespective of the electives, for a B. A. degree. Two and one-half years of constancy caught me with flu-pneumonia in an ambulance being rushed to the hospital (Shawnee), and delayed my degree to the end of the '25 summer term. Too busy for sports and social events, four nights between Sundays in some church service and at some five to six ser-

vices (filled in with Volunteer Band mission services) on Sundays, and in revivals with student preachers (I led the singing) I kept in prime condition for the Master's fields.

From O. B. U. to be principal of Mountain View (Okla. H. S.) for one year; to Connor's Agricultural College (Warner) as head of Science and Mathematics Departments for two years (summer at Baylor Medical College, Dallas, between them), thence to the wheat harvest fields, caught God's direction to a wife for myself, and with her, headed for four years at Baylor Medical College. Busy in Baptist Student Union work and at Gaston Avenue church, I still was heading for the mission field.

Upon receiving my medical degree in 1932, I wrote to S. B. Foreign Mission Board, Richmond, Virginia, to be told to go on to attain my interne work—again to be told I would need missionary training. After interning at St. Anthony Hospital (Oklahoma City) for one year, I then was called into the army for C. C. C. work for 1½ years, where I tried in a *small* way to show that I could serve Him. However, like a clap of thunder, came a wire from the President of E. C. S. T. C. at Ada, wanting me to pioneer a new work, that of college physician at East Central.

After returning to Oklahoma with the C. C. C. boys, my officer quarters were built across the street (20 feet) from the Tabernacle in which I was called to the mission field, and upon coming to Ada I was placed under the Shepherd (pastoral), Dr. C. C. Morris, and where again in 1937 we surrendered anew will to give all and go anytime to Africa, but refused by S. B. F. M. B. and though reassured with a new hope by the Field Secretary, Dr. Jones, our lights brightened, then flickered, dimmed, and would have gone out—"But God"—("Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live") kept me and keeps me still.

Entreated into joining the group which was to become, (if I? would but join, I was told,) the peak of Ada Baptist churches in soul-winning, evangel flaring, spiritual, born-again baptized believers, I poured out my heart to God, and He said to bring all into His store-house and prove Him, then, therewith, and see if He would not open the windows of Heaven and pour me out a blessing which truly I have seen.

God has so plainly, so definitely, led every step of the way. He led me to Ada, to E. C. S. T. C. to mix

and mingle with culture, youth, and the Holy Spirit. He led me to the service of a skilled surgeon, who has not passed from death unto life because he has not believed, and, too, He led me from him. He led me to Lock Haven, to India, and now day by day until I shall go to meet Him in the skies.

With faith enough to sell my home (equity), two cars, invested stock, and to surrender America's future, for my children and ours; enough to give up loved ones, parents, friends, practice, and lay my all on the altar and know that "God will take care of me" because He has promised it, I am going.

"Brethren pray for us"—do pray without ceasing, for we so need His help, His strength, His grace, Him.

Believingly,

L. I. BURROWS

DO I BELIEVE IN FOREIGN MISSIONS?

By DR. BURROWS

Reading Psalms 2:8, I realize what may be *mine* for the asking. From there to Isaiah 2:2, I can see what will happen in the last days. And in Malachi 1:11, truly the promise fills the day with His presence among the Gentiles and "His name shall be great among the heathen."

The command in Matthew 24:14 is surely "Divine" because our blessed Lord spoke it and so directly does it point to the white harvest fields of India that to do less than make it possible would be re-crucifying Jesus, who gave Himself upon a tree for your sins and my own. Truly it must be preached over there because in Luke 24:46-47, "Thus it is written—that repentance and remission of sins should be preached in His name among all nations."

Having given our money toward the support of this missionary task, and having sent up constant petitions in His Name for its best functioning, we can expect much as Isaiah 60:5 and 22 most assuredly promise and also Revelation 11:15 through the seventh angel sounds it out. Living close to God, yes, doing all He asks and expects, we will do our part for missions because in John 15:7 we have the precious promise that "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you;" or as in John 14:14 and 15.

Read of these missionaries:

Noah in II Peter 2:5,

Jonah in Jonah 3:2,

The early church in Acts 8:4,

Philip in Acts 8:5,
 Peter in Acts 15:7,
 Paul and Barnabas in Acts 13:
 1-3,
 Apollos in Acts 18:34.

And now after reading Acts 1:8 and Matt 28:19, 20, I can see the task as definitely my own. And if I can't go Matt 10:11-15 proves that I am to do my part in sending someone to preach, that those who are lost may believe, repent, and be saved. No one anywhere shall be left out for He tells us in no mean language, "And I, if I be lifted up from the earth, will draw *all men* unto me" (John 12:32). Surely this does not mean those only of Ada, of Oklahoma, of America, or of just Baptist ranks; rather, this shows my mission-task as the whole world.

LED TO MID-MISSIONS

Mid-Missions, in order to pick up the slack in sending God-called Baptist preachers, teachers, nurses and doctors to new, unreached fields, was set apart for organization at Elyria, Ohio, in 1920, by William C. Hass, an aged, returned missionary. The mission board did not see fit to permit his return to the foreign field because of his age. But the missionary flame burned in his heart so consumingly that he resumed his mission task in an unworked field, after establishing this organization.

Mid-Missions believes that God calls missionaries, and if He calls will see them through. When the volunteer feels that God is calling and just *when He says so* regardless of education, age, or field chosen all effort is spent toward getting him to his field. We feel that we must accept God's choice and send him on.

All mail and receipts are opened in the presence of two general council members. Receipts are counted, posted, and deposited daily. A safe is in the office and the treasurer is bonded and the funds insured. The Lord's money received at this station is distributed one hundred cents on the dollar of all the funds directed to the fields. Money, when received by the missionaries, is likewise signed for and receipt is forwarded to the giver.

Mid-Missions is Baptist. We have been guided by Him into this very avenue of work and He is proving by His manifold blessings, His bounty of reclaimed sinners (now born again Christians), from lands most foreign where heathen make their homes and try to plan their own destinies. As to the true fundamentals of the New Testament Bap-

tist Church, we love them and stress teaching them according to the power that worketh in us.

We are Baptist and believe in establishing Baptist churches both in Judea and in Samaria and unto the uttermost parts of the earth. These churches are encouraged to become self-supporting as soon as possible and to select and to support their own native evangelists.

God has one Baptist church at Ft. Archambault, French Africa (Equatorial), with a membership of some four hundred, which is supporting ten native evangelists. These native evangelists, while training at our Bible School at Ft. Crampel, must work and support themselves.

Ours is a faith-mission which depends upon answered prayer in filling its quota, in supplying every need.

Workers, when needed, are chosen by God who sends them to answer our fervent prayers, our often repeated supplications. Programs are completed after due deliberations and much prayer, and definite direction by the Holy Spirit.

A few of our needs that you can help us pray for and possibly assist God in supplying are these:

1 Funds (\$3,500) for a second floor on our general hospital at Assam, India

2 A young couple to labor with God among the English-speaking territory in Liberia. "Whom shall I send? Who will go for us?"

3 Workers and evangelists, in Panama and Venezuela as well as in the St. Helena and neighboring islands in the mid-Atlantic ocean region, are sorely needed.

Mid-Missions has a place for you if you are unenlisted or if a Baptist and wanting to work. Ask Dr. and Mrs. Burrows if you want; they were at Lock Haven, Pennsylvania, and showed their enthusiastic appraisal on their faces.

HOW I FEEL ABOUT MY CALL

By DR. BURROWS

Feeling so insignificant as I am forced to, I am made to wonder how God could see anything-to-be-desired in me. And like Nehemiah, I ask myself the question, "Should such a man as I flee?" "Lord, what is man that thou takest knowledge of him! or the son of man that thou makest account of him," and I am compelled to say with Christ: "Nevertheless, not what I will, but what thou wilt."

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THE BAPTIST BULLETIN

—for—

BIBLE-BELIEVING BAPTISTS

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

by
 GENERAL ASSOCIATION OF REGULAR
 BAPTIST CHURCHES

(NORTH)
 (Independent and Fundamental)

SUBSCRIPTION RATES:

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

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

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PERILS, THRILLS AND VICTORIES ON THE RIO NEGRO

CHAPTER 12

Most of our readers know that Brother and Sister Ross have now been home on furlough since the first of May. They left the work of the school and frontier mission station at Iucaby, 550 miles up the Rio Negro out of Manaos, Brazil, in charge of Missionaries Mr. and Mrs. Walter Warfield.

These two young soldiers for Christ are certainly having their hands and hearts full and at the same time one of the greatest times of their lives.

The Roman Catholic priests, of course, are making it extremely difficult for this young couple to carry on, but the Lord has been graciously near and has brought victory out of what seemed to be certain defeat on many occasions.

A Close Call

Shortly after Mr. and Mrs. Ross left the Iucaby to start their trip home to the States, a native trader on the river sold the Warfields a pig for fresh meat. Shortly after eating some of the meat, both Mr. and Mrs. Warfield were taken violently ill, and Mr. Warfield especially, was very seriously ill. It was later discovered that the pig had died from eating some kind of a poison root. Mr. Warfield, according to our last word from him, was still being bothered considerably by tropical sores which broke out all over him as a result of the poison in this meat. The last report said that he still had about one hundred and thirty of these tropical sores on various parts of his body.

The Lord Works

In spite of the difficulties, however, and the dangers to life and limb, the Warfields are carrying on and the Lord Jesus Christ is doing a gracious work in the hearts of the children who come to the school. He is also holding true some of the older Christians who confessed the Lord Jesus Christ under the ministry of Brother and Sister Ross.

The Work At Manaos

In the meantime, the work at Manaos is holding its own and the Lord Jesus Christ is gaining glorious victories for himself in that place.

Mr. and Mrs. Trimble and Dynes McCullough are carrying on at the base station at Manaos. Mr. Trimble is much better than he was when we wrote the last chapter concerning the work on the Negro. How-

ever, he is still in need of constant prayer that the Lord may bring his body back to perfect health.

The last word from the Trimbles told us that they were joyfully anticipating their first baptismal service. Whether this service has yet been held, we do not know.

New Workers

Our readers will be glad to know and will rejoice with us in the news that there are several young men and women now preparing to go into the field at Manaos. One young man who is taking his M.D. course has given himself for the work in the Manaos field. A young lady who is taking her B.A. in a nurses' teacher training course in New York has given her life for the work in Manaos. A young lady in Minnesota, who is a Bible Institute graduate and has had five years' experience now as physician's attendant in his local office work, will probably be going to the field this fall, and so on and on, here and there, young men and women are giving their lives to this most dangerous and difficult field. The lives that are thus yielding to service in Brazil are doing so very largely through the deputation ministry of Mr. Don Moffat, who is busily engaged in taking care of his speaking engagements all over the country while Mrs. Moffat is convalescing.

Report On Mrs. Moffat's Condition

Scores of people have been inquiring recently concerning the condition of Mrs. Lois Ketcham Moffat and complaining that we have given no news concerning her in recent editions of the *Bulletin*. The hundreds and thousands who have been praying for her will be happy to know that she is gradually regaining her health. Although she is a long way from health, we feel that she is making steady recovery. She is able now to be up and around the house most of the day and can walk a bit with a cane. She is carried down stairs and taken out for automobile rides occasionally and within the last month there seems to be a new interest in life all about her. The old initiative and vim and vigor are in real evidence and in a hundred ways we see the old Lois of former days reasserting herself. Her weight registers 115 pounds which is a forty pound gain from what she was at her lowest.

On September 5, Mr. and Mrs. Moffat went to New York City

where they are staying at the National Bible Institute while Mrs. Moffat is being treated by a doctor who is a tropical disease expert. One or two preliminary reports are already in and they are very encouraging although the doctors' united opinion is that complete recovery is going to require a long, long time. They are all agreed that Mrs. Moffat's nervous system has suffered a tremendous shock coming perilously close to complete paralysis. They are apparently confident, however, that these discomforts and ailments can be and will be eventually cleared up and Mrs. Moffat will enjoy her old time health. We earnestly request the prayers of the people of God everywhere that this may be true indeed.

NORTHERN BAPTIST CONVENTION HEADS TOWARD CHURCH UNION

(Continued from page 1)

churches will be pedo-Baptist, and in which 80 per cent of them will be episcopal in government and sacramentarian in their views. The Council may allow for reservations and leave us free, but even there the representation will be on a Presbyterian basis and so small that the few Baptist representatives cannot hope to influence the Assembly or the Central Committee; and naturally, when the united church is formed, it is sure to be episcopal and pedo-Baptist, and our whole testimony will be gone. The two or three Baptists that will be allowed in the Council Assembly will not swing the Council to the Baptist position, but they will be used as tools to swing the Baptists to the United Church position.

It may take twenty-five years before Northern Baptists can be persuaded to join a United World Church; but why have they joined something that looks in that direction? It reminds one of the colored man who warned his boy not to play with the noose in the court yard. "Why not, dad?" asked the boy; "De jail man ain't pullin' de rope—he ain't eben deah." "I don't ca'ah," was the answer, "I wouldn't eben git in de hangman's ya'ad." Why get in the hangman's yard? The union movement is a dangerous movement. It is very popular, and is be-

ing promoted by the world press and favored by governments. The United Church may come sooner than most of us think; and when it comes, it may be dangerous to stay out. Unless we Baptists safeguard our liberties now, we may awake to find them taken away.

The question may be asked whether the reservations made by the Northern Baptist Convention did not safeguard Baptists from being bound to future commitments. It would seem so, but those who have read the World Council constitution can hardly believe that the reservations were made for that purpose. Unless there was a real need for them, the reservations must have been made to safe-guard the passage of the resolution rather than the Baptists. Even so, without an opportunity to debate the matter, the viva voce opposition was so loud that a second vote had to be taken.

There was no need of the reservations, except to lull Baptists to sleep. The paragraphs in the proposed constitution, that they dissented from, can in no sense be interpreted to provide the World Council with authority. They only provide that two denominations that are trying to unite can call in the World Council as a mediator to help them. Dr. Wm. Adams Brown categorically denies that the World Council will assume any authority. In the July issue of Church Management he writes, "What authority will the Council have over individual denominations? None."

The leaders of the Council do not wish to make it into an authoritarian organization, for then many denominations would not join. It is only a first step toward union . . . a Federal Council of Churches on a world scale. Its purpose is to act as a wet nurse to the United Church of tomorrow. Naturally the Los Angeles resolution has bound the Northern Baptist Convention to favor that nursing of the union movement, and only a rebellion amongst the churches can prevent the convention sponsored propaganda from leading Baptists within the convention to the slaughter. It will lead to final entry in the United Church, and that will be authoritarian. It will have to be, as surely as 90 per cent of the denominations that will make it up are Episcopal and Presbyterian now.

A further question arises, however, as to whether the churches of the Northern Baptist Convention have in any way been bound by the action in Los Angeles. The Watch-

man-Examiner insists that they have not; and it even declares that Northern Baptists cannot be said to have joined the Council until every church has voted to unite. In its July 20th issue we read,

"The Convention has taken its position. It is the duty of each local church now to take cognizance of the action of the Convention, study the situation, and vote as intelligently as may be possible with the material at hand. Then those churches which vote to go into the Council will be in, and those voting to the contrary will be out."

Only a convention fundamentalist could be guilty of such an argument. What a blessing if the local churches would take cognizance of the action of the Convention and repudiate it in the only way open to them; but the Watchman-Examiner would not want them to do that. The local churches cannot vote to join or not to join the World Council. It does not deal with individual churches, but only with denominations, just as the World Baptist Alliance is composed of Baptist conventions and not of churches. That is what makes both of these world organizations unBaptistic. All a church can do is to belong to a convention that affiliates with such organizations and so affiliate indirectly, or else leave the convention. It is like a man's relation to his mother-in-law. If he marries the daughter, he becomes related to the mother whether he likes it or not. He cannot vote yes or no on that matter.

Furthermore, the Watchman-Examiner's statement is against all modern Baptist procedure, which has also been unBaptistic. The local churches never voted to belong to the Northern Baptist Convention when it was formed in 1907. A local church only votes to join the association, or to fellowship with it. If it is accepted, it automatically becomes an affiliating church in the state convention (unless it refuses to send in mission money); and once it is listed in the state year book, it becomes an affiliating church of the Northern Baptist Convention. In the same way, they will now by the convention resolution become affiliated with the World Council of Churches.

If this issue will wake up the Baptists to the unBaptistic leadership under which they have been led astray for the last thirty years we may thank God that the issue has

been drawn. It remains for independent Baptists to pray and speak, so that the issue shall be understood. The danger is that many fundamental pastors will be deceived by the arguments of the Watchman-Examiner and think that only a red hot sermon will be needed to keep their churches from joining the World Council. We must convince them that in the opinion of the World Council, and by their own recent procedure, they are already in. If they value their liberties, they had better begin to preach and act at once, before too many of their own local church members become "unionists." Many churches are plagued with "unionists" already; and if they go on reading "Missions" and continue to hear more and more convention speeches on "interdenominational cooperation" and "ecumenical Christianity," there will be more unionists than the average pastor can handle. A great storm of protest throughout the country may lead the next Northern Baptist Convention to rescind their action, but that is very improbable. Fifteen years of protest has not secured a separation from the Federal Council of Churches. There is only one sure way of stopping the union movement and that is to separate from the unBaptistic Northern Baptist Convention.

HOLD ON, MY HEART

"Hold on, my heart, in thy believing!
The steadfast only wear the crown;
He who, when stormy waves are heaving,
Parts with his anchor, shall go down;
But he whom Jesus holds through all
Shall stand, though earth and heaven fall."
"Hold out! There comes an end to sorrow;
Hope from the dust shall conquering rise;
The storm foretells a sunnier morrow;
The cross points on to paradise
The Father reigneth, cease all doubt;
Hold on, my heart, hold on, hold out"

—Burton Ave Ch Calendar

**Tell Others
About
THE
BULLETIN**

JESUS CHRIST! DEITY OR DEMONIC?

By R. T. KETCHAM

Was Jesus Christ God? If so, then everything is settled. If not, then nothing is settled. The claim that Jesus, while not God in any unique sense, was, nevertheless, the best and greatest man who ever lived, cannot possibly be true. Logic alone shatters that argument. He claimed to be God. (John 10:30-38, John 14:7-10, John 6:41-54, John 20:38, John 8:56-58). If He was not God how then can He be either a good or a great man? Liars are not usually classified as such! But to His falsehood He adds blasphemy! If He is not God He is a *blasphemous liar*! A long way from a good or great man. But more than that, He now resorts to "black art" to substantiate His false claims. He works miracles in the name of God which are nothing less than devil-aided tricks to help Him make good His claim. Here, then, is His status; if He was not God He was a *blasphemous liar aided and abetted by the denizens of Hell*, and He was exactly what the critics of His own day said He was, possessed of demons. (Mark 3:22.) There it stands! Let the critics of this day be as honest. Either Jesus Christ was God or He was a *devil*. He was the God-man or He was not a good man.

But can it be demonstrated that Jesus Christ was God? That is the vital point at issue. Let us begin at the beginning of things and lead up to the issue. The burden of Old Testament story seems to be, as we read along through it, that a personal Redeemer was to appear in the world. This is the central truth of the Old Testament

I.

This Redeemer was to be a man. In Genesis 3:15 God declared that someone born of a woman would put Satan out of business. The first promise of the Old Testament concerning the One who should redeem us from sin's ruin, and forever crush Satan, was that the Redeemer should be a *man*.

But *what* man? Centuries rolled by and millions of men were born of women. Where are we to look for *The Man*? As we read on we find suddenly God narrows the line down to *Abraham* as the father of the race from which the blessing to all nations should come. (Gen. 12:1-3, Gal. 3:16) We need not, therefore, look for *The Man* to come from any other race than Israel.

But which son of Abraham was to

become the appointed one to continue the line of succession till *The Man* should appear? Gen. 21:12 answers that question. Here God announces that *Isaac* is to be the chosen one.

But again we are baffled for Isaac has two sons, Jacob and Esau. Which one shall we follow in our search for *The Man*? In Gen. 25:23-26, God again aids us by declaring that *Jacob* shall be the chosen one to continue the line of succession.

We now watch Jacob and need give no thought to the millions of other men on the earth. But Jacob has twelve sons, so again we are lost in our tracing of the line of succession. From which one of Jacob's twelve sons will the line spring? Gen. 49:8-10 reveals the fact that it is to be Judah. Now we can eliminate all of Abraham's descendants through Isaac and Jacob except those that shall spring from the loins of Judah.

Here again we are at a maze of cross-roads. Which family of this tribe will God choose to continue the line to *The Man*? Pharez, Judah's son, heads the line from Judah. But Pharez was Judah's *illegitimate son* and in Deut. 23:2 we read that such a son could not be reckoned in the congregation (therefore the line) up to the *tenth generation*. So we need not look for the revelation of the line again for nine generations, approximately 300 years.

When Israel demanded a king during this "lineless" period God permitted one to be chosen from the tribe of *Benjamin*. This was necessary because of the fact that the nine generations from Pharez had not run out. When Saul was finally removed, however, God again returns to the tribe of Judah and chooses *David* who was of the tenth generation from Pharez and therefore free from the prohibition of Deut. 23:2. His father, Jesse, could not have been chosen for he was the *ninth* from Pharez. (Ruth 4:18-22.)

Now that the "lineless" period is over and God picks up the thread again with David of the tribe of Judah, we are to watch his line for a successor. Which one of his sons will be the chosen one? In such passages as II Sam. 7:12-14 and I Chron. 22:7-19 the indication would seem to be that Solomon was to be

the successor to David. In running down Solomon's line we come upon a serious barrier. In the kingly line of descendants from Solomon we find the name of Coniah, but we find also an abiding curse upon him and *all his heirs*. This curse is found in Jer. 22:28-30 which reads as follows: "Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."

Just here let us look at the kingly genealogy as recorded in the first chapter of Matthew's gospel. In this genealogy the Coniah of Jer. 22 is found under the name of Jechonias, and Joseph, the husband of Mary, is presented as being the actual seed of Coniah. The commonly accepted interpretation of the Matthew genealogy of Joseph is that the genealogy proves that Joseph had a *legal* right to the throne because he was in the line of the kingly seed from David, but that he could not *exercise* this legal right because of the curse upon the *seed* of his ancestor Coniah. Being in possession of a legal right without ability to exercise it, he could, however, so the interpretation under discussion says, give that *legal* right to his *foster son*, Jesus. Since Jesus was Joseph's son without being his *seed*, therefore, we are told, that Jesus took his legal right to the Davidic throne from his foster father Joseph.

We have no desire to be "different" from other teachers just for the sake of being different, but we do feel constrained to take issue with the interpretation of the Matthew genealogy as outlined above. There is another clause in the curse pronounced upon Coniah in Jer. 22, which we feel has been uniformly overlooked. We refer to that clause which says, "Write ye this man childless." The Hebrew is "register this man childless." If language means anything at all it seems to us that we must conclude that God orders Coniah to be reckoned as though he had actually died childless so far as *throne rights* are concerned. True, he had many chil-

dren, and through the succeeding generations Joseph comes upon the scene as a direct descendant of Coniah, but so far as any of these descendants having any legal right to the throne is concerned it is as though they had never been born. In other words, so far as the perpetuation of a legal line of descendants is concerned, it is as though Coniah died childless while on the throne. How then, we would ask, can it be said that Joseph had a legal right to the throne, when, so far as that throne is concerned, Joseph was not reckoned to be even in existence?

The Purpose of the Matthew Genealogy

If the Matthew genealogy is not given to establish Joseph's legal right to the throne, then for what purpose was it given? To answer this question we must go back into the Old Testament law of inheritance. When Israel entered Canaan, the land was divided and given to each tribe for an inheritance. This in turn was divided to the families in each tribe, the law of inheritance being from father to son. In the 27th chapter of Numbers, the daughters of Zelophehad came to Moses advising him that their father had died, leaving only five daughters, and no sons, therefore, the daughters were left without any property. Moses took the case before the Lord, and in verses 7 and 8 the Lord declares that where all the children in a family are daughters, that they are to inherit on the same basis as sons. Things moved along fairly well in Israel under this provision, until another dilemma presented itself in the last chapter of Numbers. The daughters of Zelophehad were marrying outside of their tribe and family. The result was that their inheritance was being transferred to other tribes. This matter was presented to Moses, and the Lord provides the remedy. Any daughter who had an inheritance in Israel, in order to retain her inheritance must marry some man in the tribe and family of her father. Otherwise she forfeited her inheritance. Any Jewish maiden who wished to retain her inheritance, in order to pass it on to her children, must marry in the tribe and family of her father.

Herein, I believe, we find the explanation of the Matthew genealogy of Joseph. Joseph, like Mary, was of the tribe of Judah and the family of David. He was, therefore, the proper man for Mary to marry, in order to preserve her inheritance which was the right to the Davidic throne, coming to her through Na-

than. The purpose of the Matthew genealogy is not to prove his legal right to the throne, but to prove once and forever, beyond any possibility of dispute that, Mary, who did have the legal right, in marrying Joseph, did not forfeit that right and, therefore, could pass it on to her son Jesus.

What About Solomon's Right?

A moment ago we said that Mary was the possessor of the legal right to the throne through Nathan. This is an assertion which, of course, needs to be proved. One thing is absolutely certain, if we are to permit the text to speak for itself, the Solomonic line came to an abrupt end in the person of Coniah. He was to be childless. If Jesus was to get a legal right to the throne through that line, then we are face to face with an absolute impossibility. Yet Jesus must get his legal right from some source. Since it is shut off in Jehonias we assume that it reverts back through Nathan, and comes down to Mary according to the Luke genealogy. But do we have scriptural grounds for such an assumption? We believe so.

In the 17th chapter of I Chron. God is speaking to the prophet Nathan (not David's son Nathan). He is giving His prophet His message for King David concerning the future of the Davidic House and the perpetuity of his throne. In verse 11 God says, "And it shall come to pass, when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish the kingdom—and I will stablish his throne forever."

We are of the opinion that these verses refer to Nathan and not to Solomon. I Chronicles 17:11-14 certainly refers in the ultimate application to the Lord Jesus Christ. "Thy seed" of verse 11 is unquestionably the Lord Jesus Christ. The same verse further declares that this seed was to be "of thy sons." In other words, when the Lord Jesus Christ, who was to be the ultimate seed of David, should arrive, He would be a lineal descendant of David, through his sons. The question then immediately arises, which line of "sons" was this seed (Lord Jesus Christ) to come from? The Solomon line of sons, or the Nathan line of sons? If Solomon, then the Lord Jesus Christ, in order to meet the requirements of the Divine announcement, would have to be the seed of Solomon. At the time of the birth of Jesus Christ, the one man who could have made Jesus Christ

the seed of Solomon was Joseph. But if Jesus Christ was the seed of Solomon through Joseph, then He must be begotten by Joseph, and the Modernist is right, and the world is still bound for Hell without a Saviour. If, on the other hand, Jesus Christ was to be the seed of the Nathan line of sons, then He was exactly that, because of Mary, who was the seed of Nathan.

Thus, with a childless King on the one hand, and the necessity that Jesus Christ be the seed of the Nathan line of sons on the other hand, we are forced to the inevitable conclusion that Jesus Christ got both his legal right and his physical right to the throne of David from His mother Mary, and that she safeguarded the throne interests of her son by marrying a man of the tribe and family of her father.

Thus we have traced the line of *The Man* from Genesis 3:15 to Mary's virgin born son Abraham, Isaac, Jacob, Judah, David, Nathan, Mary, Jesus! And there He stands as the fulfillment of Genesis 3:15 and Isaiah 7:14, "The seed of the woman!" "A virgin shall conceive!"

Proofs of the Virgin Birth

We wish now to present seven simple, but to our mind, conclusive proofs that Jesus Christ is the virgin born Man promised and prophesied in the Old Testament Scriptures.

I.

He Was That Virgin Born Man By His Own Testimony

Whom did Jesus regard as His father, Joseph, or God? When He was lost in the Temple at the age of twelve his mother chided Him by saying, "Why hast thou dealt with us thus?" Replying to her He said, "Wist ye not that I must be about my father's business?"

If He had considered Joseph as His father, then this reply is meaningless. At that age, "his father's business" would have required him to be engaged with Joseph if he were his father. But that God was His father was revealed in the fact that the "business" of His father required him to be engaged in an exposition of the Word.

II.

He Was That Virgin Born Man By the Testimony of the Angelic Announcement of His Coming Birth

When Gabriel announced the approaching birth of John the Baptist, he made that announcement to the father of the babe. (Luke 1:5-19.) This was the procedure in every case of divine announcement of coming births. It was to Abraham the father of Isaac that the an-

nouncement was made. But in the case of Christ, the announcement was made to *Mary* and not to Joseph. Why should the ordinary procedure be abandoned? Because the *ordinary* procedure of generation had been abandoned *and there was no human father to whom the announcement could be made.*

III.

*He Was That Virgin Born Man
By the Testimony of the Husband of His Mother*

Joseph, upon discovering Mary to be with child, was troubled as to its parentage. In Matt. 1:18-25 we read of his concern over the matter, until he was assured by the angel that the child was conceived of the Holy Ghost. Joseph, by his very attitude disclaimed the fatherhood of that precious body, and thus he adds his testimony to that of others that Jesus was the Virgin Born Man whom the Scriptures had promised and prophesied.

IV.

*He Was That Virgin Born Man
By the Testimony of the Father*

In Hebrews 1:6 we read, "And when he bringeth the first begotten into the world, he saith, let all the angels of God worship Him." The night that Jesus came into the world, and lay in His mother's arms, wrapped in swaddling clothes; that night the Father called the angels around His throne and said, "Look, look yonder in Bethlehem of Judea. Look inside that humble stable and see that babe in Mary's arms, and looking, *worship Him!*" If that babe was not *God* then the Father was guilty of commanding angels to break the first commandment.

V.

*He Was That Virgin Born Man
By the Testimony of His Mother*

It has often been pointed out that Mary, the mother of Jesus, never spoke concerning the virgin birth of her Son. While this position may be open to debate, one thing is certain, that there was a day when her *silence* was more eloquent than words could ever have been.

The Lord Jesus Christ is now nailed to a cross. The charge against Him is that He made Himself equal with God. If He would retract that statement He could save Himself. His mother was standing close to that cross. If the One who was impaled upon it was not what He claimed to be then here was the opportunity for His mother to plead with Him to end the farce, to tell the truth about Himself, and save Himself while there was yet time. But that lovely head was bowed in silent grief, and in her silence she gave her testimony to the fact that

that lonely sufferer was what He claimed to be, her virgin born Son.

Not only at the cross, but on many other occasions, Mary had cause and opportunity to plead with her Son to end this miserable life, and to desist in His claim that He had been in existence as God, before His birth as her Son. Instead of such pleading, however, Mary is always found endorsing the claims of Jesus Christ. The one individual above all others, on the face of the earth, who actually knew by her own experience, whether Jesus was born of the Holy Ghost, or of human parentage, was Mary His mother. Again we say, numerous opportunities had been hers, and certainly there had been plenty of cause, to plead with her Son to tell the world that He was not the virgin born, incarnate Son of God, but was her son, conceived in union with a man. But in the face of all these opportunities she remained silent, and in her silence she eloquently declared that what Jesus Christ claimed for Himself was true.

VI.

*He Was That Virgin Born Man
By the Testimony of Logic*

We have already dealt, to some extent, with this phase of the question in our discussion. But we bring it forward again at this point, and insist that the irresistible downrush of logic forces us to the conclusion that Jesus Christ was the virgin born son of God. We are living in a day when we are hearing on every hand that Jesus Christ was not the *God-man* but the *good man*. We have showed that Jesus Christ claimed to be God. If He was not, then He was a liar. Furthermore His false claims amounted to blasphemy. He then proceeds to back up his blasphemous lies by resorting to black art in the performing of miracles to substantiate His false claims. There is absolutely no escape from this logic. Jesus Christ was what He claimed to be or He was a blasphemous liar and a demoniac. No liar is a good man. No blasphemer is a good man. No man possessed of and controlled by the Devil is a good man.

I have no hesitation in asserting that if Jesus Christ was not the God-man then I am ten thousand times a better man than He could ever be. Think of the millions who have gladly gone to the stake, the rack, the guillotine and the cross, rather than to give up their faith in Him as the virgin born, sinless, and atoning Saviour. If Jesus Christ is not the God-man then He is the most inhuman monster that ever cursed this earth because faith in His claim for

Himself has led countless millions into suffering, agony, privation and death, in order to be true to Him, and no man who could thus lead such an army of dupes into such a fearful disillusionment could be a good man.

We challenge the critics of our day to be as mentally honest as were the critics of His day. Jesus Christ claimed to be God. The critics of His day said, "You lie." And then they took the position which unadulterated mental honesty would force them to take, namely, that if He was not the God-man He must be Beelzebub, the Prince of Devils. Let this crowd of Modernists in our schools, colleges, seminaries, pulpits and mission fields who deny the claims of Jesus Christ to deity, be as mentally honest. Let them take the inevitable results of their own logic and cease trying to make a good man out of a devil.

VII.

*He Was That Virgin Born Man
By the Testimony of the Scripture*

The comparison of Old Testament scriptures with those of the New will disclose that Jesus Christ in the New Testament occupies the same position that God occupies in the Old.

In Isaiah 6:1-3 Isaiah declares he saw the *Lord* sitting upon a throne high and lifted up. In John 12:41 we are told that it was the Lord Jesus Christ whom Isaiah saw. Therefore, the Jesus of the New is the God of the Old.

In Isaiah 8:13, 14 it is declared that the *Lord* shall be a stone of stumbling and a rock of offense. In I Peter 2:7, 8 the Holy Spirit says that the Lord Jesus Christ is the stone of stumbling and the rock of offense. Therefore, Jesus of the New and God of the Old are identical.

In Isaiah 40:3 we are told that a voice will prepare the way of the *Lord* in the wilderness and make a straight highway in the desert for our *God*. In Matthew 3:3 we are told that John the Baptist, in his announcement of the Lord Jesus Christ, fulfilled this scripture. Therefore, Jesus of the New and God of the Old are identical.

In Isaiah 44:6 it is declared that the Lord is the first and the last. In Revelation 1:17 the Lord Jesus Christ is speaking and He says, "I am the first and the last." Therefore, Jesus Christ of the New is the God of the Old.

In Psalm 45:6, 7 we hear one saying, "Thy throne, O God, is forever and ever; the sceptre of the kingdom is a right sceptre." In He-

brews 1:8 the Holy Spirit declares, "But unto the Son he saith Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." Therefore, the Lord Jesus Christ of the New is identical with the God of the Old.

In Isaiah 7:14 the glorious prophecy is made that a virgin shall conceive and bear a son whose name shall be Emmanuel. In Matthew 1:18-23, speaking of the birth of the Lord Jesus Christ, the Holy Spirit says that the birth of the Lord was

the fulfillment of the prophecy, and that Emmanuel, which was the name of the babe, means "God with us" Therefore, the Lord Jesus Christ of the New and the God of the Old are identical.

Therefore, Jesus Christ is God

BARNEY ANTROBUS SAYS

CAUSE OF CORRUPTION

In a treatise on the causes of corruption in the original text of the four gospels, a writer on textual criticism says his aim is to "track error in its ten thousand forms to a few sources or heads," and this he proceeds to do with great accuracy. The deflection from the pure text of the inspired evangelists would thus be discovered and exposed, and be found to lie "in the natural defects or iniquities of men"

Corruption in doctrine and practice in the Christian religion will show itself in its true colors only when its origin is revealed, and unless such origins are kept faithfully before the churches they will mistake the false for the true because of the "ten thousand forms" in which it hides itself. There is, as is well known, a universal tendency to mix error with truth. This we know is going on constantly now and has been all through history. This breeds compromise, indifference, infidelity and finally corruption.

Along this route have come down to us the corruptions that throng textual criticism. This makes it imperative for godly men of scholarship to be ever insistently searching the Scriptures and combating error. We thank God for sanctified Christian scholarships. Along the same route have come to us the confusing mixtures of doctrine and practice now manifest in the ecclesiastical world. To try to ignore this confusion or to wave it away with a gesture is unworthy of this generation. Truth is not preserved by gestures of deprecation toward subtle error. The error must be faced boldly, humbly, truthfully, and exposed

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THE BLAME FIXED

Never in the history of the great Baptist missionary enterprise has there come such a pitiable cry from the missionary societies; a cry of threatening defeat and failure because of diminishing interest in the home land. And the diminishing interest is measured by the diminishing resources. It is a strange blindness that prevents the leaders from

seeking the causes and exposing them. Upon this, of course, opinion is divided, but we have never seen an honest and painstaking effort in that direction. There is just the cry that retreat has become defeat or well nigh such. Surely the Lord does not want the great empire of Baptist missions abandoned. It has made a world record of one hundred years. Why does it not forge on?

We think we know the cause, or some of the "ten thousand forms" of error that have afflicted and tormented Baptist work in the last thirty years. We think we can trace through these forms the spread of the corruption that now afflicts the body. We think we can arrive at the source or sources. Now, since we are not writing a book on the subject, our statements must necessarily be limited.

The source of the trouble is decidedly not in the churches. No one ever heard of a missionary Baptist church deciding that they no longer believed in missions and would no longer recommend the prosecution of missionary work. Wherein any blame attaches to the churches it is due to the faulty teaching from the sources of denominational information.

We have been in the pastorate over forty years and our experience is that churches respond to sanctified leadership. And, unfortunately, to unsanctified leadership also. Let the blame be placed where it belongs and this will be a long step toward repentance. Pastors and leaders of our great Baptist brotherhood are chiefly to blame for the present deplorable state.

* * * *

HOW IT SPREADS

Modernism in all its multifarious forms has spread through all the denomination, beginning, of course, in the schools, and pastors have fallen a prey to the insidious thing. Pastors and others full of the schools have been elevated to positions of leadership through the organized machine of the denomination, which most always leans one way, and they have carried the admixture with them. From their vantage points it

filters out to the churches. Modernism is a germ disease, but infects the mind instead of the body. Changing the figure, it is the yellowest thing we have ever met in the realm of philosophy. It lives on subtlety, evasion, compromise, dishonesty. It hides under the thin screen of a superiority complex. A bill of specific charges could be inserted here that could be substantiated in any court; charges that contravene plain teaching of the Bible in doctrine and practice. But we shall leave that to some other time. We are seeking to expose the source of the calamity that is now upon us.

All history confirms the fact that those in favored positions never undertake to dethrone errors that support their cause. Appeals, petitions, protests invariably go unheeded by those higher up, or if noticed at all, awaken hostility. It took Bunker Hill and Yorktown to convince King George that the American people were not satisfied with assumed authority exercised over them from across the sea. To all who are firmly settled in a comfortable nest of leadership, a dissenter is a traitor and resistance is rebellion.

* * * *

THE SCHOOLS

Take the schools for example. Let any one now dare to say plainly that the schools are not standing where they did when founded by godly men and women; let anyone seriously object to their children being taught evolution or Freudian psychology, sex psychology and Watson's Behaviorism, and they are met with arched eyebrows at first. Then let the objector insist in his objections and he is met with persecution as a rebel or a pestilent fellow, and an ignoramus, out of step with the progress of our great twentieth century civilization. Graduates of thirty years ago refuse to believe that their alma mater is anything other than the dear old prayer-meeting going school of other days. We know of more than one school, personally, where doddering old men and women still dream that their school is the same as it was fifty years ago when the professors

attended revival meetings and instructed mourners. Within a block of their homes professors are teaching the youth that they came from animals, that prayer is a past pastime, that sex is seen in the church steeple, that the Bible has some truth in it of course, but so has the Koran, that the abundant life is to live one's life free from the shackles of an old book called the Bible, that at the best is full of errors and myths and fables.

* * * *

WILL THEY COME BACK?

Apostasy, subtle, devilish and wide-spread has done its dastardly work. The fields are covered with blight. Programs have taken the place of sermons on the blood. Missionary funds diminish? Surely! Where lies the blame? Will it humble the small army of men in the lead? Will they confess their sin? Will they come back to the churches with wet eyes and lay bare their own folly? Will the schools call a prayer meeting and put the professors on the mourner's bench? Will the schools get behind evangelists with a cross of blood message?

If not, what sort of churches will we behold in another generation? If things keep on in the present direction at the present rate of speed, who could be so blind as not to safely predict the end? The end in sight is just exactly what modernism preaches. The world church is in the offing according to Mr. Holt, one of the presidents of the Federal Council of Churches, and this world church will adopt the syncretism of the Laymen's Appraisal Commission.

* * * *

A HOPE THAT MAKETH ASHAMED

Old-fashioned Baptists cannot endure this travesty in the name of New Testament Christianity. Old-fashioned Baptists are worn threadbare waiting for outstanding "leaders" to declare for the blood of the cross, and then make their declaration effective by immediately employing every cog and wheel of the denominational machinery to enforce it. Immediately we can hear the cry reverberating from Maryland to California that "we dare not adopt a creed, we dare not in the name of academic freedom adopt a confession of faith, we dare not ask missionaries and salaried men to sign a statement of faith, Baptists believe in freedom." Yes, yes, but we who do believe in a confession of faith, we who do believe in a cross of blood are asked to keep on pay-

ing money into the work that is admittedly dying.

If old-fashioned Baptists see no further hope to get back to the cross; no hope to work with people who "mind the same thing;" what are they to do but gather together and start building all over again? We are not for war, but for concentrating what spiritual forces yet remain in the churches by a fellowship that will be spiritually offensive and defensive. There's no hope of saving many, if any, of the schools. New ones will have to be built and financed if schools are to be had. The soil is no longer virgin unless we go to the mountain sections and to the segregated quarters of the great cities. Few great and wealthy churches will go with us. It will cost them too much. Intelligent conviction is dead in most all large churches. The tide carries them on. They say they are "bringing in the kingdom." But they do not know what they mean. Kagawa becomes a voice from heaven to them, no matter if he is an evolutionist and calls the Genesis account of creation a myth, the resurrection a superstition.

* * * *

A GREAT DENOMINATION

A great denomination with a great gospel enterprise built up during one hundred glorious years of achievement is being slowly and certainly strangled to death by the insidious monster of modernism. Will the leaders face about and start a crusade back to the New Testament? Will the schools banish Darwin and Freud and Marx and Engels and issue a call back to the Bible? Will both churches and schools banish Unitarianism and Syncretism and Behaviourism, and preach and teach again the deity of Christ, the inerrancy of the Scriptures, the cleansing power of the blood of Christ, the certainty of eternal punishment for sin and eternal bliss for the saved? Will they?

* * * *

SATAN'S TANGLE FOOT

Many pulpits yet preach all these great Bible truths, but many evade or emasculate them, and many of those who still preach and believe them continue to contribute their money to the support of institutions that deny them! Fundamental schools and pastors often seem to be living in mortal dread of some kind of a scientific and philosophical hobgoblin. So they walk about hand in hand apologetically. Nonsense! We either have or have not a Bible that can be absolutely trusted. We

either have or have not a gospel commission that a child can understand. We either have or have not salvation from sin through the blood of the cross

* * * *

BACK HOME AGAIN—?

Tens of thousands of Baptists, noble men and women, saved by grace, want to hear a voice, a continuous voice, a chorus of voices giving no uncertain sound, coming from the men in positions of leadership and coming from the denominational press. Paul said: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love: endeavoring to keep the unity of the spirit in the bond of peace." Eph. 4:1-3

Paul also said: "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved. I delivered unto you—how that Christ died for our sins according to the Scriptures;—that He was buried, and that He rose again the third day according to the Scriptures." Do our leaders, our leading pastors, our leading churches, our leading schools accept the full commitments of these great doctrines? If so we will soon be back to apostolic simplicity, apostolic power, apostolic results. And everybody will be happy except the Unitarians, the Sadducees, the evolutionists, the syncretists, the apologists, namely the modernists.

* * * *

TOO SORE TO TOUCH

The above editorials were written in 1936 and sent as one article to a great Baptist journal. The editor said: "I have read it with a great deal of interest and I have no doubt at all that you have put your finger on many of the sore spots in our denominational life." But he sent the article back with some kindly criticisms that you have already guessed. The sore spots were too sore to touch.

Newspaper editors and special writers on national subjects can speak their minds in language easily understood and find a market for their opinions in the party press, but Hitlerized denominational papers refuse to let any light in on sores too sore to touch. And that is exactly the way to protect and increase corruption.

* * * *

THE NECESSARY LANCE

When we were a little boy going

barefoot a bruise on one ankle swelled up in a frightful way and a doctor was called. He sat down and kindly looked at the bad ankle, handled it tenderly, for it was tender as an eyeball. We were all in a jitter. Mother kept assuring us that the good doctor would not hurt it a bit. He cleverly concealed a little white handled lance in his skilled hand, and before we could say, "Scat," zip went that sharp lance into that swollen ankle. The corruption spurted all over the doctor's hand. We let out a whoop. And Mother kindly said: "There, it is all over!"

That ankle is a good going concern yet

* * * *

"NEVER BEEN TO COLLEGE"

A young man who went into modernism up to his ears the last year in a Baptist college, in a discussion with us by mail, said that men who believed in an inerrant Bible, the blood atonement, the miracles, the visible reign of Christ and all other cardinal doctrines of the historic

Christian faith, were men who "had never been to college."

In our reply to him we said among other things: "Men who wear the gold key of A-I Universities; men with degrees from leading Universities of Europe; men who are heads of their departments in state Universities and who are authors of accepted and widely recognized college text books have never been to college?"

This young man did not say this while a fresh young graduate but long after graduation when he had had time to be seasoned in his infidelity. Such is the debonaire arrogancy of modernistic infidelity still masquerading under the guise of religion, for this young man is still "religious!"

* * * *

WE REASONED ON

And said, "Are Unitarians and Modernists the only people who have gone to college? Are such as they the only people capable of rational conceptions of life? So far in the matter the question of a Divine

revelation is not brought into view. Paley's Evidences of Christianity, Mark Hopkins' book on the same subject, and many others easily accessible are most illuminating to the serious and humble rational mind. You charge us with reading only one side of the matter. We deny this. We have read much and are still reading on your side of the matter. And we here and now charge you with reading nothing on the side of the Bible for the last ten years.

"You talk of being fair, of being rational, of going to college and learning the truth about life and eternity. You argue that you are where you are because of sincerity. Very well. Now place your finger on the exact spot where the Bible breaks down. Place your finger on the exact spot where Christianity as Christ taught it, breaks down. Then we can deal with this matter intelligently. If you will give an exact answer to these two questions to one who is your friend, and more than a friend, we will then have a rational basis for discussion."

FLASHES FROM FOREIGN FIELDS

MILLERS' TWINS ARE AN ATTRACTION IN LIBERIA

Tappi Town,
Lower Buchanan,
Grand Bassa Co.,
Republic of Liberia

Dear Friends:

"Delight thyself also in the Lord and He shall give thee the desires of thine heart." Psalm 37:4.

We praise the Lord for granting us a safe journey to Tappi Town. We shall try to tell you a few experiences along the way.

We left the mission at Harrisburg on May 24th and went to the end of the motor road by truck. After living four days in a native mud house our carriers came to take us to far away Tappi Town. The first difficulty was with the carriers when they refused to carry the cage we had made for the babies. After much palaver, which is the word for argument in this country, we finally got started. Mary and the babies went ahead, Dick stayed behind to get more carriers. We had sent for 60 men but only 54 were sent and of these 11 ran away thus making it necessary to hire more along the way.

Each day Mary and the babies would go ahead with the direct carriers while Dick waited for more men. Hiring men in this country is quite a problem. One must go to the chief and very often he will keep you waiting for days before even sending for the men. However, we managed to meet every evening and spend the nights together in a village. One night I (Mary) slept alone with the babies in an open kitchen. About one o'clock I was awakened by women beating rice into flour. I was a little afraid. Some days were spent walking in drenching rains, wading swamps, climbing rocky hills, going through thick forests or out on open roads. Other days were spent walking in the direct sun with no shade, just low bush. Two rivers were crossed by means of log rafts pulled by native vine ropes. We spent two days resting and washing baby clothes. The only animal seen on the long trip was a monkey swinging along high up in the trees.

Natives in every town flocked around the babies. They certainly did enjoy watching them play in their cage, a large box affair screened in with canvas to let down when it rained. We are indebted to Dr. Gulck of the Lutheran mission for

having this box made. It also served as the babies' bed at night.

In one town the chief had just caught a deer so he brought us fresh meat, a real treat in this country. Toward the end of our journey our food was getting low so we had a pineapple for lunch and rice with meat for supper. We were given two chickens along the way also.

A Mr. Clubine, in charge of this station while Mr. Mellish is at home, came a half day's trek to meet us. We were happy to see him and know that our long tiresome journey would soon be over.

Thanks to Mr. Mellish we have a new house to live in at least for a year. It is made of mud bricks with a thatched roof. The walls inside are plastered with mud and white-washed. The floor is cement. It is not quite finished but in several months' time it should be very comfortable. At present the carpenter is putting in screens.

You will probably wonder what we eat. Our main food is rice, then we have native food such as cassava, etto, bananas and pineapples, sweet potatoes and limes. Once a month we shall send to the coast for sugar, flour, salt and canned things.

Here at this station there are two

native evangelists and about 25 Christians. When we get settled Dick will probably go out to villages and preach. Mary will teach Bible classes at the mission.

The second day we were here the snake society came to dance for us. The party consisted of a drummer, 2 men and about 12 little girls. All wore feathers like Indians wear in the heads and bells around their ankles. Their dances are what we would call acrobatic stunts and seem perfectly harmless but we are told that it is really an idol worshipping society. Not so much seems to be known of their practices and beliefs, but they do worship the snake. Certainly this shows the great need of the gospel here in this darkened land.

Thank you all for remembering us in your prayers and gifts.

Your workers in Liberia,

Dick & Mary Miller.

P. S. The babies came through the journey fine and nothing happened to them except they each got a tooth.

\$8000.00 FOR NOTHING IN INDIA!

June, 1939.

HALLELUJAH! PRAISE YE THE LORD! Does He answer prayer? Just write and ask us!

A letter just arrived with "On His Majesty's Service" printed on the envelope. The letter reads in part as follows: "The Conservator of Forests has no objection to your taking over the main bungalow at Laimakuri on the terms given in your letter of 5-8-39. This bungalow has now been formally handed over to the Forest Department. When the other buildings are formally handed over to us in the near future, the small bungalow and the dispensary may be settled with you on the same conditions."

Here is property worth a minimum of \$8,000, turned over to us, free of charge, and on our own terms. Does God still work miracles? What do you think?

We have asked Tamik to write something about himself and his people, the Gallong Abors. This he has done and we give it to you without correction, as the meaning will be clear although the spelling at times individual. All right, Tamik, go ahead—

"Dear friends in Christ: I am very glad to let you know about my most savage and backward tribe in the world. My Sahib has asked me to tell you something of me and so this

is a little. I was born in a village in the Himalayan mountains and my father was chief of the village and also Political Jamedar. That means that he worked under the Political Officer. One night a strange man came to our village. He was from the Garo tribe in another mountain section of Assam but was in Abor clothes and had an Abor hair cut, like my Sahib says, a 'bowl hair cut.' We found out that he was a teacher in the Mission School at Sadiya, many miles away. He had stolen into our mountains to tell the people of the school. My father was interested and when the soldiers came to catch the teacher, my father took him by secret path to the plains. Then my father sent me to school. There I was converted to Christ.

"After school I was employed as Political Jamedar for two years. Later the Political Officer wanted me to act as Opium and wine merchant and tax collector. This I could not do as one of Christ's men and so was without occupation. I was working as a temporary officer in the forest department when I heard that a new Sahib and Memsahib had come to preach the Gospel to the people in the Hemalayas. We wrote letters to each other and then he called me to come to him and now we are sweating every day and learning the Gallong Abor language for Christ. My Sahib always laughs at me for the first sentence I taught him in Abor was, 'My armpit smells bad,' but that is just because I sweat so much and perhaps you people in America where it is cold do not know that this is what happens when we sweat so much.

"But I do praise my God for answering my prayers of so many years for a missionary to come for the Gallong Abors. The missionary at Sadiya is for the Padam Abor-Miri tribe and my people often say why do they not care for us. Even now some Hindu priests have put red marks on the forehead of some of my people and tells them that they are now Hindus. But the head men in many villages are waiting for my Sahib to come to them and when he is at Laimakuri, they will ALL come to see him and will send their sons to learn from him. The Government was paying me more than my Sahib can pay but they can never pay as much as the peace of God in my heart that is in me when working for Him.

"Now my Sahib says that more new missionaries are coming out to help us and we praise God some more. My room is gone away so

Sahib says I can tell more next month.

"With Christian greetings to you all,
Tamik Gallong Abor"

There was a temptation to leave out a few expressions, but it is intact and perhaps you can smile with us over them. Next month we will ask him to tell you something of his people.

Now you have something of the picture. These people have been waiting through the years for a missionary to come and tell them about God. Without our knowing anything of this, God laid the souls of these inhabitants of the Himalayan mountains on our hearts several years ago. He has led us to this spot and now, in a most wonderful way, he has provided us with shelter and a station, from which these people can best be reached. The work of re-conditioning the buildings and preparing the compound will now go ahead just as fast as the funds are available. So now let all of us join the family circle again and on our knees ask the Lord to provide according to the need. The events of the past have proved the power of united prayer and we are relying on you again now.

Before closing, we would ask your prayers on another matter. Your Sahib's motor has had its troubles these last weeks. It has been misfired rather frequently and Mona has about used up her stock of adrenalin in keeping it put-putting along. Dr McNair, the tea garden doctor, has been most kind and has been in regular attendance. He assures us that there is nothing organically wrong with my heart and that some outside influence is affecting it. What that is remains a mystery to us but is an open secret with the Lord. He has indeed straightened matters up a great deal and now I am able to be about although still confined to within reasonable distance of the bungalow. Will you remember this at His Throne?

Delos and Mona Prior.

HAMMAN'S EXPERIENCE WITH LION

Kyabe, via Fort Archambault,
French Equatorial, Africa,
Monday, July 31, 1939.

Dear friends in Christ:

We want you to rejoice with us in the completion of our new two-room house which will later serve as a store-room and kitchen. This is the first house we have lived in with good cement floors and is sure-

ly a change from the mud floor of our grass house we had during the dry season and the beginning of the rainy. We thought the tin roof would be sufficient protection from the sun during the rainy season since it is much cooler than during the dry season. The temperature stays between 80 and 90 degrees which is some different from 110 degrees in the shade, which we (enjoyed?) a few months ago. However, we found that the sun was causing us to have a dull headache every afternoon, so yesterday I put a thick layer of grass over the tin and now it is much cooler.

The presence of the Lord was very real in the service yesterday as we gathered under the grass roof shelter, which serves as a church on Sunday and a work shop during the week (We expect to have a real chapel some day, the Lord willing.) Before the message we felt led to have a testimony meeting. Our hearts were made to rejoice as we listened to the testimony of one of the first Sara-Kabba men who professed to have accepted Christ as his Saviour several months ago and we hadn't seen him since. He said he had returned to his village in the "Bush" and was praying to Jesus every day and rejoicing in the way God was taking care of him. Another fine young man, over six feet tall and weighing about 200 pounds got up and said, "You all know of the wicked things I did a few years ago, and the sinful way I treated you people when I worked for Bezo, the paramount chief. Well, now I am happy to say that I have left the 'old way' and have taken the way of Jesus. I am glad also that God has called Mr. Hamman here to preach to the Sara-Kabbas and I have come to work with him." He is a Christian from Fort Archambault of the Sara tribe who has come to help me with the mason work on our dwelling house.

Some of you are probably wondering what we need a workshop for so I shall try to tell you of some of the things that are made there. A 55-gallon gas drum has a hole drilled in the bottom, a faucet soldered in and it becomes a container for our water supply. A 30-gallon drum has the end cut out, a door hinged on, a shelf rivited in and is transformed into an oven. Four boxes are nailed together, one on top of the other, some legs put on, Fern adds a pretty green flowered cloth and we have a book case. Another wooden box has a shelf added, a cheap mirror hinged on and it becomes a medicine cabinet. Then of course, there are bicycles, sewing

machines, gas lanterns, typewriters, cameras, etc., that are always in need of repair. So you see a workshop in Africa is a needed thing.

Last Wednesday I had quite a thrilling experience. It didn't last very long, but was certainly exciting while it was going on. Several weeks ago I sent some men down to the river, which is about 10 miles from the mission station, to get out a couple of tons of clam shells to be burned and made into lime for building and gardening purposes. Last week while Mr. and Mrs. Einfeldt were with us on their honeymoon, I decided to take the truck and go see how the men were coming along with the work and also bring back a load of shells, so the newly-weds accompanied me. There is no road, so we just started out through the "bush" and made a road as we went. We had to cut down several trees and branches and had to be pushed twice. About half way there, the men on the back of the truck pounded on the cab and I stopped. Just as I got out to see what was wrong they said in an undertone, "Monsieur, gnama ayeke" (Mister, there is an animal.) As I looked behind a clump of grass and brush what did I see

him after he fell. A few minutes later we heard such a roar that made our blood run cold and we weren't long in getting behind trees. We stayed there about ten minutes, though it seemed like ages, then decided to advance slowly with our guns loaded and cocked and a native carrying my shotgun. When we reached the spot where the lion first fell we found a large spot of blood on the ground and pieces of splintered bone. About ten feet farther another and a bloody path for several feet more. We figured he couldn't live long losing blood in such quantities, so we continued our hunt. All at once we were frightened out of about a year's growth when from a thicket about 15 feet in front of us we heard a terrible roar and saw our friend, the lion, rear up with its front legs, but couldn't go any farther because of a broken back, as we found later. We weren't long in climbing trees this time and there from my perch I shot him once through the neck and once in the head. Brother Einfeldt also got a slug of lead into him. We waited a few minutes, then very cautiously approached to find our lion dead. Five husky natives had all they could lift as they tried



Mr. and Mrs. Hamman with slain lion.

but a big lion!! Before I could shoot, he trotted off into the tall grass. Brother Einfeldt and I, with a native, decided to follow him a little distance anyway. We hadn't gone far when the native saw him, but I couldn't locate him in that high grass. Finally Brother Einfeldt saw him, but in the excitement and hurry shot over his head. This however, caused the lion to run about 30 yards farther to one side and turn and roar, giving me a good broadside view so I fired. The bullet hit and knocked him down, but we weren't overly anxious to go near too soon, for we couldn't see

to put him in the back of the truck. The next day I had the skin treated and stretched out on the floor of the house we had just moved out of. The skull was lying beside it and the doors of the house barred, but during the night the hyenas came, tore a hole in the side of the mat wall and carried away the skin, the skull and Donald's pet monkey, which probably served as desert.

We are happy in the Lord's work here and know that as you continue to pray God will bless and save souls.

Yours for lost souls,
Roy G. Hamman

THE STORY OF ST. HELENA MISSION

(Editor's Note: We are running in this issue the story of the work of Mid-Missions in the Island of St. Helena because we believe it should be more widely known.)

Away out in the midst of the South Atlantic Ocean, six thousand miles from the United States, there is a small island of volcanic origin, called St. Helena. Students of history will remember this as the place of detention and demise of the great warrior and conqueror, Napoleon Bonaparte, a little more than a century ago. It is a colony of the British Empire, with a governor, whose residence is on the island, though it can boast of only forty-five square miles of territory upon which lives a population of four thousand, three hundred and thirty-six souls.

Fourteen years ago, Mr. Ralph E. Merithew was Chief Officer of a steamship which was forced to call at the port of Jamestown on St. Helena, for repairs. Being a Christian, and obliged to spend Sunday in port, he looked up the little Baptist meeting house there, and so learned that they had been without a missionary pastor since December of 1918.

Upon being introduced to the deacons, they pled with him to find them some one who would be willing to go to them, telling him also about the five mission chapels where the people were praying for God to send them a "Good strict Baptist minister," as they expressed it. This he endeavored to accomplish, but being unable to find anyone who felt the call to exile himself on St. Helena, either at Cape Colony in South Africa, or at home in the United States, Mr. Merithew at last realized that God was calling *him*, not to search for someone else, but to go himself, and more, to step out in faith.

He left the sea, and taking his family to Philadelphia, he entered Eastern Baptist Theological Seminary to study for the ministry.

After graduation he tried unsuccessfully for three years, to link up the St. Helena work with the Foreign Mission work of the Northern Baptist Convention. For three more years he tried to interest churches of the Northeastern portion of the United States, for the most part without success.

Then again came the realization that God was calling him to step out on faith, in spite of the seemingly insurmountable obstacles lying in the pathway. There was a wife and five children to be supported, the way had not opened to take them along

with him, no pastorate to help him to save up the sum necessary to pay the fares out, and no secular work to provide a substitute.

Finally, the eldest son, a boy of twenty, said, "Dad, if God wants you there, why don't you go? I'll look after Mother and the others until you return."

At last there was enough money provided to take him out, but not enough for them too, so on February first, 1937, Mr. Merithew sailed for St. Helena, where he arrived sixteen days later by the grace of a loving God.

In his letters home he wrote, "I arrived here just in time to help save our church from outside influences; Russellism has come in and drawn many away. However, although very shy, the people are loving, and easily won to Jesus Christ, if we show an interest in them; and we do have some splendidly strong and sweet Christians among them. The country folks are more steadfast than those in town, though the church here in Jamestown has been a strong one, and we hope to build it up again soon.

Moral conditions are not quite as serious as some authors writing about St. Helena would have you think, although they are certainly bad enough, as this island is near the equator, and at various times there have been many troops stationed here. At one time, during the Boer War, there were five or six regiments of about a thousand men each. Then for years, in the old days American whalers used to congregate here with their oil for transshipment to New Bedford. At the time of Napoleon, of course, many French officers were quartered here; and these combinations mixed with South African, have produced the St. Helenians, or brown people. They are insulted if called black. There are only a very few white persons on the island; Government officials and soldiers, mostly.

The native people are very poor, and because of that, and the fact that they subsist mainly on rice, which is cheap, many suffer from Beri-Beri, a disease which eats away the nerves, and seems practically incurable when contracted.

Flax grows here, and is the one industry of the island, but due to the long depression, the mills have been closed for a long period. Many

of the houses are falling into ruins, floor timbers, roofs, window frames, etc., gone, due to the ravages of the white ant, and the fact that the people are too poor to keep them in repair.

The soil is capable of sustaining many more than it is, if the people could have it to use, and could be persuaded to work the land thus. Nearly all of the plowing is done by hand (that is, it is spaded up with a fork or grub hoe), since very few have plows; and the donkeys are not heavy enough for our type of plow. However, potatoes, yams, apples, pears, mangoes, guavas, pau pau apples, bananas, figs, and olives, are available, along with the fleas, mosquitos, scorpions, centipedes, rats, etc., but there are no potato bugs, or snakes.

Many kinds of fish live in these waters, but few folk have boats, and to fish from the rocks is extremely dangerous. Many lose their lives that way.

Goats are everywhere, as mixed as to race, shade, and color as the people themselves. The steep slopes of this Rock of the Ocean are especially suited to them and their needs. As they leap about the rocks, they sometimes start avalanches, which at times have brought death from the falling rocks, to the houses below.

The donkey is "the poor man's blessing" and it is interesting to watch them.

The country women load their little donkeys with produce, and many of them leave home at three or four o'clock in the morning for town, barefooted, and leading or driving their donkeys, they trudge over the rocky ridges to Jamestown, which in some cases is ten miles away. They reach home often at about seven o'clock in the evening, after a hard, weary day in the heat or rain, worn out completely.

From the tropical heat of the town and valleys where they perspire very freely, up to the ridges where the evening breezes at such great altitudes, strike chillingly into the marrow, it is not surprising that they are partially crippled with rheumatism, and ill with influenza, especially during the rainy season. In fact, since influenza was introduced upon the island by the passengers on the passing ships, there seems to be an almost continual epi-

demio of it Many of our people are helpless in the face of illness, and many lives are needlessly lost from lack of proper knowledge and of the proper attention, although the Government does a great deal to help out.

Mr Merithew also writes of long, hot climbs up the steep mountain sides, often along mere sheep and goat paths, over the ridges, and down into deep valleys or "guts," in passing from one chapel to another, often rocks come rolling down across these paths, dislodged by donkeys or goats, or pigs, or cattle: or rests, taken in quiet spots in which the surroundings are indeed beautiful, some seemingly rival the Garden of Eden for beauty. At the end of these journeyings, he preach-

es to a kindly and lovable people who are spiritually hungry, and in many cases susceptible to the Gospel appeal. Some of them walk for several miles, bare-footed, to the services, over paths which are almost impassable, and often provocative of dangerous dizziness to the uninitiated and weak one They carry their one pair of shoes, if they have any at all, in their hands, almost to the chapel, then wash their feet in a brook or roadside tank, and put on the shoes, and if they have stockings, they put them on too, then they are ready for service

The evening services are usually held on nights when the moon will light them home over the dangerous places, but if perchance the evening

happens to be a dark one, cheerful sights are then visible caused by bits of candle burning within homemade bottle lanterns, and dotting the dark hillsides in every direction, as the worshippers come or go. They love their services, and often remain until close to the mid-night hour, in spite of the early rising for a hard day's labor on the morrow

One dear woman wrote Mrs. Merithew as follows, "I have a feeling to write you by this mail (ship) to let you know how pleased we are to have our dear Pastor here with us Our prayer was answered, Praise the Lord, and we all have been blessed, and helped greatly since he has been here with us God careth for His own."

GLEANNINGS
Edited by R. F. HAMILTON

MOWEAQUA, ILLINOIS

A three weeks' revival meeting, ending September 4th, was held in the First Baptist Church of Moweaqua, Illinois, where J. D. Jess is the pastor. Rev. Wm. S. McBirnie, and Irish evangelist, conducted the meeting which attracted fine crowds and brought great blessing to the community. Brother Jess' ministry has been greatly blessed in the few months he has been located in Moweaqua

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OMAHA, NEBRASKA

The Grace Baptist Church, together with the Bemis Park, Trinity and South Side Baptist Churches, are conducting a one day Evangelistic-Bible-Missionary Conference on Sunday, October 9th. Rex S. Lindquist is pastor of the Grace church. Among the speakers for the day are Dr. M. E. Hawkins of Mid-Missions, Evangelist C. Harwood, Miss Jennie Adams of the A. B. M. S., Miss Ruth Woodward of the A. B. E. O., Rev. and Mrs. Harold Ogilvie of the Sudan Interior Mission

During the two years of the ministry in the Grace Baptist Church, the pastor, Rex Steward Lindquist, has had the joy of seeing the church debt wiped out; a \$700.00 increase in current expense budget, and a \$500.00 increase in the missionary giving, together with many fine improvements made in the building. During this time all commercialism has been discontinued. The church has also had fifty additions during this time.

Five young people are now enrolled in the Northwestern Bible School and four more have made definite plans to enroll. The church boasts a fine gospel team of about twenty consecrated young people under the direction of the pastor, which receives constant calls from surrounding churches.

In addition to his pastoral duties, Mr. Lindquist serves on the staff of the Omaha Bible Institute.

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MID-MISSIONS

Mid-Missions closed another very successful quarterly conference meeting with the Burton Ave. Baptist Church of Waterloo, Iowa, August 18, 19 and 20. Rev. R. J. Wells is pastor of the entertaining church.

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MISSISSIPPI VALLEY FELLOWSHIP

The Mississippi Valley Fellowship of Regular Baptists, which is composed mostly of churches in the close vicinity of St. Louis, held its September meeting with the Berean Baptist Church of Bunker Hill, Illinois, of which B. G. Ham is the pastor. The next meeting is planned for October 16 and 17 with the Carter Ave. Baptist Church of St. Louis, Mo., which church is a recently established branch of the church at Roxana, Ill. Pray for this newly established Regular Baptist work in St. Louis.

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KANSAS CITY, MO.

The gospel team of the Baptist

Bible Seminary of Johnson City, N. Y., were guests of the First Regular Baptist Church of Kansas City, Mo., on Tuesday, August 22nd. A good meeting was reported.

Although comparatively a small church in membership, yet the First Regular of Kansas City is an exceedingly aggressive church. A number of gospel teams have been organized which frequently go out 150 miles or more into surrounding states to assist in gospel meetings. Any church following such a method is bound to reap a rich spiritual harvest.

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WELL, WHY NOT?

Horace Greeley once received a letter from a woman stating that her church was in distressing financial straits. They had tried every device known: Fairs, grab bags, box sociables, and even necktie sociables. Would Mr. Greeley be kind enough to suggest something to keep the struggling church from disbanding?

The editor replied: "Try Christ." Christ is the fulness of all things. If we have Him in our heart, we enjoy this fulness; but if not, we must be content with hay and stubble.

—Burton Ave Baptist Church, Waterloo, Iowa

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ATLANTIC CITY, N. J.

Coulson Shepherd, pastor of the First Baptist Church of Atlantic City, has been conducting a weekly Messianic Radio Ministry to the Jews. The radio station, WPG, has

been sold recently and if not by now, soon shall be moved from the city. Pray that this Messianic Radio Ministry shall continue to go on nevertheless.

Walter F. Rogers of the First Church was recently ordained to the gospel ministry Examination and ordination took place July 20th

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THE MOST DEADLY CREATURE KNOWN

It is not large—not much bigger than your thumb, and yet it is stronger than a team of elephants. It has neither teeth nor fangs, and yet its bite causes more misery and suffering than that of all the poisonous reptiles on the earth. It is wilder than the wildest of creatures and is absolutely untamable by man alone. It is confined in a cave behind two rows of white pillars, because that is where God placed it when he made it. It is also capable of the most loving and soothing effects that can ever be imagined. It can bring more comfort and consolation and joy than all the rest of God's creatures combined. Do you want to see it? Just go to the mirror and open your mouth wide. After you have seen it then go and read several times the third chapter of James, and draw your conclusions.

This is the most valuable lesson ever learned by any man, and some day every one shall be judged by just what he did to control this creature. Matt. 12:37.

—O. W. Stanbrough, K. C., Mo.

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GRAND RAPIDS, MICH

David E. Gillespie, Lance B. Latham, Philip Pent, Don Falkenberg and Wendell P. Loveless were the pulpit supplies at Wealthy Street Baptist Temple this summer in the absence of Dr. David Otis Fuller.

The Council of Fourteen of the G. A. R. B. C. met with the Wealthy Street church September 5, 6 and 7, to discuss plans for the Association. Ten of the fourteen were present, namely, Barney Antrobus, Ford Porter, David E. Gillespie, David Otis Fuller, Ray F. Hamilton, R. T. Ketcham, E. C. Shute, Leo Sandgren, Irving Reese, and H. O. Van Gilder.

Public services were held in the Wealthy Street church at which time various members of the council brought messages of great inspiration to all who heard them.

The next meeting of the Council is scheduled for February 6, 7 and 8.

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GARY, INDIANA

Barney Antrobus, formerly of the

First Baptist Church of Crawfordsville, Indiana, has gone to the Central Baptist Church of Gary as interim pastor, pending the call of a permanent pastor to fill the vacancy left by the resignation of Dr. R. T. Ketcham. Remember Brother Antrobus and the Central church in your prayers.

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GOSPEL HOUR BROADCAST

Dr. Robert T. Ketcham may be heard on the Gospel Hour Broadcast every Sunday afternoon from 4:00 to 4:30 o'clock over station WMT, 600 kilocycles and station KMA, 930 kilocycles. (C. S. T.) The broadcast is from Waterloo, Iowa.

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LOS ANGELES, CALIF

Approximately 300 children participated in the Vacation Bible School sponsored by the Calvary Baptist Tabernacle. The school was superintended by Rev. Elmer Wilder. Carl Sweazy is pastor of the church.

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DRAWING WITH THE PASTOR

The elder Beecher was asked how he succeeded so well with his preaching. He said, "I have four hundred hearers who repeat on Monday what I preach on Sunday." It is the follow up work of the appeals, invitations, and councils of the pulpit by the pew that reaches the absent and indifferent. When the pastor is trying to draw souls to Jesus, do not draw the other way. Draw with the pastor. Do not let the downward pull of your trifling talk, or unkind criticism become an overmatch for the uplift of the sermon. Cooperate with Christ's ambassador in the greatest and most vital work that man or angel can do—saving souls. If all church members preached Christ as faithfully as the pulpit is expected to proclaim Him, the spiritual draughts would give place to glorious harvests.

—Selected.

—Copied from Burton Ave Church Calendar

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GOD'S YOUNG MEN

"I write unto you, Young Men, because ye have overcome the evil one." I John 2:13

As I attended the Illinois Association of Regular Baptist Churches at Alton, June 12, 13, 14, I was tremendously impressed with the number of fine young preachers attending. I was the oldest one present, and there was only one other preacher in attendance with gray hairs. The rest were young men, some of them not very far into their twenties; yet I have never seen a

more zealous, determined, unyielding group of men, and the evidence of entire sanctification of their lives was outstanding.

As man after man occupied the platform and spoke on various topics, there was everywhere evident that fearless, holy boldness in declaring the whole counsel of God. There was no pussyfooting, no soft pedaling sin, no side-stepping issues of the faith once for all delivered to the saints. Each man seemed to be thoroughly conscious that he was serving the Lord and not man. There was an evident desire to stand firm on the very Words of God, so far as they knew them accompanied by a most healthful hunger for more and more of the Truth of God.

I thought again and again, "If this is a cross-section of the Regular Baptist movement of today, the machines have much to fear for tomorrow." It is most encouraging to see these fine young men standing so firmly for the whole Truth. It bespeaks a better day for the Regular Baptists in the not far distant future. It means that the "old guard" of the denominational machinery will have something new and formidable to face in the near future.

Some of us older boys have had to stand almost alone. At the best we were few and far between. We were, humanly speaking, hopelessly out-numbered. We suffered for lack of fellowship and encouragement. Had it not been for our hope in God that he would see us through regardless of the overwhelming forces against us, we should often have given up. But now, how different! Thank God for the gains! Let all the glory be to Him, but let us take courage and go forward with a still greater assurance and zeal.

Personally I am very happy about this gain. I love all these fine young men. I have a rich experience from which I have reaped much good. All the benefit of my experience I gladly lay at the feet of Jesus to be used for Him in any way He may direct. I shall miss no opportunity to assist and to encourage every young person to carry on the fight to the last ditch, so long as he remains true to our Lord and to the blessed Bible.

Sincerely,

O. W. Stanbrough,
2425 Van Brunt,
Kansas City, Mo

THE CRITIC

It's easy enough to pick out flaws in the work others have done;

To point out errors that others have made
 When your own task you haven't begun;
 It's easy enough to fuss and find fault
 When others are doing their best,
 To sneer at the little they have achieved,
 When you have done nothing but rest

It's easy enough to cavel and carp,
 To criticize, scoff and deride,
 For few have ever done perfect work
 No matter how hard we have tried;
 It's easy enough not to praise the best
 And to always dwell on the worst,
 Though it's right some times to find fault,
 Be sure you've done something first.
 —Selected.

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I TELL YOU

I TELL YOU . . . When boys and girls have the truth concerning Christ clearly presented to them, the vast majority of them are ready to accept Him. The exceptions, for the most part are due to prejudice instilled by careless, godless parents.

I TELL YOU . . . The father who forbids his boy or girl to be baptized and join a church after they have received Christ as their Savior, will have something to think about, when he goes down to bail them out, a few years hence

I TELL YOU . . . Mere children in years are old in the knowledge of crime today, because they see the most sensational hold-ups on the screen, and read thrilling adventures in all kinds of wickedness, luridly illustrated in our Sunday magazines, without which the American home is a perfect bore over the week ends

I TELL YOU . . . The truly happy American children live in homes where good literature only is permitted.

—Carl Sweazy

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THE DOLLAR AND THE CENT

A big silver dollar and a little brown cent
 Rolling along together they went
 Rolling along the smooth sidewalk,
 When the dollar remarked—for the dollar can talk:
 You poor little cent, you cheap little mite,
 I'm bigger and more than twice as bright,
 I'm worth more than you a hundred fold,
 And written on me in letters bold
 Is the motto drawn from the pious creed,

"In God we trust," which all can read.

Yes, I know, said the cent,
 I'm a cheap little mite, and I know
 I'm not big, nor good, nor bright,
 And yet, said the cent, with a meek little sigh—

You don't go to church as often as I
 —Selected.

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SETTLING A CONTROVERSY

Extracted from
 "The Gospel Message"
 CLIFTON UMSTED

In one of our California Junior Colleges, a Christian young man was studiously preparing himself for his chosen career. In this same college were a number of students who disbelieved the Bible and they eagerly embraced every opportunity to ridicule the Word of God.

One of the professors in this school also took part in these discussions and sought to rob the Christian youth of his faith in God and His Word. On one occasion, after a severe tirade of abuse had been heaped upon the Bible and its defender, the professor suddenly declared: "The only way to settle this matter is for this Christian boy to write an article in defense of the Bible and its teachings and I will choose another from the class to present the other side." The professor, of course, was careful to select one whom he thought capable of refusing any argument his opponent would advance.

The date for the contest was set. Both students set themselves to their task with zeal and determination. The Christian youth sought divine guidance and wisdom from above as he searched the sacred page. Likewise the unbelieving student read the Bible perhaps more studiously than he had ever thought of doing; in fact, he found himself poring over the book far into the night, as he sought for evidence to prove the Bible untrue and contradictory. The more he read the more insecure seemed his position and a heavy burden weighed upon him.

The day of the contest finally arrived. The class room was filled to capacity with an expectant crowd. After the usual preliminaries the unbelieving professor called on the Christian youth to take the floor and present his findings. With calm fortitude, born of humble dependence upon the God of the Bible for his help, he walked bravely to the platform and read his paper which was composed largely of actual quotations from the book itself. He made few comments because the

Scriptures quoted were clear and correctly applied

The ostentatious professor now proudly called upon his favorite student to read his paper in refutation of the preceding article. Intense silence gripped the audience as the champion of infidelity walked briskly to the front of the room. He too, faced his professor and fellow students with unusual calm as he said in substance: "Honored Professor and fellow classmates, I thought it unnecessary to prepare a paper on the issue at hand, and will therefore give you, orally, the result of my investigation. First, let me assure you, I have spent many hours searching through the Bible in a most exhaustive manner, for evidence of its untruthfulness. I sought diligently for possible contradictions, but found none. That you may know how thorough was my search, I read the New Testament through three times and the Gospel by St. John sixteen times. The more I read and studied the book the more I became convinced that it was not of human origin. So sublime and so searching were the statements of the Bible that a feeling of condemnation crept over me. I seemed to be reading a book written directly to me and for me. I became convinced, saw my sin and folly, and I am now a firm believer in the Bible as the Word of God. Not only do I believe the Bible to be the Word of God, but I have accepted Jesus Christ as my Saviour."

The reader may well imagine the electric effect of this young man's confession upon that body of students as well as upon the sauve professor who had counted so much upon the defense. The audience was thunderstruck and dumb! After a painful silence during which the professor collected his composure, he quickly dismissed the gathering.

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THE FRUITS OF TITHING

It is a mistake to judge tithing by the financial gains that follow the adoption of the habit. There is no value in the plan if it is only an effort to drive a sharp bargain with God—giving him a ten per cent commission on new business. Many people who have suffered actual losses after they began tithing have testified to their great rewards as a result of tithing. The introduction of system into one's giving is certain to produce an economic benefit, but the admission of God's ownership of everything, and putting him in charge of his own is a spiritual achievement that produces peace and serenity with an unprecedented

measure of satisfaction, that can come in no other way. If we are desirous of becoming spiritually efficient and expert, nothing will contribute more to that desire than to become a steward—Roy L. Smith
—Copied from "Temple Tidings."

* * * *

PROVING GOD'S WILL

One recently said to me, I have made the discovery that I have been too anxious to know what might be God's will for my life. I have now come to realize that it is more important to be ON PRAYING GROUND. It is a great discovery! It will revolutionize any life

Praying ground is a life of progressive enlightenment in the will of God, as revealed in the Word of God, and translated into life and practice among men. There is no magic formula for a discovery of the will of God for your life. There are clear-cut steps into this realm. There are no short-cuts. Any other way to a discovery of God's will may prove disastrous; in fact, is responsible for much of the confusion and even fanaticism abroad today in Christian circles. Here exhortation is futile in itself. There must be a bestowing and implanting—a pouring in, so to speak, and then a requiring, or drawing out. The New Testament order is first doctrine, and then practice. Modern education speaks of "drawing out," but there must first of all be a pouring in. Surely, that is a self-evident truth. As in the field of experience, many things cannot be appreciated until other things are, so it is in relation to the knowledge of God's will for the redeemed life.

Read carefully Romans 12:1-2 again, and note the steps: Regeneration, Dedication, Separation, Transformation; then, "that ye may prove what is that good, and acceptable, and perfect, will of God." The door of dedication is the entrance to the realm of human discovery of the Divine will for an individual life

The brother who made the discovery to which reference was made at the beginning of this article stated that he had entered into rest. He realized that the will of God is a process that follows a crisis, and in relation to matters not clearly revealed, he further stated that he had perfect rest, and assurance that in God's good time they would be clarified. I do not know which is the better, clear light, or the promised light. I now simply trust!

In other words, he is abiding, not struggling; trusting, not worrying; believing, not doubting. This is praying ground, upon which one

walks into the progressive unfolding will of God, a daily and blessed experience

Let the Word of God find a home in you, and the will of God will be revealed for you. There is no other way of proving His will

DR. ALBERT G. JOHNSON.
—Copied from "Temple Tidings"

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BRIDGES WE NEVER CROSS

We fall in the habit—too often, I fear,

Of crossing woe's bridges we never draw near!

When they loom up before us, they seem just ahead:

There's a turn, and our feet are in other paths led!

We dread the tomorrow, its toil and its care,

And feel that its burdens we never can bear;

But when the tomorrow blends into today,

The yesterday's burdens have all slipped away!

How often we hear: "Yes; it's pleasant this morn,

But it is a weather breeder, sure's you're born."

So, much of God's sunshine and beauty about,

Is forced from our lives by "perhaps," or a doubt!

Make use of the present, tomorrow may wait;

Today's joys tomorrow are realized too late!

Let none of life's pleasure, God-given, be lost,

By crossing a bridge—till it has to be crossed!

—Copied from "The Challenge!"

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DR. AND MRS. BURROWS ON WAY TO INDIA SOON

(Continued from page 5)

It isn't my desire to take my children from a high-class, high-grade educational system or the influence, mainly, of Christian teachers. True, they will surrender much—but for Jesus' sake and for His glorious cause can all joyously be given that our hearts might be totally on the lost, especially in India. To walk off and turn over to doctors who do not seem to know God (many of them) the families of patients and those who in the future would choose my services is not first choice; nor is selling my home of my choice, or the cars that I possess, or the investments I have made; nor is the leaving of my darling mother in her

waning years, my sister or brother and their families, and a dozen or so other relatives who are dear to me, exactly what I would choose. It is, however, the love of Christ that constrains me to answer the call of God to the fields of India that are white already to harvest. God called, I enlisted; He gives orders, and I am to obey them.

Others have told me that there is plenty of work for me to do to keep me busy here at home the rest of my life. Also, that "the education of your children outweighs the evidence that you would be expected to go to India to do mission work (a Baptist preacher's remark). Daily, from those of many denominations, I am told of the need of such doctors right here in Ada and the least that I should do would be to stay.

It is not mine to answer for the above. My responsibility is to answer Him who suffered (I Peter 2:21) and directed me to "follow in His steps" Then as in II Timothy 2:12, "If we suffer, we shall also reign with Him: if we deny Him—"

Realizing that I am so little, so far from what He expected of me when I was pointed out some seventeen years ago, I can find consolation in going and in His supplying my every need because He has told me to "seek" first His kingdom of Heaven and all I need to do His bidding will be added unto me. Also, since I am resolved to meet the requirements, He promises that I can ask what I will and He will grant it.

Realizing that the above facts are outstanding, I am truly seeking to find what He has for me as I have never sought; and sincerely asking for faith, grace, and assurance as I have never asked, and I know that all will work together for His kingdom to come because I love the Lord—am called according as He has promised. For Him who has given all, suffered and died for me, my all is the least that I can offer

The words of Charles Wesley's song "Depths of Mercy" quite well express my feelings, and the song "Transformed" by Mrs. F. G. Burroughs, expresses my change in life's outlook now

Dr. L. I. Burrows

**DON'T
LET
YOUR
SUBSCRIPTION
EXPIRE
RENEW
NOW!**