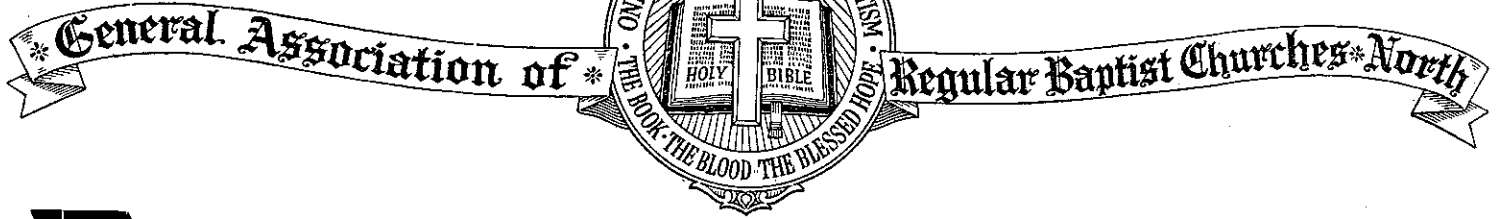


The Baptist Bulletin



TRANSFORMED BY GRACE DIVINE

By R. T. KETCHAM

Romans 8:29, "Predestinated to be conformed to the image of His Son."

One of the outstanding revelations of Scripture is that God has determined to populate this universe some day with a race of people, every one of them looking like His Son. And where will He secure His material for the creation of this new and amazing race? From angels who never sinned? No. The revelation of Scripture rises to its highest climax when it announces that this new race is to be made up from Adam's fallen race. Poor, guilty, lost, hell-bound, corrupt sinners, every one of them an enemy of God, every one of them under the condemnation and guilt of sin; yet so acted upon by the Holy Spirit in response to the Word that regeneration takes place in the soul, and eventually transformation takes place in the body. There in yonder sky in some coming day God will put on display this race of people, every one of them members of Adam's fallen guilty race but now members of the new race in Christ Jesus, transfigured, glorified, transformed. Every one of them bearing the image of the Lord Jesus Christ. "Behold, now are we the sons of God but it doth not yet appear what we shall be but we know that when He shall appear we shall be like Him for we shall see Him as He is."

This transformation in the body is to take place and be brought about according to the mighty working whereby He is able to subdue even all things unto Himself. In Philippians 3:21 it is declared that when Christ comes He will change these vile bodies and make them like unto His own glorious body and that He is to do this "according to the mighty working of His power whereby He is able."

We know that "according to the mighty working of His power whereby He is able" God takes the ordinary clay of the soil of earth and by certain processes of nature eventually changes it into a sapphire. We know that "according to the mighty working whereby He is able" God takes the ordinary sand of earth and through certain processes of nature eventually changes it into an opal. We know that God takes the ordinary coal, or carbon, of earth and according to the mighty working of His power

whereby He is able eventually changes it into diamonds. If God can take clay and sand and soot and change them into sapphires, opals, and diamonds, then I have very little concern about His ability to reach down into the grave and take this old decayed body of mine, "according to the mighty working of His power whereby He is able," and change it into a body that looks like the body of the Son of God.

Now if this glorious transformation is to take place in our bodies ought there not to be something of a transformation within our souls going on now? Should we not more and more each day resemble the Lord Jesus Christ in His life; not only conform to His image in resurrection but conformed to Him now in our daily life?

We would like to invite your attention to various processes by which images may be reproduced. Our text states that we are to be conformed to the "image" of His dear Son. How are images produced? There are many ways in the realm of practical operation but as we have gone through the scriptures we have discovered that there are only seven of the many ways by which images may be reproduced recorded in the scriptures. And strangely enough, though blessedly enough, these seven particular ways referred to in the scripture each has its spiritual application in connection with our own transformation into the image and likeness of the Son of God.

The seven methods referred to in the scriptures are as follows: First, *moulding as in clay*—Jeremiah 18:2-6, Isaiah 64:8; second, *sealing as in wax*—II Timothy 2:19, Ephesians 4:30; third, *reflecting as in a mirror*—II Corinthians 3:18; fourth, *engraving as on precious stone*—Exodus 28:9-13; fifth, *writing as on tablets*—II Corinthians 3:3; sixth, *casting as in metal*—II Chronicles 4:16-18; seventh, *carving as in wood*—I Kings 6:18. Now in each of these processes referred to in the scripture there must be a certain preparation before the image can be reproduced, and it is that preparation that is necessary to the reproduction of the image which we wish to bring to your attention. As we do so we are trusting the Holy Spirit to

(Continued on page 4)

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1940

GOD STILL WORKING FOR AND THROUGH THE MOFFATS

The editor has received many requests for further and up-to-date news concerning the condition of Mrs Lois Ketcham Moffat and also news of the work being carried on by Mr. Moffat here in the homeland. We trust that the following article will answer the many questions which have been asked us through the mails, and will also be a cause for manifold thanksgivings to God for answered prayer, and an incentive to continue at the throne of grace that God may complete His work for and with these two precious servants.

A Bit of Review

For the benefit of new readers a word of review is necessary. Mr. and Mrs. Moffat were engaged in missionary work under Mid-Missions at Manaos, Brazil, 1000 miles inland on the Amazon River. They, together with other missionaries Mr. and Mrs. Garnet Trimble, and Mr. and Mrs. Warfield, were caring for the difficult work of maintaining the base station at Manaos and also learning the Portuguese language. At the same time they were assisting Mr. and Mrs. Ross in the establishing of the mission's frontier station 550 miles farther inland on the Rio Negro River.

Apparently in the best of health, Mrs. Moffat was stricken suddenly on July 10, 1938. Mrs. Moffat stands five feet, nine and one-half inches tall and was at that time, weighing 142 pounds. So swift and terrific was the onslaught of the trouble which caused her collapse, that in four weeks she was reduced to the state of helplessness and loss of flesh revealed in the picture, in the center of the display on the opposite page. The drawn features, haggard face, and wasted form, tell their mute story of the first four weeks of her suffering. It was then decided that her only salvation was to return to the States. After a trip down the Amazon River from Manaos to Para, Mr. and Mrs. Moffat took passage for home on an English freighter called "The Sheridan." Being a freighter and only accommodating five passengers, there was of course no doctor or nurse aboard. Casting themselves utterly upon the Lord the young missionary couple started for the homeland. Mrs. Moffat was too ill to realize very much of what it was all about but Mr. Moffat was fully aware of all that might lie

ahead of him, and naturally at the same time, much concerned in soul as to what all of these strange happenings could possibly mean within the compass of the will of God.

When the Sheridan was still several hundred miles from New York City Mrs. Moffat's condition became so grave that it was decided to disembark at Norfolk, Virginia. It would get her to the aid of physicians some three or four days earlier than otherwise. The Sheridan was to dock at Norfolk around 3:00 Sunday morning, August 28th. We took train from Gary, Indiana, to reach Norfolk at 4:00 o'clock Friday afternoon, August 26th, in order to have doctors, ambulances, and hospital arrangements all cared for. One hour after our arrival in Norfolk, the local steamship office of the Sheridan called us at our hotel stating that the captain of the Sheridan had radioed that Mrs. Moffat could not live until they reached port Sunday morning, and asked that a coast guard plane be sent out with a doctor who could be put on board the Sheridan. By the time these arrangements were made static had become so terrific that they could not locate the Sheridan so the coast guard plane could not fly to sea with the needed medical assistance. Saturday morning at ten o'clock the United States Naval Base at Norfolk took over the task of locating the Sheridan. Two of their biggest radio equipped planes put out to sea carrying with them the chief physician and surgeon of the base. He was put aboard the Sheridan sometime around 1:00 o'clock. At six o'clock he radioed that he could not keep Mrs. Moffat alive until the Sheridan would dock at three o'clock in the morning. He asked that a coast guard cutter be sent out to meet the ship. This was done and at nine o'clock Saturday evening, August 27th, we saw all that was left of our precious daughter, laid in a hospital bed in Norfolk General Hospital. More than three weeks of further suffering had been hers since the taking of the picture referred to above. No one will ever know the experiences of our soul that night as we looked upon that wasted form which now weighed a little less than seventy-five pounds.

The doctors immediately went to work and though they told us afterwards that three or four hours more

would have been too late, yet to the praise of the glory of God's grace it was not too late.

The combination of beri-beri which is absolute deficiency of vitamin B 1 and also other deficiencies set up by reason of this basic trouble of beri-beri, and all coupled to the fact of forthcoming motherhood combined to make this case one of the most difficult that it has been our lot to see. On March 10, 1939, one of the most perfect specimens of babyhood came to bless the Moffats in the form of little Jackie Wendell.

The Present State

Mrs. Moffat has been making a very slow but nevertheless steady improvement. She is still required by the doctors to spend most of her time in bed but she is able to be up and around the house walking with the use of a cane and last Sunday morning attended morning preaching service in the Walnut Street Baptist Church. Something of the comeback of this dear girl in answer to the prayers of hundreds of thousands may be gathered from the pictures which accompany this article. Comparing the picture in the center of the display taken four weeks after her collapse in Brazil with those showing her and Jackie taken just a week or two ago will give the reader a pretty clear idea of how our God is working in their behalf.

The "Why of It All"

These two young servants had put their lives in the hand of God to be used of Him in Brazil. Why then would He remove them when they had been there less than a year? The answer is clear to those of us who know all the inner workings of the case. Mr. and Mrs. Moffat have been enabled to do more for missions in Brazil through this tragic experience than they could have done in ten years of service actually on the field. It must be remembered that this was a pioneer field, opened up by Mr. and Mrs. Ross only a little over a year before the Moffats sailed. One of the outstanding needs of the field was American trained doctors and nurses. This was said over and over again by many of us from the public platform and through the printed page but nobody listened. Then came the collapse of Mrs. Moffat which could all have been avoided had there been an American trained doctor or, for that matter, even an American trained nurse on

the field.

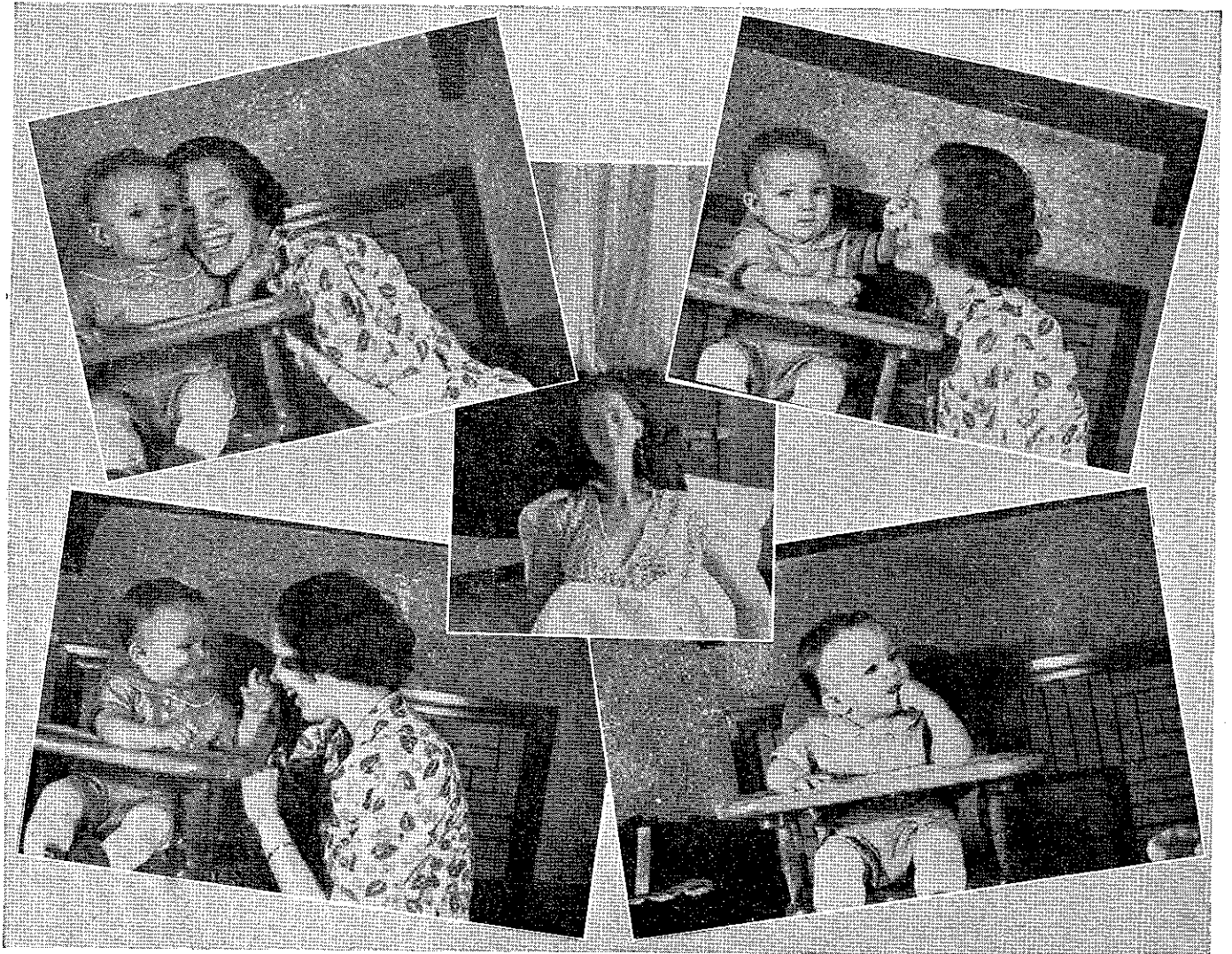
Immediately attention was focused on this Brazilian field and now for over a year Mr. Moffat has been busily engaged in deputation work in this country putting forth the appeal of the needs of this particular field. A brief summary of the report of the years activity presented by Mr. Moffat to his home church in Gary, Indiana, last September shows 103 engagements, 173 days of meetings, 239 meetings, 20 radio broadcasts, and 17,000 miles traveled through 10 different states. As a result of this deputation work 37 souls were led to Christ, 228 young lives dedicated to full time service, 11 young people entering Bible school this fall and 16 young

people are ready to go as soon as support is available. Some of these 16 are trained nurses and one of them is now taking his medical course in Ann Arbor, Michigan. In addition to this, God has used Mr. Moffat to help increase the support of other missionaries already on the field.

Therefore in view of what God has wrought on behalf of Brazil through the illness of Mrs. Moffat, we are constrained to say, "our Heavenly Father is too good to be unkind, too wise to make mistakes, and doeth all things well."

The tropical disease specialists have said that it will be one or two years before Mrs. Moffat is fully re-

covered. The Moffats have been earnestly seeking to know God's will for their future and they both hope eventually to be able to return to Brazil. However that is in the hands of God and in the future. In the meantime God's will seems to indicate that Mr. Moffat should continue to engage in his deputation work on behalf of Mid-Missions and the work in Brazil. God has been graciously using this young man not only in stirring up missionary fires but also in the deepening of the spiritual life of the churches where he ministers. Churches and pastors desiring his service should write him addressing all mail to Mr. A. Donald Moffat, Walnut Street Baptist Church, Waterloo, Iowa.



WHAT GOD HATH WROUGHT

Mrs. Lois Ketcham Moffat, was a happy, and apparently healthy, missionary girl located at Manaus, Brazil, weighing 142 pounds, and rapidly acquiring the Portuguese language and about ready to press on 600 miles deeper into the Brazilian jungles, then the blow fell. She was suddenly stricken and in a little over four weeks she was reduced to the helpless invalid revealed in the center picture above. That was in July 1938. Thousands have followed her in prayer through the long struggle to regain her health. The other pictures in the above display were taken on last Christmas Day. A glance at these pictures will reveal how far God hath brought her on her way to recovery. Little Jackie, 10 months old, seems to be doing pretty well also! The physicians hold out every hope for a complete recovery of Mrs. Moffat within the next two years.

TRANSFORMED BY GRACE DIVINE

(Continued from page 1)

make the application to our own heart as well as to yours

First, *the clay*. Before clay can be moulded into the image of anything it must be dug up out of the mines. Concerning this in the spiritual realm we read in the Fortieth Psalm in verse two that the Lord Jesus Christ has taken us out of an horrible pit, out of the miry clay, and put our feet upon a rock. Let no one conclude that God can do anything with a sinner. God is not working through unsaved people. God is not using unsaved instruments. Before God can do anything in the fashioning of clay into beautiful vases and vessels in which He can display Himself and in which He can place the water of life and carry it to others, the clay must be dug up, taken out of its original setting, separated from all that is like itself in the clay mine, brought over into an environment that is wholly foreign to it, and there in the fingers of the artificer in clay it is worked into a beautiful thing. And so it must be with those who are to be used of the Lord Jesus Christ. First of all there must be that realization of salvation. We must know that we have been taken out of the miry pit of sin, that we have been separated from all that is like ourselves in the world of sin, that we have been taken over into a spiritual environment wholly and utterly foreign to the old nature, and that there in the workshop of the Lord Jesus Christ, He turns us out, moulded into vessels for His blessed use.

Second, *the wax*. The process of preparation in the case of the wax before it can bear the image of anything is that it must be melted. Hard wax will not take the impression of any image which may be placed upon it. I remember once watching my secretary prepare a package for mailing which required the seal of the church. She touched a match to the end of the stick of sealing wax and it fell upon the paper in great drops. She reached for the seal of the church and found that she had mislaid it under some papers. By the time she secured it and pressed it upon the wax it had sufficiently cooled and hardened that instead of taking the image of the seal it broke into a half dozen pieces. How often we have seen this same thing happen in the lives of Christians. They were not melted down before God, they were not pliable in His hands. They

were cold and hard and rebellious and disobedient. The result was that when God began to impress upon them His will for their lives that they might be thus conformed to the image of the Lord Jesus, instead of receiving the image and the impressions they cracked. Once blessedly used Christians are now upon the shelf, no longer used of God, but broken, disgruntled, disheartened, discouraged. Saved? Yes, thank God, but broken and unused because they would not keep in the position before God of the melted wax.

Third, *the mirror*. Before the mirror can reflect the image of anything it must be polished and clean. How many times have you stepped in front of a mirror in some dirty place hoping to see your image reflected back to you and all that you saw was something that resembled a London fog? Why? Not because of any defect in the image but because of dirt and grease upon the mirror. The Lord Jesus Christ declared that He was the Light of the world and then He went further and declared that we are the light of the world. This can only mean that we are to reflect Him back into the darkened world. In the first chapter of Genesis we have a beautiful illustration of this truth. We read that God made "two great lights, the greater light to rule the day and the lesser light to rule the night." We know that this refers to the sun and the moon. We know further that the moon has no light of its own. If there were no sun there would be no moon to shine upon us. When the sun has set the moon rises in the heavens far above the earth, its clouds and its fog, and there with the invisible sun shining full upon the face of the moon it reflects the sunlight back into a darkened world and men walk about in the darkness with safety. So it is with Christ and his church. He is the Light of the world but He has "set." He is now seated at His Father's right hand. The world does not see Him but we look upon Him with the eye of faith and looking unto Him we are made radiant, and something of His beauty and glory and light reflects back from our lives into a darkened world around us, enabling men to walk in the darkness and find their way home to God. But before this reflection can be made possible the reflector must be clean and polished. The tragedy in most of our churches is that most of the reflectors are all spotted up with the world and the glorious reproduction of the image of Christ is sadly dimmed.

Fourth, *the precious stones*. Before there can be any engraving of images or names in precious stones the stone must be found, it must be prepared, it must be cut, and it must be set. So with the believer. The Lord Jesus Christ must find him. He must prepare him and by the cutting and chiseling and polishing process, make the believer a precious stone fit to be set in the royal diadem.

Fifth, *the tablet*. Before the image of print or script may be reproduced upon a tablet there is a long and painful process necessary. Men do not go out into the forest and saw down a tree and write upon the trunk of that tree and send it through the mills. Instead they go out into the forest and cut down the tree and take it to the pulp mill where it is made into paper. I stood one day in the Lock Haven, Pennsylvania, paper mills and watched the process. These solid logs of wood were thrown into what they called a "hopper." It looked very much like an overgrown coffee mill, whirling knives and circular flanges caught the log, pulled it down into the heart of the hopper, and with a roar that could be heard half way across the city it tore it into little shreds, grinding it, twisting it, and tearing it apart and throwing it out the other end of the hopper in little bits of broken wood. These little bits of broken wood were then shoved into a vat of fiery acid, from there into still other vats of other acids, and so on down through the length of that great paper mill, until at last, that which had been a solid log of wood is now so much mush. Then from these vats it goes to drying processes, then over certain rolls, and finally at the other end of the great mills rolled out on rollers ten and twelve feet through comes the gleaming white paper, roll upon roll. It is then shipped off to the printing presses, and the Saturday Evening Post and the Ladies' Home Journal come to your home with the images of script and print upon them. But what a long and painful process before this can be done! And so it is with the Christian. Before God can write upon them His message to a poor lost world something of this same process must be known in our lives. God has to come out into the forests of humanity where we are and cut us down. All of our pride, and all of our loveliness, and the things in which we boast must be lopped off even as the limbs of the tree and then the thing has to be snaked out of the forest, separated from its fel-

lows, taken down into the great mills of God where we are broken and where the acid baths sweep through our souls, cleansing out the impurities, breaking us down before Him. All to the end that some day He may send us forth as gleaming white precious paper upon which the Holy Ghost can write daily His message to a lost and dying world

Sixth, *the metals*. Before metals can be made into steel rails, steel bridges, etc., there is another very painful process necessary. I lived in the great steel mill town of Gary, Indiana. Millions of tons of iron ore were delivered by lake boats, but the iron ore as soon as it was taken from the boat was not taken over to the rollers and put through the rolls to come out steel rails and iron bridges. Not at all. Before that could be done the iron ore had to go into the great smelters, the blast furnaces where tremendous temperatures of heat turned upon it and there it was melted down and all the impurities burned out of it. Then the precious pure metal was taken over in bar form to the rollers and rolled into the various articles of finished product. Something of this must be the experience of every believer if he would be transformed into the image of the Lord Jesus Christ here and now. The impurities of sin and of the old nature must be constantly burned out of us in the blast furnaces of His holiness and then the pure precious metal of the new nature can be depended upon by the Holy Spirit to be turned into the various articles of the finished products of the Christian life which He Himself desires.

Seventh, *the wood*. Before the carving can be made in wood the wood must be cut down and brought into the place of death. No artificer in woodwork goes out into the standing timber and performs his art upon the standing tree. They must all be cut down. Their beautiful branches must be cut off. The log must be dragged to the saw mill and there sharp saws go tearing through it and fashion it into a great beam. It is then put into the kiln where every ounce of its sap is dried out and then it is taken to the artificer in wood who begins to work upon it with his mallet and chisels. By and by it stands in a lobby or in some prominent place in a beautiful public building, the wonder and the admiration of all. Here again God would teach the lesson, that if we are to bear the image of the Lord Jesus it must be only as we are cut down and taken into the place of

death. Only as we die to ourselves, to all of our plans and hopes and ambitions, can the Holy Spirit mould us and chisel us and fashion us and carve us into the likeness of the Son of God. Only then may we be looked upon by those around us in wonder and amazement at what God can do with a life that is wholly yielded to Him. *"Transformed by grace divine the glory shall be thine"*

BEECH GROVE CHURCH DOING FINE WORK

Pastor Roy C. Carlson of the Beech Grove Baptist Church of Beech Grove, Indiana, was ordained to the gospel ministry June 28, 1939. At the call of the Beech Grove Church, Ministers present for the ordination were: Rev. Barney Antrobus, Gary, Ind., Rev. Harry Hybarger, Lebanon, Indiana, Rev. Austin Elmore of Linden, Indiana, Rev. Garrett Graham, Plainfield, Illinois, and Rev. John Shimmel, Custer Park, Illinois. Rev. H. Hybarger gave the charge to the church. And Rev. Garrett Graham brought the ordination message.

Since October 23rd of this year there have been forty who have found Christ as their Saviour. This was brought about by much prayer, a three weeks' evangelistic service and week of missions. Souls are still finding Him as their Saviour. God surely is blessing. Rev. H. Hybarger was the evangelist. During the week of missions five different missionaries and Dr. Hawkins spoke. Thirty-seven dollars was sent to Brother Porter.

MINISTER'S ORDINATION REVOKED

At a business meeting of The First Baptist Church, Elyria, Ohio, November 29, HOMER CLAUSER was relieved of all Ministerial Rights, revoking the action taken by the church at his Ordination, November 24, 1935.

Mr. Clauser, a well-talented young man, served among churches of Ohio, Michigan and Pennsylvania; however, his un-Christian practices with relation to money, have involved him and his churches in constant difficulty. For many months the Ordaining Church deferred action, hoping that time and experience, coupled with a special work of grace, might enable the young man to over-come his weakness. A letter recently received from his last pastorate at Easton, Pennsylvania,

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indicated that the hope had not been realized.

If HOMER CLAUSER should pose as a Minister of the Gospel, approaching any church with a view to call, the church should communicate with Rev. Ralph W. Neighbour, 232 East Avenue, Elyria, Ohio

DR. RILEY'S MINISTRY IN IOWA

Reported by C. O. Loken,
Cedar Falls, Iowa.

The Fellowship of the Faith, an organization of fundamental pastors in the state of Iowa, recently conducted a ten day Bible conference in the Armory at Cedar Falls, Iowa, under the leadership of Dr. W. B. Riley. The Fellowship of the Faith has a threefold objective: First, to afford fellowship amongst pastors of like precious faith. Second, to promote conservative, evangelical Christianity. Third, to oppose the propagation and spread of Modernism.

Three years ago it was felt that a brand of liberalism was being taught on the campus of Iowa State Teachers College that was injurious to Christian faith. A very peculiar situation obtains there. There is a department in the College known as The Department of Religious Activities. The head of that department is Director of Religious Activities. This makes him one of the College Faculty. Holding forth in the college auditorium is an organized Community Church with this same Director as Pastor. This church is attended both by students and people from the community.

Feeling that the then Pastor of the Interdenominational Community Church was voicing in his pulpit on the College Campus religious views that were contrary to orthodox Christianity, the Fellowship of the Faith wrote to him stating their objections, but to little avail. They also sought to have a representative of their own choice appear before the Student Forum which meets on Sunday evenings and thus present their own Biblical views from the Orthodox viewpoint. The powers that be in the Student Forum invited a Christian brother to address them, but this brother was not the selection of the Fellowship. Indeed the Fellowship could not get in a man of their choice. Finally Dr. Harry Rimmer was invited by the Fellowship to come to Cedar Falls. A challenge was sent to the pastor to meet Dr. Rimmer in debate, the subject proposed being the historical and

scientific accuracy of the Bible. But this challenge was refused by the Community Church Pastor and Director of Religious Activities.

Time came when the then Pastor and College Professor resigned to take another pulpit, and the Fellowship of the Faith prepared a petition setting forth his un-orthodox utterances in his pulpit on the college campus, and asked that the new man be one of conservative Biblical views; also that the Fellowship be given the chance to have fundamental men of their own choice heard by the students. If this could not be done it petitioned that the Community Church cease its existence on the campus. These petitions were presented to the President of the College and also to the State Board of Education, but despite the fact that a great number of Iowans had signed the petition it came to practically nothing.

The next step was that a committee from the Fellowship of the Faith met with the Faculty Committee of the State Board of Education, and asked that they be given the free use of a class room on Sundays for the presentation of conservative Christianity. It would seem that in-as-much as Iowa State Teachers College is a state institution, and further in-as-much as colleges boast of holding an open mind on disputed questions, and the Community Church meets on the campus, conservative Christianity ought to be given a chance to be heard. They were willing to let the Bible stand on its own feet and defend itself against all modernism. But they were denied the permanent use of a class-room although class rooms are in abundance and un-used on Sundays.

Almost from its inception the Fellowship of the Faith purposed to organize an annual Bible Conference in Cedar Falls, the home of Iowa State Teachers College. After some hindrances we were able this Fall to bring this to fruition. From October 26th to November 3rd the first fundamental Bible conference sponsored by the Fellowship was held in the Armory with Dr. W. B. Riley, Pastor of the First Baptist Church of Minneapolis, and President of the Northwestern Bible and Missionary Training School, and President of the Evangelical Seminary, as the speaker.

Before coming Dr. Riley issued a challenge to Dr. Roy Abbott, Instructor in Biology at Teachers College—and one who teaches Evolution—to a debate on the subject of

Evolution. But he positively refused to meet Dr. Riley in debate. Then the Fellowship of the Faith wrote a letter to Dr. Grant, another Instructor in Biology at the College, asking him to meet Dr. Riley in debate; but all these efforts were in vain. Dr. Riley could not get a debate. It is a pitiful, and a lamentable thing when instructors will not consent to defend the doctrine publicly before Iowa parents that they willingly present to their sons and daughters in tax-supported class rooms. It is an unrighteous thing to teach to immature student minds what one is unwilling to defend on a public platform with a man of mature years and mature mind, one who has earned the right to be heard upon such questions, having met promoters of the evolutionary theory in some 26 debates over the country.

However, we had a very fine Bible Conference, with the speaker, Dr. Riley, in excellent form. False teaching was excoriated, and the "faith once delivered" honored. With one or two exceptions splendid audiences heard him. Two sets of resolutions were drawn up. Among the things asked were that either conservative Christianity be given a chance to be heard on the campus, or, the Community Church on the campus be abolished. They also protested the appearance on the College campus of such speakers as Norman Thomas. Copies of these resolutions were sent to Governor George Wilson of Iowa, to the Presidents of Iowa State Teachers College, Cedar Falls; Iowa State College at Ames, Iowa, and the Iowa State University at Iowa City, together with the State Board of Education, and the Faculty Committee of the State Board. Steps are in the making to get organized all over the state of Iowa. Every interested parent and tax payer ought to find out what is being taught in tax-supported schools, and if activities are promoted there that are not conducive to spiritual growth, then to make protests in such numbers that the powers that be cannot fail to hear.

JESUS CAME UNTO HIS OWN

by Evangelist Orville Yeager

John 1:11—"He came unto his own and his own received him not." The ordinary interpretation is that the two phrases "his own" refer to the Jewish people. Not so. The last "his own" does refer to Israel. His own people did not receive him as

their Messiah King but rather nailed him upon a cross between two thieves. The first phrase, however, has no reference to the Jewish race. "He came unto his own (eis ta idia)." The pronoun "idia" (own) is accusative plural, object of the preposition "eis" (unto). But it differs from the same pronoun in the last clause in that it is neuter gender. The prepositional, subject of the verb "received" noun of the last clause is nominative and it is masculine in gender.

Now when a noun or pronoun is neuter in gender, it cannot refer to people. It must refer to things. Hence, we translate, to bring in the force of the neuter gender, "He came unto his own things (or realm, or material universe—i. e. the earth he had created) and (now to bring in the force of the masculine gender in the last clause) his own people (Israel) received him not." Instead they nailed him on a cross.

As an identical construction of the prepositional phrase "eis ta idia" see John 19:27. Jesus was hanging on the cross and he said to John, "Behold thy mother. And from that hour, the disciple took her (Mary) "eis ta idia"—unto his own home." John took Mary, the mother of Jesus, unto his own material possession, the house in which he lived.

In John 1:11 it is inferentially suggested that the material universe which came from the creative hand of the Lord Jesus Christ (John 1:3; Cor. 1:16; Heb. 1:2) revered him when he came to earth and obeyed his every word. He cursed the barren fig tree so that it withered (Matt. 21:19). He rebuked the winds and the sea (Matt. 8:26). He multiplied the loaves and fishes (Matt. 14:19, 20). He walked upon the sea (Matt. 14:25). He directed a great multitude of fishes into the disciples nets (Luke 5:4-6). He turned the water into wine (John 2:1-11). These events and many more testify that Christ is Lord over creation. But, although the material universe obeyed Him, his own people received him not. Instead they said, "Let his blood be on us and on our children." It was a sorry day for Israel when she said that God heard her and took her at her word, and since 70 A. D. the Jew has been a man without a country. However, there is coming a day when Israel shall receive the Lord Jesus Christ. In that day he shall reign over Israel and the whole world from the throne of His father, David. (Micah 4)

THE BAPTIST BIBLE SEMINARY

DR. EARLE G. GRIFFITH, Pres. DR. EMERY BANCROFT, Dean
DAVID V. STOWELL, News Editor

Thanksgiving vacation proved to be a blessing to every member of the faculty and student body. Those who were not privileged to reunite with their parents for a bountiful feast gathered in the dining room of the First Baptist Church for supper, Friday evening, November 24th. After a period of entertainment and recreation Dr. Griffith led the devotions. Many prayed, thanking God for the manifold blessings that had been bestowed. The most precious, of course, that unspeakable gift, the Lord Jesus Christ.

During the first chapel hour following the vacation one of the gospel teams reported the wonderful news of being a channel of God to lead eleven to Christ. It pays to spend our vacations in the service of the King.

Special Speakers

During the past month the Seminary has been privileged to hear Rev. and Mrs. E. C. Brown, missionaries on furlough from the Philippine Islands; Dr. M. E. Hawkins, President of Mid-Missions; Dr. Harold Strathearn, President of the Interstate Evangelistic Association; Rev. Es-may, Gospel Center, Rochester, New York; and Brandt Reed, Fisherman's League under Percy Crawford.

Practical Work

It doesn't matter how much we are filled with spiritual truths if we don't overflow and give them to others. So the students praise God for the practical work assignments where they put to practice, that which they have been taught. They have prayerfully distributed over five thousand tracts since classes be-

gan in September. Many children have been led to the Lord through the weekly Child Evangelism Classes. We praise Him for opening the door for a children's class in the City Hospital in Binghamton. Pray that God will continue to bless in every phase of the Practical Work.

Christmas Party

Amid the seasonal decorations of lighted pines the first social event of the year was sponsored by the Junior Class on Friday evening, December 8th. Following the participation in a few games, the guests gathered around the fireplace. In the distance were heard some of the favorite carols. The carolers joined the group and then Miss Elizabeth Fletcher, Junior Class sponsor, introduced those on the program. Everyone enjoyed exchanging ten cent gifts, which were left at the Seminary to be sent to the Upstate Baptist Home, Oneonta, New York. After light refreshments, Miss Body, former evening school teacher, led the devotional period by reading "A World Without a Christmas." All joined in singing a few carols and Dr. Griffith closed with prayer.

Alumni Notes

Willard Stull—'39— Sailed with Wayne Barber on December 12th, to Brazil.

Rev. Gordon Houser —'37— has been called to a new Fundamental Baptist Church in Jamestown, New York. He is leaving the First Baptist Church of Maine, New York.

Bernard Bancroft —'36— (son of Dean Bancroft) has just returned from the Philippines for his first furlough.

New Churches Enter Fellowship

At a meeting of the Calvary Baptist Church of Winona, Minnesota, the church unanimously voted to declare itself in fellowship with the General Association of Regular Baptist Churches. Calvary Church was organized in 1938 and is making rapid progress and proving to be a blessing in the community as well as in a radio ministry.

The Storr's Avenue Baptist Church of Braintree, Massachusetts, unanimously voted to declare themselves in fellowship with the General Association of Regular Baptist Churches. This church, under the leadership of its pastor, the Rev. D. W. Moffat, is ministering under the evident blessing of God.

PRINCETON CASE POSTPONED TO MARCH 11th. KEEP PRAYING.

GREAT INTEREST NOW CENTERING IN COURT TRIAL OF MR. DEVRIES

In the December issue of the Bulletin we gave an account of the difficulties which Henry DeVries, missionary under the Association of Baptists for World Evangelism, was undergoing in the Philippines. The following article clipped from the "Message" official organ of the Association, gives the latest information.

The trial of Mr. DeVries on false charges of criminal assault was held, as scheduled, on October 25th. The finest protestant lawyer in the Philippines, Attorney Javier, Dean of the Law School of Silliman University, Dumaguete, was retained as defense counsel for Mr. DeVries.

False witnesses were called in accusation of Mr. DeVries. The trial was so manifestly unfair that charges have now been preferred by defense counsel against not only the original attackers of Mr. DeVries but also against the priest and certain local officials including the Judge himself for conspiracy. The case has now been taken out of the jurisdiction of the local court, and the date for the next trial has been set as December 5th.

Numerous threats have been made against the life of Mr. DeVries. His family are considered in danger. Several efforts have been made by the Romanists to call off proceedings, but things had gone too far. The case was being heralded far and wide. An investigation was instituted by the United States High Commissioner in Manila, and it appears now that this trial has become a test case as to the reality of religious liberty in the Philippine Islands and whether or not the power of the Church of Rome can control the civil courts and officials.

Much prayer is needed for Mr. DeVries and his family in these trying circumstances. Court expenses are heavy. Many other items constitute a real need, both for the family and for the work in Bukidnon. Pray for God's protecting arm and for His material provision. Gifts designated for Mr. DeVries or for the Bukidnon work may be sent to our treasurer, Miss Alice M. Hudson, 44 Chestnut St., East Orange, N. J. Caution is urged in sending money gifts in cash direct to the field, since we have reason to believe that the mails have been tampered with at the local Malaybalay Post Office.

GLEANNINGS

Edited by R. F. HAMILTON

THE MESSIANIC RADIO MINISTRY carried on by Coulson Shepherd, pastor of the First Baptist Church of Atlantic City, N. J., is faced with the probability of being forced to discontinue after December 31st unless God intervenes before then. Station WPG, over which they have been broadcasting, goes out of existence December 31st. Another station, so we understand, has purchased WPG, and unless time can be secured on the new and more powerful station, this valuable ministry shall have to discontinue. Pray for its continuance.

* * * *

THE FIRST BAPTIST CHURCH of ATLANTIC CITY, N. J., had as their guests for one week in November, Rev. and Mrs. L. L. Legters. Mr. Legters is well known for his missionary surveys into remote places of the world, and as an outstanding Keswick speaker.

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EIVIN BJORNSTAD, lyric dramatic tenor from Oslo, Norway had a return engagement of two days with the Wealthy Street Baptist Church of Grand Rapids, Michigan. He is very highly spoken of as a unique gospel singer with an unusual voice.

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THE FAITH BAPTIST CHURCH (independent) of Kansas City, Kansas dedicated their new building November 26th. Pastor Stanbrough of the First Regular Baptist Church of Kansas City spoke on the subject "Dedicating the House of God."

* * * *

THE WALNUT STREET BAPTIST CHURCH of Waterloo, Iowa, had as their special guest speaker from December 4th through the 8th, Dr. Walter L. Wilson. Dr. Wilson was being sponsored by the various young people's groups of the church.

* * * *

J. IRVING REESE, since his resignation from the pastorate of the Tabernacle Baptist Church of Ithaca, N. Y., to go into the evangelistic field, has located at 51½ Davis St., Binghamton, N. Y. He is now working under the LeTourneau Foundation Evangelistic Center of New York City. A. G. ANNETTE is also doing evangelistic work under the direction of this Foundation.

CRAWFORDSVILLE, INDIANA, has witnessed the birth of a new Regular Baptist Church called the Calvary Baptist Church. The church was formed sometime in September and in October they called E. Gordon Wray as the pastor. Pastor and Mrs. Wray are greatly enjoying their new field of labor. Carlyle Scott conducted an evangelistic campaign in the new church the latter part of November. Pray for this new church and pastor.

* * * *

THE BEREAN BAPTIST CHURCH of Grand Rapids, Michigan, held their third annual Christ Life Conference, December 24-27. Rev. Lance B. Latham of Chicago was the speaker. The program was sponsored by the Senior Young People's Society of the church.

As a result of their recent annual Missionary Conference, the members of the church have pledged to increase their missionary giving over last year to the amount of \$2,200. This will enable the church to enlarge their missionary program still more during this coming year. We congratulate Berean Church.

REV. J. D. JESS of Moweaqua, Illinois, is sponsoring a new radio broadcast over station WSOY of Decatur every week day, Monday through Friday from 5:15 to 5:30. He calls it "The King's Quarter Hour." The station is on a frequency of 1310 Kilocycles.

THE CHILD'S INQUIRY

By Elijah Jones

"How big was Alexander, Pa,
That people call him great?
Was he, like old Goliath, tall?
His spear a hundredweight?
Was he so large that he could
Stand like some tall steeple high;
And while his feet were on the
ground
His hands could touch the sky?"

"Oh, no, my child; about as large
As I or Uncle James
'Twas not his stature made him
great,
But greatness of his name."

"His name so great? I know 'tis long,
But easy quite to spell;
And more than half a year ago
I knew it very well"

"I mean, my child, his actions
Were so great, he got a name
That everybody speaks with praise
That tells about his fame."

"Well, what great actions did he do?
I want to know it all."

"Why, he it was that conquered
Tyre,
And leveled down her wall,
And thousands of her people slew,
And then to Persia went,
And fire and sword on every side
Through many a region sent.
A hundred conquered cities shone
With midnight burning red;
And, strewed o'er many a battle
ground
A thousand soldiers bled"

"Did killing people make him great?
Then why was Abel Young,
Who killed his neighbor, training
say,
Put into jail and hung?
I never heard 'em call him great"

"Why, no, 'twas not in war;
And him that kills a single man,
His neighbors all abhor."

"Well, then, if I should kill a man
I'd like a hundred more;
I should be great, and not get hung,
Like Abel Young, before."

"Not so, my child, 'twill never do;
The Gospel bids be kind."

"Then they that kill and they that
praise,
The Gospel do not mind"

"You know, my child, the Bible says
That you must always do
To other people as you wish
To have them do to you"

"But, Pa, did Alexander wish
That some strong man would come
And burn his house, and kill him,
too,
And do as he had done?
And everybody calls him great
For killing people so!
Well, now, what right had he to
kill,
I should be glad to know.
If one should burn the buildings
here,
And kill the folks within,
Would anybody call him great
For such a wicked thing?"

FAITH HELPS IN THE HOSPITAL

By Tom M. Olson

It is from *Harpers* that the following unsolicited testimony by J. S. Bonnell is taken:

"I talked with a physician who is chief anaesthetist in a large general hospital, and who for 25 years has been administering anaesthetics to many hundreds of people annually. He said: 'For a long time I have observed the mental and spiritual attitude of patients coming to the operating room. This is, of course, a serious moment for them all. Many times I have noticed their lips moving in prayer just as I was about to adjust the mask to give them the anaesthetic.

"I have noticed, moreover, that persons with a strong religious faith have far less dread of the operation beforehand and a smaller measure of surgical shock after the operation.

"Patients who go to the operating-table with a confident faith in God take less anaesthetic, recover from it more easily and with far less of the usual distressing after effects. They have little or no restlessness or post-operative fever. They go through the crisis of acute disease more easily and have a quicker and less eventful convalescence. They carry out the doctor's orders better and co-operate more freely with the nurses and other members of the hospital staff."

The language of faith is: "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Rom. 14:8).

—"NOW"

* * * *

SUPERSTITIOUS PEOPLE TRY MAGIC AS CANCER CURE

By Tom M. Olson

"How actual and amazing medicinal superstition is today can be shown by an outstanding example," says the *American Weekly*. The American Society for the Control of Cancer offered \$50,000 in prizes for the discovery of the cause and cure of cancer and received 1,500 replies from all over the country. Among the replies the following fantastic cures were offered:

"Roast a live, green European frog in butter and rub it to powder; apply to external cancer, using the butter for a salve.

"Tie the claws of a live crab together and fasten the crab on the cancer; let it remain until the crab is dead, then bury the crab.

"Bind a live toad upon the can-

cer; when it dies use another. Two are generally enough.

"Dress the cancer with the leg of a dead dog that has died a natural death.

"Make a paste of adder venom and goat's gall

"Apply amber taken from a pipe stem for external cancer.

"For any internal cancer, rub a powdered frog into butter and give it to the patient in the form of a drink.

"Apply oil from a turtle's back.

"Cut open a birch cancer on a tree and remove the brown spongy content. Dry and boil and take three tablespoons a day."

Several contestants suggested the following:

"Eat chopped raw Spanish onions three times a week for external cancer.

"Apply a poultice of ripe cranberries or of violet leaves.

"Drink tea from violets for internal cancer."

Before smiling at these superstitious cancer "cures," ask yourself if you are not pinning your faith to a superstitious "cure" for that worst of all maladies—*sin*.

To say that the forgiveness of sins is secured by "following the dictates of conscience" or "by observance of religious rites and ceremonies" or by "generosity in gifts for the cause" or by "meritorious conduct" is to resort to another form of superstition.

The truth is that once in the end of the age Christ "appeared to put away sin by *the sacrifice of Himself*." (Heb. 9:26). And because He accomplished that great work He proffers the forgiveness of sins to everyone that believeth "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." (Acts 10:43).

The pure light of the Scriptures of Truth will banish the fear and ignorance that breed these superstitions. The Lord Jesus said: "Ye shall know the Truth and the Truth shall make you free." And: "If the Son therefore shall make you free, ye shall be free indeed." (John 8:32, 36). —"NOW."

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WOMAN EATS CONSTANTLY BUT IS ALWAYS HUNGRY

At General Hospital, Kansas City, Mo., Mrs. Dorothy Barber is slowly eating herself to death, reports *United Press*. For a year she has been eating constantly, always hungry, but never satisfied, she declared when she appeared at the hospital

clinic "I want to eat all the time," she said. "Why, I can finish a normal meal and be back in the kitchen in 10 minutes, eating again. My appetite becomes especially bad at night. I have to get up several times to eat."

Although in the year she has consumed enough food for a family of 10 she has dropped in weight from 129 to 104 pounds. Physicians, puzzled, say she will die unless her strange abnormal appetite can be satiated or returned to normal.

The world, too, is eating itself to death, always craving something, never satisfied with what it gets. The things it feeds on—its pleasures, its lusts, its philosophies, its wisdom, its religions, its righteousnesses—only bring death. But there is satisfying food, life-giving food available for everyone in this world who will partake "I am the bread of life," declared the Lord Jesus Christ: "he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. . . he that eateth of this bread shall live for ever." John 6:35, 58.

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness" Isa. 55:2. "O taste and see that the Lord is good: blessed is the man that trusteth in Him." Psalm 34:8.—"NOW," plant paper of R. G. Le-Tourneau.

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LOOKING AT THE WORLD

By Louis A. Jacobsen
St. Petersburg, Florida

PALESTINE—THE "JEWS"

A total of 135,000 Jewish men and women between the ages of 18 and 50 comprising more than one-fourth of the Jewish population in Palestine, registered for participation in emergency and British Army service since September 10th states the New Palestine of September 26th.

Population

The Government figures gave the population on March 31, 1939, as 1,458,090, of which the Moslems were 909,566 (60.6 per cent of the total), the Jews were 422,142 or 30.3 per cent, the Christians 114,442 or 8.2 per cent and others 11,940 or 0.09 per cent.

Tel Aviv—Shipping Increases Citrus Fruit Exports—

1936-37—366,000 cases
1937-38—1,011,000 cases
1938-39—1,847,000 cases

Aviation

There are now 15 international aviation concerns using Palestine as a base. The Aviron Company is now the premier Jewish flying school with 10 gliders and seven planes with two more machines expected from America and one from England.

Palestine Airways which began some months ago to operate two planes between Tel Aviv, Haifa and Beirut, has met with so large a demand for passenger, freight and air mail service that it has ordered a third and larger plane.

Jewish Contribution to Palestine

Palestine Jewry is the dominant economic factor in the country. With the Jews, one-third of the population, yet they contribute 70 per cent of the Government revenue and 80 per cent of the industry, 70 per cent of the imports, 60 per cent of the exports of Palestine.

Unemployment

The Labor Federation for the third time in three years is exacting from all its employed members contributions equivalent to almost two weeks earnings which will serve as the basis of a fund to finance public works and thus combat unemployment among them.

Manufacturing

The Sheman factory in Haifa has just sent the first shipment of its new and important product, glycerine, to the United States.

Two factories have found satisfactory ways of turning orange peel into cattle food and have thus taken a long step towards the fuller exploitation of the possibilities inherent in Palestinian citrus fruit and towards the liberation of the local farmer from dependence on expensive, concentrated foods.

Four years ago the Ishar oil factory was established near Tel Aviv. Its monthly output is 200 tons, and it is difficult to meet the demand. This factory also produces laundry soap and soap flakes.

Music

The Palestine Sympathy Orchestra, the Oratorio Society, founded by penniless amateurs fifteen years ago, has been giving a series of admirable performances of Handel's "Samson" in which all the strength and pathos of the Biblical theme are brought out not only by the music but also by the stately Hebrew translation of the text.

Technical and Nautical Schools

Dr. Shlomo Bardin, who received his Ph.D. degree at Teachers College, New York City, and a recent visitor there from Palestine, stated,

"Palestine's lack of technically trained men in the shops and factories is largely being dissipated by the graduates of the Technical High School" of which he is the founder.

The Haifa Technical High School was founded in 1933 with 18 students. Today the Technical High School has absorbed the trade school and is training 240 students in four trades: engineering, auto mechanics, electro-mechanics and wood work.

Ninety students are refugees from Central European countries.

In September 1938 Dr. Bardin and S. Kaplansky, principal of the Haifa Technion met with representatives of the Marine Dept., of the Jewish Agency and of the Maritime League and constituted the Board of Trustees of the Haifa Nautical School.

The Haifa Nautical school began its work with 40 selected students to create a body of sea-faring men capable of serving the needs of a Palestine mercantile marine.

The Nautical School has been provided with the services of Lt. R. S. Miller, R. N. Reserve, who had been highly successful in training cadets of the New Zealand Shipping Co. He heads the department of navigation. Lt. Miller lectures in English but is now studying Hebrew to enable himself to address his students in their own tongue.

This school has received official recognition of the British Board of Trade as a qualified training school

allowing its graduates to sit for examinations for British certificates of Competency as Second Mates or as Second Class Engineers. This implies that the curriculum and standard of instruction of the school are regarded as equal to that of British nautical schools.

INVESTMENT

In 1938 Israel invested \$21,204,425 in the Holy Land. The Jews have purchased every acre of their agriculture settlements and city sites, giving the Arabs a good price, and in many cases affording remunerative employment to their Mohammedan neighbors.

Wealth of the Dead Sea (Chemicals)

Potassium Chloride . . .	2,000 million metric tons
Sodium Chloride . . .	11,000 million metric tons
Magnesium Chloride . . .	22,000 million metric tons
Magnesium Bromide . . .	980 million metric tons
Calcium Chloride	6,000 million metric tons

HEATHEN AMERICA

70,000,000 people in the U. S. A.

belong to no church. What a vast, fertile field for evangelism. The Churches of today have lost the vision of souls. Modern, beautiful, towering edifices rear their spires heavenward, but the only indication that many of them are supposed to point sinners heavenward is the spire.

Socials, soups, suppers, fairs, raffles and what not in the name of re-

ligion have turned God's house into a den of thieves. The prayer meeting is forgotten for the board meeting. Much weighty machinery, but no power. Organized to death but lacking the Head of the organism, Christ, to guide, direct and dictate the Church's policy. "Having the form of godliness, but denying the POWER thereof," is true of the modern church. Forms, ceremonies, rituals, vestments and all sorts of jim-cracks

have taken the place of old-fashioned, old-time, God-honoring, saint-uplifting and sinner repenting preaching.

Christians, pray for the pastors of our land, for those who are faithfully proclaiming the truth of the Word and for those who need to be born again ere they can preach a gospel message of saving grace.—
The Evangel, St. Petersburg, Fla

FLASHES FROM FOREIGN FIELDS

HAMMANS WINNING WAY WITH DISK LIP TRIBE

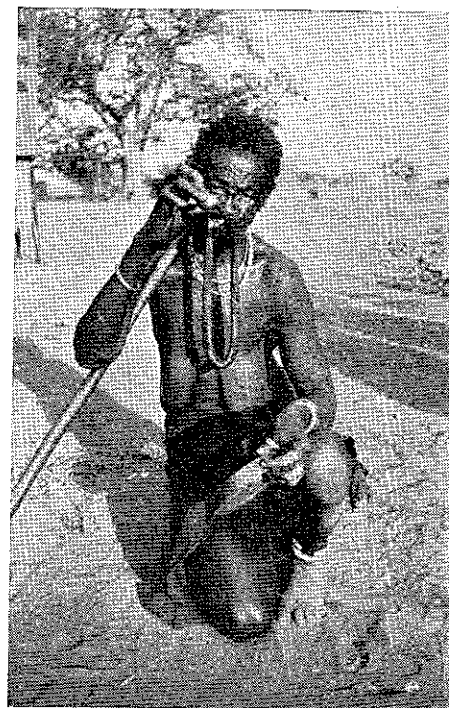
Kyabe via Fort Archambault,
A. E. F.,
October 11, 1939.

Dear Friends in the Homeland:

Some of you have been wondering just how we are faring during these troublous days and we are glad to tell you that we have been little affected by world conditions. We are allowed to remain on our stations and continue to give out the precious Gospel message with all freedom as before. More and more we realize that "the coming of our Lord draweth nigh" and we must make haste to gather in some of these Sara Kabbas for our Lord and Saviour.

The enclosed picture shows a village meeting some distance from our station where some are hearing for the first time that Jesus died to save them. The man standing in the foreground is the interpreter who changes our message from Sango to Sara Kabba.

Since the Lord has blessed us with a truck we have not had many occasions to make trips by push-push, but during this season roads are pretty much under water so the one-wheeled push is our only means of transportation. Recently I spent four days on such a trip and although it was very hard and tiresome, yet it was most interesting. For long stretches we waded through muddy water, and at four places it was necessary to resort to native dug-out canoes to carry us across swollen streams. Those are times when I have real palpitations of the heart. These canoes ride none too smoothly at best, but when there is a push-push inside making the canoe tilt until one side nearly goes under water, I wonder if I will reach the other shore or land at the bottom



On the left Mrs Hamman is comparing a large size dinner plate with the disk in the lower lip of a native woman. On the right is the same woman with the wooden disk removed, showing how the lip has been stretched to go around it. Little disks are inserted in babyhood and the size is increased as the lip continues to stretch. Pray for the Hammans as they work in the midst of these awful scenes

of the river and make a meal for a crocodile. Somehow we always arrive safely.

Late one afternoon we were traveling over a narrow, winding path with grass on either side, higher than our heads, when suddenly a blood-curdling sound reached our ears. We did not have time to figure out what it might be until we came to a clearing in the woods and there about a dozen men sat in a circle on the ground, while a group of young boys danced around them yelling and screaming. No, it wasn't a hideous heathen ceremony, just an African gambling party! but excite-

ment and passion ran high. Each man has a pile of peanuts before him and a larger pile behind him—the reserve pile. Not hot salted peanuts, but peanuts still in their dirty shells, having just been harvested. Five small, smooth shells served as dice. As one man shook them in his hand he muttered some rigamarole, but every one else sat tensely silent. Then as he threw them on the ground in the open circle, a second elapsed while all eyes were glued on those shells to see in what position they had fallen. Then came that sudden outburst of noise! shouts of triumph from the winners, screams

and wails from the losers. Peanuts changed hands, some piles getting larger and larger and others dwindling down to nothing.

At my approach the noise stopped for a few minutes, while the men greeted me, and the children fled to their huts to hide from the white Madame. But the gambling fever was in their blood and soon they were at it again. Probably some would lose their whole peanut harvest before they quit and peanuts are an important part of the native diet. I went on to the next village to spend the night and there men were gambling in the same way. About 200 people gathered to hear the story of Jesus and His love and I used this gambling incident as an illustration of Satan and his ways. He leads them on and on into sin with always the hope of gaining something better, but alas! death comes and they lose all—even their own souls and must spend eternity in hell. I am so glad to have the wonderful Gospel of Jesus which offers pardon and peace and life eternal to all who will receive.

We have been encouraged at the numbers who have been coming from their villages asking for work lately. As they come they hear the way of salvation and a few have made profession of Faith in Jesus Christ. Pray for them.

Donald Roy spends his days playing with little black boys, learning a little Sara Kabba. Someday he may be able to teach it to his mother and daddy. We are praising God for good health and blessings day by day.

Yours for lost souls,
Roy and Fern Hamman.

MISS MANUEL PLEADS FOR THE BLACK BABIES

Fort Crampel
Oubangui-Chari
French Equatorial Africa

Luke 2:10, 11—"And the angel said unto them, fear not; for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a *Saviour*, which is Christ the Lord.

II Corinthians 9:15—"Thanks be unto God for His unspeakable Gift"
Two Babies

A little black baby was born today
In a far-off heathen land;
And, the mother's heart was tender
and warm

As she kissed the tiny black hand;
A little white baby was born today,
With rose-petal hands and feet—
A precious baby to cherish and love,
A baby kept safe and sweet;
Two little babies were born today,
Two small new souls came to earth;
Black or white, in our Lord's eyes
Their souls are of equal worth.
But the little black baby was born
into filth,

Into ignorance and disease;
And the little dark eyes will look
early on sin,

While we sit at home at our ease.
While the little black baby grows
into a man

And sinks into vice and shame,
And comes at last to the end of his
days,

And never has heard the Name—
The Name that Saves—the Name
that redeems

Because we counted the cost,—
O, Christian, because of you and
me—

Will that black boy's soul be lost?
(Author unknown)

May the peace and good will of
Christmas increase with each day of
the New Year is my Christmas and
New Year Greeting from Africa to
you in America

Bertha Manuel.

MONEYSMITH'S DE- SCRIBE BUSY LIFE

Have you ever felt that you needed a special portion of grace—an abundant supply of patience, forbearance, and wisdom? Those have been my feelings since I have begun a definite work with the women here at Bangassou. In the first place, the work with the women wasn't just the work I would have chosen for myself. I worked with the children all last term and somehow was very attached to them. The others on the station felt that there was a real need among the women, and felt that since I had children of my own, I might be better fitted to reach the women. This I also realized was true and made it a special matter of prayer that God would give grace and wisdom for this work.

Perhaps you are wondering why I should feel that way about the women's work. Why should it be any harder than the work with the children? Aren't the women more settled and anxious to learn while the children are hard to get to sit still and listen? That is no doubt true in America, but not so in Africa. The

African women have been made to feel for so many centuries that they know nothing and never will, that it is more than difficult to make them see that there is a real work for the women as well as the men. The big cry of the women is, "Mbi hinga pepe"—"I don't know" and since they don't know there is not much use in trying to learn. Since their minds have been undeveloped during the years you can easily realize that it is much, much harder for them to learn. Let me tell you a little about them and the classes we are holding with them.

First, we shall visit the class held each day from two until four p. m., at the chapel. Men, women and children all gather there to learn to read and then the second hour is for definite Bible study. There is an average attendance of about 150 each afternoon. About 50 of this number are women who do not know how to read. I wish you might look this class over with me. What a sight they are! You will find several lepers in the class. As far as I know there are none with open sores, but many bear the scars on their faces, arms or legs. New sores break out from time to time. Many are younger women with babies tied on their sides. The thing that makes your heart ache is to see old women with wrinkled faces and broken bodies, sitting there on the benches trying their best to see the blackboard and doing their best to learn. Some are so old their eyes have failed long before but even then, they sit and say the words after the teacher even though the blackboard with the verse is a mere blur before them. But they are trying and bless their dear old hearts, they come almost every day too, though some of them will probably never learn to read a word. They are at least hearing the Word of God over and over and that is perhaps as important anyway. A verse is put on the blackboard for a week, and during one hour five days a week they go over that same verse. This way they learn to recognize the words and finally in due time learn to read it if they aren't too old to do so.

When they can begin to follow the place on the board and recognize a few words they are promoted to my class. I also have a blackboard class for the wives of the men studying for Christian service. They do not know how to read, but we felt they needed a little special attention so they would learn a bit faster. For truly these men going out into Christian service need the help of their

wives and for this purpose we are trying to give them special attention. So their blackboard class is similar to that one in the chapel only much smaller in number. There is one dear old soul who sits right in front of me and she is trying so very hard and I think she may learn too, for she is truly praying for wisdom. A native woman reads the blackboard with them, but I keep track of them and listen to them read every few days. The other day—it was near the end of the week and they had had the verse several days—she was able to take a stick, go to the blackboard and read and point out every word to me and she was so pleased, and so was I. Later when we had our little time of prayer she requested again that the Lord would open her eyes to see the words, then she would “be with *much* joy.” I reminded her that she had been able to read the verse to me that day and she said, “Oh, Madame,” just as much as to say, “Do you think I really read it all right and that I may learn someday.

In the second class they are given a Gospel of John to read in, and they do feel so proud that they can at least hold the book and recognize a few words. One dear woman in this class comes every day with her four babies and I feel so happy about her for she is learning so quickly. Last week three women were promoted into this John class from the beginners class and I praise God. He is hearing their prayers for wisdom. In this class they have been reading the first 12 verses of John 3 for three weeks now and I listened to them Friday and practically everyone of them can follow through the verses and read that much of the chapter. Would you and I have the patience to try to learn if it came that hard? Imagine spending 15 hours reading ten verses! But it is coming and I do praise God for their eagerness to learn and that He encourages them from time to time. Of course, there are those that aren't so anxious and who come only when the spirit moves them, but we are claiming them in prayer too that they may take the interest necessary and thus become a real blessing to their husbands.

Then in the third class are those that can read fairly well and some can read very well. I have this class myself everyday and we've had our ups and downs there too. We are reading in Luke. I thought we had just about finished the first chapter of Luke after a week and a half and was going over it a bit for review

and found they knew practically nothing about the real fact of the chapter—not deep spiritual meanings, but the simple facts of the stories told. So we started all over again and I told the stories over and over. Then each read a verse and told what it meant. That did not come easy, but after a few days of this they began to get on to it and catch the meaning of the verses. Before they had read words and words with no meaning to them. I had prepared outlines (a short four point outline) and then there was the memory verse. Friday each of the 13 in the class completed reciting the outline to the class as well as the memory verse and told us one story from the chapter. When first asked to tell the stories they were all ready with the same old cry, “I don't know—I don't know.” One woman insisted that she couldn't do it and didn't know it, but I assured her that if she would not try she would never know and we were all here to help her if it were too hard for her. So finally I got her to open her mouth after much talk and persuasion and I was amazed at the way she told every detail of the angel appearing to Zacharias. Finally after more than three weeks we completed the first chapter of Luke and have now begun the second. Can you wonder that I pray for a special portion of grace and wisdom and more than all patience! I tell the story one way and if they don't get it—well, I tell it another and so on and so on. The wisdom one needs is how to make it simple and keep it that way. Some of them are very keen and pick things up quickly and with others it is very hard.

I have been taking my portable organ over every day for the class and they enjoy it so much—so do I. Sometimes we get so interested in singing that we almost forget to have class. I have told them as long as they will come and get the organ, I am more than glad to have it in class. But it happens that the women coming from the post go by my house so have been the ones to carry the organ. Yesterday, they were having quite an argument about it, and of course when they argue they argue in their own native tongue so I can't understand what they say. But I knew it was about the organ so repeated that if they didn't want to carry the organ over, it was all right with me. The main one in the argument spoke up and said, that everyone wanted the organ and not one didn't want it, but the women from town had to carry it and these oth-

ers didn't at all. Can you imagine such a serious problem to give great discomfort to even the strongest for this woman was one of the smartest and most spiritual in the class? Well, the others spoke up immediately, saying that they hadn't refused to carry the organ, and it would be a good thing if I would go right down the roll and call the names of those to carry it and then they would know and so everybody was happy again.

Between the first hour of class and the second hour we have a time of prayer and have prayer requests. This time has been a real blessing in our midst and I believe the Lord is going to do great things for us. They bring problems big and small to the Lord. One woman was all wrought up about some quarrel and difficulty she and another woman in the class had had. And at the close of her report of the story she pointed right to the other woman and said, “It is a good thing if we pray for *that* woman.” Another woman spoke up and said, “It will be good to pray for you, too.” Sometimes they aren't really so slow and say the right things at the right time. Friday, one of the women asked for prayer for herself, saying, “It would be good if you prayed for me for sleep works me much and pray that God will open my eyes so I can see the book—it's the “*meyele*” (wiles or wisdom) of the devil.” She meant the devil was making her sleepy so she could not see the book. Say, that wouldn't be a bad prayer for quite a few church members at home either, would it?

My heart's desire is that these women might really know the Lord Jesus Christ as their Saviour. Most of them in my class are baptized believers, and they have believed, but their spiritual lives are at very low ebb. There seems to be a definite increase in interest and oh, that they might really give their all to the Lord for His service. I greatly desire that I might be able to go out with the women into the villages for meetings with the women and for home to home visitation.

Naturally our white children are quite an attraction to them. Yes, we have “children” now, for the Lord sent a dear little son, Don Paul, to bless our home on August 6th. He is ten weeks old today and a fine, fat, roly, poly fellow. We believe the Lord has sent us this little one to be a real blessing in the work here. We ask an interest in your prayers that God may truly use us here. The harvest is ripe. Satan is not idle for

He is busy with his temptations, but our God is greater than he, praise His Name! If He weren't we'd be trying to find one of these round-about ways of getting home. But since He is, we are glad we do not have to think of retreating. God is with us and keeping us safe from all danger in these times when the world is in turmoil. Keep looking up for the coming of the Lord draweth nigh "Even so come Lord Jesus." Perhaps we shall meet soon in the air and then I will introduce you to these dear African friends of ours
Yours in His glad service,
Mrs. Virgil Moneysmith.

GARLOW'S IN MIDST OF DANGERS ON HIGH SEAS

Murkong Solek, P. O.,
Sadiya Frontier Tract,
Assam, India.

Dear Friends in the Homeland:

"Behold I am with thee, and will keep thee, in all places whither thou goest; for I will not leave thee until I have done that which I have spoken to thee of" "I will bless the Lord at all times; His praise shall continually be in my mouth."

We would make our first letter to you one full of praise. We are continually praising the Lord for what He hath done this past summer, and as we relate the Lord's goodness to us since October 11th, the day we left the homeland for the field of His choosing, we know that you will have reason to continually praise Him with us.

A few weeks before our sailing date a number of apparent difficulties arose which might have hindered our leaving. As these were taken before the throne, it was blessed to see them clear away one by one, so that by the day of our sailing there was not a dark cloud on the horizon. This was not only true figuratively, for the sky in New York was just as clear. We were especially glad for this, because loved ones and nine former classmates were there to say goodbye and "God bless you."

The tugs are working hard at bow and stern, the ship's whistle is giving signals, men on the bridge are giving orders, and there are many last minute conversations and goodbyes. It is an exciting time, yet within our hearts there is the exact opposite—Peace. Peace because we know He is sending us forth, Peace because we know He is going with us.

We pass by the Statue of Liberty and turn our faces to the wide open sea that will lead us to the Satan-bound Miri people, with the message that alone can loose them; that they too might walk in "the glorious liberty of the Children of God." The Harbor Pilot leaves our ship and we remember the chorus of a hymn we love:

*"Fear thou not for I'll be with thee,
I will still thy Pilot be,
Never mind the tossing billows,
Take My hand and trust in Me."*

We pass the Ambrose Light Ship and remember that Jesus spake, "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of (eternal) life."

After an hour of quietness in our cabin, we see a sight which reminds us again that we are in a troubled world. An aeroplane is sighted overhead and in the distance two United States destroyers are convoying the threatened Iroquois to port. Many anxious souls aboard and on shore. Oh, that they were that anxious concerning their eternal destiny. Would that they were all bound for Heaven's shore. Jesus said, "Come I am the Way."

Thursday and Friday, our first two full days at sea proved to be delightful ones. Bright sunny days overhead and a calm sea beneath—how could we be seasick? However, Saturday afternoon found us tossing a bit and this continued through Monday. But there!—neither of us had to do what you are thinking! The rough sea was caused by a typhoon that came up from the south. The Captain informed us that we missed being in it by six hours. You may remember that the S. S. President Harding was caught in this storm in the North Atlantic. A large number of her passengers were injured, necessitating the carrying ashore of twenty-five when they finally reached port. Had we been six hours later, or the storm a little more extensive, this might have been our lot. We thanked our Lord for His protection, and continued to praise Him for His faithfulness as we recalled the Psalmist's words:

"If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

We have had many enjoyable hours—resting, reading, playing,

fellowshipping with one another, but above all the blessed times of fellowship we have had with Him. The officers and crew are quite friendly and five of the other six passengers are missionaries to India. We have not been isolated from all the world, for we are able to hear the British Broadcasting Company news reports from time to time, and also our own Lowell Thomas.

The radio proved quite useful in another way the day before we entered the Mediterranean. An S. O. S. was received from a British Merchantman. This was their distress signal which meant they were being shelled by a submarine. Since we were the nearest ship to them, our course was changed and we went to rescue the crew. While on the way to their position another S. O. S. was received saying another ship was torpedoed. In fact the officers on the bridge of our ship saw this second ship being sunk. It wasn't long until an aeroplane circled us three times and then headed off in a straight course to direct us to the life boats; after which it joined three other planes in their search for the submarine. We could see the water shooting high into the air as they dropped depth bombs in an attempt to disable the submarine. About an hour and a half after we turned to the position of the disaster, we sighted two life boats floating toward us.

During this time our ship was a literal bee hive. Everyone was getting ready to receive the survivors. One of our life boats was swung into position, ropes and rope ladders placed down each side, and the dispensary opened and prepared for any emergency.

We thanked the Lord for a calm sea enabling the men to climb aboard with little difficulty. It was a pitiful sight. Some of the men had little clothing on and all looked quite ragged, many of them were very young. It was good to learn that only two had minor injuries, but we learned the sad news that these thirty-six were the survivors of two crews. The one ship had been sunk before they could send an S. O. S., twenty-two of their crew were lost. The second ship, which sent us the S. O. S., had rescued the five survivors from the debris just previous to its being shelled. These 36 were given water, food and some clothing, while the boat turned off to the scene of the disaster of our second S. O. S. Before reaching this position, we sighted two destroyers and they had already rescued the survivors.

On our way into Gibraltar there

BARNEY ANTROBUS SAYS

was time to visit with the men and hear their version of the morning's activities. The Lord gave us opportunity to tell some of them of God's mercy in providing a Saviour to save them from *eternal doom*. We did not reach port until about ten-thirty. As we entered the bay many signals were flashed, a pilot and several officials came aboard and we were anchored for the night. Later the survivors were taken ashore and at 12:30 we tucked in—tired, yes, but refreshed in spirit as we again thanked our Pilot for His care and safe keeping.

Some missionaries have made five trips to India without seeing the Rock of Gibraltar in daylight. To be sure of seeing it we arose to see the sun peeking over it.—It was beautiful!

This past week on the Mediterranean was also beautiful. We are now at our first port, Port Said, Egypt, and about half of our journey is past. The remaining days will no doubt be more eventful as we will be spending a number of them in Indian ports. We are due in Calcutta, December 8. Continue in prayer and praise unto Him who doeth all things well.

In the bonds of Calvary,
Jimmie and Joyce Garlow.

ORDINATIONS

W. A. Wood

On October 30th a council was called by the Fairbury Baptist Church, Fairbury, Illinois, to consider the ordination of their pastor, Brother W. A. Wood. Upon the hearty and unanimous recommendation of the council the church proceeded the same evening to the ordination service.

Holman Johnson

At the call of the Manlius Baptist Church of Manlius, Illinois, a council met October 25th, and after examination recommended Mr. Holman Johnson to the church for ordination. The ordination was conducted the same evening.

Willard Stull

On November 17th, 1939, at the call of the United Tabernacle Baptist Church of West Endicott, New York, the council met to examine Mr. Willard Stull. The council, after thorough examination, expressed itself as satisfied with his conversion, call to the ministry, and views of Christian doctrine. The ordination service was conducted the same evening. Mr. Stull is now on his way to Brazil as a missionary for Mid-Missions.

THE TERRIBLE DAY AHEAD

Isaiah warns of this coming day. "It shall come as a destruction from the Almighty. It cometh, cruel, both in wrath and fierce anger." "He will destroy the sinners out of the earth."

Joel warns of this day "The day of the Lord cometh—a day of darkness and gloominess—the day of the Lord is great and very terrible; and who can abide it?" It is "the great and terrible day of the Lord."

Zephaniah calls it "the great day of the Lord," "the day of wrath," "the day of the Lord's anger."

Jeremiah says: "That day is great, so that none is like it: it is even the time of Jacob's trouble."

Daniel says it is "a time of trouble, such as never was since there was a nation."

Malachi says: "The day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble."

John in the Revelation calls it "the great day of His wrath," and asks with Joel "who shall be able to stand?"

This day of the Lord, this cruel day, this day of anger, this day of Jacob's trouble, this day of vengeance seems to be in the minds of the prophets like many other prophecies with a near and a far view. The contexts associated with some of these passages will bear out this view. No doubt but that the complete and awful fulfillment lies yet ahead, and beyond the great tribulation period.

* * * *

BEFORE AND AFTER

Joel 2:1-31 tells us that "the sun shall be turned into darkness, and the moon into blood BEFORE that "great and terrible day of the Lord come."

Matt. 24:29 tells us that the sun will be darkened, the moon fail to give her light, the stars will fall and the powers of the heavens will be shaken AFTER, IMMEDIATELY AFTER the tribulation.

Mark 13:24 tells us that the sun will be darkened, the moon fail to give her light, the stars will fall and the powers of heaven will be shaken. And Mark says it is AFTER the tribulation.

Matthew and Mark agree that there are four phenomena in the heavens and Joel says there are two. Matthew and Mark say these phenomena occur AFTER the tribulation and Joel points out that it is BEFORE the great and terrible day

of the Lord.

So it appears from these three witnesses that immediately after the cessation of persecution by the beast, there will be a demonstration in the heavens that will startle the world and it will be in some indefinite period just before the Lord breaks forth in the final judgment on an impenitent world.

No eclipses of the sun and moon and no demonstration of falling stars need disturb any one now nor ever till at the end of the great tribulation.

* * * *

HUMAN INTEREST IN MISSIONS

We say it kindly but of all the scores and scores of returned missionaries we have heard in the past, only a very few seemed to sense what their audiences wanted to hear.

Many years ago a fine upstanding young man from a foreign field spent forty-five minutes at a morning service discussing a matter of policy that was in dispute, which none in the audience ever had heard of or could at that time understand.

The ever throbbing human interest is what the people want to know about—human clinics in regeneration; how old king Bozo hated the gospel; how he finally broke under the power of the Holy Spirit; how the poor hopeless women received Christ; how the little children learned to love Christ; how they suffered and endured afterwards.

We want to know about how they sing after Jesus enters their hearts and how they testify. We want to know the startling and striking incidents that meet the missionary at every turn.

* * * *

A REMARKABLE STORY AND POEM

The other day we received a letter from a dear brother whom we had never seen, and he enclosed this poem and a most remarkable story of his miraculous deliverance from a murderous Chinese governor. Our brother says he is half way between 86 and 87 years of age.

Ps. 91:1

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."

"Under the shadow of the Almighty" grace,
Abiding with God, in His own "secret place,"
How goodly my portion, how happy my case,
With Jesus, my Leader, to run my

life's race,
 HERE, in the body, daily blessings I
 trace;
 THERE, in the glory, I shall look on
 His face.

No need for an image, to call to my
 view
 My Saviour, who said: "I am always
 with you;"
 Whatever He promised, He surely
 will do,
 So I can, in safety, my journey pur-
 sue;
 His "goodness and mercy" are ever-
 more true,
 And His power will preserve me all
 the way through.

Since all my afflictions my Captain
 will share,
 Distress, and all else, are made easy
 to bear;
 Though weary, so weary, I will not
 despair;
 As wherever I am, Jehovah is there,
 Whatever may happen, I'm still in
 His care;
 Yes! under God's shadow I'm safe
 ANYWHERE.

"The above verses were composed in Shensi Province, China, on August 10, 1878. On August 2, because I had steadfastly refused to obey the Shensi Governor's demand that I should surrender to him (for his own personal enrichment) the funds which the relief committee had entrusted to me for relief work in Shensi—the most severely afflicted of the six famine stricken Provinces, the Governor sentenced me to be decapitated, emphatically declaring: 'This decapitation sentence shall be carried out without fail at daybreak, six days hence,' August 8. At almost midnight on August 7, the official astrologers (Isaiah 47:13), whom this Governor greatly feared, and the Provincial Counsellors compelled the Governor to revoke his decapitation sentence. Angry at being thwarted in his plan to obtain control of the relief funds, the Governor instantly sentenced me 'to be deported at daybreak' in the custody of twelve soldiers. During this never-to-be-forgotten deportation journey from Sian Fu (Shensi's Capital) to Hankow, I was regarded as a prisoner, and was treated with much contempt. Each of the soldiers usually addressed me: 'You doubly stupid foreign devil.' These twelve soldiers acted as if they thought the treatment given me was not severe enough. But as I had already proved the truth expressed in Prov. 17:22, 'a merry heart doeth good like a medicine,' God enabled me to be

happy during all their peculiar treatment, and He brought me safely through. Ps 28:7; 145:7."

Rev. J. M. Markwick,
 536 East State St.,
 Salamanca, N. Y.
 * * * *

A FATHER'S CALVARY

"Many of us follow, like Peter, a long way off. The time came when Peter looked on the mangled and bruised form of his Saviour and had his Calvary. The writer has at time followed a long way off, but the time came when there was Calvary. I stood and looked on the mangled and bruised form of a beautiful and sweet Christian girl, who lived unselfishly in all things.

"Just before she left for the innocent party of young people at the home of a friend she said: 'Daddy, I will be back as you suggest before a late hour; we have but a little way to go.' But by some means the car crashed and she went home to be with the Lord.

"Now, my friends, I want to offer you Millicent's Christ. If you have not accepted Him do so now for life is most uncertain and death is sure. Millicent has gone to be with Christ. Your time may come in an automobile crash, an airplane crash or by some other unexpected means.

"My closing words to you are to read Chron 7:14, and give God a chance."

Byron F. Mouser.

(Editor's Note: We have known this dear Christian girl from her childhood and know the father's consecration and life of patient suffering.)

A NAME IN THE SAND

Hannah Flagg Gould was a very popular writer of verse in America about the middle of last century, her theme being chosen chiefly from humble walks of life. Her aim was always to illustrate some moral, as she does very simply in the following poem.

Alone I walked the ocean strand,
 A pearly shell was in my hand,
 I stooped and wrote upon the sand
 My name—the year—the day.
 As onward from the spot I passed,
 One lingering look behind I cast,
 A wave came rolling high and fast,
 And washed my lines away.

And so, methought, 'twill shortly be
 With every mark on earth from me.
 A wave of dark oblivion's sea
 Will sweep across the place
 Where I have trod the sandy shore
 Of time, and been, to be no more,

Of me—my day—the name I bore,
 To leave no track nor trace.

And yet with Him who counts the
 sands
 And holds the waters in His hands
 I know a lasting record stands
 Inscribed against my name,
 Of all this mortal part has wrought,
 Of all this thinking soul has thought,
 And from these fleeing moments
 caught
 For glory or for shame.

HOW ABOUT SOME PLOW WORK?

"Our minister is always talking to us about sacrifices I am getting tired of it. He expects us to give, give, give all the time. He seems to think that the church is the greatest institution in the world."

"Perhaps he is right. But I agree with you that we can't always be giving to the church. There are other things that we must think of. I am afraid our minister is visionary rather than practical."

The first speaker was a wealthy business man, and the second was a successful lawyer. Both men had very large incomes; they lived not only in comfort but in luxury and denied themselves nothing that they felt it desirable to have. They were church members and gave "generously," but neither of them really knew the meaning of the word "sacrifice."

A few months after this conversation the two men joined a party that was going around the world. Before they started their "visionary" minister earnestly asked them to observe and remember any unusual and interesting things that they might see in the missionary countries through which the party was to travel. The men promised—carelessly, perhaps—to do so.

In Korea one day they saw in a field by the side of the road a boy pulling a rude plow, while an old man held the plow handles and directed it. The lawyer was amused and took a snapshot of the scene. "That's a curious picture. I suppose they are very poor," he said to the missionary, who was interpreter and guide to the party.

"Yes," was the quiet reply. "That is the family of Chi Noul. When the church was being built they were eager to give something to it, but they had no money; so they sold their only ox and gave the money to the church. This spring they are pulling the plow themselves."

—Brethren Evangelist

RENEW NOW!