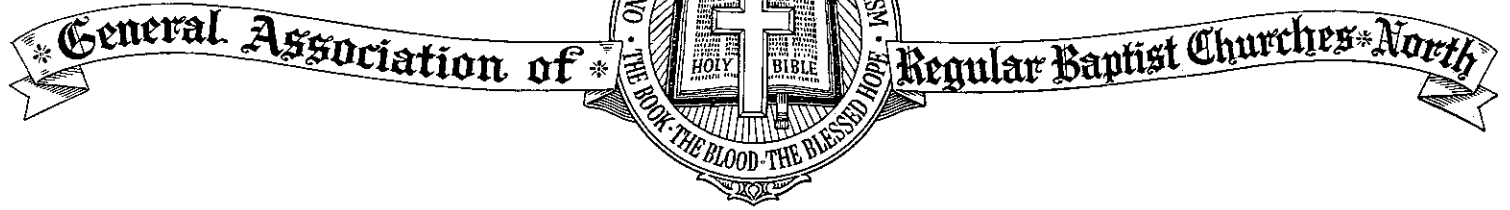


The Baptist Bulletin



THE PRIESTHOOD OF BELIEVERS

(By WESLEY F. DISSETTE, Kipton, Ohio)

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praise of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." (I Peter 2:9, 10).

It is a trait of human nature to glory in belonging to a royal family if such boast can be substantiated. To be a descendant of some king is something to talk about and to contrast with the lowly position of a neighbor who may have been born in an Irishman's shanty.

To that element in human nature the Apostle appeals as he contrasts the glorious position of the believer with the lowly and even disgraceful state of the unbeliever. Unto the believer is the graciousness, to the unbeliever the stumbling. The Christ-rejector is appointed to fall, but the saved are to be exalted.

In Christ we are an elect, chosen people, a privileged class, grafted into the olive tree. We are a royal priesthood in that we are children of the King, born into God's family, and we minister to the King. We are a holy nation, for citizenship is in heaven and we belong to the kingdom of God. We are a peculiar or purchased people, bought with the price of the precious blood of Christ—thus are we the Lord's own treasure. Once we were a lot of "nobodys"; now we are the people of God. Once we knew no mercy, but now have obtained mercy.

May we single out just one of these honors for consideration together, discovering if we may what was in God's mind in thus honoring us? I speak now of our priestly position—"A royal priesthood." Christianity makes a distinction between the priesthood and the laity; Christianity makes a distinction between priesthood and unbelievers, but does not divide the Christians into the two classes because ALL are priests unto God.

to himself." In the old Levitical order we read again and again of Aaron and his sons. The sons were the common priests by virtue of their birth—sons of the High Priest. In the first chapter of this epistle we have our birth record at verse 23 as sons of the Great High Priest. Chapter 2 opens with instructions for the growth and development of those who were born into the Priestly family. At vs. 5 the priests are ready for service, having put away childish things.

(2) *Priests eat the same food as the High Priest.* Over and over we read of portions of the sacrifices which were to be for Aaron and his sons to eat. Such is the glorious position of the Believer-priest that he is sustained by God even as our Lord Jesus was sustained. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." His victory over temptation is the same as our's. The Word is our fortification against the wiles of the devil. Is it not an honored position for us to be sustained by the very word that was meat to our Lord? Jesus said "My meat is to do the will of Him who sent me, and to finish his work." Then the will of God should be the meat of every believer, the joy of his soul, the hunger of heart which finds no satisfaction outside the perfect will of God.

(3) *Priests were clothed like the High Priest.* Of course there were some differences between the garments of the High Priest and those of the common priests. The High Priest wore the ephod, the breastplate and robe which must not be rent; then he wore the mitre, while the common priests wore the turban or bonnet. The holiness of Christ is native to him, His intercession is particularly his own, and his diety, symbolized by the gold and blue, belongs to him alone. And who would not want him to have a crown that distinguishes him from all others? And yet there were garments common to Aaron and his sons, for both his and their's were "for glory and for beauty."

Believer-priests are clothed in the right-

(Continued on page 6)

The Divine Remedy for Our Natural Depravity

By REV. H. L. STEHNGAARD, Cambridge, Mass.

"For as in Adam all die even so in Christ shall all be made alive." I Cor. 15:22

Through a microscope an Indian was shown the germs in the water of the Ganges river, and was told not to drink it. The awful mass of wiggling germs startled him, then enraged him so that with a heavy stick he broke the microscope; and continued to drink the water! What is your reaction to God's revelation of your sinful nature? Believe it or not—here is the picture of the fallen race in Adam:

His head, Isa. 1:5 "The whole head is sick and the whole heart is faint."

His mind, Rom. 1:28 A reprobate mind

His thoughts, Isa. 9:7. "Their thoughts are thoughts of iniquity."

His conscience, 1 Tim. 1:4. "Speaking lies in hypocrisy having their conscience seared with a hot iron."

His understanding, Eph. 4:18 "Having their understanding darkened being alienated from the life of God through the ignorance that is in them, because of their blindness of their heart."

His eyes, 2 Pet. 2:14 "Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls, an heart they have exercised with covetous practices." "For the heart of this people is waxed gross and their ears are dull of hearing and their eyes have they closed, lest they should see with their eyes and hear with their ears and understand with their heart and should be converted and I should heal them."

Organs of speech, throat lips, mouth—Rom. 3:13-14 Their throat is an open sepulchre with their tongues they have used deceit, the poison of asps is under their lips, whose mouth is full of cursing and bitterness."

His ears—Matt. 13:15 Dull of hearing.

His neck—Acts 7:51. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did so do ye."

His Hands—Isa. 59:6. Their works are works of iniquity and the act of violence is in their hands. That they may do evil with both hands earnestly—Micah 7:3.

His feet—Isa. 59:7. Their feet

run to do evil and they make haste to shed innocent blood: destruction and misery are in their paths. Rom. 3:15

This is God's photograph of the unregenerated. He might pose ever so often before the Bible camera, but divine revelation has declared that "All have sinned and come short of the glory of God" Rom. 3:23 "Ye MUST be born again" John 3:3, 5. This is God's only remedy for our depravity, but what a miracle this produces! Read the little book of Philemon, and observe how one thus begotten—namely One simus, who in time past was unprofitable but now became profitable. (Philemon 10-11). Behold the grace of God! He calls Abraham out of idolatrous families and makes him an example of obedient faith. He rears Moses amidst the splendors and gilded sins of Pharaoh's court and though learned in all the wisdom of the Egyptians, and mighty in words and deeds—when led to make his life choice through grace, "Chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasure of Egypt. A supplanter like Jacob is made a prince who had power with God, and with men and hast prevailed!

Sinful fishermen, taxgatherers, self righteous Pharisees, persecutors are regenerated into saints; and the Bible does not color the situation either, for the divine remedy must be applied to our total depravity! Divine revelation requires divine inspiration. 2 Peter 1:20-21 and 2 Tim. 3:16. God inspired men to write the truth concerning themselves. Man alone could not have written the Bible if he would, and it is quite unlikely that he would have written the truth about himself if he could have avoided it. The sins of its greatest men like Abraham, Jacob, Moses, David, Solomon are exposed! Falsehood, treachery, adultery, cowardice, murder, gross licentiousness with other sins are clearly exposed, as is also the humiliating record of Israel's history of ingratitude idolatry, unbelief, rebellion and pride though God loved them and chose them above all people. (Deut. 7:6-9)

Now read carefully the second

chapter of Ephesians or Titus 3—and you will find that "We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; which He shed on us abundantly, through Jesus Christ our Saviour; that being justified by His grace we should be made heirs according to the hope of eternal life."

What regeneration? What renewing? As we put on the new man which after God is created in righteousness and true holiness: *The sick head is covered with the helmet of salvation*. Isa. 59:17; Eph. 6:17, *The reprobate mind is displaced with the mind of Christ*. 1 Cor. 2:16. *The thoughts of iniquity are displaced by the thoughts of righteousness*. Prov. 12:5 *The conscience which was seared with a hot iron is by the blood of Christ, who through the eternal spirit offered himself without spot to God, purged from dead works to serve the living God*. Heb. 9:14 and exercised anew so as to be void of offense toward God and toward men. Acts. 24:16.

The understanding darkened through ignorance, blindness is opened so that we might understand the scriptures. Luke 24:45 We know that the son of God is come and hath given us an understanding that we may know him that is true and we are in him that is true even in his son Jesus Christ. This is the true God and eternal life—That we might be filled with the knowledge of his will in all wisdom and spiritual understanding. I John 5:20; Col. 1:9.

The eyes blurred and blinded through sin are opened. Isa. 42:7. For the Lord opened the eyes of the blind. Psa. 146:8. His commandments enlighteneth the eyes. Psa. 19:8 Like Simeon we can say—"Mine eyes hath seen thy salvation."

Instead of the *deceitful poisonous tongue* which flatters, backbites—it speaks now of *His righteousness*. Psa. 35:28, 51:14 Extolls God. Psa. 66:17 Confesses the Lord Jesus Christ. Phil. 2:11, Rom. 10:9-10.

"Speaking to yourselves in Psalms, hymns and spiritual songs, singing and making melody in your heart to the Lord" Eph 5:19

The ears that were dull of hearing and deaf shall be unstopped. Isa. 43:8. Opened, Psa. 40:6. Attentive to God's word Neh. 8:3.

The neck which was stiff and resisting the Holy Spirit, *submissively bows*—takes "His yoke upon it and learns of Him and finds rest unto their souls, for His yoke is easy and his burden is light. Matt. 11:29-30.

The hands which worked iniquity and violence. Were lazy and idle—are now cleansed. Psa 24:4. Made pure. Job 22:30. Doing wonders with God, Acts 5:12. Busy in His service—"Holy hands lifted up in prayer without wrath and doubting, I Tim. 2:8

The feet which ran to do evil and in whose paths once were destruction, slipping down to hell; are delivered from falling. Psa. 56:13. Set on the firm rock Christ Jesus. Psa. 40:2. Turned into his testimonies Psa. 119:59. Shod with the preparation of the gospel of peace Eph. 6:15, Isa. 52:7. How beautiful upon the mountains are the feet of him that bringeth good tidings that publisheth peace and salvation.

Such is the miracle of regeneration, and God cannot take us to heaven unless we are born again

"In Adam—all must die—In Christ all shall be made alive."

"Therefore if any man be in Christ, he is a new creation, old things are passed away behold, all things are become new. . . . 2 Cor. 5:17.

FOR THE JEWS

For the past three years Rev. Coulson Shepard, pastor of the First Baptist Church, Atlantic City, New Jersey, has been broadcasting every Sunday, a special message to Israel. We have recently been looking over some of these messages which Mr. Shepard writes out in full and have asked him for the privilege of reproducing some of them in the Bulletin. Not only will these articles prove a blessing if passed on to Jewish friends and acquaintances, but they will also be a great help to Gentile believers in supplying them with method and material by and with which they may approach the unsaved Jew. The message given below was broadcast over WGBD, Freeport, Long Island, January 14, 1940

Good-morning, Everybody:
Shalom Alechem—Peace be unto you!

I want to speak to you during the next few minutes from the theme—"The Christian's Debt to the Jew."

It is my purpose, not only to state facts showing clearly the great debt Christian people owe to the Jews, but also point out some false accusations being brought against the Jewish people.

In fulfilling this twofold purpose, I trust this talk will prove a help and comfort to Jewish people listening to me. In a small measure this should also serve as an installment payment toward the debt I personally owe to the Jewish people, for

"I am a debtor
. to preach
the Gospel
. to the Jew
first"
Romans 1:14, 15-16

I gladly give myself to this endeavor without a penny remuneration, because God said through your Prophet Isaiah:

"Comfort ye, comfort ye My people, saith your God.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

Isaiah 40:1-2.

This is why I befriend you Jewish people, this is why I gladly give of my time and strength without any recompense whatever.

When I hear professing Christians join Gentiles in condemning you Jewish people, and showing such gross ignorance regarding Christianity and facts concerning Jewry, I must speak. When I look out over the world and hear the heart-cries of elderly Jewish people in awful distress: when I hear the screams of little Jewish children as they are torn away from parents: when I see walls of Jewish homes becoming literally wailing walls: when I see actually millions of Jews slowly dying of starvation in what was Poland, and in other European countries: when I read and hear the lying propaganda against the Jews here: when I hear and see all the dreadful things that are befalling the people that God loves with an everlasting love, I am constrained to raise

my voice in your defense and do what I can to help and comfort you in this your hour of trial.

Hitler's New Year message of condemnation of Jewish capitalists" and "Jewish reactionary war mongers" is as much without foundation as the accusations that Jews are communists, the cause of the first world war and the present world-wide economic depression. The anti-Semitic literature afloat in our country contains Nazi lies and its distribution is energized by Satan

Inasmuch as I have referred to Christians and Gentiles, I want to tell you briefly the difference between the two. There is as much difference between Christians and Gentiles as there is between night and day.

A Gentile is any one who is not of Jewish birth or ancestry. On turning to the Scriptures you find that your Torah and all your Scriptures, also the New Testament, has much to say about the Gentiles, and they are not complimentary things, either. They are described as "Goyim", dogs, as an idolatrous, wicked people, altogether devoid of a heart knowledge of the true Jehovah-God. All through your history the Gentiles have been your enemy. The Egyptians, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, the Jubusites and the Amalekites were the nations that constantly warred against your forefathers. They were all Gentile nations. Outstanding individuals who planned your extermination were all Gentile. Pharaoh, Jezebel, Haman, and today, Hitler and other Jew-hating rulers: all Gentiles

The New Testament calls them the children of wrath, uncircumcised, aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world (Read Ephesians 2:1-3, 11-12, 4:17-19).

There are three things that characterize Gentiles. They are enemies of God. They are revelers in unrighteousness. They hate the Jewish people. This awful indictment might seem too strong, but please note I am not saying these three things, haters of God, haters of true righteousness and haters of Jews, are openly manifested by every individual Gentile, but I do maintain that these three things characterize the Gentiles. Both the Word of God, Old and New Testaments, and history confirm this.

A Christian, on the other hand, is a Gentile or Jew, who has been convicted of sin, has repented, and by an act of his own will has definitely accepted the Lord Jesus Christ as his personal Saviour. Doing this he is regenerated by the power of God, becomes a new creation and endeavors by God's grace to live in accordance with the teachings of Christ. In the heart of the true Christian there is no room for hatred and cruelty.

Do not mistake those blood-thirsty Gentiles who called themselves Christian, and who all down through the Church Age have proven by their behavior that they were false professors and not true possessors of the Christ of God. I am bringing this out because the Jews have at times been cruelly persecuted by certain branches of the nominally Christian Church, and as a result of atrocious pogroms and slaughterings of Jews in Russia, Spain and elsewhere, in the name of Jesus and at the sign of the Cross, many Jewish people look upon Christians as their persecutors. We can, in a measure, understand their feelings and we deeply sympathize with them.

I hope you see with me that one thing, that characterizes Gentiles is, they hate the Jews, and an outstanding characteristic of Christians is, they love the Jews.

And now as I tell you why we Christians love you Jewish people, you will also see, I trust, the debt Christians owe the Jews. I trust Christians hearing me will recognize their obligation and show forth their love to Jews by paying the debt they owe.

I am going to speak in the first person because these things are very real to me and I can speak from my heart.

First of all, I love you Jewish people because since becoming a Christian I learned that my Father-God loves you above all other nations or races of people. He said of you:

"I have loved thee with an everlasting love."
Jeremiah 31:3.

And again:

"He that toucheth you toucheth the apple of His eye."
Zechariah 2:8.

The more I get to know God, the more I love Him, and the more I love Him the more I love the things

and the people beloved by Him.

My second reason for loving you Jewish people is because the Bible, every one of its 39 books in the Jewish Scripture and the 27 books in the New Testament came to me through the Jewish Nation. Holy men of God, all Jews, spoke as they were moved by the Holy Spirit (I Peter 1:21). God committed unto your forefathers the Oracles of God (Romans 3:2).

Third: I love you Jewish people because your very existence bears proof to the authenticity and reliability of the Bible. Frederick the Great asked his chaplain to prove to him that the Bible was truly the Word of God. That wise and godly chaplain replied, "That I can, Sir, in one word. That word is 'Jew'." God said you would never cease from being a people. You have been scattered over the face of the whole earth and nation after nation has tried to wipe you out of existence. But you remain. Why? Because God said in His Word you would remain.

Fourth: I love you Jewish people because my Saviour, the Lord Jesus Christ, after the flesh is a Jew.

Fifth: I love you because the Salvation purchased by my Saviour when He shed His precious blood to redeem me from my sins—even this Salvation, which is my life, come from you Jewish people. The Scriptures tell us that—

"Salvation is of the Jews."
John 4:22

Sixth: I love you Jewish people because Jewish people comprised the early Church. The first people to believe on the Lord Jesus Christ as Saviour, as the promised Messiah, were Jews. Those believing Jews were the first ones to be called Christians.

Seventh: I love the Jews because of the faithfulness of the first century Jewish believers. They obeyed the command of their Lord to preach the Gospel. If they had not carried the message of good news that Messiah had come and died a ransom for sin and rose again—if they had not heralded this Gospel, by which we are saved, to Europe, and thence to America, I would still be a sinful, Jew-hating Gentile, without God and without hope in this world. I would have suffered the wages of my sins, which would be death—eternal separation from God—Hell.

An eighth reason for loving you

Jewish people and doing what I can to be a blessing to you is perhaps a selfish one. God said to Abraham:

"I will bless them who bless thee (and your seed)."
Genesis 12:3.

He also said through your King David:

"Pray for the peace of Jerusalem: I will prosper them that love thee."—Psalm 122:6.

I could give some patriotic and social reasons why I admire you chosen seed of Israel race, but I am simply giving spiritual reasons, which are most important.

In summing up, I love the Jewish people because they are God's chosen people beloved by Him; because you gave me my Bible, and your very existence proves that it is the Word of the living God; because you gave me my Saviour; because Salvation came to me through you; because your forefathers were the first Christians; because your people were the first missionaries; and because God has promised blessing and prosperity to those who love you.

Surely Christians listening to me will grasp the fact that they are indebted to you Jewish people. To any professing Christians who harbor ill-feeling toward you Jewish people, I would say to them:

"Who taught you tender Bible tales,
Of honey lands, of milk and wine?
Of happy, peaceful Palestine?
Of Jordan's holy harvest vales?
Who gave the patient Christ, I say,
Who gave your Christian creed?
Yea, Yea,
Who gave your very God to you?
Your Jew! Your Jew! Your hated Jew!"

Do you see why I give of my time and strength and money to preach the Gospel to the Jewish people?

It is because I owe you a great debt.

"I am debtor
So as much as in me is, I am ready to preach the Gospel to you"

For I am not ashamed of the Gospel of Christ: for it is the power of God unto Salvation to every one that believeth; to the Jew first and also to the Gentile.

For therein is the righteousness of God revealed from faith to faith: as it is written in the Prophecy of Habakkuk, "The Just shall live by faith"

—Romans 1:14-17

"The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

For the scripture saith, Whosoever believeth on Him shall not be ashamed.

For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him.

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

How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?

And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

So then faith cometh by hearing, and hearing by the Word of God"

Romans 10: 8-17

May the Lord, the God of Abraham, Isaac and Jacob, help you Jewish people to believe this Gospel, the Gospel your father Abraham believed, that you might be saved. And May He use this talk to show my Christian listeners their debt and responsibility to you Jewish people, that they might be a real help and blessing to you

REGULAR BAPTISTS OF SOUTHERN CALIFORNIA MEET

Regular Baptists of Southern California held their quarterly fellowship meeting at the First Baptist Church in Hemet, California, on January 26th. As usual the fellowship meeting was marked with days of spiritual refreshing, the conscious presence of the Risen Lord, and a blessed fellowship among the brethren from the various churches. Devotional messages, missionary messages, and appeals to the churches to support in prayer and finances the mission work of Independent Baptists marked the program and the messengers went back to their churches on fire for the Lord.

FIRST BAPTIST CHURCH, ATLANTIC CITY, RECEIVES LARGE GIFT

This paper and the fellowship it represents extend congratulations to the First Baptist Church of Atlantic City, New Jersey, Rev Coulson Shepard, pastor, upon the bequest of \$100,000 left them by Mrs Mary A Barker. The church building owned by the First Baptist Church burned several years ago and the present structure was put up as a rather temporary measure. Through this lovely gift the Lord has opened the way for the congregation to provide themselves with an adequate building for the growing and important work of this church.

ORDINATIONS

Mr. Denzel F. Neumann

On February 29th, 1940, a council met in the Little Church on the Corner (Independent Baptist) Chicago, Illinois, and examined Brother Denzel F. Neumann as to his fitness for the gospel ministry. He was unanimously recommended to the church for ordination and the service was carried out in the same evening.

* * * *

Mr. Donald Miller

At a council called by the Juva Baptist Church of Juva, Pennsylvania, January 30th, Brother Donald Miller was examined as to his fitness for the gospel ministry and was unanimously recommended by the council for ordination

THE BAPTIST BULLETIN

—for—

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Editorial Office

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THE PRINCETON CASE—ANOTHER VICTORY

As per schedule the court case involving the First Baptist Church of Princeton, Indiana, Rev. Ford Porter pastor, was opened in the courthouse at Booneville, Indiana, Monday morning, March 11th, with Judge Youngblood presiding. Once again the editor of this paper, together with other witnesses, was present with our valises loaded with volumes of evidence and once again none of us got a chance to even open a single portfolio.

A year ago last January this case was tried in the Princeton court with Judge Eby presiding and after two and one-half days of hearing the testimony of Convention witnesses and Convention pastors, Judge Eby ruled in favor of the church without hearing a solitary witness on our side of the issue.

The same thing happened in the re-trial of the case on March 11th, and 12th. Not being satisfied with the decision of the Princeton courts the minority group composed of approximately 29 people took a change of venue and carried the case to the courts of the neighboring county at Booneville. After listening all day Monday and until 10:30 Tuesday morning to the arguments of the attorneys for the minority group, Judge Youngblood ruled in favor of the church and against the minority. So once more the courts decided that a Baptist church does not cease to be a Baptist church when

it withdraws fellowship from the Northern Baptist Convention. This ruling by Judge Youngblood as in the case of Judge Eby, was handed down without hearing a single witness on our side of the issue.

These machine secretaries and pastors are so obsessed with the idea that a Baptist church must be in fellowship with the Northern Convention in order to be considered a Baptist Church that they think all they have to do is to walk into a court room and tell a judge that and he will believe it. Naturally when he asks them for evidence to support the contention they can only lift to him empty hands.

From some things we heard after the trial was over we are of the opinion that the battle is not yet over but that the Conventionites intend to appeal the case to the Appellate Courts of Indiana. At the least calculation it will cost them \$1,000 if not more to transcribe the evidence to be presented to a Court of Appeals. One cannot help raise the question as to where the money is to come from to pay these heavy expenses. It has cost the Princeton Church well over \$1,000 already to defend its position. This money has been cheerfully given by Independent Baptist Churches in response to appeals sent out to the General Association of Regular Baptist Churches. It has certainly cost the minority group nearly as much, if not

more and if they appeal the case the cost will probably run into thousands of dollars. We are of the well-founded opinion that the little group of 29 have not been able to pay the bills up to the present and certainly will not be able to pay the heavier costs incumbent upon them in the Appellate Courts. From whence then does the money come to pay their bills? Rather an interesting question and we suspect the answer to the same would be equally interesting. We are making no charges but one thing is certain if we were a member of a Convention Baptist church in the state of Indiana and were giving regularly of our money to the missionary program of the Convention we would certainly ask for the privilege of seeing the financial records of the Indiana Convention for the purpose of determining whether or not some of our missionary money was being used to persecute a sovereign Baptist church.

We have decided to have certain sections of the testimony of the Convention leaders transcribed from the court records and dedicate a whole issue of the Baptist Bulletin to an examination of the Princeton Case. We hope we may be able to publish this in the May issue. At any rate, when it is published Baptists everywhere will stand in utter amazement at what convention minded men can say under oath on a witness stand in court.

THE PRIESTHOOD OF BELIEVERS

(Continued from page 1)

eousness of Christ, symbolized again in the best robe given to the Prodigal, and the wedding garment so necessary for admittance to the marriage of the King's Son. Paul recognized the intrinsic worth of our priestly dress when he wrote, "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9).

That clothing was for service too, for the common priests donned the required vestments before they went to perform their duties. I Corinthians 12 describes that priestly clothing for duty—the various

gifts for service which the Spirit bestows upon believers.

(4) *Priests were anointed like the High Priest.* The same anointing oil was upon all (Ex. 29:31). After Jesus' baptism came the anointing for service, and we have the same Holy Spirit coming upon the believer to anoint him with power for witnessing, for intercession, and for consistent living. What a glorious position is our's. "As He is, so are we in this world" (I John 4:17). "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever, Amen." (Rev. 1:5, 6).

The Purpose of the Priesthood
For what purpose did Christ pur-

chase us to be his peculiar treasure? Was it that we might don our priestly vestments and go on parade? Was it that we might do what is so foolishly written in one of our hymns?

"My willing soul would stay
In such a frame as this;
And sit and sing herself away
To everlasting bliss"

Is the priesthood merely a title like a D. D? Is it just an honor which we carry around with us? Our text states the purpose of God in making us a chosen generation, a royal priesthood, an holy nation, a peculiar people or treasure—"that ye should show forth the excellencies of him who hath called you out of darkness into his marvellous light."

In the Old Testament order as soon as the priests had been consecrated they were given something to do with their hands. Service follows separation. It was not long after Pentecost that Peter and John gave the hand to the lame man at the beautiful gate of the temple. Priesthood is more than position and honor—it is a job. The sons of Aaron worked.

Their work was the offering of sacrifices and of intercession. Ephesians six pictures the priests robed and helmeted and shod, and then they go to work—"praying always with all prayer and supplication in the Spirit; and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak."

Paul was a missionary needing the help of the spiritual priesthood in prayer. How much our missionaries need our prayers. Prayer is work. Often the intercession of saints is spoken of in the Scriptures as striving in prayer or laboring in prayer. I met a missionary not so long ago who had been rejected by the Board for physical reasons, and so he went to the mission field by way of the throne. He gave himself up to a definite mission of intercession. You will not be surprised when you learn that he looked tired out. That man labored in prayer as a true priest.

The Privilege of the Priests

In the first chapter of Luke is the record of the experience of one of the priests in this special privilege. Zacharias was the one upon whom the lot had fallen to burn incense in the temple at the golden altar of incense. It was the one opportunity of a lifetime, and decided by lot "The lot was cast into the lap; but the whole disposing thereof is of the Lord" (Prov. 16:33). Therefore the privilege which came to this priest was a call from God.

There are privileges among God's priests. Some are called to minister at the golden altar of incense as missionaries. In the past they were not a people, but are now the people of God. They show forth the excellencies of Christ as they separate themselves from home and loved ones, and go far away. Zacharias

went in to minister in behalf of the people, and our missionaries are our representatives. They are there in our behalf.

The thing Zacharias did was to pour the precious ointment over the coals upon the golden altar. As soon as the ointment touched the coals the vapor and aroma arose from the altar. Thus do our missionaries preach Christ to the world.

But no incense could have risen had the live coals been missing. Where did they come from, and who brought them there? They were brought from the brazen altar in the court upon which the sacrifices were made, and one of the priests brought them into the Holy Place.

We at home are the priests who attend to that great privilege. We send the coals by our ministry of intercession, and by our sacrificial offerings. Thus do we show that we were once those who knew no mercy, but now have obtained mercy.

But mark you that these coals came from the altar of SACRIFICE. Romans 12:1 conveys the very idea set forth in the last clause of our text. Not until the whole message of salvation had been given in that Epistle to the Romans did the Apostle ask for dedication. Let our presentation of our bodies and our gifts speak of Calvary.

The sacrificial part has too often been forgotten, and then the missionary has no coals upon which to offer incense; and the blind, the lame and the sick remain unhealed, and the poor have no gospel preached unto them. Or perhaps the missionary's message lacks power because we did not back it up by sacrificial praying.

Missionary support should never be what we can spare easily, but rather should it represent real self-deprivation. Spare change and cast off garments speak nothing of the altar of sacrifice.

Our quarrel with the Modernist is that he omits the sacrificial from his SERMON, but take heed lest we discover that we Fundamentalists are perhaps leaving out the sacrificial altar in our SERVING. The coals brought from the brazen altar represented practicing rather than preaching.

Do men see Calvary in the offering plate? Isn't it time that even in that act of worship the cross should be the conspicuous thing? Should not self be crucified and Christ exalted in that act? I wonder how

the milliner and the missionary fare comparatively at Easter time at the hands of God's people.

At one great missionary conference when the offering was being counted a plain envelope was discovered containing a diamond ring and a note. A widow had written the note explaining that she had no money, and was giving her only material treasure instead. This ring had been placed on her finger by one who long ago had gone to be with Christ. The sentimental value of the ring was far greater than its commercial value, but the parting with it was a real sacrifice, the bringing of hot coals from the sacrificial altar. Will not the Christ who multiplied the loaves and fishes multiply the usefulness of such gifts?

When Paul escaped from Damascus, he reported that he was let down the wall in a basket. Behind the scenes were some faithful disciples holding the rope. At the judgment seat of Christ when Paul is rewarded for writing the Epistles and his other labors for God, these rope-holders are going to be made manifest together with all that Paul was enabled to do because of their assistance, and also that which would never have been accomplished had they failed will also be revealed.

We are rope-holders for our missionaries, holding the line by prayer, confidence, love and sacrificial giving. Only as that service is brought from the brazen altar of sacrifice can it be used at the missionary's golden altar of incense, and the results will be revealed at the judgment seat of Christ.



MISS GRACE HEIDT
(See article on page 20)

THE BAPTIST BIBLE SEMINARY

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



"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:"—I John 5:14. The students and faculty claimed this promise on Friday, March 8th, when classes were dismissed, and all assembled in the chapel for a "Day of Prayer". Members of the faculty led the various hours. Rev. O. Olney, pastor of the Riverside Baptist Church, Buffalo, New York, brought a message during the morning session. Untold blessings in answered prayers filled everyone's heart to overflowing.

"Missionary Conferences"

Many students surrendered their lives to the Lord for service in home and foreign fields as a result of the Mid-Missions Conference, February 16th to 18th. The Seminary is indeed grateful to the First Baptist Church for opening their doors to Mid-Missions. They are now looking forward to more victories for Christ during the Spring Conference

of the Association of Baptists for World Evangelism, from April 12th to 14th, also to be held in the First Baptist Church of Johnson City, New York. If you are anxious to receive a blessing, plan to attend.

"The Goings of the President"

Dr. Griffith reported some very promising student prospects as a result of his trip to Illinois and Iowa: one young man from Roxanna, Illinois, one from the Walnut Street Baptist Church of which Dr. Ketcham is pastor in Waterloo, one from the Burton Avenue Baptist Church, Waterloo, and one or two from the Grundy Center Baptist Church.

The President spent two days in Philadelphia at the Council Meeting of the Association of Baptists for World Evangelism, of which he is secretary. He greatly enjoyed the sessions and reported an increasingly bright outlook for this growing missionary enterprise. Dr. Harold T. Commons is the president.

Following his meetings with Rev. Douglas Christen in Bloomingdale, New Jersey, he will return to Johnson City for a Seminary Directors Meeting on March 18th and an Alumni Meeting, the afternoon of the 19th. On the evening of the 19th he will be speaking in the Baptist Church, Kingston, Pennsylvania, where Rev. Montreville Seeley is the pastor. His final message there will be on Easter Sunday, March 24th. Accompanied by the Semin-

ary Quartette on March 31st, he goes to the First Baptist Church in Cornwall, New York, of which Rev. F. Dean Banta is the pastor. Continue to pray for Dr. Griffith's ministry and the Lord will continue to bless.

"Special Speakers"

During the past month the students were privileged to hear inspiring messages from A. Donald Moffat, returned missionary from Brazil under Mid-Missions; Dan McNally of Danville, Maryland, converted Catholic and ex-convict; Rev. Harvey O. Olney, Buffalo, New York; and Rev. James A. Ker, returned missionary from Ceylon under the Association of Baptists for World Evangelism.

"The Pledged Presence" or "Forsaken Never"

Just off the press is the Annual Message of the Senior Class of 1940. The Message this year was penned by Dr. Emery H. Bancroft, Dean. It is dedicated to the late Rev. Carl L. Porritt, former Assistant Pastor of the First Baptist Church, Johnson City, who was called home last summer. Besides the sermon it contains pictures of the full-time faculty members and the graduates of 1940; and a list of the "Messengers", who have gone from the Seminary in former years, with their addresses.

Copies may be obtained from the Seminary office at twenty-five cents, postpaid.

THREE NEW CHURCHES ENTER FELLOWSHIP

Three fine churches have entered the fellowship of the General Association of Regular Baptist Churches during the past few weeks: The First Baptist Church of Hackensack, New Jersey, Rev. Harry Leach, pastor, the First Baptist Church of Waverly, Iowa, Rev. V. C. Oltrogge, pastor, and the First Baptist Church of Pana, Illinois, Rev. R. F. Hamilton, pastor.

All three of these churches are outstanding in their respective communities and both the pastors and

the churches are known throughout the north.

The Association again this year has enjoyed a very healthy growth with many churches declaring themselves in fellowship during the past few months.

ALLEGAN MICHIGAN EN- JOYING MINISTRY OF PASTOR HILL

On Sunday, December 10th, Rev. E. R. Hill began his sixth year as pastor of the First Baptist Church of Allegan, Michigan. The church un-

der Rev. Mr. Hill's ministry has enjoyed a steady growth. The total offerings of the church have increased from \$2,853 during Mr. Hill's first year as pastor in 1935 to \$5,462 in 1939. Nearly \$25,000 have been received for the advancement of the work of the Lord Jesus Christ during Mr. Hill's five years of ministry.

NEW ENGLAND BAPTISTS BECOMING MORE AND MORE INDEPENDENT

The following paragraph taken from the Braintree Massachusetts

paper indicates the fine spirit being manifested among New England Baptists as they become increasingly independent of Convention control: "All those present at the gathering of Independent Baptist Churches will long remember the message by Rev. Clayton Gray of Lynn, also the spontaneous response of young people in their testimonies which it was difficult to shut off at closing time in the afternoon. Few have witnessed such a scene in many years."

Rev. D. W. Moffatt, pastor of the Braintree Baptist Church of Braintree, Mass., writing the editor concerning this meeting says, "We have a fellowship of Regular Baptist Churches. In and about Boston there are thirty churches that do not recognize the Convention. We meet seven or eight times a year at different churches. The enclosed clipping gives some indication of the spirit abroad among us"

The Baptist Bulletin congratulates the New England churches and brethren on their determination to find a fellowship in which they can breathe the pure air of the historic Baptist scriptural position.

**IOWA ASSOCIATION OF
REGULAR BAPTIST
CHURCHES MEET
MARCH 27-29**

March 27th to 29th the Iowa Association of Regular Baptist Churches met in the Burton Avenue Baptist Church of Waterloo, Iowa. The program was unique and we believe one that many of our local fellowships would do well in copying. The theme of the conference was "Re-affirming the Great Doctrines of the Bible". The addresses all dealt with various doctrinal issues such as "The Holy Scriptures", "The True God", "The Fall of Man", "The Way of Salvation", "The Doctrine of Justification", "The Doctrine of Regeneration", "God's Purpose in Grace", "The Doctrine of Sanctification", "The Doctrine of the Church", "The Preservation of the Saints", "Baptism and the Lord's Supper", and "The Second Coming of Christ".

**TELL OTHERS
About The Blessing
To Be Found In
THE BULLETIN**

**PROGRAM
EIGHTH ANNUAL CONFERENCE
GENERAL ASSOCIATION REGULAR
BAPTIST CHURCHES**

May 13-16 are dates which every Independent Bible-loving Baptist needs to mark in red on his calendar now. They will indeed be red letter days when the General Association holds its Eighth Annual Conference in the Bethel Baptist Temple, Erie, Pennsylvania, Rev. S. Franklin Logsdon, pastor.

Free Entertainment

The members of the Bethel Baptist Temple are planning on providing all who attend with nights lodging and breakfast without cost. The noon and evening meals will be served at a nearby location at reasonable rates. It is urged that those planning on attending, send in their reservations at the earliest possible moment to Rev. S. Franklin Logsdon, pastor, Bethel Baptist Temple, Erie, Pennsylvania

Special Attention

The attention of pastors is called especially to the importance of having their churches send in nominations for the seven members of the Council to be elected this year. Every church in the fellowship has already received full notice from Dr. Fuller, Associational Secretary, together with the proper blanks and instruction how to proceed. The purpose of this paragraph is to urge the pastors not to delay action.

The Program

The entire Council of Fourteen, acting under the chairmanship of Rev. Ralph Neighbour, are responsible for the program. Mr. Neighbour and the Council have spent many hours in an endeavour to build one of the best programs yet produced for the Erie Conference. Mr. Harley C. Stevick of Elyria, Ohio, will be in charge of the conference music. The detailed program follows:

**MONDAY, MAY 13
EVENING**

- 7:30 Song Service
- 8:15 Address—Rev. Wm. Headley, Gary, Ind.

- TUESDAY, MAY 14
MORNING**
- 9:30 Prayer, Praise, and Fellowship Reunion—Rev. B. G. Ham, Bunker Hill, Ill.
 - 11:00 Doctrinal Message — Rev. David Gillespie, Elkhart, Ind.

- AFTERNOON**
- 2:00 Song Service
 - 2:15 Address of Welcome—Rev. S. Franklin Logsdon
 - 2:30 Address—Rev. Ralph Carr, Plainfield, N. J.
 - 3:15 Address—Mr. Don Moffat, Manaus, Brazil
 - 4:00 Old Fashioned Request Music Service
 - 4:15 Rev. Leonardo Mercado, Phoenix, Ariz.
 - 5:00 Appointment of Committees
- EVENING**
- 7:30 Song Service
 - 8:15 Address—Rev. Harry C. Leach, First Baptist Church, Hackensack, N. J.

**WEDNESDAY MAY 15
MORNING**

- 8:45 Prayer
- 9:00 Praise Service
- 9:15 Mid-Missions — Dr. M. E. Hawkins, President
- 10:30 to 12:00 Separate Sessions
Women: In charge of Mrs. H. O. Van Gilder, Portsmouth, Ohio; Men: In charge of Dr. R. T. Ketcham, Waterloo, Iowa.

- AFTERNOON**
- 2:00 Song Service
 - 2:15 Address—Rev. H. L. Sthengaard, Cambridge, Massachusetts.
 - 3:00 Interstate Evangelistic Association, Inc.
 - 4:00 Rev. Bernard Bancroft, Philippine Islands.
- EVENING**
- 7:30 Song Service
 - 8:15 Address—Pastor George A. Palmer, First Baptist Church, Haddon Heights, N. J.

**THURSDAY, MAY 16
MORNING**

- 8:45 Prayer
- 9:00 Praise

- 9:15 Association of Baptists for World Evangelism—Dr. Harold Commons, President
- 10:30 Baptist Bible Seminary
- 12:00 Adjournment

AFTERNOON

- 1:45 Song Service
- 2:00 To be announced
- 2:45 Association Hour—Welcome of New Churches
- 3:15 Pastor George A. Palmer, First Baptist Church, Had-don Heights, N. J.
- 4:00 Address—Rev. Clayton H Gray, Lynn, Mass.

EVENING

- 7:30 Song Service
- 8:15 Address—Dr. Earle G. Griffith, Johnson City, N. Y.

A GREAT MINISTRY

“CHRIST, THE HEALER OF BROKEN HEARTS, OR SPIRITUAL COMFORT, 64 pages, 17 short chapters, now in 5th thousand, is a booklet which has not failed to comfort sick and well alike. Written after a hospital experience 5 years ago, God has blessed it to many. 1,500 copies given away to Sanitariums, Hospitals, and needy folks

Commended warmly by Sunday School Times, Presbyterian, and many other Christian papers Based on 106 verses of Scripture which show God's comfort, and 46 telling illustrations It is especially ADAPTED for PASTORS in visitation, Doctors, Nurses, Hospitals, Funeral Parlors, etc Price 25c, 10 for \$1.50, or \$15.00 per 100.

Order — 3033 Columbus Ave., Minneapolis, Minn

The Evangelist also gives Gospel of John to Railwaymen, 11,600 so far, using Horton's edition, and is founder of National Christian Railwayman's Association, for this purpose. A FREE-WILL MINISTRY.

GLEANINGS

(Continued from page 11)

We thank God that this church to some degree and in certain respects at least, is an old-fashioned church. If to be old-fashioned is to walk with the God of divine revelation and to know His power in blessed manifestations, then may our daily prayer be—

“Lord, make us old-fashioned.”
—Rev H. Keithly in the Berean Baptist News

GLEANINGS

Edited by R. F. HAMILTON

THE WORLD'S CHRISTIAN FUNDAMENTALS ASSOCIATION held a regional rally with the Walnut Street Baptist Church of Waterloo, Iowa, February 18, 19, 20.

Dr. Dan Gilbert and Dr. Paul Rood were the speakers

* * * *

THE MID-MISSIONS annual February conference was held with the First Baptist Church of Johnson City, N. Y. on the 16th, 17th and 18th. Many candidates for the field and returned missionaries were in attendance

* * * *

THE EXECUTIVE COUNCIL of the G. A. R. B. C. met in business session at the First Baptist Church of Pana, Illinois February 20, 21, 22. Ten of the council were present for the sessions. The evening meetings were public services in which the various council members brought messages of inspiration from the Word of God. Members from other Baptist churches as far as 150 miles away attended the meetings. The meeting was a real blessing to the church

* * * *

THE CALVARY BAPTIST CHURCH of Stillwater, Oklahoma was organized by evangelist Orvil Yeager a little more than a year ago after an open air meeting held there. There were fourteen charter members, forty-five are now on the roll—all soundly saved and working for God. The church is now meeting in a hall over a store building, but hope soon to have a structure of their own. Stillwater is a city of about 20,000 people, of whom about 8,000 are students at the Oklahoma A and M College. This presents a good opportunity to pastor Yeager. The church has voted to raise a minimum of \$300 for Baptist Missions during the year 1940.

* * * *

THE BIBLE LIGHT INSTITUTE was organized Wednesday, February 21st in the First Regular Baptist Church of Kansas City, Mo. of which O. W. Stanbrough is the pastor. Pastor Stanbrough was elected president of the new Bible School to be held in his church. Thirty-two students were enrolled the first week. Day classes are conducted

Mondays and Tuesdays, and night classes on Thursdays. Pastor Stanbrough has composed a Bible Light chorus sung to the tune of “I Shall Not Be Moved”:

“I believe the Bible, I believe it all,
I believe the Bible, I doubt it not at all,

As given by the Blessed Holy Spirit, I receive it all”

May the Lord's blessings rest richly upon this new enterprise for Him.

* * * *

UNBELIEF

The members of the churches of a certain city were united in a great union service. The speaker of the occasion was an eminent theologian who had been selected for this service because of his reputation as a critic and scholar.

During his address he made disparaging and derogatory remarks regarding the authenticity of the Bible and its records. His attitude merely emphasized the fact that the atheist is now dressed in the garb of the clergyman and occupies the high places in organized Christianity. When history has written the final chapter of such activities the record will show these men to have been the seducers of Christianity and their boasted scholarship just foolishness.

It is these frocked atheists whose offensive criticism has destroyed the faith, emptied churches, and brought about a state of spiritual decadency until men today doubt the Word and express unbelief in its solemn declarations and promises. No wonder John said we are not to give such men any support, not even saying God Speed unto them: “For he that biddeth him God speed is partaker of his evil deed.” (2 John 10:11). What condemnation awaits the church member who contributes financially to the support of such men, enabling them to continue their evil work!

—Calvary Tabernacle,
Watertown, Mass

* * * *

PRAISE GOD FROM WHOM ALL BLESSINGS FLOW! was sung by the church as they stood with bowed heads in honor of the mighty God when our annual report was

completed at business meeting last Tuesday night. It was unbelievable, but there it was before us on the blackboard. The membership at the close of 1938 was 75, and at the close of 1939 it was 112, a gain of approximately 50%, with an average membership for the year of 97. But when the financial report was published it was unbelievable. It showed a total of more than \$2,523.00 received and disbursed during 1939; and average of more than \$25 per member. And best of all, it showed that \$979 had gone to home and foreign missions—almost 40% of our total income. We take no credit to ourselves, for the Lord alone did it: with us it is impossible.

—First Regular Baptist Church
Kansas City, Mo.

* * * *

A KING RICHER THAN THE RICHEST COUNTRY!

By TOM M. OLSON

Robert Ripley has just brought to light in one of his intriguing "Believe It Or Not" cartoons, the fact that "David, King of Israel, was richer than the richest country in the world! According to 1 Chron. 22:14 and 29:4, David possessed 103,000 talents of gold and 1,007,000 talents of silver—a total *Bullion Value* of: Six Billion, Forty-One Million, and Seventy Thousand Dollars (\$6,041,070,000.00.) This sum is equal to present day purchasing power of One hundred Billion, Eight hundred Twenty-One Million, and Four hundred Thousand Dollars (\$100,821,400,000.00)."

Immense as were King David's stores of gold and silver, they fail to convey an adequate idea of his wealth! He reckoned his riches in spiritual and eternal values.

When King David's silver and gold increased, he did not set his heart upon them, but held them for the Lord and used them to His glory. Witness his magnificent gifts for the temple of the Lord. (1 Chron. 29).

The Lord and His Word constituted David's real riches! He said:

"The Lord is the portion of mine inheritance" (Psa. 16:5) And again: "The judgments (or decrees) of the Lord are true and righteous altogether. *More to be desired are they than gold, yea than much fine gold.*" (Psa. 19:9-10).

The Lord Jesus Christ graciously descended to Calvary's depths of dire poverty that "*ye might be rich*" says the apostle in 2 Cor 8:9.

And so successful has He been that He makes the believer in Himself incalculably wealthy!

Every believer is a child of God, (John 1:12), and if a child, then an heir—an heir of God and a joint-heir with Christ! (Rom. 8:17).

Christ is appointed "*heir of all things*" (Heb. 1:2), hence every believer in the Lord Jesus Christ is a joint-heir with immensity's Heir! It is impossible to be richer.

He has also given us His unerring Word which is a mine of inexhaustible wealth. Let nothing therefore hinder those who are the Lord's from living lives "*rich in good works*" (1 Tim. 6:18) and saying: "The Lord is the portion of mine inheritance and of my cup!"

—From "NOW"

* * * *

THE BAPTIST YOUNG PEOPLE'S MESSENGER is the name given to a new young people's mimeographed news sheet edited by Harry Hybarger of Lebanon, Indiana. A real effort is being made by the Regular Baptists of Indiana to set up a challenging program for young people. More power to you gentlemen. A central Indiana Bible conference is to be held in the Walnut Street Baptist Church of Lebanon, July 1-5.

* * * *

DR WILLIAM WARD AYER, pastor of the Calvary Baptist Church of New York City, and former pastor of the Central Baptist Church of Gary, Indiana has suffered a heart attack and nervous collapse. Pastor and Mrs. Ayer left for Florida until he should improve.

* * * *

REV COULSON SHEPHERD of the First Baptist Church of Atlantic City, N. J. has had to discontinue his broadcast to Israel, as the broadcasters considered it controversial; but he is broadcasting a program entitled, "Signs of the Times" at 9:45 A. M. every Sunday over station WBAB, 1200 kilocycles.

* * * *

THE FIRST BAPTIST CHURCH OF PANA, ILLINOIS at their monthly business meeting March 6th, voted to declare themselves in fellowship with the General Association of Regular Baptist and the Illinois State Fellowship. R. F. Hamilton, editor of this column and member of the Executive Council has been the pastor since July 1st, 1939.

* * * *

OLD-FASHIONED vs. MODERN
The modern mind, so called, inveighs against anything that is old-fashioned. Especially is this true in the realm of the church. They would restate and remold the mes-

sage and program of the church to meet "changing conditions". Thus they introduce every sort of innovation in the hope that it will stimulate the church into renewed life. They want the power of the old-fashioned church apart from its message. Many of them are finding out they cannot have the former without the latter.

What a wonderful church the early church was! It had its faults to be sure but it was a glorious church. A stream may be the purest at its source but that need not be true of the church. Without a doubt there are Christians today whose loyalty to Christ matches that of the early church Christians, but they are the exception and not the rule.

The early Christians had the power of God resting upon them in a remarkable way. God was gloriously real to them. Their message concerned the Son of God—"Who was raised again for our justification". And there was personal dedication to God of such character that no cost was too great to pay. Such dedication issued in a boldness to witness for Christ that knew no fear. Utter loyalty to God was the supreme concern and delight of their lives.

They cherished the company and fellowship of each other. There was no "church attendance" problem with them. They gathered frequently around the table of the Lord to remember the Christ who died for them and was coming again. Communion attendance was not neglected. They had no financial problems such as plague the average church today. They recognized the divine ownership of all they possessed. "They had all things in common". While it is true that some financial difficulties arose, yet none will challenge the dedication of life to God that made such a program possible in that day.

Many more things could be appropriately said of them but we must refrain—since space forbids.

Oh, how the church today needs to become old-fashioned. Oh, how it needs the power of God to rest upon it. Isn't there something tragically wrong when Christians grow careless about church attendance? when they neglect the table of the Lord? when they fear the face of man and keep silent about Christ? and when personal dedication to God is so lacking that giving becomes burdensome rather than a pleasure?

(Continued on page 10)

FLASHES FROM FOREIGN FIELDS

NIMMOS BURDENED FOR NATIVE MOTHERS

Fort Crampel, Jan 2, 1940

Our dear Friends:

New Year's Eve, when Bill and I had settled down for an evening's meditation, we picked up our Consecration and Faith Hymnals. Bill called my attention to No. 129, and we stopped to read and lingered to reread the precious words. (We did not try to sing it however because of the unfamiliar tune and too, because our whimsical girlie does not like music with her sleep.) But I will quote from the hymn:

"I take Thy promise, Lord, in all
its length,
And breadth and fulness, as my
daily strength,
Into life's future fearless I may
gaze,
For, Jesus, Thou are with me all
the days"

"Days may be coming fraught with
loss and change,
New scenes surround my life and
fancies strange,
I thank Thee that no day can ever
break,
Saviour, when Thou wilt leave
me, or forsake"

The remaining verses of the hymn speak of days of darkness and distress, days of joy and deep delight, days filled with quiet duties and trivial cares; and then a look on to the "perfect day". Yes, thank God, we have One actually with us all the days, Who is All-sufficient. The sense of having fallen so far short the past year is eclipsed in the new revelation of the fulness of Christ for us. May each of you, with us, receive of this fulness, all the days of the coming year.

My heart is full of thoughts of some of our dear women, and I must unload. First there is Renou-zou, mother of two weeks old Job. The father is one of the stalwarts of the Bible School who came down last March from the Sara tribes up north, to study the Word. Practically all the months since, his wife has been ill (Truly many of these women

suffer much to have and keep their babies.) But the much-prayed-for baby arrived safely, and all was well "It is marvelous in our eyes", so the nurse Miss Kneeland said. The father appropriately named the little one Job. They had had one child before which did not live. But many a precious life like this Job's, has been claimed in prayer on the basis of the Lord's glory and goodness, for one and another of these evangelists who have left all to follow Him.

Then there is Esther, whose long years of trial with an unsaved husband and his second wife, seem to culminate in a peak of persecution. She is the one who has come to know the Lord most intimately, to see into His Word most clearly, and to minister to those about her most tenderly. The secret has been that she has accepted her trial as from the Lord, and kept a humble place in her home through it all with quiet dignity. How well she can comfort and advise others in like circumstances. Now the Devil is stirring up the husband and the other wife to harass her continually. They suggest her leaving and coming to live with her "beloved mission". At seasons of prayer recently she has been saying simply, but more urgently, "Remember me" Will you?

There is a dark shadow over Martha's face, friends. Some of you may be led to uphold her before her loving Saviour. She has been a Sunday School teacher for many years, and one who has won the respect of the church, a "mother in Israel". No one knew that she was slipping into temptation, nor realized that she was gradually forsaking the regular prayer-meeting, etc., until one day several months ago, the weight of guilt overpowered her, and she confessed, to our amazement, that she had been with a certain godless man, notorious for his wickedness. Now as one sees her in church, the once bright face is turned down and the once shining eyes are averted. I believe it is "godly sorrow". Pray that she may be restored fully in soul.

Yokoma is another saint, whose face brightens the chapel regularly, an industrious woman of the Proverbs 31 type. She thinks nothing of her eight mile walk to and from chapel, and she brings her gifts to

the Lord freely. This past Lord's Day afternoon she gave a sweet testimony at the gala meeting, full of thankfulness to God for all His goodness to her. Bill was telling me also of another woman who comes regularly to his class for converts desiring baptism, walking a distance of ten miles each way.

Can you wonder that our hearts burn within us as we live and labor among these folks? God give us all the "prayer of faith" in this new year, as we look for the "blessed hope". Thank you all for your gifts and prayer, and all the loving thoughts and letters.

Sincerely yours in Him,
Bill and "Pat" Nimmo.

PRIORS EAT EVERY- THING BUT THE HORNS

December, 1939

Dear Friends:

My, what a large month. Three big events came our way, and many small ones. This report is being pounded out in front of a fine cheery fire in the fire place, Mona is writing a home letter next to me, the puppies and the monkeys are in their respective boxes under the bungalow, and Lady, our dog, is curled up on a cushion in front of the fire. The fire is valued for more than its bright appearance these days. We find Laimakuri colder than North Lakhimpur. These nights the thermometer goes down to as low as thirty-six and when a fog comes with it, the night air goes right in to the bones. This place is also much quieter than our old abode and we fear it will be difficult to get accustomed to the din of an American city when the time comes to visit you for a short period. The hoot of an owl or the wailing howl of the jackal is the only sound to disturb the air. We are not bothered with the neighbors' radio nor the racket of a late party breaking up. So it has its blessings. But enough of trivialities, there are weightier items to tell you about. The first of the list is—

The Garlows. Do you know them? If not, you have missed a treat. They are our new and long awaited Missionaries. As we were both unable

to leave the Compound at the same time it fell to my lot to go to Calcutta to meet the new comers and accompany them to Laimakuri. Travel in India has its terrors for the greenhorn. So off to Lee Memorial Mission in Calcutta where I spent four unexpected days in bed. But the Lord raised me up in time to meet the boat, and we were able to leave for the mofussil in time. On the way up-country we met the next great event—

Hundai—Or you might know her better by the Nom de Plume of 'Tiny Mite'. We had wired ahead and an Indian nurse was at the station with the tiny mite in her arms. Joyce Garlow took excellent care of her during the remainder of a tedious and trying trip. We went to the very end of the rail line that runs to this corner of India. Then by bus to the river, where Mona had our country boat waiting for us. A few hours on the river brought us to Murkong Selek, where Mona had been awaiting our arrival for some three days. Staying in the Government rest house for the night, we came down stream to Laimakuri the next day. How glad we all were to be home. Soon after our arrival home came the third stirring event of the month—

Christmas—We haven't the constant reminders of the season as you do in America, but we look forward to it all the same. Especially this year as it meant our first contact with many of the Abor leading men, the Gans. These Gans are designated by the Government to keep law and order in the village, and the Government gives each of them a large red wool coat as a badge of office. We had invited many of these Gans down to be our guests at Christmas, along with one wife apiece and their sons. We had to limit them to one wife as some of them have as many as twelve. So Jim Garlow and I went over to Dibrugarh and bought quantities of rice and . . . , and large cooking pots. We got back home just in time to be sent out again to collect several water bushes that have a vague resemblance to a pine shrub, stick these in a kerosene tin full of sand and thus a Christmas tree came into being. The girls hung a few bells and candles, and with the stars in their eyes, we were all set for a fine Christmas Eve. Then came the Abors! We had expected about ten Gans. We got eighteen. However, we thank God for the opportunity and set to work taking care of them.

Christmas Eve we had a big meeting around a roaring campfire. We had a hundred in the audience and how we wish we could express in words the interest and eagerness shown by these primitive people. Most of the men with scarcely any clothing and with huge knives slung around their necks in a bamboo sheath and the women with a multitude of beads around their necks and with rings on fingers and toes and some with heavy bracelets around their ankles. Heavy discs in the ear lobes complete the bizarre touch. They are good listeners and we just have to say finally that we must go to bed and then leave.

Tamik had one of his relatives bring a young tame bison with him and early Christmas day Jim and I got out our knives and butchered Mr. Bison for the benefit of all and sundry. They gave us our choice of cuts and then they took the rest for their Christmas feast. And when we say the rest that is just what happened. Nothing goes to waste. The stomach and intestines are turned inside out and washed and put in with the chopped up hoofs and head, brains and eyes included. The only part that wasn't eaten was the horns. The worst part of this business was that Jim and I had to eat with them to show our friendship. We had another fine meeting Christmas morning. In the afternoon we had games for the children and a few for the men. They enjoyed it to the echo and we must confess that we had as much fun as they. We got the Gans into a tug of war and all their dignity fled to the wind as they worked themselves into a near frenzy trying to defeat their brother Gans. After the games they had their feast. It was my luck to get a fuzzy piece of intestine in my mouth right at the start and I am afraid I must confess to a little deceit in making believe I was eating during the remainder of the meal. Fortunately it was dark by then. A hurried Christmas dinner for us in the bungalow and back again to another crowded meeting. By Christmas noon we had one hundred thirty-seven guests. It was one crowded day but we wouldn't have had it otherwise for anything. The Lord is so good to us to allow us this wonderful privilege of telling of His love to those who have never heard. Early the next morning all the Gans and their families came over to the bungalow to say good-bye. Practically every one had brought us a gift when they came,

as is their custom. Mostly chickens and eggs, both very welcome. So we gave each Gam a cheap cotton scarf, with which they seemed delighted.

We just want to add a few words about Tiny Mite before closing this letter. She is really a dear. During the first three weeks with us, she gained three and one-half pounds. Her little brown cheeks are beginning to stick out now and another chin is coming to light. After Mona bathes her and feeds her in the morning we put her out doors in a play pen until noon. In the afternoon she is in the bed most of the time. The best time of the day for me is supper time (or do you call it dinner?), when she always sits on my lap while we eat. When those tiny fingers curl around yours, they tighten right around your heart. May God use her to bless her own people is our constant prayer. She goes to Sunday School every Sunday too. Mona always brings her over when we have Sunday School for the boys. Our family is increasing and by the end of this month we had twenty-seven boys in our school. Oh, but they are a great gang and how we would love to have you come and visit them! Perhaps you can visit them through the medium of some motion pictures one of these days if the chief censor for India will allow us to send the film home. We have one package of film that was returned to us and the permit has not yet been granted. So you may have to wait for that.

War has brought work on the bungalow to an abrupt close, what with all prices doubling and more. So we will just sit tight and pray that the world will soon recover sanity. We are paying just double the regular price for rice and that sends the cost of feeding these school lads soaring. But He has provided and we know He always will take care of our needs.

So for now, the fire has burned low, Mona's eyes are drooping over her knitting needles and your Sahib's fingers are growing weary. Remember that God is as near to us here in Assam as He is to you in America and that the peace he brings to the heart is as real here in the jungle as it is in a crowded and noisy city. Do you mind if we say that often we pity you dear ones who live such furious lives in the modern world? We know that some of you would love the peace and beauty of an Assam jungle clearing. Tonight a big moon out-

lines the trees around the Compound and reflects, ever so faintly, from the distant snow on the Himalayas. On such a night God must have said, "Peace on earth". So good night and God bless you every one

Delos and Mona Prior

PRAY FOR TRIMBLES

Caixa 103
Manaos, Amazonas,
North Brazil, S A.
Dec. 13, 1939

Dear Friend:

"But the people that do know their God shall be strong, and do exploits"

We were glad to get your letter and I am going to try to get it answered today, but I am not making any promises as we are expecting Mildred and Walter Warfield in from Rio Negro at any moment, and I can hardly wait to see them, so if this letter is kind of muddled, you know the reason why. We expected the boat yesterday, and went twice down to the city, and then they told us it would be in early this morning. So we got up very early and left the house before seven, and it still wasn't in, so I came home as my feet were hurting me. I took my comfortable shoes to the shoemaker nearly two weeks ago and they aren't ready yet. Patience, sister, you'll need it multiplied if you are going to live here.

Now I'll try to answer some of your questions, and perhaps can answer them better now having made our trip on the Rio Branco

It seems that there have been several attempts to establish work on the Branco, but all have failed. We found one man who had been baptized there over 20 years ago by Mr. Nelson of the southern Baptist mission. He has backslidden a great deal, and drinks wine in his home, and sells it in his shop. Pray for him. His name is Reis, and he returned to fellowship, but we are praying he will be definitely convicted concerning the selling of drink, and be a real testimony for the Lord. Since that time there has been a trip taken into the territory by the Bible Society in 1931, when they didn't do any preaching, just selling of the Bibles. Until now there has been no more gospel work there until we made this trip this September and October. There are

no missionaries of any kind on the whole river, and there are a great many people even above Boa Vista. There are also many Indian tribes. The Romans just dominate the people.

Boa Vista is a beautiful spot surrounded by beautiful ranges of low mountains. It is also quite different than Manaos, in the fact that one can see for miles over the great grassy plains. The climate is plenty hot in the summer, but it is different heat, for it is dry, while in Manaos, it is very damp. They say that in the winter there it is very pleasant. The people are very lazy and one can hardly get people to work. It is all miners who come to the mines, gain gold, then return to Boa Vista and spend their money, on drink. The people in the city gain a living selling drink and some food, or dry goods to the miners. So every thing is quite high. The land is good, and if the people would plan, they would have plenty, but they don't. Or only a very few do. They eat mostly beef. The people have also great farms of cattle. There is some rubber and some castanha. (Brazil nuts).

It has been on our hearts to go up there to work, but as yet no one has come to take our place here in Manaos. On the boat going up, we had services every night in the third class deck below us. The third class was so filled up that we could hardly find room to put up our little organ and a place for Garnet to preach. There was much interest shown, and one soldier gave his heart to the Lord. His wife Dona Lucy was very much opposed. When we got to Boa Vista, we found a room over a bar room, and food at a widow woman's. We were there for a week, when Mario, the soldier invited us to come to their home. We went, and on the way down to the river to take a bath one night, Mario showed Garnet his body that had been all scratched up by his wife. She had fought with him and thrown his hammock out in the street, and wanted to go back to her mother in Manaos, but there was no money to send her so she had to stay. We prayed very much for her, and she calmed down, and finally went to some meetings with us. I'm praying every day for her salvation. Will you pray for her too? Pray that Mario will be kept faithful. Not only did Mario suffer in his home for being a Christian, but also the priest got after him, and told him that he had committed a great sin,

because he had left the faith of his fathers. They tried to convince him that the R. C. church was the true one. Wish you could have heard Mario's most humble prayer to God to keep him true. Do pray for him. It is not easy.

The priests had special open air meetings against us, and on the following Sunday asked that all who would prove their loyalty to the church and to the Virgin Mary, to come out and march in a procession. And so they "pro-cessed." That night we continued our regular open air service, and the crowd had diminished quite a good bit. We did not know it, but the soldiers told us afterward that there were men there ready to stone us, but God did not let one stone fly. The people began to come back a few more each night, until the last night there was such a big crowd, we couldn't begin to count them. The people began to come back, and begged us to come and preach more to them or send some one. Our hearts were torn, for we could neither come back ourselves now, neither had we any one to send.

The Lord permitted us to organize a Sunday School and a weekly prayer meeting up there. Pray that the Christians will be faithful, that the Holy Spirit will teach them. We ask your prayers daily for these little ones, just born-again ones, and a few backslidden ones restored, who are as sheep who have no shepherd. There is so much opposition.

Pray also for the printed Word. Our Bible colporter sold out all his Bibles, and returned with a trunk empty. We didn't keep track of all the tracts and gospels that we gave, but pray God will use them to the salvation of lost souls.

Just now in Manaos, we are practicing for our Christmas program. Come over on Christmas Eve and enjoy it with us. We will give you a pretty little bag of candy that we made. Some are red and white, and others green and white. What is your choice? On each bag we have pasted a Scripture verse. We aim to get the Word out in every way. Pray for the Word that goes forth in this manner.

Will you have your missionary women make special prayer for the missionary home of Manaos. It is an absolute necessity. Manaos is the center where all new missionaries come in and spend more or less a year to learn the language, where all provisions are sent from to our folk in the interior. Missionaries

coming down from the interior need a place in which they can rest and a place to wait for boats, etc. It has been our desire to see this accomplished before we go home on furlough. There is a place that we are thinking about. The man wants 15 contos, which is about \$750.00. It has plenty of land to it, so that would make room for expansion. Do make this a definite matter for prayer.

You asked about Maria Mendonca. She is 13 years old. Just now her Godfather is very sick in the hospital, and he may never be just right again. He had a congestion or stroke in his left side, which has also affected his mind.

Wish you would also pray much for Angela, who is about the same age. She has been under conviction so long, but oh, how she is hardening her heart. About three Sundays ago, she wept with conviction, but wouldn't give in.

No we do not have a school in Manaus, as at Iucaby. We have two services on Sunday. Sunday School at 8:30-10:00. Sunday P. M. 4:30-nearly 6:00. We hope to have a Sunday evening as there are coming some new folk to take care of the English service, so that will leave Garnet free to have a Sunday evening service in Portuguese. I have a Monday night women's class in the city. Wednesday is Portuguese Prayer meeting. Friday P. M. is Bible Study Class for some of our older girls. In between times we visit in homes and do business for ourselves and for our folk interior, and try to write a few letters, etc. It seems that we are always in for work.

The Warfield's have arrived and we are sure having a great time. This week we are getting our decorations up for Christmas, and we are going to have great times. Wish you could step in and see the program. The children are doing fine in practice, if they will only continue and do so in the final doings.

There is also with us another missionary couple from Washington. They have a dear little girl. They are waiting for their money and trunks to arrive. We are glad we can help them in this time of need. They came from Washington, they expect to be in Manaus a year or so to learn the language. They are not under our mission. As soon as their things come through, they want to get a house to rent. They are very nice.

Well, I guess this letter is too

long, so I'm going to stop at once, wishing you the Lord's blessing each day of the new year, with precious souls as the reward of your service.

Lovingly,
Fern and Garnet Trimble.

BARBER IN MIDST OF HEATHENISM

Caixa 35A Manaus, Amazonas,
N. Brazil.

Feb. 6, 1940

Dear Faithful in Christ:

Actually some Portuguese has found its way into my cranium after my being in Manaus exactly one month. To hear these Portuguese talk this language you can't help but marvel at their fluency. I enjoy being introduced to new words. Occasionally my teacher, Mrs. Trimble, brings back some old friends and I can't for the life of me remember who they are. After puzzling for a time I say to my teacher, "I never had that word—, did I?"

You just can't imagine what a nuisance insect pests can be. If you go out for an enjoyable walk on the lawn, the mucaween get into your clothes and from thence into your hide. It takes about ten days before their welt goes down after itching practically all the time.

The mataween, a little black fly smaller than a gnat comes to visit me when I have my sleeves rolled up and though he is small there is no doubt of his landing, even though he can hardly be found.

Walking barefoot is not desirable even if you do it in your own room for the bicho are sure to embed themselves, generally under the toes. These grow rapidly causing a great deal of discomfort. If by accident, during removal, he is punctured, and not completely removed, he will continue as before, being hampered only a little.

Oh, yes, it is very warm here, but last Sunday morning we thought that winter had surely come; the thermometer had fallen to its lowest reading that I have read, only 76 degrees.

These people certainly do not know the Living Saviour, for their sole desire is to be in a parade to obtain merit. The idol of a dead man, who is supposed to be a saint, is carried on the shoulders of several strong men, followed by great throngs. On January 20th, Garnet Trimble and I watched them carry-

ing one of their saints who had been martyred. To represent the death he had died, the image was tied to a post and arrows pierced the breast and abdomen, and now instead of fagots, beautiful wreaths were decked about him. We could not stand on the street or sidewalk without being literally walked on; we, therefore hurried to an open doorway where we could see above them. Some of them were carrying candles, and all were bare-headed under the tropical sun. In passing us each one would turn and look at us as long as their necks would allow, while yet on the march.

These people are certain to die in their sins if we do not show them Christ Jesus our Lord and Saviour, who is living. They do honor Christ, but only as one who is dead.

I received a letter from home by air mail and it took 12 days to arrive. Some folks mailed a Christmas card November 30th and I received it January 8th, the day after my arrival in Manaus. I am not very wild about writing letters, but I would like to read more than I have received while here. The first, and only one, was from home, which arrived February 4th.

The Trimbles are planning to start for home in May. Undoubtedly you are praying for them.

Boy, your prayers certainly mean a lot to me down here.

Yours for His service in the
Amazon,

Wayne B. Barber.

DR. CULLEY UNDER- TAKES DANGEROUS JOURNEY

99 Buencamino
Manila, Philippines
January 12, 1940

Dear Friends,

If the Lord wills, our little family will sail from Manila February 16 for the Netherlands East Indies. Our mission has released us from assignment in Manila, "to carry out further investigation of the New Guinea field before coming home on furlough". We have just learned that the Dutch government expects to send an expedition to the newly discovered Baliem district in April.

In 1938-39 the Baliem district of New Guinea was visited with the help of a large seaplane, which landed on Habbema Lake at 10,000 feet altitude, on the Baliem River about

6,000 feet high, and on the Idenburg River in the lowlands, flying from Hollandia as a base. Landing parties discovered a population estimated at 60,000 to 100,000 in one large valley. How many other valleys are equally populous is still unknown. Now for the first time the government is able to undertake to get acquainted with these people, of whom almost nothing is known beyond the fact that they are there.

It will probably require a month to hike from the coast up to the Baliem River. The trail will pass through swamp and jungle and forest, up and down and up again over steep mountains until one is a mile high. The distance from the sea, by air, might be 150 miles, but we shall have to cut our way through dense jungles. All food and other supplies must be carried along with us, and each native carrier will eat the greater part of his load during the trip. Without a small army of carriers, one cannot advance.

Mrs. Culley and little Anna Ruth (age 4 in March) will visit the north coast of New Guinea when I go, and will then proceed to the most convenient location for the duration of the expedition interior.

We feel deeply the need of much prevailing prayer to surround the new project. Satan and his forces have had undisputed control over that country, and he will not quietly submit to an invasion by the servants of the Lord. So you may share in this advance into a territory absolutely untouched by the Gospel, or indeed by any other outside influence, by praying regularly and earnestly for us. We ask you to pray for the Fellowship Center Church in Manila, whose chapel may be under construction as you receive this letter. God has graciously provided a location for the building, after long waiting—praise His Name!—which has driven us closer to Him. Also for the provincial evangelistic work and the young churches in small towns.

Please address mail *in care of Dr. R. A. Jaffray, Makassar, Celebes, N. E. I.* His office will forward it wherever we may be. Ships to New Guinea all leave from Makassar, with regular service once a month.

The possibility of our Lord's soon return makes us press forward with eager feet, for we know that when the Gospel has been peached *among all nations*, "then shall the end come" (Mt. 24:14). Between the coming of the Holy Spirit (Acts 1:8) and the coming again of the Holy

Son (Acts 1:11) is this present period of the church's witness "unto the uttermost part of the earth". Let us work hard for the completion of this program, and live close to our Lord.

Will you work with us in prayer?
Yours in the embassy of Christ,
Margaret and Paul Culley.

REPORT FROM HIGH COMMISSIONER REGARDING THE DEVRIES CASE

United States High Commissioner to the Philippines, the Honorable Francis B. Sayre, wrote as follows on January 2, 1940:

Dear Dr. Commons:

I have received your letter of November 25th with regard to the unfortunate incident connected with the Rev. Henry W. DeVries.

I at once took steps, with the cooperation of the Commonwealth Government, to have a thorough investigation made and to see that proper protection was afforded the Rev. DeVries. I am forwarding to the Director of the Division of Territories and Island Possessions a report of the incident with copies, requesting that one copy be sent to Congressman Mapes, one copy to you, and one copy to Dr. Fuller. As you will appreciate from the report, both sides of the dispute were submitted to the local courts and the complaint against the Rev. Mr. DeVries has been dismissed, leaving still pending for judicial determination his charges against the other parties concerned. The report also shows that the commonwealth Government acted promptly in the matter to insure adequate protection to the Rev. Mr. DeVries.

Let me thank you for the kindly wishes which you extend to me in your letter.

With kind personal regards, I am
Faithfully yours,

(Signed) FRANCIS B. SAYRE,
U. S. High Commissioner to the
Philippine Islands.

—The Messenger.

DON'T FAIL TO READ THIS LETTER

Koumra, Par Fort Archambault,
Tchad, French Equatorial Africa,
January 30, 1940

Dear Home Folks:

"I will praise Thee, O Lord my

God, with all my heart, and I will glorify Thy name for evermore" Psalm 86:12.

The Lord has returned us to His work here at Koumra. Together with us came a little new missionary, Arthur Eugene Jacobson, who arrived at Elat on December fourth, and who weighed eight pounds, seven ounces. He seems to like Koumra, for he laughs for the native, sticks out his tongue at them and eats, sleeps, and grows as wholeheartedly as he can each day. He is a perfect specimen of health, and he surely is a husky fellow. Of course his Daddy says that he looks like a Swede, and I cannot deny it, for he has light hair, blue eyes, ruddy complexion, and he is tall, with good-sized hands and feet. We have dedicated him to our God and may he be used in the service of our Saviour as He sees fit, if Jesus tarryies. Already he has had many presents from the natives. Just Sunday a note came from Kilajoum, our evangelist at Matekaga, together with a chicken for little Arthur. May I translate for you the note Kilajoum sent to us?

"Madame, Monsieur Jacobson,—My pastor, I tell you the talk which is in my heart, I give thanks to the good God, I give thanks to the good Jesus Christ, I give thanks to all the missionaries, also, for the Good News with which they come here, for I have found my God, for I have found my Saviour, for I have found my white people who love me much as they would love a true child of their very own. I send one chicken to say hello to that new thing which God has given to you. Madame, you pray God much for me. I greet your Monsieur much. I greet Madame Hall, also. Madame Hall greet her Monsieur, too, for me. My talk is finished.

Abraham Kilajoum, servant of the Lord at Matekaga."

A gift of a chicken is a real sacrifice of thanksgiving and love, for the cost of a good-sized hen like this one would amount to the wages of a man for a week. The support which the native church here sends to the evangelists is below the wages of an ordinary working man, but two of these evangelists have sent chickens to the baby for gifts. One day a woman with teeth painted red came with a small bottle of milk for Arthur. She asked me if I had a dress for her. Many, many thanks for the lovely gifts which were sent from you friends to our little one. How I wish that you could all see him,

for he surely does look good in his new clothes.

We have recommenced our work with the classes, and Nils is again attempting to build our new home before the rains come. The foundation and the walls as far as the windows had been built when we had to leave in May. Then came the heavy rains, and they undermined the foundation and washed away the mortar. God gives renewed courage as we start again to build. The rains are due the end of April. A permanent home must be constructed on each concession which is granted by the French government, and the house must be built before the five years is ended. This is the fifth year since the concession papers were granted to the Koumra Mission, so it is important to finish the house this year. None of the other buildings are permanent. Just now Nils is building a brick shed and kiln. Each morning he meets with the workmen for Bible Study and an evangelistic message. God is blessing the work here in answer to your prayers. Each Sunday since we have been back here, souls have confessed the Lord Jesus as Saviour. God can work a real revival in our hearts and in the hearts of the native Christians here that many more may come to a knowledge of Christ. Pray to that end.

Yesterday Nils went to a village which is some distance from the Mission to look for some men to cut grass for the roof. The chief of this village, an old man who is a Christian, was very sick. He said that his only bright hope in life now is to have the Saviour come and take him to be with Him. His son, also, is ill, but he is a backslidden Christian. Nils dealt with him, and he said that he wanted to follow the Lord, but he is ridiculed much by the other chiefs. Pray for him, that he may have the courage to follow his convictions. In another village, Nils saw an altar erected to idols. It was made of sticks tied together and put into the ground to form a square. Another stick painted red was in the middle. Food was placed on the top as an offering in gratitude for the second child a woman had borne. This ceremony is preceded by drinking and dancing and ends with an offering and prayers to the sticks. It seems almost unbelievable that so close to us here people are giving thanks to sticks for the gift of children instead of worshipping the living God. Pray to our God, "Who is rich in mercy", that these

benighted people may receive Christ Who came to "give light to them that sit in darkness and in the shadow of death" Luke 1:79

Again praising God for your faithfulness in prayer and in gifts to the work, we are

Yours in the Joy of Christ's
Service,
Nils and Alta Jacobson.

WARFIELDS FACING DESPERATE OPPOSITION OF ROME

February 3, 1940

Dear Co-workers:

Well, here we are back again at Iucaby and preparing for the new year of school. We had a nice time in Manaos, fellowshiping with the other missionaries. As we took our journey back to Iucaby, we saw how desperate the priests were to hold this river. They are flooding the river with priests and nuns and word has come to us that they are opening two more stations. There were ten priests and nuns making the journey with us. Wouldn't it have been great if these were all true witnesses of the Gospel of Christ. Join us in prayer for more workers, real witnesses of God to carry the Gospel forward. Each day will make it harder to reach the untouched.

A funny thing happened as we were leaving Manaos. The cook whom we were bringing back with us missed the boat and so was left behind until another month. Her trunk made the boat, but not the owner. We felt a little disappointed at first, for we thought it would mean Mildred's returning to the kitchen to cook for the workmen and the children that are always with us. We needed this month to prepare for the school which opens on Feb. 12th. But our Lord knew all about it and when we arrived at Iucaby here was a family asking for work and the wife has proven to be a more experienced cook than the one we were bringing. So Mildred did not have to enter the kitchen and was able to devote her time to other things. But what is even more precious, both have accepted the Lord as their Saviour and she has been memorizing scriptures. Pray for them that the Lord will not let them be contented with just being Christians but to be serving Christians for their Lord.

Since our return we have seen

Satan working in every way to hinder and to stop the work of going ahead. The house which we had wanted so much to be finished, has almost been at a standstill this month. First, a workman sick, then some work that they have to do around their home that keeps them away a week and so on. Yet we know that all things work together for good and greater is He that is in us than he that is in the world. The gospel has power and we know it is to go forward whether we have a house or not.

I seem to be having my share of sores again. The poison wasn't completely out of my body, when we went to Manaos and the food that we had to eat going and coming has caused me to break out again, although not as bad as before. Mildred has not been feeling well either for this climate does take its toll on a person. Pray for us and this work that the Lord will continue to supply the needed strength.

There is one thing that we would like to lay upon the hearts of all that have been remembering this work, and that is the financial needs. I don't believe that we have ever spoken of this before in our letters and I don't want to say much now, for we know that our Lord will supply our need, but we covet your prayers on the new needs that have arisen for the new year. We only ask that you do as you feel led of the Lord. We do praise God for you who have been so faithful in the past two years and we thank you again for your part in the work of the Lord.

Now, as we bring this letter to a close, we wish to remind you once again, to pray for our school in this coming year. Much can be done for Him.

Yours in His service on the
Rio Negro,
Mildred and Walter Warfield
Romans 8:28.

MOHAMMEDANS LISTENING TO THE WORD

Bangui, French Equat. Africa,
January 8, 1940.

Dear Ones of the Household of
Faith

Another Christmas season has passed and we want to tell you a little about how we spent it although you will be thinking of spring when you receive this Christmas out here

is truly a time we remember the birth of our Lord for we have so little to remind us of Christmas otherwise.

Miss Schlayer planned a little program with the native children who have attended regularly the classes for the last six months. They pictured the shepherds in the field and then their visit to the Christ child. It was very real and the children did so well. It was given Sunday evening and also Christmas morning. As usual the chapel was filled, and oh, if one could only picture it for you folk to see. As is the custom here in Bangui the native Christians come Christmas Eve and stay all night singing hymns and praying and also testifying to the Lord's goodness. Then they are here for the early morning service which begins about six o'clock and lasts until folks want to go home. Sometimes I wonder if we have not gotten away from the real spirit of Christmas by thinking of it as gift day. The natives have nothing to give to each other so their thoughts are centered on Christ, The Great Gift. I forgot to say that the native children decorated the church on Saturday with palm leaves and wild flowers. It really looked pretty. (Palms—the expression of peace.)

After the morning service we had our own little feast time together, remembering each other in a small way with gifts, for this year the stores in Bangui did not receive any of the gifts they had ordered but we all found something practical and to show our thought for each other. All spent the day at our house and we were ten sitting down to the Christmas feast of roast duck, sweet potatoes, and even plum pudding. We were able to show hospitality to two other French Christians who were far from their own families and loved ones. We all had a very happy and pleasant day together.

If you received our general letter written soon after the war started you know about our truck being requisitioned but now I have to tell you the sequel. After three months of being without any means of transportation except the bicycles, the Lord opened the way for us to buy a used Ford-V8 Sedan after we received the payment for the truck. Again, we see the goodness of the Lord in sending another car. The rainy season just finished we shall be able to continue our meetings in the villages and visit some villages that have been wanting a missionary to visit them.

Ted and Mr. Farthing went for a

three days trip to visit a group of Christians who have gathered voluntarily and it has resulted in souls being saved and the scriptures being sold. They had a blessed time of fellowship with them. Mohammedans even gathered to listen to the Word. There are many such groups that we want to visit this dry season. They need encouragement and we long to see how the Lord is working. Many are saved from such a life of sin and have many hardships after being saved.

A short time ago I heard the testimony of a woman that was beaten and dragged through the village by her husband because she was faithful in giving forth the Word of God. She told how she made a little shelter out near her garden so that she could go there to pray. Souls were saved continually through her ministry until at last her husband could no longer resist the Spirit's working, now he too, is on fire for the Lord. It is so unusual for a woman here to be so brave and she has been a real testimony to the other women.

Heb 11:32 will be my testimony for I could tell of many more. I do hope to write down some of their testimonies so you can share them with us. The Lord is blessing His Word and the faithfulness of these ignorant ones, as far as the world is concerned.

Ps. 112:7 is a good verse for these days and how we praise God continually for all His mercies.

Due to war conditions we will not be able to send out so many letters so we ask each pastor or member of the church who receives our letters to pass them on for this is the only way we have to keep in touch with many of our friends. If you do not hear from us often you will know that mails are delayed. We will do our best to keep the letters answered. We covet your prayers.

Yours, looking up, till He come,
THE WIMERS.

THE KNUTSON'S ARRIVE IN BRAZIL

The following letter from the Knutson's tells of their joy in at last being in the field of God's choice for them, ready to tackle the language and all the rest that goes with pioneer missionary work.

Fortaleza, Ceara, Brazil, S. A.
February 23, 1940

Dear Ones at Home:

"Our soul waiteth for the Lord:

He is our Help and shield. For our heart shall rejoice in Him, because we have trusted in His holy name. Let thy mercy, O Lord, be upon us, according as we hope in Thee." Psalms 33:20-22

With these words from the Thirty-third Psalm we greet you from this foreign land which is to be our home for the next three years. The Psalmist has voiced our thoughts as we have come here to engage in a spiritual warfare. We realize our weakness but we have trusted in Him who is strong, therefore our hearts do rejoice in Him. We have been very conscious of His presence and leading on our journey thus far.

We landed at Fortaleza February 16th at 8:30 A. M., seventeen days after leaving New York; however, we were not traveling all that time for our boat stopped at Baltimore for almost a day and at Belem, Para for two and one-half days. We came on the M/S "BRENAS", a Norwegian freighter chartered by the



MR. AND MRS. GEO. KNUTSON

Lampport and Holt Line. We could say more nice things about the boat than the trip on it, for the passenger accommodation on this boat is exceptionally good. Seven missionaries came on board to see it at Balem, Para and they said it was better than any that they had travelled on. We were the only passengers so we received very good care. There was a stewardess, as well as a steward on board.

Now for a little word about the trip, as has been indicated. It was not altogether pleasant neither was it a time of extreme misery; possibly a half-way point for me, but Mrs. Knutson proved to be a better sailor than I. We left New York at 3:30 P. M. on January 30th, and the sea

was very calm and pleasant as we watched the skyline and the Statue of Liberty fade out of sight. Going to Baltimore from New York was fine; there was lots of ice in the Chesapeake Bay, but no difficulty was encountered. On Friday the sea became very rough because of a strong east wind which continued for eight days. It was not a mighty tempest of the sea, so that the ship was like to be broken as when Jonah took his voyage, and neither were we thrown over board.

We landed at Belem, Para on Sunday morning, February 11, and were met by two missionaries of the Un-evangelized Fields Mission, which has headquarters there. What a treat to get our feet on solid ground and to fellowship with those of like faith. Since landing at Fortaleza we have been staying with Mr. and Mrs. Cook, missionaries of the Evangelical Union of South America.

There are many differences and contrasts that we see here in comparison with what we are accustomed to in the States. Possibly the most noticeable is the weather for day and night we are "impressed" with the temperature. The rains have not started yet, which accounts for the high temperatures now. The humidity is very high so that 85 feels very hot.

The buildings, stores and manner of life are so different that each trip down town has revealed something new or unusual. The people here are noted for using their head—anything they have to carry is placed on top of their heads. When our trunks were moved, one man carried a trunk weighing 225 pounds on his head. The "Rocky Mountain Canaries" are used very much here (nickname for burros). They are used for transporting all manner of cargo; sometimes the animal is almost hidden by his large burdens.

We learned that the Joazeiro we located on the map on the Sao Francisco River is not the one to which we are going. Our destination is 450 miles south, and a little west of this city of Fortaleza and in the same state as Ceara. The country here is very different from what we expected. In our next letter we will be able to give a description of the field in which we will be laboring.

The many letters that we had to read on the way were greatly appreciated and a blessing to us. We wish to thank all who wrote, and shall try to answer each one, but it will take some time. We do thank you for your prayers and interest in us

in behalf of the Lord's work. Our prayer book brought joy to us as we looked through the names and realized that we have an interest in your petitions.

We have attended three services here and although we do not understand the language, we have worshipped in spirit and truth with them. At Belem a man came forward for salvation at the close of the meeting; and here, on Sunday night, four new members were received, and the Lord's Supper was observed. Truly the Word of God is not bound.

Our circular letters are being sent out in the States to save time and postage. If at any time anyone who receives it wishes to change address, or have these letters sent to other interested persons, you may do so by notifying Miss Evelyn Knutson, Granite Falls, Minnesota. Our address is Joazeiro, Ceara, Brazil, South America. If any of you wish to write, a three cent stamp is sufficient postage to send a letter here to us. We are leaving in the morning for the interior.

May the grace of our Lord Jesus Christ be with you all.

Yours in Christ,
George and Bertha Knutson.

PAULSONS NEED PRAYER IN DARK AFRICA

January 30, 1940

Kembe Fourambala Par Mobaye
Oubangui-Chari, A. E. F.

Dear ones in Christ:

Greetings from Kembe, (Fourambala)! Trust that you have received your December letter which conveyed the news of our coming to Kembe to open a mission station. We truly thank and praise Him that He has opened up the way for us to come and begin the work here. The Lord has been so precious near to us in meeting our every need. Our hearts are truly lifted up with praise and thanksgiving for all that He has done; all that He is doing; and all that He will do. Let us glorify His matchless Name!

We arrived at Kembe the 10th of January with Mrs. Becker. It was necessary that we take a trip to Moroubas Station and one also to Ippy Station for our baggage and some bits of furniture; during that time Mrs. Becker remained to start our vegetable garden and also to find living quarters. Then while

Dick took Mrs. Becker back to Bangassou Station, I remained here to set up housekeeping in our nice little mud hut, which the evangelist (native preacher) so kindly loaned to us until we are able to secure the men to set up our own temporary dwelling house on the concession. Where we are living now, we are a good twenty or twenty-five minutes walk to the mission site. Dick has been clearing the ground and now we are going to start building. Although building, gardening, and a multitude of other outside duties are important and necessary, yet they are all only a means to an end—that souls might be won for Christ. That is our only purpose and aim. And when you pray, pray with that in mind—that all might be to His glory and the fulfilling of His will—that souls might be saved. We've been having Gospel meetings every morning and evening with the natives here and now we are fairly well settled to begin all our class work with the women and children.

Now we should tell you something about the country here and also the people. The people are a branch of the "Bands" tribe; but they are quite different from those at Moroubas. We have no language difficulty for all the people understand and speak the Sango very well. We have the real Sango speaking peoples in this part of the colony. Later on we shall tell you about their customs, etc., when we shall be better acquainted with them. For two years now, a native evangelist from Bangassou has been working among these villages and there are twenty-five or more baptized believers. But we have thirty-five thousand people to reach in our subdivision. It is a great task and a great responsibility. We understand that most of these villages have heard the gospel in some measure except one large tribe to the South of us. And it is this tribe that we are primarily interested in, and by His grace they shall hear the Gospel also. We are among a people who are most wicked and the first thing the "Yakpe" native does when his path is crossed is to pull his knife. We've heard of several killings just since we've been here. But our God is able to change the most wicked heart; and we are relying upon His Holy Word and the Holy Spirit to win the victory in these lives.

Now for the country. In this section of the country, there is an abundant rain-fall. This is the dry season and ordinarily it doesn't rain

at all during this season but since our arrival, it has rained 3 or 4 times and has been raining now for several days in succession. It is just the thing for our vegetable garden however. This is the windiest place I've ever seen—the wind blows almost continually. The other day when we had that awful rain-storm, we thought that the grass roof would be blown away. We sat huddled up in one corner trying to catch a breath of clean air during the interludes of dirt and sand.

The reason for all this wind is that we have open rolling country broken here and there by a few trees.

Sunday was Dick's first Sunday at Kembe and after his message a demon-possessed woman came to accept Christ and wanted her body freed of the evil spirit. She is a "Langba" woman; the word in quotation marks is the name of the tribe that we are particularly burdened for. It is the tribe that I just spoke about that was untouched to the south of us. This dear old soul walked a long distance in the early morning cold to hear the Gospel. She came to us after the meeting and told us that she was demon-possessed. Dick read portions of the Word to her where demons and evil spirits were cast out; and then showed her that by accepting Christ she would become a child of God and be freed from the evil one. I watched her while Dick prayed for her and her body trembled and shook during that time. Just before she left, she gave us a charm that a witch-doctor gave her which was to enable her to speak with and to understand the evil spirits. We ask you to pray for this woman. Demon-possession is certainly a terrible thing. But He who is able to save the soul is also able to save the body from all evil and sin.

We covet your continued prayers for us. This is a difficult field in more ways than one but God is on our side and we have nothing to fear. We know that many of you are praying—for God has proved Himself strong on our behalf and truly He alone is able to break down every barrier.

There is another thing that we would like to mention in this letter. We realize that all of our mail doesn't get through and fear that many of our letters to you go astray as well. So if you don't hear as frequently as before or if you do not receive an answer to your letter, it is either because our letter was lost or else yours never reached us. We

never fail to answer a single letter that comes to us. Your letters mean much to us and during our spare moments we try to keep you in touch with us. Please do not stop writing because you fear that the letter might not reach us but we would say write more often so that we would receive one out of the two or three that you have written or perhaps all which would be all the better. Our address is:

Kembe (Fourambala) par Mobaye, Oubangui-Chari, A. E. F.

We must close now; time and space does not permit us to continue. May "the peace of God which passeth all understanding . . . keep your hearts and minds through Christ Jesus"

Yours for Africa,
Dick and Irene Paulson.

Isaiah 12:

THE ROSSES SAIL FOR BRAZIL

Rev and Mrs. W. A. Ross, pioneer missionaries in the Mid-Missions Fields in Brazil, sailed from New York, Thursday, March 14th, on their way back to the field of God's choice for them. It seems only yesterday that the Rosses arrived home for a much needed rest and now they are hurrying back to the field sever-



MR. AND MRS. W. A. ROSS

al months before their furlough had terminated in order to be of service in getting the mission station in readiness for a new group of missionaries who will soon be on the field at Manaus.

A fine piece of ground has been bought in the city of Manaus upon which little missionary homes are to be built. These homes will accommodate either a married couple, two young ladies, or two young men.

Miss Lois Martenson of Granite Falls, Minnesota, sailed with the Rosses and will be stationed at Manaus for a year or more.



MISS LOIS MARTENSON

Miss Martenson is a graduate of the Northwestern Bible and Missionary Training School and has had five years experience in a medical clinic in her home city. Her knowledge of the use of medicines will be of outstanding value in this most difficult field.

WATERLOO SECRETARY GIVES LIFE FOR SERVICE IN BRAZIL

The Walnut Street Baptist Church of Waterloo, Iowa, was torn between conflicting emotions when its office secretary, Miss Grace Heidt, announced her decision to enter the mission field of Brazil under Mid-Missions. Downright regret at losing Miss Heidt from the office of the Walnut Street Church was only relieved by the joyous consciousness that she was to go forth from the church as its missionary in the dark land of Brazil. The church has unanimously and enthusiastically voted to secure Miss Heidt's full equipment, take care of her passage to the field and also to provide for her regular monthly support. She will be leaving sometime during April.

**DON'T MISS
!
RENEW
NOW!**

BARNEY ANTROBUS SAYS

THE JANITOR READS THE RUBIAYAT

He was looking at it when we entered the church office. Said he: "I had this book years ago and read it. This man has no God but a jug of wine and a loaf of bread" Just so. Edward Fitzgerald the translator of the Rubiayat of Omar Kahyyam appears about as much a heathen as the Persian Poet whom he translated judging from his biographers

Fascinating as poetry is as an interpretation of life, it is mostly pantheistic at best, if not frankly atheistic. We have always loved and pitied the poets of all ages who knew not God and His revelation. They are usually rare souls endowed with a gift of sensing life in its extreme agony as well as its extreme beauty.

In verse sixteen of the Rubiayat Omer sings sadly and without any hope:

"The Worldly Hope men set their hearts upon
Turns Ashes—or it prospers; and Anon,
Like Snow upon the Desert's dusty face,
Lighting a little hour or two—was gone."

* * * *

HAD HE KNOWN SOLOMON'S GOD

He knew Solomon's philosophy but he did not know Solomon's heavenly Father. In verse twelve he sings:

"A Book of Verses underneath the Bough,
A Jug of Wine, a Loaf of Bread—and Thou
Beside me singing in the Wilderness
Oh, Wilderness where Paradise enow!"

And in verses twenty-four and seventy-four Omar continues his desert refrain apparently without any solution near or remote save fatalism

"As, make the most of what we yet may spend,
Before we too into the desert descend;
Dust into Dust, and under Dust, to lie,
Sans Wine, sans Song, sans Singer,
and sans End!"

Yesterday THIS Day's Madness did prepare;
To-Morrow's Silence, Triumph, of Despair:
Drink! for you know not whence you came nor why:
Drink! for you know not why you go, nor where"

* * * *

BACK THROUGH THE CENTURIES

And so back through the creeping centuries poets, sages and philosophers have vaguely contemplated life. The intellect, so wonderful as an endowment, grappling with the main issue, half believing, half doubting that a loving Father had made it and expected loving response from it, turned to sensuality.

Men loved darkness rather than light because their deeds, their doings, natural propensities, were evil. Some say Socrates did not turn to sensuality, that he was nearer a true worshipper than any and all the sages and philosophers of the pagan world. Even so, our Lord's words must be true and every man a liar.

* * * *

THE LIGHT THAT CAME

Our Lord who cannot lie said that light came into the world and men loved the darkness rather. The nations in which we find the pagan poets and philosophers once had the light. When they knew God they glorified Him not as God, neither were thankful. As a consequence their foolish hearts were darkened. It became impossible for the intellect to reach and maintain a rational conclusion. Professing themselves wise, they became fools.

But still the light filtered in and they made themselves deities out of wood and stone. Their intellects still maintained that there was a God. And the deep dark secret of depravity appears right at this point: they made deities representing base sensuality. Men loved darkness because—because their deeds, doings, strongest inclinations were base!

* * * *

NOT AN ORTHODOX PAGAN

Omar, pagan as he was, was not regarded as an orthodox pagan, therefore his poetry was not popular for a long time until the European translators added the frankness and charm that belongs to the western world

Verse seventy-six indicates that he believed there might be a True

Light not found in the heathen temples

"And this I know: whether the one True Light
Kindle to Love or Wrath consume me quite,
One flash of it within the Tavern caught
Better than in the Temple lost outright"

What is this strange soul saying? He is saying that he felt in his soul that he was as much likely or more likely to get The True Light about life and eternity in a saloon as in a heathen temple, and we are ready to say he was right, in spite of the dignified report of the Laymen's Missionary Appraisal Commission of erstwhile memory.

* * * *

NOT AN ARMINIAN

One thing Omar refused to accept was the slavish theology of the Arminians, pagan or Christian, to pay, skin for skin, for the many sins of the flesh. He did not know of the Redeemer but his intellect resented the commercial theory of atonement.

"What out of senseless Nothing to provoke
A conscious Something to resent the yoke
Of unpermitted pleasure, under pain
Of Everlasting Penalties, if broke!"

"What! from his helpless Creatures be repaid
Pure Gold for what he lent him dross—allay'd—
Sue for a debt we never did contract
And cannot answer—Oh the sorry trade!"

* * * *

THE SORRY TRADE

So we have often thought: "Oh the sorry trade"! as we have listened to men and women trading their filthy rags for salvation from sin, or heard them impugning the character of God who GAVE His Son to die for us, and whose GIFT is eternal life to all who trust lovingly in Him, by either saying or implying that they have put God under debt to them by their good doings. God owes man nothing. God is love, and God gives and gives and gives. Christ came to make God known to men. Ages before He was born of

the virgin He was envisioned, He was prophesied, He was expected. Through Him God freely GIVES us all things.

* * * *

A GOOD SYNCRETIST

While the Persian poet rambles on in his interpretation of life with his jug of wine ever by his side: while his sense of justice goes far to know that God would not require what man could not pay, he fails to find the solution of the perfect Sacrifice God prepared for the world and all its sins and problems. So he waxes warm in a vein that would delight the syncretists back from their survey of the mission fields of the world. And, parenthetically, let us say this "survey" did not penetrate the jungles. But hear Omar close his Rubaiyat with an upturned and empty wine glass.

* * * *

HOOR GLASS AND WINE GLASS

His hour glass empty he represents the end with an upturned and drained wine glass; fitting finale for the life that knows not Christ, that chooses darkness rather than light. He turns to fatalism

"As under the cover of departing day
Slunk hunger-stricken Ramazan away,
Once more within the Potter's house alone
I stood, surrounded by Shapes of Clay.

"Shapes of all sorts and Sizes, great and small,
That stood along the floor and by the wall;
And some loquacious vessels were;
And some listened perhaps, but never talked at all.

"Said one among them—"surely not in vain
My substance of the common Earth was ta'en
And to this Figure molded, to be broke,
Or trampled back to shapeless Earth again."

"Then said a Second—"Ne'er a peevish boy
Would break the bowl from which he drank in joy;
And He that with his hand the Vessel made
Will surely not in after Wrath destroy."

"After a momentary silence spake
Some Vessel of a more ungainly make;
'They sneer at me for leaning all awry:
What! did the Hand then of the Potter shake?"

"Whereat some one of the loquacious Lot—
I think a Sufi pipkin—waxing hot—
'All this of Pot and Potter—Tell me then,
Who is the Potter, pray, and who the Pot?"

" 'Why,' said another, 'Some there are who tell
Of one who threatens, who will toss to hell
The luckless Pots he married in making—Pish!
He's a Good Fellow, and twill all be well'

"Wine has played the Infidel,
And robbed me of my Robe of Honor Well.

"Could you and I with Him conspire
To grasp this sorry scheme of things entire,
Would we not shatter it to bits, and then
Re-mould it nearer to the heart's desire!

"Turn down an empty glass "

* * * *

BAPTIST DEMOCRACY

A Baptist church is said to be the only pure democracy in existence. Our own beloved United States has a republican and not a democratic form of government. We are a republic and not a democracy. A democracy is a government by the people. A republic is a government by representatives elected by the people.

Is there a Baptist church governed by its members; a church wherein each member in good standing has his vote and voice duly and sufficiently heard? Are not most churches governed by committees in fact and by the members in theory?

Can a democracy vote away its democracy and still be a democracy? Many churches have so limited their members by constitutional limitations that the democracy of the church remains only in theory.

A Baptist's vote is as sacred to him as an American's vote is sacred to him. Can a Baptist in regular standing in the church have his vote taken away from him by any Constitutional limitations? Can any ac-

tion of the church be such as to render the counting of his vote illegal?

Has a Baptist the right to write the name of any one whom he deems fit for an office into his ticket at any regular election of officers? The laws of the states allow that privilege to American voters in civil elections and their votes are counted.

We know how to answer all these questions satisfactorily to ourself in the light of the New Testament and of Baptist history, doctrine and practice. Do you?

* * * *

ONCE AGAIN

Once again we want to repeat what we have often contended for, that Baptist churches as such cannot "join" or "belong to" anything. Their very organic nature forbids it. Each being a little democracy within its self it cannot move its entire membership into another body without losing its identity. When it "joins" anything else it ceases to be a Baptist church, and becomes instead a cog in the wheel of the larger institution whatever it may call itself.

The lawyer for the Princeton church in the recent trials saw this chrysalis clear, though himself a life-long Methodist. Organizations or groups of Baptists for any purpose, outside of the local church, are simply groups for fellowship and counsel and are in their very nature temporary and not permanent.

So the American Baptist Foreign Missionary Society and all the large societies of the present Northern Baptist Convention were for a hundred years. They were groups of individual Baptists and not groups of churches, or a blending of churches. They had no power or authority over the churches and sought none. And it was during this splendid period of achievement that Baptists made American history not to ever be ashamed of. That was before the Baptist politicians got busy building their political machine that now seeks to dominate the churches.

* * * *

MR. & MRS. AVERAGE BAPTIST

We are asking the average Baptist in Indiana to ask the 1729 N. Illinois St., office in Indianapolis, where the money is coming from to prosecute the case against the Princeton church. We can tell frankly where the money comes from to support the Princeton church in its fight to keep its property. It comes from freewill offerings of individuals and from church-

es that grant it in regular business meetings. Everybody knows that the minority group in Princeton, that claim they own the church property, are not able to furnish the money they are spending. So it seems in the bounds of reason to believe that the Illinois street office should have a large increase of first class mail right away containing at least one interrogation point in each letter. As will be seen in another report in this issue, the courts have twice decided that the minority group have no claim on the church property, one is made to wonder how much more money Mr. and Mrs. Average Baptist will furnish to try to defeat justice.

* * * *

DEACONS, BISHOPS, RULING ELDERS, ET AL

For a long time we have held that

the office of deacons was not clearly understood by the churches nor by the men holding such office. And some time in the near future we hope to be able to present a Scriptural study of this subject either in these columns or in a small booklet.

Ever since our college days we remember hearing pastors, usually young men, talk of dehorning long horned deacons. Evidently the young pastors were having occasional trouble by what they thought was unscriptural interference from deacons. And we remember that we always rather resented the imputation. For we had almost uniformly found the deacons co-operative and helpful.

But later years have confirmed to no small degree that the complaints of those young pastors were not wholly without foundation. Paul said he was a persecutor of Chris-

tians because he was in ignorance. Our conviction is that deacons generally do not know what their office implies, and have undertaken to become the rulers, thinkers and directors of the churches they serve.

This is not their office from the Greek New Testament. They are servants, taking their orders from the whole body of the church. They are not rulers in any form, though their spiritual and intellectual qualifications are equally as rigid as those of the pastor or bishop.

There was a church before there were any deacons. A church would be better off without deacons than to have men who do not qualify for or understand their duties. It would be well for the body of members more often than they do, to demand a full and free hearing of matters that are discussed at length by the deacons behind closed doors.

NEWS FROM ASSOCIATION OF BAPTISTS FOR WORLD EVANGELISM

NEWS FLASHES

Mr. DeVries left the hospital in Manila about February 1st to return to the work in Bukidnon. However, he is suffering from increasingly dangerous arthritis of the spine and is in continual pain. Pray earnestly that the Lord may remedy this condition.

Miss Hotchkiss and Miss Heaton sailed on March 6th on the S S President Coolidge for furlough. Miss Hinkley and Miss Bailey will follow later. Pray for Miss Bailey's passage funds.

Dr. and Mrs. Culley left Manila February 16th for New Guinea. Dr. Culley hopes to join a government expedition penetrating to the interior.

Miss Woodworth and Miss Congleton will sail (D V.) back to the Philippines on May 3rd. Miss Woodworth will serve in the Manila field this term, taking charge of all the Bible Club activity and also teaching in the Institute.

Dr. and Mrs. R. C. Thomas are hoping to sail in the fall for a year's visit in the Philippines. Pray that if this is the Lord's will He may send in the passage funds.

Mr. and Mrs. Bomm are unable to return to the field this spring on account of Mrs. Bomm's poor health. We hope they may be ready by September.

PRAYER REQUESTS

Pray for the Gospel Ship and its personnel. Mrs. Skolfield was in bed for a month with an infected ankle which had to be lanced. Captain Skolfield broke his foot recently and has been on crutches. The first mate, Ramos, developed tuberculosis last month and had to be sent to Manila where he is in a sanitarium. This is a great loss for he has been with the Ship since the beginning and was well-nigh invaluable. Pray for his recovery.

Pray for Miss Parks' health and also for Miss Hahn.

Pray for fuller support of our Filipino evangelists.

Pray for our General Fund for home promotional work and for additional needs on the fields.

Pray for all deputation workers in the homeland.

Pray for wisdom in the administration of all the work.

Pray for new missionaries for the Ceylon field.

Pray for a new printer-missionary for Manila.

Pray for a doctor for the field.

SPRING RALLY

Plan to attend the feast of good things at the Annual Spring Rally of the A. B. W. E. to be held this year April 12-14 in the First Bap-

tist Church, Johnson City, N. Y.

Eight or ten furloughed missionaries, a score of candidates and several out-standing pastors will be on the program. The exceptionally fine negro quartet now connected with the LeTourneau Evangelistic Center will render musical numbers at every session. A rare treat is in store. Pray for this conference.

A LAND WHERE THREE GREAT FAITHS MEET

By JAMES A. KER

Ceylon, lying as it does on the cross roads of the great trade routes of the East, has become increasingly important as a shipping center. Colombo, the chief port, is reckoned as the fifth largest shipping port in the world. When the great ocean liners drop anchor in the harbour people of all nations may be seen thronging the streets and seeing the sights of this beautiful island.

But Ceylon can also be called the meeting place of the three great heathen faiths of the world, Buddhism, Hinduism and Mohammedanism. Followers of these faiths mix freely in the commercial and social life of the country.

The Sinhalese twists his long glossy hair into a knot at the nape of his neck. He is attired in a long cloth of mixed hue and invariably

carries an umbrella. The more sophisticated among them crop their hair and adopt European dress. But, be he a village farmer or a smart clerk in a city office, the Sinhalese are ardent devotees of Gautama Buddha, the founder of Buddhism. On full moon days or at some religious festival all classes of Sinhalese may be seen crowding into the temple grounds where the incessant beating of the tom-tom rents the air. Here they make their offering of flowers before the image of Buddha or listen to one of the priests monotonously telling one of the stories of the various incarnations of Buddha. Devotion and zeal are evident but they know nothing of Him who said, "God is a Spirit and they that worship Him must worship Him in spirit and in truth."

Then the Tamil is evident everywhere in Ceylon. He shaves the front of his head bare and has the sacred ash or caste mark smeared on his forehead. He wears a thin white cloth and a cotton vest and throws a long white scarf around his neck. He is a keen business man and works harder than the Sinhalese. They are Hindus in faith and worship numerous gods according to their fancy. Their temples at different places throughout the country are conspicuous for the countless carved nude figures of their gods and goddesses in vulgar pose that adorn the facade. In Colombo once a year the most important idols are taken in procession on a huge temple cart through the crowded streets. Devotees all along the route crowd before the huge cart and break fresh cocoanuts on the roadway as an offering to the gods. How vain it all seems and how we long to see them brought out of this darkness into the light of the Gospel.

Then the Moslem is identified everywhere by his red fez and clean cut appearance. Like the Tamil he too is a keen business man and many of them have become very wealthy. The Moslem of course is a follower of the prophet Mohammed and very few of them have become Christians. They are very faithful in the fulfilment of their religious duties. Once a year on one of their festival days thousands of them gather in a public park in Colombo and kneel in orderly rows as they make their prayers to Allah. Sincerity and zeal are there but, alas, they are blind to the truth.

These three great faiths carry on their varied worship in Ceylon and present a challenge to the Christian

worker to take the good news of salvation that they may be liberated from the chains of darkness and superstition. Christ, and Christ alone can satisfy the heart yearnings of the Buddhist, the Hindu and the Moslem. But in ignorance of this wondrous fact they go on trying to slake their thirst at the broken cisterns of their heathen superstitions. Who will bear the water of life? Who will point the way? Will you not join in prayer that many weary souls in Ceylon may find rest and peace through trusting in the Lord Jesus Christ.

"AFTER MANY DAYS"

By EDNA K. P. KER

Many times in my work among the women in Ceylon, I was reminded of that verse, "Cast thy bread upon the waters, for thou shalt find it after many days." Yes, sometimes it was years before I saw results from the seed sown. Although the work was very hard and there seemed to be so little response to our message yet we faithfully gave forth the plan of salvation believing in due time the increase would come.

The following story will show you it was four years in one particular case, before we reaped in joy the seed sown.

One day while preaching to a large group of women on a verandah in the Horana district, an old woman to whom I had given a tract from the hackery, early that morning stopped to listen to the white lady. She had never heard the Name of JESUS before and she seemed deeply impressed. She followed me to another house and again heard the Gospel message. Later she followed my hackery back to Horana and again I told her the Gospel story. I gave her scripture portions and tracts and she went off to her jungle home after obtaining a promise from me that I would visit them and explain all these things to her daughter. I told her to tell her daughter all I had told her in case I was not able to go to see her.

The following week the Bible woman and I set out to find Robonona's jungle home. After going to an interior village we left the hackery and followed a winding path through the jungle, lifting overhanging vines, pushing back tall weeds and grass we finally came to a little cleared ground and found their mud house. I was disappointed to find the old woman away but her daughter

Rosalin and two sons, one a cripple, were at home. We called them outside under a large tree and sat down to tell them the Gospel story. The wild monkeys were making a great noise in the trees above us but we had a good meeting. Rosalin was especially interested and she repeated the things her Mother had told her which showed the old woman had remembered practically every word I had told her. I taught her Bible verses and left tracts and Scripture portions with them. I met the Mother another day on the road and she told me her daughter believed the plan of salvation I had given them, was the truth.

Later, we left on furlough. Upon our return I was told these two women had been to the bungalow twice while we were away.

One day about seven months after our return from furlough, I heard voices one hot midday on our verandah. When I went out I found these two women had walked in that long distance because they heard we had returned and they wanted to hear more about JESUS CHRIST. They told me they had not been going to the temple for over a year and they now knew they were sinners and that trying to gain merit would not save them and that BUDDHISM was powerless.

After showing again from GOD'S WORD, HIS provision for their sins, in CHRIST as their sin-bearer, and that they could be saved by faith only in the LORD JESUS CHRIST, they knelt on the verandah and the daughter and later the Mother confessed their sins and received CHRIST as their Saviour. It was a great joy to see the result of seed first sown over four years previously, bearing fruit. They are the only Christians for miles around in the district where they live. They need your prayers.

The women of Ceylon need the Gospel. Who will go and tell them of the LORD JESUS CHRIST? "Whatsoever HE saith unto you, do it."

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