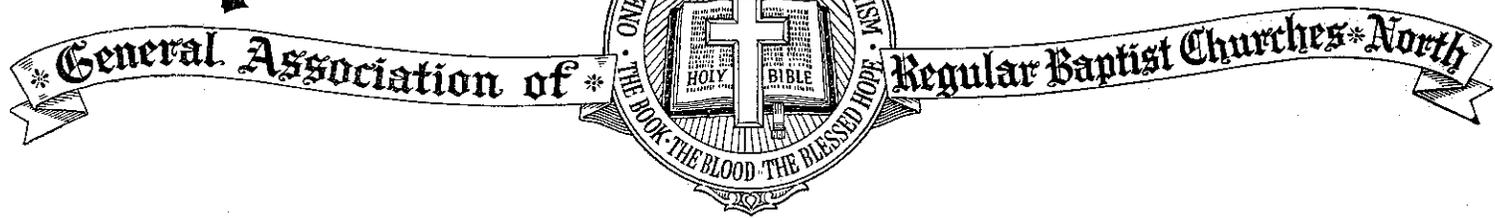


Baptist The Bulletin



CHRISTOCENTRIC OR ECCENTRIC

By KENNETH A. AMSLER Pastor First Baptist Church, Niles, Ohio

Our Lord Jesus Christ was His own great theme His teaching was filled with Himself. He gave prominence and pre-eminence to His own personality. He made tremendous claims about Himself, His words and His works

This is not the method of a wise and humble religious teacher. Confucius did not exalt himself. He taught ethics. He urged the people to believe in Tao and return to the ancient golden age. Buddha did not deify himself. The son of a rajah, who was destined to a fortunate life and a royal throne, he renounced all and became the hermit and fakir of Sakya. After six years of effort he sat one day under a bo-tree and attained "The Middle Way" which "conduces to enlightenment and Nirvana." He spent the rest of His days teaching the Four Noble Truths and pointing out the Noble Eightfold Path which led to the extinction of all pain and passion and the final annihilation of the individual. Mohammed cried, "There is no God but God, and Mohammed is his prophet." But the Lord Jesus Christ said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. He that believeth on me hath everlasting life. I am the door: by me if any man enter in he shall be saved. I am the good shepherd. I am the true vine. I am the resurrection and the life. I am the way, the truth, and the life: no man cometh unto the Father, but by me. I and my Father are one. He that hath seen me hath seen the Father. I am in the Father, and the Father in me. I am the Alpha and the Omega, who is and who was and who is to come, the Almighty. I am the first and the last, and the Living one; and I became dead, and behold, I am alive for evermore, and I have the keys of death and of Hades."

As the holy Son of God and the perfect Son of man, the world's only light, life, Saviour and King, He had to be true to Himself and His task. We do well to recognize, magnify and glorify Christ as all, and in all.

Why was Paul the very chiefest of the

apostles and the *greatest* teacher, preacher, missionary, evangelist, church organizer, Scripture writer, and exponent of Christianity that this world has ever known? Because he could say in truth, "I determined not to know anything among you, save Jesus Christ, and him crucified. I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me. For to me to live is Christ. Christ is all, and in all." Paul was Christocentric.

Why was Charles Spurgeon the greatest preacher of his day? A certain magazine sharply criticized his sermons, declaring that they were all alike. Spurgeon thought that the criticism was fair and explained that no matter where he took his text, he always ran hot-footed across the pages of divine revelation to the Lord Jesus and proclaimed Him! Spurgeon was a Christocentric preacher!

Christ Jesus is the true center of all faith, doctrine, life and work. He is the focal point of all creation, history, revelation, wisdom, truth, redemption, salvation, sanctification, affection, occupation, and glorification.

If we are Christocentric we are concentric. Otherwise we are eccentric. We have deviated and departed from the True Center. We are out of center and off center.

The Christocentric principle is that principle of divine revelation whereby God shows:

1. That the mind of Deity is eternally centered on Christ Jesus.
2. That all angelic thought and ministry are centered in Jesus.
3. That all satanic hatred and subtilty are directed at Christ.
4. That the whole material universe was created by and for Christ, and in Him coheres.
5. That the entire written Word of God is centered in Christ.
6. That all human hopes, plans and occupations should be centered in the Lord Jesus.

"For of him, and through him, and to him,

(Continued on page 8)

GOD'S PROVISION FOR VICTORY

Exposition of Ephesians 6:11-18

By REV. R. T. KETCHAM

CHAPTER III

Last month we talked to you about God's provision for Christian victory in the girdle of Ephesians 6:14. This month we want to talk to you about God's provision for Christian victory in the Breastplate of Righteousness in the same verse.

Let us keep in mind during these expositions, that we started out with the proposition that each one of these items in the armour of Ephesians 6, is simply another name for, and another designation of, the person of the Lord Jesus Christ himself.

We found this to be blessedly true in connection with the Girdle. Let your loins be girded up with truth, over against this we put John 14:6—"I am the truth"

Today we want to discuss the Lord Jesus Christ as the Breastplate of Righteousness. For our authority to designate Him as such, we turn you to I Corinthians 1:30, where we are told that He is our righteousness.

I recognize the fact that Christ as our righteousness goes far deeper than a mere breastplate. I am convinced, however, that if we do not know the Righteous Christ as our breastplate, we will come far short of knowing Him as our righteousness before God. No matter how or where this righteousness is applied, the point we want to make is that it is not a "something" but it is "Himself"

In our former chapters, we have pointed out that the significance of this Christian armour lies not only in the fact of what it is, but where it is worn. The breastplate is of course worn on the breast. Now just as the girdle is worn on the loins to strengthen and gird up the loin muscles for service, so the breastplate is worn upon the breast for a very distinct and significant purpose, namely, to protect the breast. And what is the breast? It is the seat of affection. Perhaps this may not be clear to some of our readers at first glance, but I think a moment of reflection on the matter will convince anyone that all of our emotions—our likes, our dislikes, our love, our hate—are all centered in our heart in our breast, and not so much in our mind. For instance, when father fell in love with mother, he did

not address her as "my sweetheart" he addressed her as "my sweetheart," for it was not so much in his head that he felt the impact, as in his heart

Our hearts are set forth in scripture as the place where we deport ourselves in relation to God. It is with the heart that man believeth unto righteousness. It is with the heart that he makes acceptance of the Lord Jesus Christ. It is the heart for which God asks. It is the heart that is set forth in scripture as being the seat of all our spiritual emotions, and so it is that our heart is recognized to be the sensitive center of our very being in all the matter of our affections

Since our heart is the very center of all our affections, how necessary it is that it shall be guarded and kept safe and pure and sweet for Him. Hear His appeal to us now again as it comes to us across the centuries, "Set your affection up on things above and not upon things on the earth" Hear Him say to us again, "Let not your heart be troubled, neither let it be afraid." How careful God is of these hearts of ours. Therefore, how careful we ought to be also. So careful is God of these hearts of ours, that He has given us none other than the Lord Jesus Christ Himself to be the Breastplate, as a protection of these hearts, so that no affection of earth may enter in and lodge there, and no wrong affection of our own should ever go out and fasten upon something that would harm us rather than to help us.

In twenty-six years of ministry, I have never seen anyone having difficulty with what is commonly called "the things of the world" who has been walking along with their "Breastplate" properly in place. When the affections of the child of God are completely covered with the Lord Jesus Christ Himself, there will be no difficulty about "worldliness." When once the new-born child of God gets a full orbed vision of the downright loveliness of Jesus Christ, of the superb attraction of that dear One, of the magnificence of His beauty and charm, there will be no further question in that believer's heart about what place the world should occupy in his affection.

Whenever one of my members

comes to me and says, "Pastor, what's the harm in this or what's the harm in that?" I know immediately what is happening. The Breastplate is slipping. No one who is wearing the Breastplate of Righteousness is bothered for a single moment as to whether a thing may be right or wrong, he has not time to bother with it anyway. It is just a piece of cheap, dirty tinsel. It is just a piece of broken glass that may glitter for a moment in the passing ray of the sun, but he knows that before his vision is the Altogether Lovely One, the Bright and Morning Star, the Sun of Righteousness, the Jewel in all God's universe—the Lord Jesus Christ, and upon Him he fastens his affections and in Him finds all his delight. In Him is all his pleasure, and he seeks not to discover whether some of the cheap things of earth have harm in them or do not have harm in them. What is the difference whether they are harmful or not, they are not good at best.

And so here again we find God's provision for Christian victory in the person of Christ. We are quite ready to admit that if your gaze is fastened upon some object or thing that the Lord Jesus Christ has given you, that in time that object or thing may fade and lose its appeal, but He can never fade. He can never lose his appeal. He is always there in His perennial freshness and beauty and charm. He is the soul's glorious delight in all its ways of life.

"Put ye on the Lord Jesus Christ." Put ye on the Lord Jesus Christ for victory in Christian service by girding of your loins with Truth. Put ye on the Lord Jesus Christ for victory in a walk of separation from the world by covering your breast with the Breastplate of Righteousness.

(Continued next month)

**DON'T
LET
YOUR
SUBSCRIPTION
EXPIRE**

TO THE REGIONS BEYOND

PERILS, THRILLS AND VICTORIES ON THE RIO NEGRO

The Rescue of Mrs. Lois Ketcham Moffat

CHAPTER III

(Note: This is the third installment of the story that Dr R. T. Ketcham is writing, telling of thrills, perils and victories in the pioneer mission work of Mid-Missions on the far off Rio Negro river in northern Brazil. In last's month's issue of the Bulletin, there was a special note stating that Mrs Moffat had been stricken and was being rushed to the States for medical aid. Since then many strange experiences have been undergone, and in this installment, Mrs. Moffat's father, Dr R. T. Ketcham, relates something of how God has worked in the rescue of this servant of His.)

I have before me a snapshot taken of Mrs A. Donald Moffat just about a week before she was stricken on the mission station in Manaus. This picture shows her well and happy, indeed she had gained about fifteen pounds since her arrival in Brazil last fall. She stated in a letter to a friend written only three days before her illness, that she had never felt better in her life, and that she was standing the climate exceptionally well. She had reached a fine weight of 142 pounds. Now as she lies in the hospital bed here in the city of Gary, Indiana, we doubt if she weighs 80 pounds.

As I am writing this story, Sunday afternoon, September 11, I am thinking of the past two weeks through which we have passed, as a living demonstration of the truth of Ephesians 6:12. The Holy Spirit warns us that our conflict is not against flesh and blood, but against principalities and powers, and wicked spirits in high places. Truly, this has been demonstrated in the past two weeks far more than I desire to have it demonstrated again. And yet with the demonstration of Satanic power, cunning and cruelty in his endeavor to snatch from God's hand one of His servants, and from our hearts one of our loved ones, we have seen the omnipotent and gracious hand of God working mightily in our defense, and in behalf of His own cause. So today, as we write, we are writing with a new born confidence, a confidence that never could have been ours apart from the

experiences which we have had, that our God is able, that our God is gracious!

On Sunday morning, August 14, I delivered a sermon to my people here in the Central Baptist Church of Gary, on the subject of "Satan's Consideration of the Saints." In this message, I remember well making the following statement: "The devil always makes the biggest fuss when he gets to the end of his rope, but how sweet it is to know that the Hand which holds the other end of the rope is not only an omnipotent hand, but a gracious hand!"

Little did I dream when I wrote that sentence in the quiet and calm of my own study on Saturday, August 13, that within two weeks I would have to walk into it and know the certainty of the truth of my own statement. Surely, during these days that have passed since then, as we have walked with our God through howling hoards of demons tearing the air with static in an endeavor to keep our rescue ships away from the boat carrying our beloved daughter home to safety, and as we have seen him move in a dozen other directions in his attempt to frustrate God's omnipotence, and to test our faith in God's graciousness, we have said over and over and over again, "Thank you, dear Lord, for giving us this little sentence tucked away down deep in our hearts during these days of storm."

On the 10th of July, Mrs. Moffat was stricken with pernicious vomiting. That condition continued for more than fifty days, making it utterly impossible for her to retain food or water in any degree so that she could obtain strength or nourishment for her system. There were one or two causes for this difficulty to arise, but the basic cause for the whole disturbance and the serious results which have followed lies in what the doctors call "Beri-beri." Beri-beri is a tropical disease which results in the loss completely of vitamin B-1. This had been slowly undermining the health structure of Mrs. Moffat, unknown to anyone. The result was that when a little extra load was laid upon the system, the whole thing came down with a

crash. The doctors are unanimous in their opinions that in spite of any immediate or present causes of acceleration, it would not have been more than three months longer before the collapse of her whole system would have taken place.

This is one of the dangers of the tropics, and is faced often times by northerners. We cannot understand why some missionaries seem to get along on the tropical food year after year, while others do not. Had there been the slightest indication that Lois was not responding to tropical food, vitamin B could have been added to her diet by American-bought foods, even though they are fearfully expensive. For instance, a quart jar of prunes costs more than \$1.00. A bottle of catsup selling in this country for 15c, sells for \$1.15 in Manaus. And since missionaries are sent out of course with only enough to maintain them on the field, apart from luxuries, these American canned foods must be foregone. As we have said before, however, had there been the slightest indication that her system was not getting vitamin B, it could have been supplied either medicinally or by change in diet, but the indication was not present, and there was not the slightest realization that this complete break-up was in the immediate future.

Brazilian doctors were called into the case; but they were of very little help. The Brazilian doctors are not trained in any sense of the word, as we think of training in this country. At least the doctors in Manaus, one thousand miles up the Amazon River, are not so trained. The doctors in Manaus have never heard of many of the simplest things that even the layman, from the medical standpoint, in this country would know about.

After weeks of watching his wife battle this terrific pernicious vomiting, throwing away from her every bit of food and moisture, seeing her drop away in weight until she was but a shadow of her former self, Mr. Moffat made a hasty move to get her on board a steamer then in dock at Manaus to take her to Para, one thousand miles down the river.

where it was hoped that better climate and better doctoring facilities might mean her improvement.

Ordered To U S

Upon their arrival at Para, however, a consultation of doctors decided that the safest thing was to keep Lois moving on toward the States, as there was very little hope of saving her life there. There were two possible ways of bringing Lois out of Brazil open to Don Moffat. One was to bring her by Pan-American Airways to Miami. The other was to bring her out by a British steamship called the Sheridan, which was then lying in dock at Para, preparing to sail for New York. Pan-American Airways was contacted, and they very kindly and graciously reduced the fares which were \$240 per person from Para to Miami, so that both Mr. and Mrs. Moffat could have come home on the plane for the same price they would have had to pay on the steamer, but this news did not reach them until they were already on board the Sheridan, having had their passage booked out of the country, and in Brazil it is necessary to have a passport out, to leave a registry as to how you are going out, what means of transportation you are to use, and so on and so on, far, far into the night. This would have meant perhaps several days more delay, and the doctors felt and so advised Mr. Moffat that the wisest thing was to attempt the passage home to New York on board the Sheridan. The Sheridan being a freighter and carrying only seven passengers, of course, did not carry in its crew either a doctor or a nurse. It was felt however, that the ocean voyage and the rest on board the ship, since Lois stands the sea trips well, might result in a partial recovery before she reached New York. With this hope high in their hearts, they set out, advising me by cable that they would be arriving in New York on August 31 or September 1.

Here at home we began our prayerful and watchful waiting, hoping that our Heavenly Father would bring our precious one through safely. Knowing that they had sailed away from Para on Tuesday, August 16, we realized that we could not hear from them again until we met them at the dock in New York City. Truly, our expectations were from Him.

Docking At Norfolk

Our friends can well imagine the shock that came to us when on Tuesday night, August 23, we received a radiogram from Don on board the

Sheridan, stating that Lois was too ill to attempt to make New York City with her, and that therefore they were taking her off the ship when they docked at Norfolk, Virginia, sometime Sunday, August 28.

On Thursday afternoon we left Gary for Norfolk, Virginia, arriving there at 4:30 Friday afternoon. As soon as we reached our hotel, we advised the steamship agency of our presence in the city, and they said they would keep in touch with us. We immediately began to make all arrangements for doctors, hospital, ambulances, and whatever else might be needed in the emergency ahead of us.

About five o'clock, my telephone rang, and the ship agency official was on the wire telling me that they had just received a radiogram from the captain of the S. S. Sheridan, stating that Mrs. Moffat was so low that she could not possibly live until the boat docked at the Norfolk pier some time late Saturday night or early Sunday morning, and that he was asking for a United States coast guard airplane to fly out to the ship bringing a doctor.

The coastguard officials immediately went into action and soon had a plane with a doctor ready. They then opened their radio contact and attempted to locate the Sheridan, so that they would know where to send the plane. Just about at that moment, one of the most severe static interferences ever known on the Atlantic coast broke loose. It was absolutely and utterly impossible to contact any kind of a ship, let alone a freighter out in the Atlantic. All night long these coast guard men attempted to contact the Sheridan by relaying their messages from stronger ships, even going around to New Orleans and Miami land stations, but it was absolutely impossible to get a message out into that ether in any direction and for any distance.

The following Sunday morning when I was talking with the radio operator of the Sheridan after they had docked at Norfolk, he told me that in twenty years of radio experience at sea, he had never heard such static. When you opened the controls in the receiving room, it sounded like ten thousand ambulances screaming and whirling around in the air. Indeed it sounded like ten million demons each one of them screeching with delight that they were retarding if not hindering completely, the rescue of one of God's servants out in the midst of the ocean. The strange part of this whole procedure was that the crew

of the Sheridan report that there was not the slightest evidence of a storm anywhere, and that the sea was as calm as glass, and yet this fearful atmospheric disturbance was so intense that it cut the ship off from any kind of communication. The radio operator told Mr. Moffat that had the ship been going to the bottom, they could not have possibly sent out an S. O. S., as it would not have gotten out in the ether ahead of the ship.

No one will ever know the conflict of that awful night, as we would throw ourselves in all of our helplessness against that wall of static and black darkness, knowing that out there somewhere in the night, was our loved one calling for help, and help ready to go, but not knowing where to go. Then we would fall back in the Everlasting Arms and we remembered again the sermon of two Sundays previous when we had said to our waiting congregation, "How sweet it is to know that the Hand that holds the other end of the rope, is not only an omnipotent hand but a gracious hand." A million times that night we had to rely upon that blessed truth. There was nothing else and no one else upon whom we could rest. All the machinery of men, all the science and skill of the ages was battered around by the fury of the demon hosts that night like so many toys being kicked around in a child's play room by some mammoth giant bent on utter destruction.

The Navy To the Rescue

At last about 9:30 or 9:40 Saturday morning, the coast guard gave up the effort and called to their assistance the United States Naval Base, located at Norfolk, Virginia, one of the largest in the country. Exactly one hour and two minutes after the naval officials had received our distress call, they were in action. Two of their mightiest seaplanes were roaring out over the Atlantic in search of the ship carrying that precious cargo. Each ship was manned with a crew of six, including the pilot, navigators, radio operators, etc. On board one of the ships was Lieutenant Commander Fred Hazelton, naval base surgeon and physician. They did not send out some second rate doctor, they put their best into the emergency. These ships were of course equipped with radio sending apparatus of their own, and while the static was still too fierce for them to locate the ship, they had a general idea of her location, and started off in that direction. They then began to fly over

the Atlantic in mammoth circles, hoping that by and by they would find the ship in the middle of the circle. This they did. They found her there flying a distress signal, and at 1:30 that afternoon contacted the Sheridan.

In the meantime, we had secured reservations at the Norfolk General Hospital. They had sent one of their interne doctors with me and the ambulance out to the navy base, to await the return of the planes with Lois aboard. We waited there from 12 o'clock noon until nearly 3 o'clock in the afternoon. Every officer high and low seemed to be at our disposal that day. They were as concerned and anxious almost as were we. We shall never forget the moment that Lieutenant Dixon came rushing into the office where I was sitting and saying with a great shout of joy, "We have gotten the tail end of one message being relayed from one battleship to another, stating that the planes contacted the Sheridan at 1:30." This was all the news he had, but indeed it was glorious news. It was as though our Heavenly Father had pushed the big giant back for a moment, and bade him to be still in the corner, while this waiting father looked through the opening of quiet and heard, "All is well." Then the static closed in again and all communications were shut off.

About three o'clock we heard the planes roaring in to the harbor and of course were waiting with eager expectancy their arrival at the dock so that we could see our dear girl. When they arrived, however, they told us the story of how utterly impossible and unsafe it was to attempt to transfer Lois at sea; that Dr. Hazelton had found her too desperately low to be moved, and that he had stayed on board the Sheridan together with his assistant, and had ordered the planes to come back to the naval base; that he would do everything he could for Lois, but that it was unsafe and would prove absolutely fatal to make any endeavor to transfer her from the boat to the plane.

We have told you something of the endeavor thus far of Satan to best God in this conflict. Away yonder in Brazil, he kept this girl in ignorance of the undermining that was going on in her health, until she collapsed, in his endeavor and hope that he would snatch her away from us and from God. Then, the only doctors that were available for her were of such a character as to be hardly called doctors. Then down

to Para, where he got her on board a ship with no doctors and nurses aboard, having held up the news of Pan-American Airways, until it was too late to use that speedy means of transportation. Then, out there in the middle of the Atlantic, he made his last desperate effort to take her from us, by causing her to grow rapidly worse. When he found that we were about ready to send a physician out to that ship, we believe with all our hearts that it was none other than he—the prince of the power of the air—that stirred up that terrific onslaught of static so that the Sheridan was utterly cut off from any possible means of rescue.

And now at last when the great navy planes have located the ship, then he makes another bold stand. You will remember that we have said that the sea was as calm as glass though the static was fearful. About thirty minutes before the navy planes located the Sheridan, a storm at sea arose which whipped the sea into a very, very rough surface. So much so in fact, that the navy planes feared to land. They circled around the Sheridan sending down a radio call, "Is it safe to land?" The captain of the Sheridan refused to take the responsibility to tell them that it was safe to land because he was quite certain that they could not land without serious danger to their own lives. The only thing that he would permit the radio operator to send back was, "The patient is dying." They would call out again through their radio sending set, "Is it safe to land?" Back across the ether would go, "The patient is dying." Yet again the cry would come, "Is it safe to land?" And yet again the answer went back, "The patient is dying!" That was enough for any United States Naval officer, and so the pilot ship, not the one carrying the doctor, but the ship that always precedes the one carrying the doctor, ordered the Sheridan to prepare a lea for them to land upon. They do this by holding the nose of the ship still and spinning the whole ship around in the midst of the sea so that it breaks the force of the waves and causes them to be quiet for a moment. Upon this momentarily quiet surface, the first plane made its landing. Unfortunately, it was on the windward side of the ship, and the wind with a mighty rush, carried the plane head-on into the side of the Sheridan, knocking off the cork bumper on the nose of the ship and doing quite a bit of damage to one of the wings, however, fortunately, not enough

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damage to disable the ship. I found out later that about \$2,000 would be required to repair the ship.

When the ship bearing the doctor saw the difficulty involved in landing near the Sheridan, they landed out about a quarter or a half a mile away from the Sheridan in the rougher sea. Then the Sheridan lowered a life-boat, manned by a picked crew, and out over the boisterous waves toward the great sea-plane that was bobbing up and down on the heavy sea, the little life-boat started its perilous journey. After they reached the airplane, it took them nearly forty-five minutes to maneuver into a place of safety where they could get the doctor and his assistant off the plane and on to the life-boat. Then back to the Sheridan, and over the side and down into the cabin, where the doctor looked into the face of our dear girl.

One look was enough. He hurried back to the rail, gave a signal for the planes to return without him. He realized that it was utterly impossible to make any kind of a transfer. The patient was too low.

He immediately went to work and it was only the fine work of Dr. Fred Hazelton that kept Lois alive until she was finally landed in the hospital in Norfolk.

About six o'clock that evening, the steamship agency in Norfolk received a radiogram from Dr. Hazelton stating that Lois was so low that he doubted if he could get her ashore alive if he had to wait for the Sheridan to make her regular time in docking some time early Sunday morning. He requested therefore, that a coast guard cutter be standing by just inside the Cape, as the Sheridan pulled into Hampton Roads into the calmer sea, so that she could be transferred. This they did. She was let down over the side of the Sheridan in a marine stretcher, the doctor and Don followed, and then the race began all over again, with the coast guard cutter coming down through the harbor, docking in the navy pier where the hospital ambulance was in waiting, then on to the hospital, and at 9:30 Saturday night we saw our dear girl wheeled into this haven of refuge for tired and sick bodies.

How I wish I could blot out of my memory, those first few moments. It was a horrible nightmare, that will live with me as long as I live. I was not in the least prepared for what I was to behold. Due to the fact that for more than fifty days, Lois had retained neither food nor water, the processes of dehydration had not only set in, but had become almost complete. That is to say, her system had entirely dried out. All the moisture was gone. Don told me later that it had been nearly a week since there had been a drop of saliva in her mouth. The dehydration process simply takes all the moisture out of the skin, out of all the organs in the body, and leaves it just so much dry, leathery skin stretched over bare bones with a little speck of life within. That is exactly what I saw when I looked down upon that cot in the Norfolk General Hospital, at 9:30 Saturday night, August 27.

Perhaps the reader can get a little idea of what we mean by dehydration, by the following experiment. Lift some of the skin of your arm between your thumb and finger, just pull it straight up, and then let go of it suddenly, and you will discover that the skin will snap back to its position like a rubber band. Well, in Lois' case, when you lifted her skin between your thumb and finger and then let go of it, it just stayed there like so much putty, and then just slowly slipped back into

place, showing that all moisture had practically evaporated and vanished. When one remembers that this same dehydration which thus affects the skin naturally affects every other part of the body, all of the vital organs, and every part and parcel of the body, you can well imagine how near to the Gates, our dear girl was.

Both of the specialists whom we had working on the case in Norfolk told Mrs. Ketcham and myself that there was no reasonable way to account for the fact that Lois was alive. They said that according to all the rules of the game, Lois had no right to be alive; that this terrific ordeal through which she had gone certainly must be fatal, but here she was making a slow, but we are sure, a certain recovery, and this they could not understand. Blessed be His name forever, we understand! Undoubtedly, at least a half a million people in the United States and other places have been praying for this girl. The radios, such as the Moody station and the Philadelphia station under Rev. George A. Palmer, and others, have been broadcasting the situation. Also, I understand that some of the commercial news casters on the radio, such as Mr. Sullivan, and other outstanding news reporters, carried items concerning the rescue at sea. The Associated Press has carried notices of it across the country. Our mails are full of letters coming to us from churches and friends whom we have never heard of and never knew. Whole churches have abandoned their morning preaching service and turned the thing into a prayer meeting for Lois and for her husband Don. Surely, with an avalanche of prayer like this going up, we can understand why when according to all the rules of the medical game she should be dead, God again set the big giant with his rough-neck methods in the little playhouse aside, and said, "This shall not be!"

Upon her arrival at the hospital, they began to give her intravenous feedings of glucose, hypodermic injection of all vitamins for not only vitamin B which started all the difficulty was minus in her system, but every other vitamin was utterly gone. She responded beautifully to this treatment and has been coming back very, very slowly, but nevertheless certainly.

On the fourth day after her arrival in the hospital, they began to feed her through the mouth and to the delight of all of us, she has been able to retain it and is now eating good substantial meals, taking plenty of

good strong food at various intervals throughout the day and is retaining it without the slightest difficulty. And all of this, of course, means that the body is slowly building up and that as the body builds up, all of the vital organs that have been so seriously depleted, will build up with it. Lois has been thoroughly conscious for many days now, although unable to retain very much in her memory. She seems not to know anything about the trip home on the boat, she remembers very little of the hospital experience, and so far as we are concerned, we hope she never does.

She is beginning now, however, to be able to carry on connected conversation, although it is very weak and sketchy, yet she recognizes all the friends and loved ones and is beginning to whip her memory into shape, and so we are confident that as recovery takes place in all other parts of the body, that her memory will be restored, and that within a few weeks or two or three months at best, this dear girl will be well and strong as ever.

Return To Gary

On Friday afternoon, September 9, Mrs. Ketcham and myself and Don left Norfolk, Virginia, with Lois by way of ambulance, stretcher, pullman, etc., and made the long, hard twenty-four hour trip home.

Lois is now resting in the Harris clinic and hospital here in Gary and none the worse for the trip. We have just been advised today by the attending physician, that blood transfusions will be necessary tomorrow in order to help her make the grade. Many have responded to the appeal, and several blood tests are being made today, and tomorrow the transfusions will begin. The doctor really expects that not more than one or two will be necessary, but he does feel that this much is necessary.

Why

Now, perhaps some are asking the question, "Why all of this? Why did God permit this?"

Well, the first answer to that question is rather a blunt one. It is none of our business. God is marvelously capable of taking care of His own cause, and He is doing things that are so far above us that we cannot hope to understand them until we see the completed pattern in that blessed eternity just ahead of us, and happy the soul that can rest and wait God's unveiling.

But already God is beginning to reveal the mystery of this experience. For instance, ever since Mid-

Missions opened a pioneer mission station on the Rio Negro river with Mr. and Mrs. W. A. Ross, later augmented by Mr. and Mrs. Garnet Trimble, Mr. and Mrs. Donald Moffat, and Mr. and Mrs. Walter Warfield, we have been pleading through pulpit, and press, and radio that somewhere in this land of Christian America some young doctor or some young nurse might hear the call of God to the Rio Negro, that they might go there so that they could be of assistance to the missionaries and live with them and be one of them to take care of the bodies of these Christian soldiers out in the front line trenches. But, up to date no one has heard. Up to the time of this experience not a soul had answered. No one seemed concerned about these eight precious soldiers down there living in what everyone considers and concedes to be, the most difficult climate and food condition required of any missionary on any field in all the world. And yet, here they were going on day after day, with only a very mediocre medical assistance at their disposal. We kept calling, calling and calling, but nobody seemed to heed. Now, however, with the crack-up of Mrs. Moffat and this broken body lying here in mute appeal, already many of God's young people are beginning to listen. One afternoon last week when I was speaking in the city of Philadelphia, after I had finished saying something like this, a beautiful young woman twenty years of age, arose and walked down the aisle to me and said, "Mr. Ketcham, I have had one year of pre-medics at Temple University. I am going to New York for my nurse's training. When I have finished, I am going to the Rio Negro."

Well, beloved, if it has taken a broken body of my daughter; if it has taken all of this sad experience to arouse the youth of our home land who have medical and nursing talent to the awful need out yonder, then who are we to say that this is all so useless. Maybe it was useless from the standpoint of humanity, but God had to use it as a mouthpiece through which He could speak loudly enough for our American Christians to hear. What we need however, is immediate relief. Thank God for this young lady who is going into training, but two years from now may be too late for another missionary. We are confident that had there been an American trained doctor on this mission field, that within two weeks this whole difficulty could have been overcome and all of this

sad, sad story would have never been related, but the American doctor was not there. Maybe there is an American doctor who has heard the call of God in his last year in medical training, or already through, and will read these lines and if the eye of such a one should fall upon these lines may they constitute God's call to your heart. Hurry away to South America before some other soldiers fall in their tracks!

And indeed, some of the other soldiers there are in desperate need of medical assistance. Mr. Trimble ought by all means to be in the States getting help for a slight facial paralysis. Mrs. Trimble ought to be home getting treatment for a very serious difficulty. Mr. and Mrs. Ross ought to be home resting, but there is no one to take their place.

Dona Lee and Redman

Then, too, another reason for all of this may be found in the unifying effect that it has had among the natives on the mission field itself. Our hearts have been stirred as we have heard Don tell us of how these natives have been so concerned about the condition of his wife.

Some of you read in the previous installments, the story of Dona Lee and Redman, a couple who were married and have been getting along so wonderfully well since. This precious Dona Lee endeavored to learn a verse of scripture every week that she might quote it for Mrs. Moffat. The week that Lois left Manaus, Dona Lee came to her as Lois was lying on the pier, and leaned over her cot making a desperate effort to recall a special verse which she had memorized for Mrs. Moffat that week. Her face was wrinkled with frowns as she made desperate efforts to bring the words of the verse to mind. At last she looked up into Mr. Moffat's face, and said, "Oh, Mr. Moffat, it is that verse that says, 'I will carry you where I am looking'." It was discovered afterward that the verse she had in mind was, "I will guide thee with mine eye." We surely will accept this translation. Indeed if Dr. Goodspeed could have Dona Lee as his assistant, some of his modern translations would be greatly improved.

What a joy it was that came to the hearts of these two missionaries when ready to start the trip home to the States toward which they believed the finger of God was pointing and the eye of God was looking, that He should use this precious jewel who had been saved in their home to bring this broken translation, yet so beautiful, to their anx-

ious hearts. "I will carry you where I am looking." And indeed He did.

It is experiences like this that have drawn the heart of the native closer to the Lord. Someone had to suffer that the natives might know. Someone had to suffer that the young Christians of America might be aroused. Someone had to suffer that the great host of prayer warriors should be raised up in behalf of the dangerous mission fields abroad. Someone had to suffer, and that someone God chose to be our dear one. And we are happy today that He has given us sustaining grace while He has chosen to make us and ours the place where the fire burned the hottest.

Our readers can well imagine too, the strain that this has been upon Don. When I met him in Norfolk the other night, I saw a boy that was simply hanging on to the edges. His eyes were as red as fire, blood shot, infected, causing severe pain and difficulty; his face tired, worn and haggard. Through these ceaseless days and nights of constant vigil, he was the only one near his loved one who could do anything for her, and there alone, with no one but the Lord to give him wisdom and guidance. The doctors now tell us that it was the things that he did for her which kept her alive until more skilled hands could get hold of the case.

Continue To Pray

Surely you will all continue to remember these dear ones in prayer, for they are home, yet they are a long way from the top of the hill.

Our readers will be interested to know something of the plans for the future. One of the last things Mrs. Moffat said to Don as they were coming home on the boat before she lost consciousness, was that they must hurry back, and that as soon as she was able, Don was to go back to the field. This is the present plan. As soon as Lois has recovered her strength sufficiently to be around, and so that she can be left with perfect safety, Don will return to the mission field in Brazil where he is needed so badly, as they are working short handed as it is. After Mrs. Moffat's health has been completely regained and everything is safe for her to return, she too will be going back to the field, armed and equipped this time with the experiences of the past, and we are sure able to avoid some of the difficulties thus far experienced.

(Continued Next Month)

CHRISTOCENTRIC OR ECCENTRIC

(Continued from page 1)

are all things; to whom be glory for ever. Amen." Romans 11:36. "All things were created by him, and for him . . . and by (or "in") him all things consist. And he is the head of the body . . . that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell . . . For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." Colossians 1:16-19; 2:9, 10.

God commands us in His Word to set our minds, our hearts, our thoughts, our affections, our ambitions, our desires upon Christ. See Colossians 3:1-4. We are never commanded to be occupied with the Holy Spirit. That would make us Pentecostalists. We are never commanded to be occupied with God, the Father. That would make us Unitarians and Universalists. We are commanded to be occupied with Christ—that produces Christians.

Creation Is Christocentric

"Christ is all, and in all" in creation. He is the Creator and Sustainer of all things, whether earthly, heavenly, visible or invisible. As God the Son, He is the Agent, Instrument and Servant through whom the omnipotent God created the whole universe of beings and things. He is the source and end of the entire universe. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by (through) him; and without him was not anything made that was made." John 1:1, 3.

Colossians 1:15-17 is a notable passage which calls for special consideration. Here the Son of God's love is declared to be "the image of the invisible God;" that is, the exact likeness, the perfect presentation of God. "Christ is the visible representation of the invisible God." Here He is also called "the firstborn of every creature (or "all creation")." He was before any creature was created or produced. He was the unique and darling Son of the Father. As the "firstborn" He is God's special property and servant, the Agent in creation and the Head and Heir of the whole universe. "For by him were all things created, that are in the heavens, and that are on the earth, things visible and things invisible, whether thrones or dominions or principalities or powers: all

things were created by him, and for him: and he is before all things, and by (in) him all things consist (hold together)."

All the inhabitants of the heavens and earth, all beings visible and invisible, all things personal and impersonal, angels, cherubim, men, animals, plants, worlds, suns, stars and moons were created *by, through,* and *for* the Lord Jesus Christ.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Psalm 24:1. "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine . . . the world is mine, and the fulness thereof." Psa. 50:10-12. "The silver is mine and the gold is mine." Haggai 2:8. All of the hymenoptera, lepidoptera, mollusca, pisces, avia, vertebrates and invertebrates belong to Him. Animals and bees, birds and trees, gold and silver, rubies and diamonds, base and precious metals, planets, stars, nebulae and island universes—all created by Him and for Him and in Him all things hold together.

Someone has calculated the weight of our earth to be six septillion tons (6 followed by 24 zeros). But if God should commission an angel to find our little planet among all the countless stars, suns, satellites and planets of this vast universe, it would be like sending a tiny child out into the great Sahara Desert to find a particular grain of sand at the base of a certain blade of grass.

Our flaming, gaseous sun has a visible surface of about 865,000 miles in diameter. Its volume is one and one-third million times that of the earth. But it is a pigmy among the suns. Over yonder, 380 light years distance, lies Antares. It has a diameter of 400 million miles. Mercury, Venus, Earth and Mars could swing around in their orbits and still be inside the great bulk of Antares.

The orbit of our Earth is 186 million miles in diameter. But the great star, Scheat, is 150 million miles in diameter! That ought to help us lower the angle of our proboscis and put us on speaking terms with our neighbors!

Light travels at the terrific speed of 186,000 miles per second. If I could aim and fire a pistol so that the bullet would travel around the earth at the speed of light, and hit me in the back, it would go through me seven times before I could fall to the ground. And yet it takes over four years for light to reach us from the nearest star, Proxima Centauri.

What is gravitation? Sir Isaac Newton, who discovered the law, said that gravitation was "caused by an agent acting constantly according to certain laws." Lightfoot declared that gravitation is an "expression of the mind of Christ." Indeed, it is an expression of the mind, the might, the person, and the power of the Lord Jesus Christ. He makes the universe a cosmos instead of a chaos. "All things have been created by him and for him . . . and in him all things hold together."

A few months ago at Philadelphia, I walked into Fels Planetarium and sat down under the steel dome of the humanly constructed starry heavens and listened to a lecture entitled "Our Moving Earth," by Dr. Fisher. This earth which we regard as so secure, so stable, so permanent is moving in five different directions at once! Once in twenty-four hours the earth rotates on its axis causing day and night. Once every year it travels around the sun. Our whole solar system, the earth included, is moving through space toward the constellation Hercules, at the speed of 122 miles per second. The fourth motion is like the wobble of a top when it is slowing down. It takes the earth 25,800 years to complete one wobble-like rotation. This wobble motion causes the position of the stars to change for us, so that 5,000 years ago the north star was not the north star, and 5,000 years hence another star will take the place of the present north star. Even the Big Dipper is going dippy and thousands of years from now the handle will become the cup and the whole dipper will be turned upside down. The fifth movement is that of the great Galaxy of which our solar system and all the stars and suns of the Milky Way are a part. This final motion is at the speed of 175 miles per second. Aren't you glad that the Lord Jesus has control of things?

But Modernism, Evolution, Materialism, and Rationalism assume an automatic universe. They hold that the universe was self-made and is self-regulative. By some unpremediated, undirected and unknown fortuitous concurrence of atoms the universe found its present design and symmetry. How absurdly illogical, nonsensical and impossible!

Suppose the universe came from star dust? From whence came the star dust? And if we do assume it to be original, eternal and stationary, what started the rotation? And suppose that the motion was caused by the movement of a mosquito's wings, then, from whence came the mos-

quito? And suppose you do account for motion, how do you explain the origin of life and form?

The nebular hypothesis of Laplace, the planetesimal system of Moulton and Chamberlain and the tidal theory of Jeffreys and Jeans have all been disproved and debunked. The wisest and best scientists are giving up the unproven theory of evolution. Little is left except the Bible account of special, divine creation.

Some time ago there appeared in The American Magazine an article by a manufacturer with the following paragraph:

"It takes a girl in our factory about two days to learn to put the seventeen parts of a meat chopper together. It may be that these millions of worlds, all balanced so wonderfully in space—it may be by a million years of tumbling about they finally arranged themselves. I don't know. I am merely a plain manufacturer of cutlery. But this I know: that you can shake the seventeen parts of a meat chopper around in a washtub for the next seventeen billion years and you'll never make a meat chopper!"

"You cannot put one little star
in motion,
You cannot shape one single
forest leaf,
Nor fling a mountain up, nor
sink an ocean,
Presumptuous pigmy, large
with unbelief!
You cannot bring one dawn of
regal splendor,
Nor bid the day to shadowy
twilight fall,
Nor send the pale moon forth
with radiance tender
And dare you doubt the One
who has done it all?"

Revelation Is Christocentric

"Christ is all, and in all" in revelation. "Ye search the scriptures, because ye think that in them ye have eternal life; and THESE ARE THEY WHICH BEAR WITNESS OF ME." John 5:39 R V "For if ye believed Moses, ye would believe me; for he wrote of me." John 5:46 "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them IN ALL THE SCRIPTURES THE THINGS CONCERNING HIMSELF." "That all things might be fulfilled, which were written in the law of Moses, and in

the prophets, and in the psalms, concerning me" (Note that the three divisions of the Jewish Scriptures, the entire Old Testament, are mentioned here). "Then opened he their understanding, that they might understand the scriptures." See Luke 24:25-27, 44, 45. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear that shall he speak: and he shall show you things to come. HE SHALL GLORIFY ME: for he shall receive of mine, and shall show it unto you" John 16:12-14. From these Scriptures and others, we learn that the Lord Jesus Christ is the great and glorious subject of both the Old and New Testaments—the theme of the entire Bible.

Said Dr. D. M. Sterns in a sermon, "If you read a chapter in the Old Testament and do not find Christ in it, read it again, for He is there." That one sentence was all that a certain young man heard and remembered that night. But that sentence transformed his Bible study and his life and made him a great preacher and teacher of the Word of God.

The Written Word reveals the Living Word. Christ is the keystone in the great arch of spiritual truth.

"The Bible is Christocentric; without that center all is chaos; with that the Book is order, the expression of infinite intelligence, filled with light, with life, and love, and intelligible to the quickened minds of the sons of men."

Wrote W. H. Marquess, "The lines of Bible truth all converge in the person of Jesus. Every fact, every doctrine, every promise, every precept, every prophecy, every historic incident, every shadowy type, every impressive symbol, every solemn rite, every striking personage, every table of genealogy, has its ultimate bearing upon Him, clusters about Him as the attractive center of all Truth, and receives its final and complete exposition only when viewed in its relation to His work of grace. Apart from Him the doctrines of faith and repentance and prayer and atonement and election and perseverance and heaven lose their majesty, their beauty, their power. They are cold, barren, religious philosophy. They are a body without its soul, a leaf without its sap. The form, the shape may be there, but the freshness, the splen-

dor, the life are gone. From Him all Christian Truth draws its life-blood. Of Him each Christian is some various expression. . . . It is He Who is the center of all God's purposes, the sum of all God's revelations, the focal point of all God's dealings with the human race."

Dr. A. J. Gordon of Boston came home one day with a large puzzle map. As he gave it to his children, he said, "Do not press the parts into their places. You will know when they fit." He then left the room and the children tried hard to fit the parts of the puzzle together. He came in soon again and the map was all complete. "How did you fit it together so quickly," asked Dr. Gordon. "Why, father," explained one of the children, "we could not make head nor tail of it at first, but as we struggled with it some of the pieces got turned over, and we discovered that a man was printed on the back. We know what a man looks like, so we just put the man together and then turned the puzzle right side up and here is the map all complete."

The Bible is an unsolved puzzle until you find the picture of a man in it—the God-Man, the Lord Jesus Christ—then all is unity, continuity, wisdom, truth, beauty and glory. Like a love letter, it has sense and meaning if you love the Author.

"Beyond the sacred page, I seek
Thee, Lord;
My spirit pants for Thee, O,
Living Word."

Redemption Is Christocentric

"Christ is all, and in all" in redemption and regeneration. "When he had by himself purged our sins, sat down on the right hand of the Majesty on high." Hebrews 1:3 "It is not possible that the blood of bulls and goats should take away sins. . . . And every priest standeth daily ministering and offering oftentimes the very same sacrifices, which can never take away sins: But this man (Jesus, the Lord), after he had offered one sacrifice for sins for ever, sat down on the right hand of God.

. . . . For by one offering he hath perfected for ever them that are sanctified. . . . And their sins and iniquities will I remember no more. Now where remission of these is, there is NO MORE OFFERING FOR SIN." Read and study Hebrews 10:1-18.

Jehovah laid on Him the iniquity of us all. He who knew no sin was made sin for us, that we might be

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THE BIBLE AND THE DANCE

By WM. LEON BROWN

A young lady, speaking in defence of the dance, said: "The Bible speaks about people dancing and feasting." This led me to a study of the Bible upon the subject. I found the statement to be correct. The Bible does speak about dancing and feasting, and here is what it says:

I

1 "And Aaron made a proclamation, and said, tomorrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink, and rose up to play. . . . And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing" (Ex. 32:5, 6, 19) Surely there was nothing commendable in the conduct of the Israelites in this instance. They were feasting and dancing, but had turned their backs upon the true God and were worshipping a golden calf.

2 "Behold, they were spread abroad upon all the earth, eating and drinking, and dancing" (I Sam. 30:16). The reference here is to the Amalekites, a heathen people, who after having captured Ziklag, gave themselves over to revelry—even eating and drinking and dancing.

3 "Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, ask of me whatsoever thou wilt and I will give thee . . . and she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist" (Mark 6:21-25) This is the record of another *dance and feast*, and a Scriptural illustration of the depravity to which those sink, in whom passion and luxury have destroyed all self-command.

II

But, we find that there are dances of another character mentioned in the Scriptures; dances in which those who participated danced to the praise of God, and thus worshipped Him in the act. We also find (Eccles 3:4) that there is "a time to dance," and, in Psalm 150:4 we read—"Praise him with the timbrel and dance." Let us consider some of

these commendable dances:

1 "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances" (Ex. 15:20) This was in celebration of the great deliverance wrought by God, when He led Israel safely through the sea, and when the waters returned and covered their pursuing enemies, so that Israel saw the Egyptians dead upon the seashore

2 "The women came out of all cities of Israel, singing and dancing" (I Sam. 18:6) The occasion was a very serious time in Israel's history, when their national life was threatened by the Philistines: but God mercifully wrought their deliverance by using a mere lad to slay the giant, Goliath

3 "Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing" (Luke 15:25) The dancing here was occasioned by the return of the prodigal son, and it was a fitting time for such expressions of joy. As the father said: "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost and is found"

4 "And David danced before the Lord with all his might." (II Sam. 6:14) David danced by himself, and as he danced his leading thought was to do honor to God, who had delivered him from all his enemies. It would seem too, that David at this time led all Israel in worship and praise to God. (I Chron. 13:8) For aught we know, many joined in the dance; but if they did so, each person danced by himself: just as at present we sing in public worship, but not in the embrace of one another.

III

In all the Bible there is not a record to be found of the sexes dancing together, and such, it is said was unknown in Bible times. Maimonides, a Jewish writer, says that "in the joyous feast of tabernacles the women danced separately in an apartment above, the men below."

It will be seen from the above passages that the Bible in no way justifies the modern dance. The dance, as it is conducted today, is not entered into with a desire to worship God. Indeed, it is to be feared that comparatively few of those who participate in it have God in all their

thoughts, in a sense of true reverence

The dance, as we see it today, is an amusement. It does not increase spirituality, but its tendency is to *quench the spirit* and engender only carnal thoughts, which, sad to say, in cases without number, have led to ruin.

If the reader desires to learn how the dance has been progressing *downward*: constantly becoming *worse and worse*, and what will be its disastrous termination, read **THE DANCE OF DEATH**, published by The Religious Literature Department, Calvary Baptist Church, 123 West 57th Street, New York City Price 25c O, that every professing Christian might read this booklet and then prayerfully reflect!

ANOTHER OUT

Resolution of the Williamston Baptist Church

Whereas for many years this Church has had no fellowship with the Shiawassee Association, the Michigan Baptist Convention, the Northern Baptist Convention or its associated boards and societies, and

Whereas we deem it would be displeasing to the Lord for us to seek such fellowship because of their condoning of modernism which to us is a denial of our Lord Jesus Christ and of historic Baptist principles, and

Whereas it is the sovereign right of a Baptist Church to fellowship with or dissociate from any society, as stated by Dr Edward T. Hiscox in his "New Directory for Baptist Churches," a recognized canon of Baptist polity, published by the American Baptist Publication Society, (p. 335): "An association is a voluntary society. . . . No church is under obligation to affiliate with it; and any connected church can withdraw co-operation at any time, for any reasons that seem sufficient to itself, without prejudice to either its evangelical or its denominational standing."

Therefore, be it resolved that we affirm our independence as a local church, and that, in fairness to these societies, we deem it proper to advise them of our desire that our name be omitted from their rolls, at the same time declaring ourselves to be in fellowship with all true believers and all them that love our Lord Jesus Christ in sincerity,

And be it further resolved that

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NEW BUILDING AT ALTON

Mr. Davis began his pastorate in Alton, Illinois, October 22, 1935. At that time the congregation worshipped in an old school annex building with a seating capacity of about one hundred and fifty; which was owned by the "Alton Baptist Council." This council was made up of a group of Convention churches in and around Alton. When Mr. Davis refused to co-operate with their Modernistic program they immediately began a scheme to ex-communicate him. The first gesture was to oppose his ordination on the grounds that he was not co-operating with their stated program, but this plan failed and Mr. Davis was ordained over their protest.

On November 7, 1937, at a called business meeting, the church voted to withdraw fellowship, and sever all connections from the Northern Baptist Convention and all subordinate bodies.



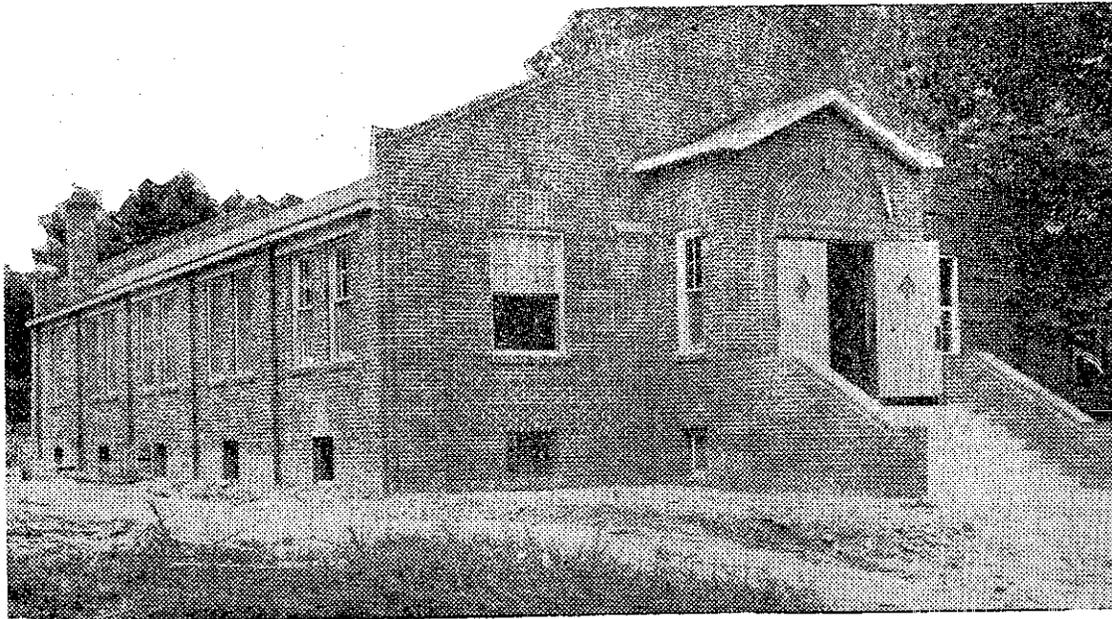
Pastor—D. Walter Davis

them to buy a lot costing one thousand dollars, and enough money to buy all the material for a \$20,000 brick building. The building is 40x70 feet with a full basement, and a seating capacity of about five hundred. Various Union Organizations donated labor without being solicited, as well as all the other labor. The church has only a four thousand dollar debt now.

Since the members have been in their new church, God has blessed them with precious souls, and new members almost every Sunday.

In the last year four young men and women have entered the Baptist Bible Seminary, at Johnson City, New York, to train for full time Christian service.

Mr. Davis was converted while confined in the county jail at Springfield, Illinois, and was later sent to prison where he was called into the ministry, and started by preaching



Jameson Baptist Church, Alton, Ill.

The Alton Baptist Council then turned the property over to the Illinois Baptist State Convention; who then filed a suit for possession, not only for the real estate but for the furnishings too. This left the church without even as much as a song book, and no money to build, "But prayer was made without ceasing of the Church unto God." In answer to prayer one man, not even a member of the church, made it possible for

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every Wednesday and Sunday in a large dormitory; where about three hundred convicts had their sleeping quarters. This arrangement was made possible by the prison officials.

Mr. Davis has had a two years' correspondence course from Moody's, and one year in the Denver Bible Institute. He is available for evangelistic campaigns, and can be reached by addressing him at 1130 Vernie Avenue, Alton, Illinois.

FACTS FOR BAPTISTS TO FACE

The following news item is taken from the Indianapolis Star, issue of December 20, 1937:

"COEDS DO 'BIG APPLE'"

"Franklin, Ind., Dec. 19.—The Big Apple, new dance, is being taught to coeds at Franklin College. The dance consists of 'truckin', 'the Suzy-Q' and other physical endeavors, and these are being taught in coed gym classes by the college director of athletics for women, Mrs. Evelyn Bridges, herself an adept."

We are not personally acquainted with the "Big Apple" but it sounds interesting. According to the experts it consists of "truckin'," the "Suzy-Q" and other dances. Neither are we acquainted with the "Suzy-

Q." Perhaps both the "Suzy-Q" and the "Big Apple" could do something for our waistline, if we had time to go down to Franklin College and enroll.

We heard a foot specialist speaking over the radio from Chicago the other day, stating that the "Big Apple" requires the use of sixteen ankle, leg and hip muscles, which would indicate that Suzy is quite an active lady.

QUESTION

Why should the Baptists of Indiana be taxed many hundreds, if not thousands of dollars each year, to maintain a school where Baptist boys and girls can be taught the "Big Apple," when any roadhouse or beer saloon will teach them for nothing?

CHRISTOCENTRIC OR ECCENTRIC

(Continued from page 8)

made the righteousness of God in Him. On the accursed cross He suffered the guilt, the pain, the punishment, the shame, the death and judgment for every sin and sinner in this whole world; past, present and future. He cried, "It is finished." The law, the sacrifices, the rituals, the ceremonies, the human efforts, the meritorious works are forever done away and a new and living way of forgiveness, salvation, righteousness, life and peace is open unto us through the blood of Jesus. "In whom we have redemption through his blood, the forgiveness of sins, according to the richest of his grace" "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

When I was a student at the Philadelphia School of the Bible, one of my schoolmates, who had a particular liking for street preaching, stood one Saturday evening at a busy corner on Grand Avenue, cupped his hands over his mouth, held his head high and shouted with all his might, "Ho, ho, ho! HO! HO!" A large crowd gathered around him. A policeman hurried over toward the mob. More people came! The student calmly opened his Bible and read the rest of the verse, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye buy and eat; yea, come, buy wine and milk without money and without price" Isaiah 55:1. And then he preached the glorious gospel of the grace of God unto them. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Money will not save you Working will not save you Weeping will not save you Praying will not save you Church attendance and membership, ceremonies, sacraments, ordinances, reformation and education cannot save you But the Lord Jesus Christ can and will save you Does your religion save you from your sin, your self, the world, the flesh and the devil and give you assurance, peace and joy? If it doesn't, then throw it away and believe and receive the Lord Jesus Christ "Believe on the Lord Jesus Christ, and thou shalt be saved." "The gift of God is eternal life through Jesus Christ our Lord."

NEW BAPTIST CHURCH

A council of delegates from Regular Baptist Churches convened in Mill Creek, Indiana, on August 9th, 1938, to consider the propriety of the existence of the Gospel Church of Mill Creek as a Fundamental Baptist Church. The council was a hearty response to the request of the pastor Mr. Forrest R. Morningstar.

Dr. R. T. Ketcham, pastor of Central Baptist Church, Gary, Indiana, was selected to preside as moderator. Rev. Carl W. Brown served as clerk. Upon introduction the Moderator made clear the purpose for which the council had been assembled. This was followed by a carefully prepared and well written indictment which was read by the pastor. Serving as a petition this statement was then examined by the council and the action of the church was considered as justified.

The Moderator now called for the reading of the adopted constitution which was discussed and approved. Slight changes were recommended however in a few instances, designed to make clear the meaning of phrases which might make inroads for confusion in the future. The council recommended the New Hampshire Confession of Faith (Revised) for adoption by the church, approval was voiced by the pastor who made arrangements for its acceptance.

The Council extended the right hand of fellowship to the church when the following motion was

spoken by Rev. David Gillespie of Elkhart, Indiana:

Resolved: That this Council, properly conceived and assembled, after mature deliberation on the basis of full examination of all the salient facts relative to the establishment of the Gospel Church of Mill Creek as a Fundamental, Independent Baptist Church, hereby declares itself as satisfied with the records presented to it and approve the same, recognizing the propriety of the Gospel Church of Mill Creek, Indiana, in declaring itself a true Baptist Church.

To this end this Council goes on record as finding nothing contrary to Baptist Faith, order, doctrine or practice though every effort has been made to uncover any and all facts and testimony which would tend to prove this assembly other than a true Baptist Church, and hereby, the Council heartily recommends to all other believers and to all Regular Baptist Churches the recognition of and fellowship with this local body of baptized believers in Christ as a true Baptist Church.

The motion was approved one hundred per cent by the Council and arrangements were negotiated to have formal recognition services for the church in the near future.

By CARL W. BROWN, Clerk

**ONLY
ONE
DOLLAR**

"Jesus paid it all, all to Him I owe."

Communion Is Christocentric

"Christ is all, and in all," in communion, sanctification and victorious Christian living. There are two links which hold the believer to Christ: the link of union and the link of communion. The first is permanent and eternal because it depends upon the changeless work of Christ. The second is more or less temporary and fluctuating because it depends upon the changing walk of the believer.

The one who has become united together with Christ in His death and resurrection (Romans 6:5) has everlasting life and shall never, never perish. No one and no thing can pluck him out of God's hand. He is forever safe and secure in Christ. See John 3:16; 10:28, 29; Romans 8:35-39, etc.

Communion, or fellowship, is an entirely different matter. "If we walk in the light as he is in the light, we have fellowship." I John 1:7. If we abide in Him, and His words abide in us, we shall ask what we will, and it shall be done unto us. See John 15:7. But any thing, little or big, contrary to His will and word will most certainly spoil our communion with Him and cause us to live and act like those who do not trust in Christ. "Your iniquities have separated between you and your God, and your sins have hid His face from you" Isaiah 59:2. "Can it be denied that you are unspiritual and living and acting like mere men of the world?" I Corinthians 3:3, Weymouth. Disobedience, unbelief, pride, envy, selfishness, worldliness, carnality; any secret or open sin will break the link of communion, grieve and quench the Spirit of God, spoil the sweet fellowship between the Father and His child and make the believer miserable. Peace, joy, victory will give way to fear, sorrow and defeat.

How many thousands of Christians in the Church of Christ have gone down in defeat! Victims instead of victors! Living for the world, the flesh and the devil; acting like the Christ-rejecting children of the world. Saved to be sure, and eternally secure because they truly believe in Christ and are born again into the family of God, a new creation in Christ; but out of fellowship. A son of God indeed, but a grief to the Father.

Is victory possible? May I live above the temptations of the world, the lusts of the flesh and the snares and wiles of the devil? Yes, thank

God, there is victory in Jesus!

"I am the vine," said the Lord Jesus, "ye are the branches: He that abideth in me, and I in him, bringeth forth much fruit: for without me ye can do nothing." He is the vine. I am the branch. I find all my life, energy, sun, water, sap, fruit, joy and victory in Him. The fact of my union with Him through faith, makes possible my communion with Him through faith. He is enough. He is all, and in all. Read Romans 6, 7, 8. "We are more than conquerors through him that loved us." "Now thanks be unto God, who always leadeth us in triumph in Christ." "I live; yet not I, but Christ liveth in me." "I can do all things through Christ." Galatians 2:20 and Philippians 4:13.

A mythological tale tells us about a certain prince who greatly grieved the king. As a punishment, the king commanded the prince to fill a shallow shell level full with oil and to carry it through the busy streets on market day. Two soldiers with ready swords walked close by the prince. If one drop of oil spilled from the shell, off was to come the prince's head. He carried the oil-filled shell through the busy streets while hundreds pressed and crowded him from every side. Not one drop fell to the ground. "How did you do it?" exclaimed the king. "I kept my eyes fixed on the shell and did not allow one drop to escape," replied the prince.

"Looking unto Jesus" "Turn your eyes upon Jesus. Look full in His wonderful face; and the things of earth will grow strangely dim in the light of His glory and grace."

Consummation Is Christocentric

Christ is all, and in all in the final consummation. "That in the dispensation of the fulness of the times, he might gather together (i. e., sum up under one head, recapitulate, restore again the whole creation in it one Head in Christ) in one all things in Christ, both which are in heaven, and which are on earth, even in him" Ephesians 1:10.

"He shall appear the second time." Behold He cometh! Every eye shall see Him. In great power and glory, as the lightening cometh out of the east, and shineth even unto the west, so shall the coming of the Son of man be. He shall rapture His Church, regather and regenerate Israel, destroy the Antichrist, defeat the devil, punish the ungodly, purge and purify the earth and reign and rule in righteousness, truth, holiness and peace. The knowledge of the Lord shall cover the earth as the

waters cover the sea and all shall know the Lord from the least unto the greatest. "He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords" I Timothy 6:15.

And after the Millennial Reign, He shall make all things new and the tabernacle of God shall be with men and God shall dwell with His people. "And they shall see His face." And they shall be with Him, and like Him, and the Lamb shall be the light, the temple, the glory, the joy of Immanuel's Land.

On the silver Jubilee celebration of King George V of England, 450,000 subjects, speaking 222 languages and dialects and filling one-fourth of the world, bowed, worshipped, danced, shouted, drank, and paraded in loyal tribute to the great monarch. What shall it be when the words of Revelation 5:12-13 are fulfilled? "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing. And every created thing which is in heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever."

"Christ is all, and in all." Is your heart, your mind, and your life centered in Christ?

ANOTHER OUT

(Continued from page 10)

copies of this resolution, over the signatures of pastor and deacons be sent to the office of the executive secretary of the Michigan Baptist Convention and to the clerk of the Shiawassee Association.

Unanimously adopted at the quarterly business meeting of the Church, after being read to the church on two previous occasions

- HAROLD T. REESE, Pastor
- HAROLD H. HESS, Chm. of Deacons' Board
- W. E. MAGOON, Deacon and Clerk
- R. N. PORTER, Deacon
- C. W. HULL, Deacon
- T. L. REESE, Deacon
- CHAS. H. REESE, Deacon
- JOHN EAION, Life Deacon

THE YOUNG PEOPLE'S WORKSHOP

(The Assistant Editor)

PROGRAM MATERIAL FOR YOUNG PEOPLE'S SOCIETIES

I frequently have been asked by individuals and young people's groups, to tell them where they might get helpful literature for their young people's programs.

I am hoping that the day may be not far away when the Council of the G. A. R. B. C. may appoint some committee to investigate this needy field, and make recommendations to our young people, perhaps even prepare material of their own which might be used for our young folks.

As director of young people, this has been a very vexing problem for me to solve in our own church. I have made endless investigations and written everywhere to find material which I thought would satisfy the needs of our young folks. There is good material available if one is careful to select it wisely. I shall be glad to give you my summary of the investigations which I have made in this research for literature.

The Sunday School Board of the Southern Baptist Convention publishes a series of quarterlies on young people's work, all the way from the juniors to the adults. This may be secured from their publication house in Nashville, Tennessee. Our young people have used this material off and on for some years with some degree of success. Due to the fact, however, that it is Southern Baptist material, the missionary programs will not be usable to our people in the North. However, much of the other material will be very helpful to the programs. You may find some of the programs rather weak and indefinite, but on the whole, it is very suitable material to follow.

The Union Gospel Press, Box 6059, Cleveland, Ohio, also publishes two very splendid quarterlies for young people. The first one is the "Young People's Witness," and the second the "Christian Service Quarterly." In the "Young People's Witness" the Christian Endeavor topics are developed for both the junior and senior groups by sound and able Bible scholars. The "Christian Service Quarterly" however, I think, to be the best. It contains original topics developed for all groups from juniors to adult classes. You may find it difficult, however, to follow the program material straight

through, as it is a heavy type, and requires real thinking and study. Every topic presents a real Bible study written by very capable and able men. You need never question the orthodoxy of the doctrine set forth, either.

The Christian Publications, Incorporated, Third and Reily Street, Harrisburg, Pennsylvania, also has a very fine set up for young people's societies. Their program material covers a five year cycle, with the following set up:

- 1935—Sacred biography—The men and women of the Bible.
- 1936—Christian doctrine—What the Bible teaches.
- 1937—Bible evidences — External and internal proof that the Bible is the Word of God.
- 1938—Prophecy—God's program for the future.
- 1939—Christian worker's course—Methods of Christian work and soul winning.

The last Sunday of each month contains a course in Christian missions. At the end of 1939, this cycle will doubtless repeat itself. We have found the material to be splendidly written and well adapted for our young people's use. We believe that this is a set up which takes our young people somewhere, that is, it seems to have a definite goal to be reached.

The Bible Institute Colportage Association, 843 North Wells Street, Chicago, Illinois, also publishes a "Weekly Meeting Topics" card, in which are to be found some splendid suggestions for young people's programs. Any young person with ambition and foresight, can easily take these topics and adapt them into a splendid program. A program subject with the accompanying scripture and brief outline is given for each Sunday of the year. These are merely suggestions and not worked out in detail. They leave room for plenty of originality on the part of the young person using them. They cost 5c each, 40c a dozen, or \$2.50 for one hundred.

Some very splendid program material may be secured from the Scofield Bible Study Leaflets that are published in three series in leaflet or booklet form, and may be secured at the Philadelphia School of the Bible, Inc., 1721-23 Spring Garden Street, Philadelphia, Pennsylvania, and more than likely may also be secured from the Colportage Asso-

ciation of Chicago. Whether or not you follow these lessons straight through, you ought to have some copies on hand for occasional programs taken from this material. You can build real Bible study programs from this material.

In addition to the above suggestions relative to material, may we not urge upon you who are planning young people's programs, to especially strive for original programs? This is possible if your young people have vision, and are presented real leadership. Many of the finest programs our young people have ever put on, have been the ones which they themselves thought up.

The greatest difficulty connected with the use of quarterlies and which makes one hesitate to even recommend any quarterly to a young people's society, is the tendency to follow the topics assigned religiously, without any deviation whatsoever, and when the programs are put on, no originality whatsoever is shown. The leaders merely get up and repeat what is found in the pages of their quarterly. This takes all the life and vitality out of a program. We are sure that the writers of these quarterlies never intended that they should be used in such a fashion, but that they should merely be used to suggest material to those who would be leading.

Regardless of what material you may adopt, I would suggest that you do not follow it in every detail, but that you plan original programs now and then. No one writer can ever sit down and plan programs that will work efficiently for you in your particular locality. You need to develop originality in order to develop your young people. Sit down with your young people or your leaders and have them suggest types of programs they would like to see put on. Assign these special topics to some of your more aggressive young people and see what they will do with them. I am sure you will be greatly surprised and pleased. So interested have our young people become in the planning of original programs, that we have almost forgotten about the use of quarterlies in some of our unions.

In planning your original programs, make use of the pastor's library and also the public library. You will find far more material than you can possibly ever use, if you will thoroughly investigate the library

BARNEY ANTROBUS SAYS

WHAT THEY TEACH

Dr. Cornwell says: "The following is what I was taught in the Methodist seminaries." He gives the names of the teachers and the Conferences of which they were members; but we present only a sample of his quotations. Here are a few of them—

"There may be a greater revelation in another Christ

"We may have a long line of animal ancestors so we like to live for our immediate ends.

"No water flowed out of Christ's side

"Never was a bunch of grapes that took two men to carry.

"Who thinks in terms of Genesis any more—Garden of Eden in which God placed two persons. Adam is no longer an historical character. The Genesis account of the fall of man has no longer any important place in our thinking. Man hasn't fallen but is rising. We see divine education of the human race.

"By evolution we will seek to bring in the Kingdom of God on the earth

"My own opinion is that Jesus was the son of two human parents.

"I don't think Jesus forgave with the idea of His being a Divine Person. I do not believe Jesus believed Himself a Divine Person while on earth; quite contrariwise."

"Here then in this passing and brief way I have given you the verbal teachings of these men in METH-
ODIST SEMINARIES where young men are supposed to be prepared for the ministry. For what kind of ministry are they prepared? In these quotations at some time or other and from one man or another every fundamental teaching of the word of God is denied. More than this, there is scoffing, ridicule, sarcasm, irony, and mockery levelled at Almighty God Himself. *These men are allowed to go on their way without rebuke.* Most of them are members of an Annual Conference of the Methodist Episcopal Church. I have given you facts that cost me years of life, thousands of dollars, and finally my very livelihood, deposition from the ministry, and my family set out on the street."

—Wm. Leon Brown

RISE UP, METHODISTS!

We cannot conceive of a more severe charge against the Methodist institutions of learning than is

book shelves. I would also suggest that you subscribe for various good Christian publications. In them you will find many suggestions for good programs.

I trust that at some later issue of the Bulletin, we may be able to run a series of original topics which you might develop. We would be glad for you to write in the problems which you are facing as a young people's leader, or as a member of the B. Y. P. U. We want to be of help to you and your society.

We should also welcome any suggestions which you may have for the help of other young people's societies. What have you found in your experience that has proved of help to you and your group? We would be delighted to hear from any of the pastors relative to either their problems, or suggestions which they would be glad to pass on to other groups.

Let's make this a cooperative enterprise that will be a blessing to our young people and to the cause of Jesus Christ

Write the above mentioned publication houses, and secure copies of the publication named and investigate them for your own use. All of them will be glad to send you sample copies upon request

Latest News from Mrs. Moffat

Mrs. Moffat is still confined to the Harris Hospital in the city of Gary, and it is not known how soon she will be able to be moved to the home of her parents, Rev. and Mrs. R. T. Ketcham

Her progress is very, very slow although she is gaining in weight quite rapidly. She was reduced to about seventy-five or eighty pounds, and at this writing is back up to about ninety-seven pounds. Her general health conditions are greatly improved, although one or two items are still giving the doctors quite a bit of difficulty.

There are many, many hard months ahead of Mrs. Moffat, and much prayer is requested on her behalf. She is able to take full nourishment, and very heartily, however, she was so emaciated and wasted that it will take a long time for this nourishment to manifest itself in returning strength of body and mind

brought in the above language. It seems to us that every true Christian in the M. E. denomination should rise up as one man and cause Dr. Cornwell to suffer for his utterances, if he cannot prove them. On the other hand, if he can produce the evidence against the teachers and these *Methodist Theological Seminaries*, then, they should withdraw every cent of support from them and seek to bring about a great reformation. If this cannot be accomplished, then, there is but one course left to pursue and that is to obey the Lord and COME OUT FROM AMONG THEM, AND BE SEPARATE. (II Cor. 6:17)

Wm. Leon Brown

A CHRISTIAN DOCTOR

A big, strapping, fine-looking preacher with a winsome personality breezed into the doctor's office and showed the doctor a long list of insurance prospects, and proceeded to elaborate on how experts had worked it out that a certain per cent of these prospects were sure to buy insurance. The doctor listened intently and curiously. Then he said: "Bill, if you had a list of souls needing salvation and had them worked out as carefully and would visit them as attentively would you not have better success in your ministry?" Bill ruefully and reluctantly admitted that it might be only too true. Bill would not obey the Lord so the Lord took him. But God be thanked for a Christian doctor that understood. We baptized this doctor years ago and he has made a faithful physician of souls as well as of bodies

NOT CALLED TO FLOP

We knew them well. One was a superfine, eloquent, touching, heart-searching preacher. He was always suspicioned of being stingy with his churches while he urged them to be liberal. He dressed the best and gave his family the best of everything. Now what is left are in pitiable poverty and loneliness.

Another was popular and effective and successful, physically vigorous and attractive, a powerful personality. But he loved money, and it did not come in fast enough. His business instincts rose up and took precedence. He refused to apply himself to books. It was easier to traffic and turn a dollar. He saw no ghosts, but a ghost haunted his every step. He forgot how to preach. No one

wanted to hear him. His heart became bitter. He sagged to a flop. Angels could weep. Satan as a roaring lion goeth about seeking whom he may devour." Satan has many wiles and devices. "Wherefore let him that thinketh he standeth take heed lest he fall." I Cor. 10:12. God never called a man to flop. And no man has failed who goes humbly and lovingly about his little job in daily fellowship with his Lord, "minding not high things but condescending to men of low estate."

GHOSTS!

Paul was haunted by a ghost, but not a superstitious hallucination. It was a real possibility that he feared. I Cor. 9:27, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

And just because he saw this ghost he never became a castaway. Let preachers fear the real dangers that beset their path. "Be not high minded but fear" Romans 11:20. Fear indolence; fear professional attitudes; fear cocksureness; fear downright physical and mental laziness; fear the superiority complex; fear the disposition to sponge off of churches and individuals; fear selfishness; fear the tattle tale habit; fear being a nuisance; fear petty jealousy and envy; fear the lusts of the flesh and the mind; fear being one big awkward flop; fear every symptom of sag. Pray through.

THE APOSTASY AND CHRIST'S RETURN

An apostate is one who has forsaken his faith. He has renounced his profession after having been in holy orders. It is very clearly taught in the Scriptures that some day the Lord Jesus Christ is to return to earth.

He is to come "in the clouds of heaven with power and great glory." (Matt. 24:30)

"Every eye shall see him, and they also which pierced him." (Rev. 1:7)

He, Himself, says: "I will come again, and receive you unto myself" (John 14:3)

"The Son of man shall come in the glory of his Father with his angels." (Matt. 16:27)

"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11)

There seems to have been an impression in the church of the Thessalonians that Jesus was to return almost immediately. To correct this

error the apostle Paul in II Thess 2:3 cautions them against being deceived. "For," he says, "that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." This "falling away" is often spoken of as *the apostasy*. While we have no authority to say that we are now living in the time of the apostasy, yet, we cannot refrain from pointing out some existing conditions, which make us wonder what they mean: if *not* the apostasy.

There certainly are great multitudes who once professed to be Christians who are now denying the Lord that bought them. Within recent years there have come about great splits in some of what was wont to be known as the orthodox denominations. "Grievous wolves" in these denominations, have been spreading deadly poison known as Modernism, making havoc in many churches. Thus some of the most devout people in the Baptist and Presbyterian denominations have come out from these denominations and formed new organizations patterned after the apostolic churches.

Wm. Leon Brown

FROM AN OLD PAPER

The following observations concerning deacons are taken from an old paper, yellow with age, found among our collection of interesting clippings.

"It is the duty of the deacon to take the lead among the members in all religious activities. A deacon who has grown 'too old' to attend Sunday school is too old to be a deacon. We have no intimation in the Bible that a deacon was ever used as an ornament. Neither can I find any mention of the 'honorary deacon'. Deacon means servant or it is meaningless.

"A deacon should enter the church every time the door is open for worship, and his place is not in the back seat. The deacon not found in the prayer-meeting is an anomaly. Who ever thought of a deacon who is a prayerless man? Who ever heard of a praying board of deacons that did not support the prayer-meeting?

"The deacon is the right hand man of the pastor, and a pastor does not wish to walk to the back of the church to whisper a needed word to a deacon, nor have to chase him every week to get service out of him. When a deacon becomes disqualified or unfit for service the church has a perfect right to remove him."

"PRETTY MUCH THEIR OWN WAY"

"I fight a continually losing battle," writes a doughty warrior for Fundamentalism inside the Northern Baptist Convention. He continues: "The modernists had things pretty much their own way in the convention," referring to the last convention. Yes, we know they did and we knew they would, and we are glad they did. Will these modernist leaders that have "things pretty much their own way" every year face about and start a crusade back to the Bible? Will they insist that evolution and materialistic philosophy be banished from Baptist colleges? Will these men who have their own way "pretty much" repent with tears and make confession to Baptists at large that they have been leading in the wrong direction? The answer to all three questions is, No. Will they continue to have their own way? Our reasoning is that if they have had it "pretty much their own way" for the past thirty years, and we know they have, and they have switched all the colleges and most of the seminaries to their way of thinking, why should we not know that they will continue in their determined apostasy. We believe they will.

"RELIGIOUS EDUCATION"

A recent editorial in a widely known Baptist publication heads an editorial thus: "A Tragedy of Religious Education." The editorial then deals with the case of Lin Yutang, son of a Chinese Methodist preacher. Lin once prepared for the gospel ministry. He is now "an admixture of Confucianism and Christianity" according to the editorial.

It seems that Lin has written a book called "The Importance of Living," and in a section of the book gives the reasons why he has gone back to paganism under the startling chapter heading, "Why I Am Pagan." The editorial charges this lapse up to "the failure of religious education." An intelligent observation.

Modern religious education as we know it is calculated to lead to just such results. If it had been New Testament Christian education the results would have been otherwise. Lin confesses: "Enrolling in a theological class, I learned that the virgin birth was open to question. It enraged me that Chinese believers should be required to believe categorically in this article before they could be baptized, while theologians of the same church regarded it as an open question."

The editorial under consideration closes by saying: "Thus we see the tragic consequences of a speculative theological setting in American seminaries. Instead of leading pupils into greater light it involves them in religious confusion and frequent despair." Yet this editor knows this is precisely the setting in Baptist seminaries in the East. Will he ever say so? Christian education is one thing, religious education as now known is quite another thing.

A "BRAND NEW" THING

Solomon's observation that there is no new thing under the sun seems to have met with a set-back in an article in the June 2 number of *The Watchman-Examiner*, written by a man claiming to be a Baptist minister.

The writer, Rev. Walter Whitley, of Glendale, Pa., says that the doctrine of the security of the believer is a "Dangerous Teaching." To hear this statement made by Arminians is no new thing. The new thing is to hear a Baptist preacher say it and to see it published in the *Watchman-Examiner*.

We wrote Mr. Whitley that we had several summers over our head, had been a Baptist from childhood, had written for and read many Baptist papers, but that his article was the first of its kind we had ever seen or heard of in a Baptist paper written presumably by a Baptist preacher. There has been no answer to our letter up to date.

THE WORLD CHURCH

In the June 9, 1938, issue of the *Baptist and Reflector of Tennessee*, Editor O. W. Taylor under the caption "A World Christian Church" says the following in part:

"Advocating the organic union of denominations, Ivan Lee Holt, former president of the Federal Council of Churches and now a bishop in the Methodist Episcopal Church, said: 'Then a Catholic Protestant Church could meet the Greek Catholic Church and the Roman Catholic Church and work out a plan for a *World Christian Church*. That ought to come some day; and, we have conferences and groups at work on plans which are influential'

"At Richmond Southern Baptists refused even to appoint a committee to study and report a year hence on the merits or demerits of the union proposition. And, among many other things, they said: 'Our message to our brethren of other communions is that since the present divided condition of Christendom is unquestion-

ably the result of departures from the simple teachings of the Scriptures, the only possible road to organic union is back to the Scriptures, fairly interpreted.'

"Here is the ground and spirit of Southern Baptists' refusal to join in the popular unionistic schemes of the day. They cannot stand otherwise and be honest. We hope and believe they will stand firm, and may God help them to do it."—Exchange.

Editorial Note: Twenty years ago an old fellow who was an ardent Socialist said to us: "Socialism is coming like a house afire." Well, it is almost here as we all know. So we prophesy that this world church that Dr. Holt and Dr. Stanley Jones envision is on the road and coming like a house afire.

GOOD FOR PREACHERS, TOO

"Wanted—Situation by a practical printer, who is competent to take charge of any department in a printing and publishing house. Would accept a professorship in any college. Has no objection to teach ornamental penmanship, geometry, trigonometry, and other sciences. Has had some experience as a lay preacher. Versatile athlete, actor and trombone player. Would have no objection to form a small class of young ladies and gentlemen to instruct them in elocution and radio broadcasting. To a dentist, chiroprapist or lawyer he would be invaluable, or he would cheerfully accept a position as bass or tenor in a choir. Willing to travel. Driver's license."

One day the advertiser added these lines to his advertisement: "Will saw and split wood at the usual rates." He secured a position at once. The moral is obvious: If you cannot get the work you want to do, do the work that you can get to do.

THE "UNEDUCATED FOOL"

William Rice is a tall boy from the Texas cattle ranges. He has culture, knows his Bible and is a student in Moody Bible Institute. The following letter to his brother, John R. Rice, is illuminating and heartening, giving William's experience with a modernist pastor who wanted to hire William for a song leader.

"You need not advise me, John, as to whether or not I should take the position of song leader in the church I mentioned in my last letter. I resigned the day after writing to you. When I went to talk with Mr. Metcalf, the pastor, about the singing, etc., we began discussing our doctrinal beliefs, and found we could

not possibly be more disagreed. He told me that no one but an 'uneducated fool' would believe that any one could be saved by the blood of Jesus Christ, and even went so far as to jestingly say that I must think Jesus was extremely large to have enough blood to cover the sins of everyone who claimed to be saved by it! Then he tried to show contradictions in the Bible, scoff at the idea of the Virgin Birth and resurrection, and made light of the Second Coming of Christ. John, I have often heard you, while preaching, tell how the modernists made of Jesus the illegitimate son of a harlot woman, but I am afraid I did not take you literally enough. This genteel, cultured, educated ass actually said that if Jesus were not the son of Joseph, HE WAS BOUND TO BE THE SON OF SOME OTHER MAN WITH WHOM MARY WAS HAVING INTIMATE RELATIONS!

"I asked him why in the world he wanted someone like myself to work with him, knowing that I believed the Bible and he did not, and he said he didn't care whether or not I agreed with him, he wanted someone who could lead his singing. He was getting more agitated all the time and the final straw came when he asked me if I didn't believe First Corinthians, chapter thirteen, enough to ask him to speak in my pulpit or lead my singing, and I told him, 'Not on a bet,' because the same fellow who wrote Corinthians wrote Galatians! Whereupon the good brother forgot his manners, stood on his feet and threw the song book down on the desk saying I was narrow-minded like all the fundamentalists, and that I was fired!

"And then he did a curious thing. I still am wondering why. He spent ten or fifteen minutes almost begging me to come back and work with him this summer! Of course I told him I couldn't but I wonder why he asked me. Of course he doesn't stand for anything especially so I couldn't tear down his faith, but I don't see why he should want me, anyway.

"I thanked God, during our talk, for the work I received here last term on Bible Introduction, and this term in Biblical Criticism. The Modernistic arguments must be shopworn, for I was able to answer them easily and on his own grounds. I wouldn't take a great deal for that experience. Too bad I couldn't have gotten an offer from some Fundamentalist church, we could use the money."

TAKE "GO" OUT

Take "go" out of the word "Gospel" and what have you left? Just a spel. What kind of a spell? A go-less spell, that will take you nowhere; an indifferent, self-centered existence, that leaves the Christian life largely aimless; with but little of true joy in the present, and little if any prospect of reward in the future. The assurance, "I am with you always" is for those who go. If you turn from the "go" you lose the "Lo, I am with you." He goes with those who go. People who cannot go far with the Gospel, can at least go as far as their neighbors.

We should also remember that the first part of the commission is "Pray ye," pray for laborers to be sent, and for them who have obeyed and have gone to the field. This is a distinct command like the other, and is by the same Commander. The command to pray is as binding as the command to go, and failure to obey is a sin of omission as definite as the other. These omissions we must face at the judgment seat of Christ, when our Commander becomes our Judge; for we must all stand there. We can disobey orders now and go our own way. The immediate loss will be the absence of the Commander's presence, the loss of joy, peace and confidence that obedience brings. But when our Commander returns, and we are compelled to stand in His presence, ours shall be confusion of face and tears of grief, because of our self-centered living, our failure to use the opportunity for service, and thus gain honor and reward for eternity. These tears shall be wiped away; and in the face of our disloyalty we shall be thankful for even a small part in the glory of Christ, and that of His bride, the church.

H. D. Andrews

WITH CHRIST OUT

Take Christ out of the word "Christianity" and what have you left? Just ianity. And what is ianity? Almost vanity. Is it less than vanity for people to call themselves Christians, who have no vital connection with Christ, who know not by personal experience His saving power? It is little more than vanity for any one to try to work as a Christian, in a Christian church, without first having had some personal conduct with the living Christ, and His enabling grace.

Take Christ out of the word "Christian" and you have three letters that spell nothing. A Christless Christian is a contradiction. A Chris-

tian is one who is connected with Christ in reality; not simply in name. He is like a branch severed from the vine, a lifeless thing. In the true Vine he lives and bears fruit; without this connection there is no spiritual life. Natural branches develop by a process of nature; spiritual branches are grafted into the Vine by the Spirit of God, and partake of the nature of the Vine, contrary to nature.

—H. V. Andrews

GOING DEEPER AND GOING ON

My eyes next fell upon the story told about two preachers who adopted a preaching moratorium for themselves. He said: "We were on the banks of the Beas River, in the Punjab, when a spiritual crisis was precipitated in his life. . . . He had come to spend a year with me in evangelistic work. He was able, well read, devoted to India. But the whole thing was laying too heavy demands upon him. While we were at this river in a conference he came to me and said, 'I can't go on unless I get something. I can teach comparative religions in America, but this is demanding something of spiritual experience that I haven't got to match against it.' He told me not to wait breakfast for him, for he was going out on the banks of the river to settle matters. He was gone for some hours. Of course God met him—he was waiting for him. He came back another man. He was then ready to cross the Beas and go into the soul of India. He would go further because he had gone deeper. When, throughout India, the groups of students thronged about him, I saw the adequacy of his spiritual experience. He had something to share.

"When he returned to America a young minister, sensing the fact that my friend had found a joyous, spiritual adequacy, came to him and said, 'I have been preaching things that are not operative in me. I refuse to perjure myself any longer. I am not going to preach again unless I can preach reality. I'll give God until Sunday to do something for me, and if he does not do anything for me before Sunday, some one else can preach; I won't!' Here was spiritual honesty and desperation that was bound to lead somewhere.

He took Saturday off as a 'day of retreat.' He came forth from those prayer hours a changed man. He had a new dynamic—the Spirit. He went forth to his pulpit the next morning and the crowd settled back in their seats to listen to the old

words. He had not been talking ten minutes before they saw that they had a new minister. There were undertones in his quiet words they had never heard before. The Word was throbbing in his words. Before that morning was over almost the whole congregation was seeking what their young minister had found. He was going further now, for he had gone deeper."—Exchange

WE KNOW THEM

Not the actual men of the above editorial but men in precisely the same state of mind that these men were. They will have to go deeper or they cannot go on. If they keep trying to go on their ministry will be an ever continuing debacle.

We know some who like the ones above came to the stopping place. We came there some fifteen or sixteen years ago. Going on has been glorious since. These now going on with us of our acquaintance are growing in grace and in the knowledge of the Lord and His Word.

One wrote: "I am desperate, what am I to do? I cannot go on this way." We believe he has found the way to go on joyously and victoriously. Our light came to us in 1922 with startling suddenness, after gentle but vivid warnings of dangerous directions. How we yearn to help other men, young and old, into this new light and power and joy. "We must go deeper before we can go on."

CHRISTIANITY'S CENTER

Christianity differs from other religions in that it is centered in a person, the person of Jesus Christ. Take Christ out of Christianity and what have you left? Simply a religion, one of the many, and no more living than the others. Christ is not only the Founder of Christianity, He is its living Head. We speak of other great men in the past tense; Moses was, Buddha was, Mohammed was; but Jesus Christ is the ever present, eternal Christ. He spoke of Himself thus, "Before Abraham was I AM." He is a living, vital force; the Source and Giver of a new life. Make Him less than this and Christianity lapses and loses its spiritual power. Some one has remarked that we do not hear a Hindu saying, "I want to be like Siva or Krishna;" for they were evil like men are. We do not know of Buddhists saying they wish they were like Buddha; for he was a hermit, a recluse, out of touch with men. Nor do we hear of a Mohammedan saying, "I want to be holy like Mohammed;" for they know he was sinful like other men. But mil-

lions of men and women have expressed a longing desire to be more like Christ; for He is the one perfect Example of all that is true and righteous. Christianity is strong today only where Christ is exalted and made central. It is weak today where His Deity is questioned, where His honor, power, or authority is lessened, where He is considered to be less than He claimed to be—the Son of the living God, one with the Father and man's only Saviour, apart from whom there is no redemption from sin.

H V. Andrews

CONFESSION OF FAILURE

Dr. J C. Masee in The Watchman-Examiner of May 19 says: "Dr. Pierce has invested his life, these past months in an effort to bring a spiritual revival to the churches, that out of that soil a new passion for Christ and the lost among men might spring. Yet, in Los Angeles, toward the close of his continental tour, Dr. Pierce confessed that he had failed. He had not been able to reach the churches or arouse their pastors."

Of course he would fail. No living man could retrieve the present world conforming churchianity. Somebody must tell the truth. The churches as a whole are gone from their apostolic simplicity never to return. The pastors, speaking broadly, are gone with them. The "leading" members and their families like the world. The "leading" pastors like it too. There is no cure but judgment. Judgment must begin at the house of God.

WHAT HOPE IS AHEAD?

The hope is that of the law of life—separation. "Come ye out from among them, and be ye separate." Let Bible loving, peace loving people separate themselves from worldlings and establish fellowships of peace and love based on the New Testament examples. Let them refuse contention but follow on to know the Lord. Great downpours of blessing will follow. Young men and women will spring to arms for Christ and the fields will soon be covered with eager harvesters. This has been tested and proved.

DEFAULTING ON GRACE

From the Illuminator we gather this: "During ages of apostasy churches have universally yielded to the wisdom and the pressure of the world. They have conformed to the wisdom of man, played up broad-minded roles, and psychologized

their way to popularity. As a consequence moral standards are broken down."

The editor of the Illuminator sees that the faithful preaching of the doctrine of grace of God will prevent this moral break. Our observations confirm this conclusion. Christian groups all over the world holding tenaciously to the doctrine of grace as over against that of works show a remarkably higher standard of moral integrity than the groups that preach salvation by works. Default on grace and default on moral integrity.

A QUESTIONNAIRE FOR S S TEACHERS

Are you a member of the Baptist Church?

Do you believe the Bible is the inspired word of God?

Do you believe in the virgin birth of Jesus?

Do you believe that Jesus is the Son of God?

Do you believe all the miracles recorded in the Bible?

Do you believe that Jesus was immersed and that as an act of obedience to His command every Christian should be immersed?

In the light of Thess. 5:22 and Cor. 1-8:13 do you believe that a Christian can indulge in and put the stamp of approval on such questionable amusements as dancing and card playing?

Will you make an honest effort to be in your place on time every Sunday morning with a spiritual lesson prepared to the best of your ability?

In case of unavoidable absence will you notify your department Superintendent at the earliest possible moment?

If not already doing so will you try to cultivate the habit of attending preaching and prayer meeting services, urging the members of your class to do likewise, being absent only with a reasonable excuse?

NOT A CONVENTION VOICE

Modernism in all its multifarious forms has spread through all of the large denominations, beginning of course in the schools. Pastors almost unconsciously have fallen a prey to the insidious thing. Pastors and religious leaders, being the products of the schools, find themselves in line for promotion only as they keep step with the thought life of the schools.

All history supports the fact that those in favored positions seldom ever undertake to overthrow any error that is bound up with their

position. Appeals and protests made by those lower down to those higher up in the denominational scale always go unheeded or are pigeon-holed, and invariably stir up hostility from those in favored positions.

It took Bunker Hill and Yorktown to convince King George that the American colonies were tired of the assumed authority exercised over them, and tired of the philosophy of government being forced down their throats. To all who are comfortably settled in a nest of leadership a dissenter is a rebel and a traitor.

The present revolt against convention leadership, a leadership that endorses evolution, encourages modernism in every form, is a revolt that will echo and re-echo from Maine to California, and from the lakes to the Gulf of Mexico. Both North and South are caught in the fly paper of modernism. There is not a state convention North or South that will lift a voice against the evolution, the behaviouristic psychology being taught in all their colleges. We say all, because we do not know of a single Baptist college North or South that does not teach these abominations.

JAMES EDWARD McELROY, 57

He came with a sprightly step to our back door asking for knives or scissors to sharpen. We were mowing the yard and fell into a conversation with him. He had been saved in Revell's mission in Evansville a short while ago where he had gone tired, broke, and rather whipped out. He was not looking for Christ he said but Revell preached right at him.

That night he could not sleep and next morning he sought out Revell and asked to be shown the way of the Lord. He said that when he received the Lord in his heart it was like a bolt of electricity. Now he is ready to plod on in happy faith waiting for the Lord.

This particular morning he had arisen from his berth in a box car and was washing up (the Lord knows how in a box car) when a fellow "roomer" asked him for a dime to buy a cold bottle. James Edward McElroy said: "I have a dime but I can't give it to you for a bottle." "Will you give me three reasons why?" asked the man. "I will give you just one," said James. "A bottle will injure your soul and your health."

"Are you a Christian?" asked the astonished fellow traveler. "Yes, I am," said James, "and here is a tract that will show you the way." The

fellow journeyman said he used to be a Christian too, and that he was not hard boiled now.

James says he sometimes earns thirty cents a day, sometimes more, sometimes less. He gave me a hearty good-bye hand-shake and went down the walk with a light step and a jaunty Scotch air that said: "James Edward McElroy, aged 57, by the grace of God. And good-bye till we meet again"

EYES THAT SEE NOT

Let any one dare to say that the colleges are not standing for the old paths of their founders; let any one seriously object to their children being taught evolution, Freudian psychology, Watson's behaviourism or any of the present day sex filth spread out in colleges and they are met with arched eyebrows at first. Insist on the objection and try to force it to a denominational issue and the objector is met with persecution as a pestilent fellow and an ignoramus.

Graduates of thirty years ago refuse to believe that their alma mater is anything other than the prayer-meeting-going school of their college days. Doddering old men and women still dream that their college is still the same as it was fifty years ago when all the professors attended prayer-meeting on Wednesday night.

Within a block of their homes professors are teaching students that their ancestors were apes; that prayer is a foolish pastime; that sex is seen in the church steeple; that the Bible has some truth in it, of course, but so has the Koran; that the abundant life is to live free from the shackles of an old book called the Bible, which at best is full of errors and myths and fables.

THE SOURCE OF RELIGIOUS ERROR

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

In other words this scholar is saying that where departures are made from the evangelical text it is because the critics are either mentally defective in their judgment or willfully rebellious against the text. We believe he is right. We believe

that the natural heart of man rebels at plain commitments of the Bible, and continually seeks to weaken or destroy the force of its holy commands.

Corruption in doctrine and practice in modern Christianity will only come to judgment when its origin is unearthed and exposed. There is as we well know a universal tendency to mix truth with error. The average man often mistakes error for truth because of the "ten thousand forms" under which error hides.

These "ten thousand forms" have their source in just what the writer mentions, "in the natural defects or iniquities of men." We believe nine tenths of departures from the plain Work of God are due to the latter—"the iniquities of men." The natural heart constantly fights against a supernatural Bible, a supernatural Saviour. "The natural man receiveth not the things of the Spirit of God—neither can he know them, because they are spiritually discerned." I Cor 2:14.

A NEW CHURCH

After twenty-five years acting as an arm of the First Baptist church, the Baptist Chapel at Crawfordsville, Ind., constituted itself an independent Baptist church, September 8th, with twenty-nine charter members. The present pastor is David G Canine, a graduate of Wabash college and a consecrated young man. Thirty days was voted as extended time for charter members to enroll.

BAPTIST YOUNG PEOPLE

The Baptist young people of the Indiana Association of Missionary Baptist Churches held their third annual assembly over Labor Day week-end. Missionary speakers were Robert Ekvall, Guy McLain and Henry De Vries. Other speakers were David Gillespie, Clifford Hollifield and Barney E Antrobus. The assembly closed in a break-down of power and a "weight of glory." The parting with the park management and with one another will never be forgotten.

OLD KENTUCKY

When this goes to press the associate editor will be in evangelistic meetings in Covington, Ky., with pastor D. B. Eastep of Calvary Baptist church. This will be the second meeting with this pastor and this apostolic church. Dr. Harry Ironsides gives a series of Bible lectures in this church frequently.

MISSIONARY LETTERS

Hammans on Way To Sara-Kabbas

"Somewhere on the Atlantic,"
July 23, 1938.

"Is anything too hard for the Lord?" "Nothing," we can answer with greater assurance than ever before, since landing in France. We were told by French authorities that we would not be permitted to drive our truck across France. It must be shipped the distance of seven hundred miles from one port to another and of course this would cost a large sum of money. Also our two tons of baggage must be shipped, sealed and bonded, otherwise everything would be opened and inspected for customs. It looked dark for awhile. How could we pay out this large amount of money? After spending a whole day running from one office to another, answering questions, filling out papers, paying tips here and there, and a lot of other customary red tape, at last at 8:00 P. M., we drove away from the custom office in our truck and all of our baggage with us; nothing had been opened and not one cent of duty had been paid! How did it come about? "With God all things are possible!" He can work in the hearts of custom officials as well as He did in the heart of Pharaoh of old.

The trip across France was very interesting. We traveled 200 miles to Paris and then 500 miles on to Marseille. The road was paved all the way but could not compare with our good American roads. Gas costs 33 cents a gallon, which may explain the reason for so many Baby Austins on the highway. Bicycles and horses are more common than cars and we even saw a few rubbish carts propelled by dog-power. Life does not move so fast as in America!

Our three days stop over in Paris was a pleasant interruption in our journey. There we had sweet fellowship with our French Brethren, in the Lord, and with our eleven missionaries who are studying the French language. These dear ones need our prayers and support as well as the missionaries already on the field. Their hearts longed to go on to Africa with us, but in order that they may be better equipped and more efficient soldiers of the cross, they are willing to stay on in France until they can speak the language. While in Paris we had important shopping to do, not Paris

gowns, but helmets, quinine, water bags and mosquito nets were on our shopping lists. Without these we would be lost in Africa

Thursday, July 14th we reached Marseille, our sailing port. There another mountain loomed up before us. When the ship agent saw the size of our truck, he said we must pay 16,000 francs or \$450 for the transport of it. Of course, this was utterly impossible. You can't pay what you don't have. There must be some way out. The New York Agent had already agreed to take the truck for \$90.00 and this amount had been paid when we made reservations for passage. God had to intervene again, and after much heated argument they agreed to stick to the bargain already made.

We boarded the boat at 3:00 P. M. on July 16. Seemingly the boat was about ready to sail but as yet our truck had not been put aboard. Roy got off to inquire about it and was told that there was no room for it on this boat, it would come on the next one. That was the final blow of the devil. After all were we going on to Africa without the car? While Roy talked French like an excited Frenchman, we prayed and God worked. In a short time we saw that huge truck suspended in mid-air, swinging partly over the water, partly over the ship and then we held our breath as it was slowly lowered and at last safely landed on the deck.

We are now sailing toward our African port, Douala, French West Africa, and from there we will drive about 120 miles to our station, Fort Archambault, in the interior of Africa. "If God be for us, who can be against us?" He gave us the truck and we believe He expects us to use it to spread the Gospel of Jesus Christ to lost souls in Africa. He will see us and it safely through.

Roy and Fern Hamman

Dear Brother Ketcham:

Fern left some space for me to add a note and since I didn't write last time I do want to let you know how much we appreciate your interest in us and your prayers for us. Isn't it nothing less than wonderful to sit back and see God work in behalf of His children.

As we go back this time we don't know exactly what awaits. We seem to realize more and more each day that it is no small task God is calling us to. In our own strength we know that we can do nothing but make a mess of things, but Praise God "He is able to make all Grace abound to-

ward us, in that we *always* having all sufficiency in *all* things may abound unto *every* good work."

Please pray for us as we go to this new tribe with the Gospel. Mountains of difficulties seem to loom up before us now. Mr. Carman wrote us a nice letter in care of the boat and here is the poem he enclosed:

Hurry on! O, called ones, hurry on
To work afar in uninviting lands,
Where sin stings to death without a song;
No hope nor mercy — only pleading hands.

Hail! Sara-Kabas; lift up your heads;
Your Saviour's call is heard and even now
On speeding wheels over desert river beds,
They come that you soon at His feet may bow

Oh, Coming Lord, delay ev'n yet a while,
Until from Sara-Kaba's lips of wood
There comes the song and even the smile;
Redemption's blood avails; no other could.

—E. S. CARMAN.

Yours for lost souls in Africa,
Roy G. Hamman.
Rom. 1:16

Letter from Mrs. Seymour, Mid-Missions Worker

Bangui, B. P. 74,
June 2th, 1938.
French Equ Africa.

Dear Friends and Prayer-Helpers:

It is with real praise and thanksgiving that I start this twelfth news letter from the field. It was a year ago the 12th of June that we arrived in Bangui and it has been a busy, happy year in His service. I said in that first letter that I would write each month as long as the Lord supplied so that I could. I do praise Him again for this mimeograph and that He truly has supplied every need during this year.

You will notice at the top of this letter, B. P. 74. This means that they changed the Post Office in town and they want us to put our Box numbers on our letters as they have put them on the outside of each box at the office. I will very much appreciate your putting B. P. 74 (French for Boite Postale 74) on

each of your letters.

Yesterday we had a surprise mail, we were expecting a few letters and papers but we received a good many letters, papers and two packages. Dorothy is delighted with the dolls, etc, from the one and we both are enjoying the new shoes from the other. Besides this our money for the month arrived now instead of the 11th of July as we expected. Even a surprise money order came so we have much for which to be thankful and we truly are.

There were three good letters from David and two from Grace saying that they were well and busy in school, and out too, by the sound. I praise God for the way He has cared for them and supplied their every need as well as ours here. Pray that He will continue to bless those and those who are caring for them too, won't you?

Next Sunday we are having a special service early in the morning, then regular Sunday School and Church with special emphasis on prayer and praise and then communion. In the afternoon, instead of just having my Bible Class, we will start earlier and have the whole afternoon for special prayer and praise and Bible Study. The natives seem quite enthused about it and we trust that it will prove a great blessing and help to us all.

I wish that you would pray for the blind man who has accepted Christ and who comes to the new convert's class regularly. I think I told some of you how he has some one lead him up front each Sunday when the rest come up to give their offering. It does touch our hearts to see him give of his little back to the Lord in whom he is so happy these days. He prayed one day that God would help them to put God's Word into the office part of their heads so they could understand and keep it there. The other afternoon Martha Fogle, Dorothy and I went down to take the new converts' class for Lester Fogle in town. I called on one of the men to pray and in it he said, "Lord you know that the Madames are here alone tonight so we ask you to help them and to take care of each wheel of the car so that they can get home all right after class." I wondered how often we think to thank God that all four wheels go all right!

Will you please pray for my Dad too? He had to be in bed for two weeks and was not yet able to be down stairs when my sister last wrote. I hope to hear by the next plane that he is some better.

Last Tuesday one of the evangelists from the training school at Crampel was taken very sick and it was necessary for our nurse, Miss Kneeland, and Mr. Nimmo to bring him down to the doctor at Fort Sibut. They came on down to Bangui for some shopping and my how we enjoyed their short visit in between shopping expeditions. They brought Miss Luc and Miss Wilson so we had a real good time.

I had planned to reach some villages this month where they tell me no one has ever been with the Gospel but the day I was to go I was in bed and couldn't seem to arrange it at any other time. God knows it and I am praying that I can go out there this month. I enjoy going to these villages around here and God is blessing this part of our work but we are here to reach as many as we can.

The women's meetings are a bit more encouraging and so are the daily Bible classes. Keep on praying for God does answer, and men and women are coming to know Jesus Christ as their own personal Saviour. Some who have wandered astray are coming back too, so we praise God. One fellow came to me today and said that he and his wife were both walking straight now and they wanted to come back into the new convert's class and learn more about God.

Yours in His love and care,
Linda Seymour.

Phil. 4:19.

Mid-Missions Going On To Greater Victories

Sixty New Missionaries In Past Eighteen Months

The Baptist Bulletin,
Central Baptist Church,
Gary, Ind.

ATTENTION OF DR. R. T. KETCHAM:

The semi-annual conference of Mid-Missions was held in the First Baptist Church of Corry, Pa., from August 19-21. The enclosed newspaper article and program give the speakers of the Conference.

On August 25, ten new candidates will sail for Africa. They include Miss Irene Cochran, Miss Eunice Stowell, Mr. Charles Peterson, Miss Bessie Falle, Mr. and Mrs. Harold McClure, Miss Jessica Minns, Miss Cathryn Ayres, and Mr. and Mrs.

William Vanderground. This new party are sailing with Mr. and Mrs. Virgil Moneysmith and daughter, Esther Joane, who have had one term of service in French Equatorial Africa. After studying the French language in France for six months they will sail for their field.

Sixty new workers have gone to the various fields in the past eighteen months. New works have been established in Liberia, Jamaica, Hawaii, and also among the Jews in St. Louis, Missouri. The latter work is known as the St. Louis Baptist Hebrew Mission.

One hundred and seventy delegates registered during the sessions of the Conference. Thirteen states and Canada were represented. In the last service one soul was saved and thirty-nine young people yielded their lives for full-time service. The presence of the Lord was very evident throughout the entire Conference.

The next meeting will be held in the Hough Avenue Baptist Church of Cleveland, Ohio.

Yours in Christ,

M. E. Hawkins.

Moneysmiths Happy on Their Way

August 5, 1938,
1012 Charlotte St.,
Mishawaka, Ind.

Dear fellow-prayer-helpers:

Just five years ago today we were married. How the time has flown by! Over a year ago we returned to this country for our furlough. This year too has gone by very rapidly. Many have been the blessings especially in meeting with Christian friends everywhere.

The time has now come for us to return to our beloved Africa. This will be our last letter to you from the good old U. S. A. We do not like to say good-bye to anyone, but that is part of being a missionary. It brings to our minds how wonderful it will be when we get to glory, and will never say good-bye again. We do bid you all farewell, and although we will be far apart for many years, yet we can meet daily around the Throne of Grace and praise His Name! He hears and answers prayer!

Before we went to Africa the first time God gave us some precious promises. Then we did not fully realize just how powerful they were and how much they would mean to

us. We have since proved them and as we go this time, we go without fear, knowing the Lord has gone before us and will make the way clear. He told us in II Corinthians 12:9 that His grace was sufficient. In Ephesians 3:20 He told us that He would do exceedingly abundantly above all we could ask or think. He also told us in Philippians 4:19 that He would supply our every need—physically, spiritually, and financially and because He did it before, we know He can and will do it this time.

We had our final medical examination last week. The doctor saw a marked improvement in both of us and we do praise Him for good health to return to the place we love. The parting here is hard, but it would be so very, very much harder not to be able to go. So don't feel sorry for us—praise Him with us that we are able to go and pray that He will keep us.

As we told you in our last letter, we sail August 25th on the S. S. New York. If you want to send steamer letters be sure they reach us by the 24th for we sail at 12:01 a. m. the 25th, which is really midnight of the 24th. We shall spend six months in France and please pray much that He will give us the language. We hope our next letter will be more interesting for we will tell about our trip. Please pray every day. Pray that He will supply every need for going. He has been so good to us and we trust Him for every need.

Goodbye and God bless you all.

Yours for lost Africans,

Virgil, Esther, and Esther
Joanne Moneysmith

Letter from the Wimers, Mid-Mission Workers

1153 Summit Street,
Warren, Ohio,
August 15, 1938.

Dear Co-Workers:

It hardly seems possible that we have been home over a year. It was the evening of the 17th of June last year that we arrived in New York City. Our bodies were tired and worn, after the five years in that almost unbearable tropical climate. God made those years precious and profitable. The native church grew and was established in the faith; laborers were sent forth into the great harvest.

Our time at home has been a busy one. We have traveled over 18,000

miles on our itineraries since our return. We praise God for the way He has led and cared for us. Being in a run down condition we all needed physical care. Through the winter months we felt the change quite a little. The Lord led us to a very capable doctor and with his care we have been built up. The sunshine and the fresh air of spring meant new strength to all of us. Our children have enjoyed one year in school. They enjoyed it very much. Mrs. Wimer had taught the two oldest boys a little while in Africa. This was a great help to them. We are glad to say in this connection that a school for missionary children has been started on our mission field.

Now that the time is fast approaching for our return, we are setting our faces toward Africa. The Lord has wonderfully supplied our equipment; we are truly grateful to all those who have had a share in this. The Lord has provided us with a new 1938 Dodge truck. With such provision as He has already furnished for us, we are assured of the fact that we are in His will. It has been our joy to book passage already on the German line. We hope to sail on the 6th of October on the S. S. Deutschland from New York City, and on the S. S. Usaramo from Bologne, October 17th. We will reach our port of destination—Kribi, Camerouns, the 10th day of November. Then just one week of overland travel in the Dodge will, the Lord willing, bring us to our African home.

We shall be going forth in full confidence, knowing that you, dear friends, will be praying for us as we enter the third term of work on the mission field. Word has come direct to us from African Christians, telling us, that they are praying for us too. We need your prayers. The African needs your prayers. Pray and keep on praying. Especially, do we need your prayers at this time for our passage money. We are assured in our hearts that the time set for our return is the time He would have us leave. So we took what money we had in hand and booked our passage. This only means that we have reserved a place on these boats. The fare, \$722.18, is still unpaid. We are confident that our need shall be supplied for we are His very own and He has promised to meet our every need.

It is really wonderful to have so many brothers and sisters in Christ with whom to fellowship. We thank

God for every remembrance of you.

For those who wish to get in touch with us may do so by writing to the above address or by writing Mrs. Lloyd Hobson, 1012 Charlotte St., Mishawaka, Indiana.

May the Lord who alone is able to satisfy one's soul, be your fullest satisfaction.

We are,

Yours looking unto Jesus,
Mr. and Mrs. Ted Wimer.

The Brauns Missionary Letter, Mid-Mission Workers

684 Auburn Ave.,
Buffalo, N. Y.,
August 12, 1938

Dear Friend:

For some time we have thought of writing as to our whereabouts and plans. This has been difficult in that we are seldom in one place longer than a few days and our plans have been bowing to the persistence of an African guinea worm of which many of you have heard and some have seen. For nearly two years this visitor has lived in the subcutaneous tissues of Ray's body. Medical science claims she should soon begin a two-week cycle of laying her young after which one may attempt the removal of the worm. After much prayer and contact with specialists, this letter concerns our return to Africa. We are advised of treatment at all stages and feel we should not wait longer.

Occasionally someone seems surprised to learn that we do not receive a stated salary from any source. We state frankly, that since our first going abroad in 1926, what we have been able to accomplish has been done through faith in God and from the response of His people who read the occasional letters we send from the field. May we here acknowledge the constant goodness of God to us throughout these years and may we again thank each of you for your kindnesses and for your confidence in us and in our missionary endeavors?

Showers of personal and general equipment in Miami and Ashville were occasions of much joy. From the same Miami source recently came the first hundred dollars toward passage and today the second hundred was received from an Indianapolis couple who gave us the Chevrolet we had in Africa last term. We hear of ten car dollars in

Mayville, N. Y., and have twenty-five radio dollars from Ridge Spring, S. C., and two similar ones from Asheville. We value not only the large gifts, but each one regardless of amount. We shall acknowledge each gift by income-tax-exempting receipt. The prospects of our return make us very happy and we know that you are rejoicing with us. Your prayers count!

For your prayerful interests as individuals and church groups, we are listing what our journey involves financially:

Passage for two, New York to Douala	\$800
100 gallons of gas (Coast to Bangui)	50
Freight and duty on car and freight trailer	500
Freight and duty on extra ton of freight	100
Essential (yet needed) equipment	300
Desired 6 volt radio, charger, batteries, home lighting set, freight and duty	175

We expect to leave the States about September 30th. In that two weeks are required for bookings, freight and passport arrangements, we are looking toward September 15th as a big day!

Our recent visits with so many of you are still being enjoyed and we yet hope to see most of you Pennsylvania, New Jersey and New York folks before sailing. Likely we shall again write just before leaving the country.

Yours for the Gospel's spread
in all lands,
Ray and Lillian Braun

Grace Bennett Tells of Victory

Upata, Venezuela,
September 13, 1938.

The words that keep singing in my heart this morning are, "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth FRUIT, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you." Oh, how I praise Him that I was ever chosen to fill a little niche for Him. I praise Him for the sweet consciousness of His presence every moment.

The flood waters of which I write you last month have all receded. It is so hot and dry here just now that but for the many homes in ruin, one would never know there had been a

flood. The Government sent financial help to many of the poor people, therefore, in the process of rebuilding there is much mixing of mud and plaster going on at the present.

Many seasons of refreshing have been ours since our last report. At our Missionary Conference held in Upata in January, this year, we were led of the Spirit to set up a definite prayer calendar, thus to pray more definitely and effectually for the different Missionary fields of Mid-Missions. Inasmuch as the work in Venezuela is growing, new responsibilities and problems become more and more inevitable, therefore, we missionaries covenanted together to spend at least an hour each Friday in prayer for the outpouring of His Spirit upon us and upon this corner of His vineyard. I cannot begin to tell you the blessing that has been derived from this, however, I really believe that we are beginning to see the beginning of a real revival in our midst, as a result.

Since the last week in June we have been having special Daily Bible School for our young people. In one of our Children's Meetings recently we felt the Spirit's presence in a marked way. At the close of the service one after another of the children and young people lifted his voice in petition to God, asking for the Spirit's help in a closer walk with the Lord Jesus.

On Sunday morning, September 4th, I felt led to cast the net. Seven souls responded for salvation, then at the call for dedication, nearly all of the Christians stepped out of their seats and joined hands with us and hearts too in a season of prayer that was touching. In the afternoon in the children's meeting another was saved. Out at Carizal where Brother Henry Shade and two of the native brethren had gone to hold services four more were saved. In El Callao, at the same hour four more were saved, and three more at the previous prayer meeting on Friday night. The following Thursday afternoon, Lucille Shade and I went with a number of the Christians to Borbon, a little village near Upata. We had to leave early, as the river was so high we could not cross at the big bridge near Upata, consequently we had to take the path through the brush and cross the river at a more shallow point where there had been built an improvised bridge. The skies were beginning to cloud over for more rain, but we asked our heavenly Father to stay the rain until after our services; we were so

confident that He would answer our prayer that although the skies were quite foreboding, we DID NOT TAKE OUR UMBRELLAS OR RAINCOATS with us. One dear sister who had toasted coffee all day, went right along with us, and God rewarded her faith and faithfulness by keeping her dry. To have been caught in the rain after toasting coffee or ironing over these charcoal stoves in the tropics is indeed very dangerous to one's health, according to the natives of Venezuela. More and more we are beginning to take their advice with regard to some of these things. There are many precautions that we from the States might regard as foolish, but which we now believe must be taken into consideration if one would keep physically fit.

As soon as we reached Borbon, I hung my gasoline lantern (a gift from the Hough Avenue Baptist Church) on a fence post, and we began to sing. Soon there was a large crowd gathered and we had one of the most precious open air services that I have been privileged to attend. There was no break in the service whatever, one testimony after another with Gospel Hymns and choruses interspersed. I then gave a very short message on Isaiah 55: 1, 2; after which I invited any who were interested in knowing more about the WAY OF SALVATION to come inside the house with me. Well the house filled up rapidly, and I had the blessed privilege of dealing individually with seven souls who definitely accepted the Lord Jesus Christ. Oh, how it rejoices our hearts to see them come.

I must tell you of one particular case, a man perhaps forty-five years of age. He just seemed to drink in the testimonies and the Word as it was given. When the invitation was given, he told me that he wanted to accept the Lord Jesus Christ as his Saviour, that he believed, but that he would have to regulate something first, then he would accept. I dealt with him for quite some time trying to show him by God's Word that NOW was the time for him to decide that he should accept the Lord Jesus Christ NOW and then with the help of the Lord that he would stand some chance of regulating his life; frankly, I feared it was some ugly immoral situation. Finally, he dropped to his knees and then and there accepted the Lord Jesus Christ. Then he told us what his difficulty was. He feared his wife, that she would be opposed to such a step, and that trouble would ensue. We

had prayer for him, then I suggested that he go home and tell his wife what had happened, but he said, "Oh, no, Senorita, I couldn't do that, not just yet." Well we committed him to the Lord and promised that we would pray for him and for his wife, that even at that moment the Holy Spirit might be preparing her for the Good News of Salvation.

Finally, we started back through the bush for Upata, my gasoline lantern lighting up the path and incidentally scaring the snakes out of our way. One of my boys killed one snake that was too slow in clearing the path. The tropical growth formed an arch over our heads, but the joy in our hearts was so great, we felt absolutely no fear as we trudged along single file toward Upata. After we had gone quite some distance a few drops of rain began to fall. Those who were in the lead, turned off from the main path on to a by path which led to the home of the very man who had just been saved. When I realized that it was to his home that we were going to for shelter, I breathed a prayer that God would give us an entrance there and that the Holy Spirit would open the man's wife's heart, that she might accept the Lord Jesus Christ.

When we were all, or as many as could be, seated on boxes and hammocks, we began to sing, "Christ Liveth In Me," and other gospel choruses in Spanish. At my first opportunity I began to talk to the woman about MY SAVIOUR. When I asked her if she would not like to know Him as her Saviour too, she replied, "Yes, Senorita. My father accepted the Lord not so long ago, and he has been talking to me about Him. He just told me today that I was the only one of his family still outside the fold." Well, then and there she knelt with us in prayer and received the Lord Jesus Christ as her Saviour. Then the husband came over and embraced her and told her that he too was saved. A happier couple I have never seen anywhere. Oh pastor, God is truly working in our midst. As soon as this soul accepted the Lord Jesus Christ, the rain drops, which were merely drops, cleared up and we resumed our trek on home, singing Gospel choruses and praising God all the way. In less than two weeks there have been thirty-five souls that we know of that have accepted the Lord Jesus Christ, the Christians are revived and rejoicing. Keep on praying with us and for us.

Yours because of Calvary,
Grace B. Bennett.