

The Baptist Bulletin



THE NEW CONSERVATIVE BAPTIST FOREIGN MISSION SOCIETY

(An Editorial)

The readers of the Baptist Bulletin have been informed from time to time concerning the division which has taken place within the ranks of the Northern Baptist Convention, caused chiefly by a situation within the Foreign Mission Board. Editorials in the issues of the Baptist Bulletin for September and November, 1943, dealt with these matters at length. Briefly stated the situation is simply this: The Foreign Board elected to its secretaryship, Dr. Elmer Fridell. His position on theological questions was evidently very distasteful to the Fundamentalists within the Convention. After several attempts to negotiate a compromise of some kind, the Fundamentalists announced that they would form a new Conservative Board for foreign missions "to act within the framework of the Convention." No sooner was this decision reached than disclosures began to be made of conditions within the Foreign Board, which startled even some of us who thought we were fully aware already of the seriousness of the situation. These disclosures have been made by several writers, but chief among them, Dr. Earle V. Pierce. When this editor and others like him, ten years ago complained of these conditions and charged that they existed, we were called "reactionaries," "obstructionists," "non-co-operators," etc. In a personal letter to this editor in 1938, Dr. Pierce said that anyone who claimed the Foreign Board was sending modernist missionaries to the field, was either "ignorant or mendacious." Now in almost every article coming from the pen of Dr. Pierce, as well as other writers, admissions are made that unsound missionaries were sent to the field, and furthermore that the conservatives already on the Foreign Board, such as Drs. Pierce, Bradbury, Brougher, and others, while they had not been able to vote in the affirmative to approve these missionaries, had nevertheless failed to register their vote of disapproval.

In an article from Dr. Pierce's pen in The Watchman-Examiner of February 24, he quotes an item from the statement of the For-

eign Board as follows. "It's official minutes for the last twenty years show no dissenting or divided votes on the appointment of any candidate." Dr. Pierce then goes on to say that this is "technically true" but that it is far from being the "whole truth." He then continues, "The Fundamentalist members who have been for some time on the Board are now being berated for that for which they received praise at the time." Because these Fundamentalists on the Board did not cast a dissenting vote, they were highly praised by their modernistic colleagues. Now the fact that they did thus compromise with their modernist colleagues is being thrown back in their faces by those selfsame modernists, which ought to teach somebody something. Dr. Pierce's article continues as follows: "Fundamentalists (on the Board) went the limit and as they are made to feel now, sometimes beyond the limit, in their attempt to co-operate and not block the program. This is now paraded as mathematical evidence that there were no missionaries sent out who ought not to have been sent." Here then is Dr. Pierce's admission that unfit missionaries were sent to the field, and furthermore, that they were sent with the silence of the Fundamentalists on the Board. But furthermore, when some of us insisted that such was the practice, it was Dr. Pierce himself who said we were either "ignorant or mendacious."

The next sentence in Dr. Pierce's article is certainly revealing. He seeks to give a reason why the Fundamentalists on the Foreign Board kept silent while their modernistic colleagues sent out unfit missionaries. Here is his reason: "But when one knows that his vote will amount to nothing except to mark him as an obstructionist, there often arises a serious question as to what he should do." The shame and shallowness of this admission must be apparent to all and certainly needs no editorial comment to emphasize it.

In the issue of "Missions" for March, 1944, there are several letters quoted which

(Continued on next page)

have been received by the editors of this Northern Baptist Missionary magazine. On page 133, in closing his letter, Rev. Harold F. Damon of Carbondale, Pa., says: "If so many of our missionaries are unsound, why did not these conservatives on the Board vote against them? If they had no opportunity for voting, or if they were appointed with a minority dissent, why did they not make it known before?" Well, Brother Damon has his answer. The Conservatives on the Board did not vote against these unsound missionaries because to do so would have laid them open to the charge of being "obstructionists." We doubt if this answer will satisfy Mr. Damon or anybody else. Mr. Damon asks "Why did they not make it known before?" Well, Brother, Damon, some of us on the outside did make it known. Whereupon the Conservatives inside said we were "ignorant or mendacious."

We would like to point out just here another inconsistency in this whole affair. In the article from the pen of Dr. Pierce from which we have been quoting, he discusses the matter of "designations." We will remember that back in the days when the "come-out" movement was organized into what is now known as the General Association of Regular Baptists, we were told over and over again by these Convention Conservatives, that such a move was entirely unnecessary because we could designate our gifts. We were told furthermore, that these designations would not be offset by any "equalization plan." We well remember something of the bitterness with which we were attacked in those days. Therefore, we are amazed now to read in this article from Dr. Pierce, the following: "Designations will not solve the problem of infection in the denomination. The Baptists are a body. Infection in one part tends to paralyze the power in the entire body. And infection always tends to spread. . . . All of us who are members of the American Baptist Foreign Mission Society are responsible for whatever that Society does. And if we vote for a plan that makes it legitimate to send out unsound missionaries to please one faction of the denomination, we compromise ourselves utterly." Well, if the "designation system" is an utter compromise now, then what was it when we protested it ten years ago?

Dr. Pierce and his colleagues in

the formation of this new Conservative Mission Society are engaging in one of the most inconsistent moves conceivable. Their announced reason for breaking with the Foreign Board and setting up a Conservative Board is that the Foreign Board has become so modernistic that it is hopeless to work further for reform within it. To all of this we agree and have agreed for the past fifteen years, but there is something else that these Conservatives within the Convention are overlooking. Why do they insist upon a separation from the Foreign Board because of its modernism and still stay "within the framework" of the Northern Baptist Convention when it is equally modernistic? The only reason under heaven why a foreign board could become and continue to be modernistic, is because the convention which controls it has become and continues to be modern-

istic. Why penalize the Foreign Board by separating from it and at the same time stay within the framework of everything else that is equally modernistic. If these conservative brethren feel called upon now to create a Conservative Baptist Mission Board, then why not obey God fully and create a Conservative Baptist Convention. We would gladly welcome these fundamental Baptists into the fold of the G. A. R. B., which saw this issue fifteen years ago and pioneered the way and set up just such a Baptist body. If these conservative brethren do not like the G. A. R. B., then they should be consistent enough to organize one of their own. As regrettable as it would be to have another fundamental Baptist body organized, it would certainly be preferable to a continued alliance with that which denies every fundamental truth of the Baptist faith.

STUDIES IN GENESIS

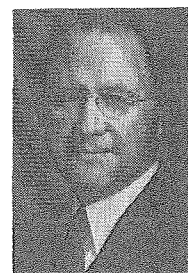
By J. IRVING REESE

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Lesson XX

THE TWO HEIRS

Chapters 16:1-16; 17:15-27; 18:9-15;
20:1-18; 21:1-21.



INTRODUCTION: Disobediences and obedience, unbelief and faith are strangely intermingled in this study. Sin always brings confusion and sorrow (Galatians 6:7,8).

I. THE SON OF ANSWERED PRAYER—ISHMAEL:

We do not usually think of Ishmael in connection with prayer, but his name means "God heareth."

A. There are *two answered prayers* on record concerning him.

1. Hagar prayed and God heard her, chapter 16:11-13.

2. God heard Abraham's prayer also, chapter 17:20.

Both of these prayers were uttered after the act of disobedience was committed and God had to overrule for His own glory and for the expression of His mercy to those involved, but we are led to believe that —

B. *Abram prayed God to give him this son.*

God sometimes answers the insistent prayer of His children even if outside the realm of His absolute will. For an illustration of this we need only to read the Spirit's word concerning Israel's wilderness experience in prayer, Psalm 106:13-

15. It is a serious responsibility as well as a glorious privilege to be able to get things of God in prayer. We might better never pray than to do so in a stubborn and wilful spirit; truly "men ought always to pray," but with that praying should be an earnest, reverent seeking of the will of God in the matter, how many times may it have been recorded of us, "And he gave them their request; but sent leanness into their soul?"

II. THE SON OF LAUGHTER—ISAAC.

A. *Isaac's name means "laughter."*

1. There are four kinds of laughter mentioned in the Bible. There is (1) the laughter of scorn and unbelief (Psalm 22:7; 80:6; II Chronicles 30:6-10; Nehemiah 2:19; Matthew 9:24); (2) the laughter of faith (Job 5:17, 22); (3) the laughter of God-given victory (Psalm 126:1, 2; Luke 6:21); the laughter of judgment (Psalm 2:4; 37:13; 52:6, 7; 59:8; Proverbs 1:25, 26).

2. Abraham's laugh was of joyful wonder and faith as we see from Romans 4:16-21.

3. Sarah's laugh seems to have

been the laugh of unbelief turned into faith, as we gather from a comparison of Genesis 18:12 and 21:6 with Hebrews 11:11, 12. In chapter 17, verses 15, 16 we have her name changed from Sarai, "the contentious," to Sarah, "the princess."

4. Isaac as the "son of laughter" reminds us of the Lord Jesus, see Matthew 3:16, 17.

B. *Issac was a son miraculously born*, see 17:17; 21:1-17 and compare with Luke 1:35.

C. *To Isaac was given an everlasting covenant*; with 17:19 contrast Isaiah 55:3 and Hebrews 8:6-13).

1. This covenant rested upon sovereign grace and divine decree.

So Isaac in many ways typifies the Lord Jesus and teaches us sweet lessons concerning Him.

III. THE CONFLICT BETWEEN THE TWO HEIRS:

A. *The prodigal father*, chapter 20:1-18.

1. The saint out of fellowship, verses 1-3. How sad it is that the walk of faith must be so often interrupted by unbelief. Here we see "the man of faith" in the enemy's country — "Gerar," whose name means "dragging away," was a city of the Philistines, descendants through Mizraim from Ham (Genesis 10:6, 13, 14) and the traditional enemies of God's people, in the centuries after Abraham they became active in this enmity. It should be remembered also that these Philistines were Egyptians although dwelling in the Land of Promise—their dwelling place did not change their nature, they were still Egyptians and came finally to give their name to the whole of Israel's land for "Palistine" is derived from "Philistine." What a spiritual lesson for the Church is here—when the world and the Church intermingle it is always the world that predominates (Ephesians 5:11; I Corinthians 5:6, 7).

2. The saint out of fellowship was impelled by fear and fear always brings a snare, as the wise man wrote long ago, "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe,"—Proverbs 29:25, see also John 12:43 and Matthew 10:17. This fear rises partly from the fact that

3. God cannot witness to the saint out of fellowship. It is sad indeed to read here that "God came to Abimelech," it was to His own servant, Abraham, that God should naturally have come, but sin had

separated between them (Isaiah 59:1, 2). How sensitive we Christians should be to that precious Person who dwells in our hearts that we grieve Him not, thus causing Him to be unable to bear that sweet witness of our acceptance or guide us in the pathway of God's purpose as He greatly desires to do, (Ephesians 4:30; I John 1:6, 7).

4. God throws the mercy of His protection even around the saint out of fellowship, verses 3-7. (1) Revelation by a dream. In early times dreams were often used as a means of communicating important truths but there is no evidence that dreams ever have any significance today. The demonstrations, including dreams, that attended the primary fulfillment of Joel 2:28-32 in Acts 2:16-18 ended when Gospel preachers turned from the Jews, who seek after a sign, to the Gentiles, now God speaks by the preaching of the cross, see I Corinthians 1:22-24, and through His inspired Word, Hebrews 1:1-3. Beware of modern dreams and visions. But then God spoke to Abimelech in a dream. (2) Dead in sin. "Thou art but a dead man," true of every native Egyptian, that is every man or woman who is still in the natural state and away from God (Ephesians 2:1-3). This king had not yet carried out his purpose toward Sarah, but he was judged as though he had, see Matthew 5:27, 28; John 3:18. (3) God restrains from greater sin. How wonderful is the restraining grace of God, well might each of us daily pray the prayers of the Psalmist, "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression," (4) God's revelation lays an obligation upon the one spoken to, "Now therefore restore." God demands restoration, as far as possible, of those who would be right with Him; while preaching the wondrous truth of salvation by grace plus nothing we must not neglect to remind men that that very grace should provoke them to make their past deeds right as much as possible, the doctrine of restitution as an evidence of true faith can well be proclaimed with fresh emphasis in our lax day (Matthew 5:23-25; Luke 19:8, 9; James 2:18).

5. Abraham's position and standing were unaffected by this sad prodigality, verses 7:18. Though the saint is justly rebuked by the

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sinner that saint is still "a prophet" in the sight of God, and Abimelech recognized him as such when he made gifts unto him, verse 14. Moreover Abraham himself recognized his high calling as he "prayed unto God, and God healed Abimelech." The heavenly position of the saint is his entirely by grace and nothing that he does or doesn't do changes it (Ephesians 1:3).

What a poor defense Abraham made for his sin and one cannot but wonder if the discord in his home was not greatly intensified, if not created, by his failure to continue to walk in faith with God. There is never a good reason for a saint to go into sin (I Corinthians 10:13) and in the case of a parent it always reflects upon the children,

so here in the very next chapter we read that

B. *Ishmael makes sport of Isaac*, chapter 21:1-9.

Ishmael was about 14 years older than Isaac, and as boys were weaned about 2 or 3 years of age, the two would have been around 16 to 17 and 2 to 3 respectively. Ishmael, of course, is a type of our old fleshly nature and always persecutes the spiritual nature, as Paul teaches in Galatians 4:29; 5:17.

C. *The son of the bondwoman cast out*, chapters 21:10-21.

This seems like a heartless procedure as we look back upon it, but typically it is the only thing that can be done if victory and peace are to be enjoyed. Sin must be denied, not as to its existence

but in its expression (Galatians 4:30, 31; Colossians 3:5-9).

1. The graciousness of God is seen in the provision He makes for Hagar and her child.

2. The "wild man of the desert" (the Arab) has been a thorn in the side of Isaac throughout the centuries. Reverting to the typical lesson we may learn from this that there is no Biblical assurance of freedom from the flesh while we walk this wilderness journey. Victory is experienced daily as we daily count ourselves dead with Christ and the "old man" rendered inoperative by the cross (Romans 6:6-12) but it must be a daily, yea, hourly operation, "I die daily," must be our slogan as we walk "Looking unto Jesus."

STUDIES IN GALATIANS

By DR. R. L. POWELL

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Lesson II

"GALATIANS—AN EXPOSITION OF GOD'S GRACE"

Introduction to Lesson II: The theme for this part of the letter is the theme for the whole message—"The Gospel." The content of the gospel as preached by Paul is ever the same, and there must be no confusion in this important subject matter. The Gospel can never be changed without being altered, adulterated or perverted. There is but one Gospel, has never been but one and will never be but one; and it is the Gospel of the pure grace of God in salvation. It is that essential message which Paul proclaimed in all the places where the Spirit of God sent him, briefly stated in I Cor. 15:3-6, and is that body of revealed truth about Christ without which no man can be saved.

II. In order to emphasize the very great importance of the Gospel, Paul deals with two essential and related things in Galatians 1:6-24, the curse of God upon those who preach ANOTHER GOSPEL and his own APOSTLESHIP. Without trying to follow a detailed outline of this section, let us follow the line of thought, verse by verse.

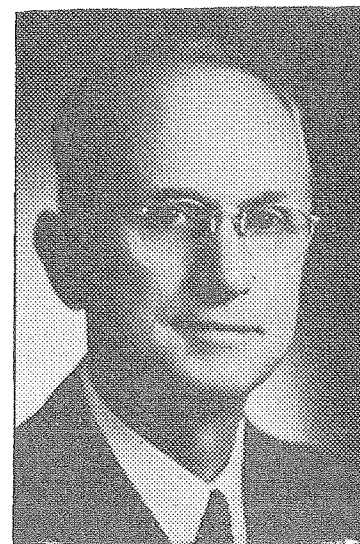
Verses 6 and 7: "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another (gospel); but there be some that trouble you, and would pervert the Gospel of Christ." There are three things in these verses to

which we need to give some heart-concern.

1. *Paul's amazement at their unwarranted change.* It will be remembered that these Galatian Christians were the spiritual children of Paul and had been won to Christ in his missionary journeys to the Galatian fields. In addition to winning them to salvation, Paul had taught them the truth about salvation in Christ by pure grace. It seems that some teachers had come up from Jerusalem and had taught a contrary message, saying that it was necessary to obey the law of Moses in order to be genuine Christians. They are known in history as Judaizers, and were constantly giving Paul trouble about the message of pure grace. In order to make their message stick, they claimed that Paul was not one of the original disciples and that they were at least followers under Christ's personal ministry.

It has ever been an occasion of great amazement that born-again believers can be lured away from the doctrines of salvation by free grace unto some perversion of that truth but it is true today as it was in Paul's day. We are made to marvel at the wiles of Satan in deceiving many of the professing believers and disturbing the peace of even the elect.

Paul had met Christ face to face



on the Damascus road, and had seen all of his life-plans torn down and rebuilt on the basis of that one meeting, hence it was impossible for him to ever think of a backward step. Such an experience could not be easily shaken. The whole vision of life had been changed from that hour forward to the end of his day, and in the light of such an all-inclusive upheaval, Paul could honestly say, "I marvel." Much has been written about the fickleness of the Galatians, and there may be some virtue to the idea, but I have the feeling that all men are Galatians when it comes to the matters involved in this time of stress among the Galatian churches. I know of a fine church where there had been a faithful ministry for years, that turned to follow the ministry of one who seemed to be a "wolf in sheep's clothing." A pastor told me of another church in a city east of here, that called a modernist to be their

pastor after he had preached the great truths of God's Word to them for years. It is certainly an occasion for amazement.

2. *The curse of God on another gospel message.* I attended a state convention of Baptists some years ago and heard two different speakers say from the platform something like this: "It doesn't make any difference what one believes just so long as he does the right thing." I think that I am quoting the statement almost exactly as it was given. The argument was advanced that behaviour was the basis or origin of faith, or at least that was the implication. Paul didn't believe or teach anything like that. He put faith first, as the cause and ground of behaviour, and the content of faith as something of the greatest importance. So important was the message that Paul taught, that by Divine inspiration, he set a curse on the soul of any man who tampered with the content of that Gospel message. There is always a tendency to drift, and there is always the work of Satan in inspiring some one to preach or teach ANOTHER gospel, hence the price of unadulterated truth is an abiding sense of its sanctity and the solemn responsibility of giving it to others in its purity, unaltered by any of man's handling, just as it comes fresh from the Eternal Word.

It is at this point in this epistle, that the apostle Paul begins a major offensive. The fire works begin right here. There are no preliminary skirmishes. The writer makes no maneuvers but goes right into the enemy's camp with all guns blazing. The issue is clear, it is either the Gospel of pure grace or the rags of man's righteousness. It will not do to compromise on this grave matter. Paul is no appeaser. It is an open conflict between salvation by grace, and grace alone as the free gift of God's love, on the one hand, and salvation by law-works on the other hand. These two things can never dwell together in fellowship and unity. They are as far apart as it is possible for human minds and hearts to get in their thinking and believing. In Bishop's book, "The Doctrines of Grace," he says, "There are but two religions on earth. One based upon the postulate of Free Will; the other upon that of Free Grace. The two mutually annihilate one another." This is just another way of saying that there are but two plans of salvation, one being man's plan and

the other being God's plan; man's plan does not save, while God's plan saves and satisfies.

The issue being clear, the message plain and sure, there was nothing left for Paul to do as God's spokesman but to pronounce a curse upon any one who altered that Gospel message in the least. The balance of the letter is taken up with proving, confirming, clarifying and reinforcing this Gospel of pure grace.

3. *The tragic condition of the perverters of the Gospel.* Paul said of these trouble-makers that they would pervert the Gospel of Christ. These same disturbers have persisted throughout the ages. They are the products of a sort of spiritual blindness which comes from rejecting the simple truths of God's revelations. It is all part of that gigantic scheme of Satan to delude the whole world, and while he abides in his time, he is seeking to bring about a spiritual delusion among the people who are professed followers of Christ. The Word speaks in another place about this very matter: "For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness; WHOSE END SHALL BE ACCORDING TO THEIR WORKS" (II Cor. 11:13-15). Paul never turns away from the ONE AND ONLY GOSPEL. He knows that God is not at all pleased with any change in this message which he says that he did not receive of man, but directly from the Lord Jesus Himself.

It is on the grounds of the seriousness of the message, its great cost in revelation and the awful consequences of making any change in it that Paul issues the solemn warning. The Gospel of pure grace must be preached in its purity or the curse of God would rest upon those who perverted it. The judgment pronounced upon the teacher or preacher who changes this Gospel message is enough to make any conscientious worker examine his heart and message with prayerful concern. Listen to these awful words:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you **LET HIM BE ACCURSED.**"

These words are as solemn as ever flowed from the heart and pen of God's inspired servant. The curse of God is most certainly involved in this pronouncement since Paul is very surely inspired of God as he speaks these searching and solemn words. There can be no explaining away the urgent necessity of keeping this Gospel pure. No one, not even an angel from heaven, has the right to make any changes in its essential message. But the Holy Spirit knows the depravity of man's vain heart, the trend of self-gratification and fleshly glorification, hence he drives Paul right on to further emphasize the seriousness of giving out another gospel:

"As I said before, so say I again, if any man preach any other gospel unto you than that ye have received, **LET HIM BE ACCURSED.**"

Not content with pronouncing a curse upon the perverters of the Gospel of pure grace, the Holy Spirit moves the heart of Paul to pronounce the curse again. This is not a two-fold curse but it is a two-fold announcement of it. It makes it one of the gravest of all sins. The gravity of the sin of preaching a false gospel is therefore made one of the most damning of sins. This is not simply a way of using strong words to drive home an idea, it is the revelation of the most sobering and alarming judgment from God upon all who tamper with the truth about salvation. If there is anything that God seems to hold as being wholly important and entirely sacred it is that body of truth which determines the eternal destiny of man, especially that which involves the glory of Christ's redemptive work. Any system of teaching that would corrupt the plan whereby man is to be saved from sin and hell, or that would detract from the glory of God's Son in the ALONENESS AND COMPLETENESS of His redeeming ministry on the cross is FOREVER UNDER THE CURSE OF GOD.

Paul's Apostleship

Verses 10:12: "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man,

neither was I taught it, it came to me through the revelation of Jesus Christ."

This is no man-made Gospel. Paul did not invent it. It was not taught to him by the apostles at Jerusalem. It could never be the product of man's natural mind. It is that which natural man resents. There is the suggestion here of a message that comes wholly from the Lord, thus condemning all that the natural man may have within himself, both as to light and morality—he is darkness and total depravity. The Gospel which Paul preached "was not after man" but after God. This calls up the whole question of religion. Is the religion of Jesus Christ unique in character, heavenly in origin, Divine in its unveiling and wholly outside of human experience without God's intervention in the human heart and life? If it is not, then we do not have the right to interfere with the heathen peoples with our religion and its teachings; but on the other hand, if it is

something wholly different from *all* of man's best self-made religions, then we DO have the right and the obligation to propagate it all over the whole world. Paul had that urge in his soul, and because he had that urge, he went across the nations with the Gospel of the grace of God in salvation.

There is the suggestion here that the Gospel which tells us that salvation is wholly on the worth and merit of another, all of grace and none of works, is never pleasing to the natural man. Note the words of the apostle, "For if I yet pleased men, I should not be the servant of Christ." Is that always a true way to put this matter? Most certainly it is. Paul was talking about the natural man and his antipathy to the fundamental proclamations of the Gospel—the offense of the cross. It is offensive to my natural mind to tell me that there is nothing good in me, nothing at all acceptable to God, and that this natural man must be put on the cross with Jesus and

die there. That hurts. Man resents it. The flesh quails in the presence of such a gospel. It demands that we change from sinner to saint by death to the sinner and resurrection to the saint—all of God's grace and none of our effort.

In order to prove his right to speak with the authority of a real apostle, Paul takes his hearers back over his life and experiences, involving his call of God, his separation from the Jew's religion, his schooling in Arabia, his discipline in Syria and Cilicia and his subsequent experiences with the other apostles. All of this means that he is positive of his relationship with Christ and the Gospel which has been entrusted to him. This discussion is covered in the balance of chapter one and all of chapter two. It may be best to discuss this part of Galatians under three different subjects: The call of God, the visit to Jerusalem and the conflict with Peter. This we will do in our next lesson.

STUDIES IN FIRST CORINTHIANS

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Lesson IX—I Cor. 6:1-11

"CONCERNING DIFFERENCES AMONG CHRISTIANS"

Christians are not a perfect people, but they should be a different people. It is not to be expected that such ones shall have no differences, but it is expected that they shall learn to resolve their differences in a Scriptural way and in the Scriptural place. In the Scripture before us the Apostle declares the mind of God with respect to an unhealthy spiritual condition in the church at Corinth, given rise over business matters. As a result of these differences, the Lord's people had dragged their case into the public courts and had thus brought reproach upon the fair name of Christ. You see, it is intended of God that one who has been saved by His grace shall give evidence of it in this life. Someone has said that another present day religion claiming to be Christian, is intended only as a help in the hour of death. But this is not so with the true Christian faith, Bible revealed. It is ever to be remembered that "we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Therefore we, saved by the blood of the crucified One,

are to be ever on the alert against anything in our life which is likely to result unfavorably upon the cause of Christ in the ministry of the Gospel through life and by lip. Hence the Apostle speaks with great vehemence upon this matter, and we will in all probability profit by considering his argument. Consider first. . .

I. THE APOSTLE'S INDIGNATION. . .

Vs. 1. "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" Space does not permit more than an incidental remark upon this, but will you note the manner in which God, even in a text not dealing primarily with the subject, maintains the classification of individuals as elsewhere established in the Scriptures? Namely, the "saved" and the "unsaved." He calls them in this text, the "unjust" and the "saints." We point this out because it suggests two matters of importance to the believer. First, the consistency of God. I know that some have disparagingly spoken of this virtue, saying that: "Consistency is a virtue of fools," but if



that be so, then God comes under that classification for He is always consistent. The second thing, the importance God attaches to the matter of carefully weighing every act in the light of "spiritual" values. It was not that these Judges of the world before whom these cases were being argued were "unjust" in their decisions, but rather, that they were UNSAVED, and that the court of the UNSAVED was and is, no place for the resolving of the differences of the saints, that is, the saved.

What infinite harm has been done the cause of Christ by professing Christians who have aired their differences before the unsaved, only eternity will reveal. The immediate cause for the writing of this record appears to have been a

"lawsuit," but the principle is large enough to reach out and embrace many more things having a similar complexion. For instance, I am perfectly sure that many a good Christian woman, prayerfully and sincerely exercised for the salvation of an unsaved husband, or some other person dear to her, has hindered God in the answering of such prayers by peddling in the presence of such unsaved ones, every little difference which may have arisen within her church or some of its organizations. Her husband, or other loved one one as the case may be, is intelligent in other matters. He understands his work, the matter of family finance, things in general that have to do with physical and temporal matters, he may even at times think he understands his wife, but if he is **UNSAVED** it is certain that he does not understand **SPIRITUAL** matters, for, as we have already seen in this epistle, such things are: "foolishness unto him, neither indeed can he know them for they are spiritually discerned." So, hearing of the differences among Christians, most of which are greatly exaggerated because they have generated more heat than light, and not understanding that a Christian is not one from whom the possibility of sin but only the penalty of such has been removed, he concludes that he can have enough trouble without identifying himself with one more group where trouble may brew, and so, retains his studied indifference to the claims of the gospel. And in a larger sense this is true also, for it too frequently happens that church members "air" their troubles abroad. Such ones are somewhat of a spiritual fragmentation bomb. They "blow-up" if they have been "jolted" a bit, and scatter their indignation all over the community until the community itself comes to the conclusion that "if that is Christianity, excuse us." Well, that isn't Christianity as the Apostle declares. Says he, such differences should be settled within the circle of the "saints." Within the "church family," just as sensible families learn to settle their differences at home. So, says he: "Dare any of you, (or how dare any of you), having a matter against another, go to law before the unjust, and not before the saints?" And well may he ask the question and voice his indignation, for the testimony of Christ is at stake in such matters.

Then he throws a punch in another direction as we are given the

record of. . .

II. THE APOSTLE'S REMINDER. . .

Vs. 2-3. "Do you not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life?" Being concerned mainly with the initial cause for this portion of the Corinthian epistle, the settling of personal differences among Christians, we do not at length comment upon the amazing and startling revelation these words contain. It was not the Apostle's intent so far as we understand it, to produce in these words a subject unknown to those people, but rather, to **REMINDE** them of something already known, but so far as its practicality was concerned was forgotten, at least, allowed to go unconsidered. But for the benefit of readers who are perhaps not as well instructed as others, let it be said that the Apostle was not in these words waxing fanciful. These are eternal truths elsewhere clearly established in the Scriptures. The **SAVED**, those who have trusted Christ as the Son of God and their own personal Saviour from sin, called in our text: "saints," are to do **ALL** that is here said of them. When Christ comes to be: "glorified in His saints, and to be admired in all them that believe in that day," then indeed shall these words be fulfilled. The Christians of this age, associated in that coming day with Christ in the administration of His earthly Kingdom, and later in His judgment upon those angels: "which kept not their own habitation." Now, argues the Apostle, if such judgment of great magnitude is to be yours in a future day, ought you not to be able **NOW** to judge yourselves on matters infinitely less sizeable? Boiled down to the essence of the thing, the argument is simply that those who are instructed in the Word of God ought to allow that instruction to temper their own lives and decisions. We often hear the appellation of "Fighting Fundamentalist" attached to those who are guilty of nothing more than obeying the Scriptural injunction to "contend earnestly for the faith once for all delivered to the saints," that is, the Gospel of the Lord Jesus Christ as Bible revealed. But that is a misnomer, and would be so understood were it not for the fact that those who chiefly hurl

the charge at Bible believers, have no gospel of their own worth, defending. Living in no glass-house, they can safely throw stones at those who do. Having no building of their own they can safely set fire to their neighbor's, and when the term "fighting fundamentalist" is hurled at those who are doing nothing more to merit the name than standing for the Gospel against the entrenched forces of unbelief within religious circles, commonly called religious modernism or liberalism, there is no cause for shame, but rather, pride. We are proud of our "boys" who are resisting to the death, the evils of Japanese and German and Italian ideologies, for they fight for, not **GLORY**, but the American and democratic way of life and to safe-guard our homes and our interests. They are called "Fighting Yanks" even by our own people and with **PRIDE**. The popular song, "We Have Done It Before, and We Can Do It Again" is based upon our National history as "Fighting Yanks." Why should Christians be less proud to own the cause of Jesus Christ, which in the final analysis, is what has made America "worth fighting for?" Such is the argument of the Apostle Peter as he says: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."

But this is altogether different than having the term applied to those of "like precious faith" who spend their time fighting among themselves. Charges and counter-charges hurled against those who have been equally redeemed by the blood of Christ. Too often, the charges cannot be substantiated, but if they can or could be, the cause of Christ would be more frequently harmed than helped by allowing the charges to fall into the hands of the world which is the enemy of God. And concerning this, Peter also has something to say as he writes: "But let none of you suffer as . . . an evil doer, or as a busybody in other men's matters." Indeed it **IS** amazing that instructed Bible believers so frequently fail to be guided by the light of the Word they so well know and so loudly proclaim. The subject continues. . .

III. THE APOSTLE'S INDICTMENT. . .

Vs. 4-7a. "Why then if you have cases relating to earthly affairs which need to be decided, is it men who are absolutely nothing to

the church whom you make your judges? I say this to shame you. Is it so that there is not among you a single wise man, capable of deciding between a man and his brother? Must brother go to law with brother, and that too, before unbelievers? Indeed, to say nothing more, the fact that you have lawsuits with one another is altogether a defect in you." (20th Century trans.) I have used the translation indicated in preference to the authorized version commonly quoted, because it clarifies a point in verse four which is rather obscure in our common version. There, it sounds as though the Apostle is instructing the Corinthians to establish in case of need, the least competent men in the church, as judges. Such a command of course, would not make sense. Rather, the Apostle questions (referring to the worldly judges already mentioned,) "Why do you set them to judge who are least esteemed in the church?" It is not that worldly judges are not esteemed in court, or in the world, or in secular institutions. They may be men highly esteemed in such circles. But, being unsaved, knowing not God through Jesus Christ, they are by no means competent to rule on SPIRITUAL matters within the CHURCH. Such matters between Christians are to be settled under the leadership of the Holy Spirit of God, therefore there should be as "judge," one who, being himself a Christian, understands the constitution of Christians, and at the same time, one who will keep the whole unpleasant affair, within the CHURCH FAMILY.

Now this too, seems for the most part to be overlooked among Christian members of a church, that the church is not only a place for WORSHIP, and the exercise of DISCIPLINE as we saw in chapter five, but a place where our DIFFERENCES shall be settled also. Contrarily, how many Christians there are, perhaps I could say, almost without exception, who, when differences arise among themselves, use the experience as an excuse to QUIT CHURCH ALTOGETHER. "Shame on you," says the Apostle. "Is it so that there is not a wise man among you? No, not ONE who shall be able to judge between his brethren?" What a changed attitude the most of us need with respect to the place of our church in our lives! It should be the very CENTER of our earthly existence. Our lives should be built around IT

as the hub. THERE we should learn to exercise discipline. THERE we should learn to settle our differences. If we do not, then says the Apostle: "there is utterly a fault among you." Your loud proclamations of FAITH are not enough. Your sound doctrinal stand is not enough. Let, your Christian faith, have "its perfect work."

Now, says the Apostle, there is but one other way possible, other than the above. This he presents to us under what we call. . .

IV. THE APOSTLE'S ALTERNATIVE. . .

Vs. 7b-8 "Why do ye not rather take wrong? Why do ye not suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren." This is the only other course open to the instructed believer in Christ whose concern is for the glory of God in such matters, if he be not willing to make it a church affair. "Why do you not rather take wrong?" says he. That is, why not, rather than air the matter before unbelievers, drop the matter and if need be, be defrauded?

What a high conception of the cause of Christ was Paul's! How much we need to take this matter to heart, dear friends. "A man's life consisteth not in the abundance of the things which he possesseth." Especially is this true of the Christian. And one need not be alarmed lest, if he should follow the suggestion of the text, he would lose all. No, God will see to that. No man ever lost aught by following the will of God as set forth in His blessed Word.

Yes, but, someone says, "I'm not going to be an easy mark for anybody! Well, God doesn't want anyone to be that. On the other hand, God's rights come first in every Christian's life, and if there are boundaries beyond which he does not desire one to go, it is the part of spiritual wisdom to observe them. The Scriptures call us Christians the "sheep of His pasture," but I have never seen a pasture that didn't have a fence around it, either actual as we think of a fence, or in effect through the appointment of "overseers." After all, God has a right to make such demands, and to set limitations upon us, for, see what He has done for us. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves,

nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. AND SUCH WERE SOME OF YOU: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (verses 9-11) Let this thought temper your dealing with, and your attitude toward, your fellow-believers. Since God has done so much for us, we ought to do somewhat for each other. We sing: "What a change in my life has been wrought since Jesus came into my heart." Has there? "If there be any virtue, and if there be any praise, THINK ON THESE THINGS."

YOUR PASTOR'S SALARY

The Editor of the Baptist Bulletin has been concerned on many occasions in the past few years over the matter of the wretchedly poor salaries received by many faithful pastors. In recent months our attention has been called to a dozen or more cases which no doubt can be multiplied by the score, where pastors are having to run into debt, live on totally inadequate incomes, go without proper food and clothing in order to exist and still carry on for Christ.

We recognize the fact that in some cases circumstances make it impossible for the local church to do any more than they are doing, but we are confident that in most instances churches now paying their pastors insufficient salaries to meet the demands of increased cost of living, could easily increase those salaries sufficiently to ease the burden of care and worry from the heart and mind of discouraged and debt-ridden pastors.

In practically every community in this country today incomes of the members of the church have greatly increased. In many instances hundreds of dollars are coming into homes in excess of former incomes. In altogether too many instances this increased income is not reflected in church giving.

Churches should remember that while most of their members are receiving added incomes to meet the added cost of living, the pastors stay at the same old salary, and the only way they can meet this added cost is either by going deeply into debt or getting along on insufficient food and clothing. We have no hesitation in putting in a plea that our churches all over

the country awaken on this matter of the importance of properly supporting the man of God who preaches to them. This Editor is perfectly free to make this appeal because it does not apply to his own church. This church is thoughtful in caring for its workers, but our heart is deeply burdened for a host of pastors, both young and old, all over this country, who are still carrying on in these days of added costs, on a salary that was altogether too meager to begin with.

We recently saw an article by Paul C. Carter in *The Watchman-Examiner* dealing with the question of "Baptist Pastors' Salaries," in which a committee of survey has made a report. It was found that practically two thousand pastors in the Northern Baptist Convention had received no salary increase since the outbreak of the war, despite the drastic rise in living costs. This represents thirty-five per cent of the pastors in the Northern Baptist Convention. Of course we have no way of knowing what the figures would be in the case of our own G. A. R. B. men, but no doubt the same situation obtains in our conference. The survey referred to above indicates that the average salary of the Northern Baptist pastor is sixteen hundred dollars a year. We rather suspect that the average salary of the G. A. R. B. men is below this point. Our churches need to remember that their pastors are not included in what is known as "Social Security." Every worker outside of the church in our country is now guaranteed some kind of social security by a small reduction from his own pay check, plus an additional premium paid by his employer. The pastor has no such provision for his future and for that matter neither do the secretaries and other church workers. It needs also to be remembered that these pastors and church workers are required to pay the same tax that everyone else has to pay. The 20% withholding tax is applicable to the pastor as well as the deacon.

We trust this editorial may cause finance committees and churches throughout our Fellowship to really check up with their pastor and see whether or not he is receiving enough to meet his obligations.

PASTORAL THEOLOGY

By **EARLE G. GRIFFITH, D.D.**

(President, Baptist Bible Seminary)

Chapter 35

"THE MENACE OF MISDIRECTED ENERGY"

Scripture: I Kings 20:40: "As thy servant was busy here and there."



Satan's arts are innumerable. He is not shut up to any one measure or combination of measures to veil men's eyes to Christ and redemption. There are places and seasons when extreme violence will suit the adversary's purpose best. In such cases it will be employed. There are other instances when moderation of assault is less easily detected. It will be used. Often a mere threat from the devil will keep the sinner in his state of impenitence or keep the Christian from being pronounced in his devotion. If so the devil will use no more.

It is not likely that open aggression easily understood is the devil's favorite tool. The Bible says that he, "beguiled Eve." Satan undoubtedly accomplishes more by transforming himself into an angel of light than he does by moving about, "as a roaring lion." We are all more readily captured by subtlety than by bold attack. Israel as a nation often rose and stood like a mountain of granite against some open savage while at the same time she just as frequently yielded to crafty, siren, appeals.

Under the caption of Satan's wiles to lessen the force of or actually defeat the church and its shepherds must be listed not alone appeals to Christians to gratify the base cravings of the flesh, or to swallow huge capsules of religious infidelity because it has a fine high sounding intellectual flavor, but likewise his sugges-

tions to misspent energy. It is generally known that the apostle Paul was held to his course somewhat through the strength of a Godly fear. It was the fear that though he had preached the glad tidings of salvation to countless numbers he might miss, because of lack of self discipline, the incorruptible crown. He maintained a constant vigil lest because of wrong motives, unwise use of his powers, or misspent time he too might be disapproved. I Corinthians 9:26, 27.

MANY NEW TOOLS FOR AN OLD TASK. The century now about half gone has provided new implements for the work of the ministry. We now have types of church edifice, vehicles of travel, avenues of quick, long-range communication, of which the pulpit masters of the 19th century never dreamed. These new devices in the hands of those who are called to, and fitted to use them, if blessed of God, can accomplish incalculable results. At the same time good tools may become dangerous weapons. It is simply not true that every preacher should avail himself of anything and everything that anybody else uses merely because it is available. Measures, methods, and implements, are for those who need them and are competent to use them. It cannot be shown that a man of marked limitations will increase his spiritual effectiveness manifold by the employment of presentday conveniences. The writer believes that old fashioned methods marked by simplicity for reaching the maximum number of people with the Gospel are not entirely passed. To a youth who is soon to don the cap and gown and receive his diploma a few days ago the remark was made "we still need great numbers of men who care nothing about the spectacular but have infinite concern for souls. We still need many men who will go into centers of need and employ the resources which were all that men at one time had, namely, the Book of Books, prayer, house-to-house visitation, and public earnest proclamation."

Join The

BULLETIN FAMILY

tion of the Gospel."

IMITATION MAY SPELL RUINATION. We fear that many men are employing elaborate and costly measures on the claim that they are catching the human eye and the human ear much quicker, at the same time securing much bigger results, when actually they are really just trying to "keep step with the Joneses." In the pulpit as elsewhere there are men whose talents range from one to ten. One who is incurably a poor marksman will not become a sharp shooter by purchasing himself a better gun. The best guns are for the best gunners. The men who produce food for our bodies do not purchase agricultural tools without regard for the climate, or soil, or topography, or their own confidence to use them, or their high costs. The highlander does not imitate, when he buys equipment, the one who lives out on the broad plains. The variations among methods employed by those who feed the souls of men should be just as marked. Some preachers do not need high powered cars; they do not need frequently to travel by air; they do not need to extensively use telegraphy; they do not need a secretarial force, and yet in their station they can render an effective ministry, richly blessed of God. We must guard against carrying over to adult life our juvenile tendency to imitate older people, or those whom we admire.

SOME SPHERES OF EXTRAVAGANCE LISTED. The sentences that follow are not 'spur-of-the-moment' conclusions. Contrarily they come out of many years of reflection, something of travel, close range observation, and numerous contacts. This article would be pointless unless it came "to brass tacks." In listing the things where there may be a misinvestment of time, energy, and money, one must include: **GOSPEL TRACTS.** All enlightened Christians believe in tract printing and distribution but here is a place for enlightened reasoning. There is not the remotest need for hay stacks of poorly written, illogical, semi-Biblical, sentimental, bits of printed matter strewn all over the universe. There is neither desire nor need of an infinite variety of tracts. There are probably eight or ten intensely Biblical themes which meet actual need of Christians and non-Christians which can be compressed into the confines of tracts. Why then should the variety be carried to infinity? Furthermore these which

meet actual need should be written by persons who have fitness for such a ministry and not for the purpose of elevating the obscure to prominence. A man who preaches to a lumber yard on Sunday and conducts a prayer meeting in a vacuous cavern is hardly the man to tell people on the printed page how and what to do.

CHRISTIAN JOURNALISM. Of course every preacher believes in the emphatic worth of a Christian periodical. It is difficult to imagine a Christian home that is not looking forward to the next issue of a distinctively Christian paper which carries news, views, and scriptural discussions. We believe that aside from the Bible itself there is no instrumentality that so effectively combats error, inspires Christians, lengthens the shadow of the pastor, cements fellowship, and spreads interest in Christ's local program as our Christian journals. But this does not mean that everybody should print a paper anymore than that everybody should repair shoes, or bake bread, or plant soy beans, or pilot an airplane.

Once there were but few such journals. These met the need of the territories in which they were circulated. They were ably edited. Now it would baffle a memory expert to name the titles and editors of so-called Christian papers. There is a tidal wave of the tabloid kind. Some of these are excellent. They were born of conviction and felt need. They have been managed and distributed wisely. Let us hope they continue and that their influence grows. But there could be a great decline in number without any loss whatsoever to the causes they represent. Why cannot we get back to staid, established, well supervised Christian journals, a few of which exist for the glory of God and the dissemination of Biblical truth, and leave those that are born of mere ambition to sink into a well earned eclipse! Your being called to preach does not mean that you were called to edit a paper.

ORGANIZATIONAL ASSISTANTS. The writer of these lines is naturally happy when mail reaches his desk from a pastor stating that he desires extra help in the work. Commonly it means that Christ has actually opened a door of opportunity. When this is the case there is ground for rejoicing. There is no place where there are too many people serving the Lord Jesus Christ but there is need of guard-

ing against aping others in their elaborate machinery. It does not make sense to say that a pastor with thirty or forty active members, his work situated in a sparsely settled community, needs much in the way of salaried assistants. But a few years ago, a circuit rider Methodist pastor would cover vast stretches of rural territory, rocky and precipitous, in cold, wind or rain contacting great numbers of people, holding sweeping annual revivals himself doing the preaching. It is amazing what one preacher can do when that person is entirely abandoned to God. Once twelve apostles served more than 5,000 people under the blessing of Christ. We are now in danger of having the many serve the few. Where help is needed, and there is money to pay for it, by all means have it. But there should be no machinery just for machinery's sake.

NEW MISSION VENTURES. We make bold to say that we believe there are now in existence enough sound, faithful, well managed, evangelical missionary enterprises to take care of all who offer themselves for missionary work and distribute all the gifts of our churches. Let us have done with starting Jonah's gourd mission projects on the pretext of love for souls in the home or foreign fields when in reality it is just love for letterhead publicity, or providing employment for some who otherwise would live out their days in indolence. Thoughtful people will never undertake lightly to set up and operate a missionary agency. There is something wrong with the personality of a missionary who could not serve under some one of the numerous accredited Gospel agencies. Furthermore a church must be particular beyond reason and revelation that will not release its missionary funds in part to committees and councils that have already proven themselves to be good stewards of the manifold grace of God. God will hold us to account for the waste of money and the waste of manpower.

RADIO MINISTRY. The radio is a child of our generation. It fascinates. It thrills. It is a mysterious, all but weird kind of force. It seems to hover between the natural and the supernatural. It is self-evident that churches should avail themselves of this wonder working medium for sending the message of redemption to millions. At the same time Christians must

be realistic. Fifteen years ago radio was in its infancy. It was then soul shaking for one to sit in his living room and hear, coming out of apparently nowhere, the name of a firm with which he was connected, or the name of his own church pastor, or the voices of his friends in heart-warming music, and it made one enviable if he were permitted to step to the microphone himself. That day when so much dazzling tinsel hung about radio has measurably gone. Radio has taken its place among the numerous wonders of our civilization. It remains and will continue to be the swiftest means of thought communication in the world. But it is no longer true that a person who broadcasts enjoys any special distinction. In fact every commercial concern, every sports enterprise, persons from all walks of life, and every type of religious persuasion, receives some recognition by radio agencies. This has brought about a great leveling process. Whereas a somewhat obscure minister or church may have formerly come suddenly to great notice by simply securing regular radio time such results are no longer assured.

Now some very practical, pertinent questions of a test nature should be faced by everyone who contemplates radio ministry. First, is the territory adequately covered by some other voice or voices? Second, are the religious broadcasts to which the people of my community

are accustomed of a weak or subversive nature so that somebody must contribute something of corrective ministry by means of the ether waves? Along with these questions come others. Am I a radio preacher? One may be very competent on the rostrum or in a hall or a home or a mortuary who is utterly intolerable over the air. Can I draw to my side suitable musical aides? Do I have a broadcasting sense? That is a sense of balance, a sense of fitness, regard for others. Do I aspire to be a proclaimer or a propagandist? Is it my aim to project Gospel light and truth or to attract attention my way? Are my message and music duplications of the work of others already on the air? And finally of all the different ways that the Lord's money might be spent is it self-evident that in this investment I shall do the maximum good? Haggai spoke of the people who made money to put it in "baskets with holes." Some religious radio broadcasting is purely a case of pouring water into wicker baskets. Profunctory preaching over the air accompanied by inappropriate or faulty music will not bring the lost to Christ nor develop Christians. It will but bring the Gospel under added reproach. A Christian layman is not to be branded as stingy, or nearsighted, because he inquires on occasion what are the results of the radio ministry. No doubt in some instances greatly exaggerated

claims are made about the number of people who listen to a Gospel broadcast. If so many were listening the mail would be heavy. Numbers of wandering feet would be turned toward the church doors of Gospel church buildings, and there would be real conversions. We fear that in some cases radio ministry merely means double taxation of the congregation. There are many wonderful broadcasts. Let these be sustained by prayer and financial support. The thesis of this article is let us not only be doing the right thing but let us confine ourselves to those measures which are indispensable to our purpose. The text refers to a man mentioned in parables who as a soldier was entrusted with the oversight of a prisoner of war. But while he was supposedly on guard duty he became occupied and pre-occupied with everything except his principle task. The issue was the prisoner of war escaped. Every servant and soldier of the Lord Jesus Christ will have to guard against the allurements of present day methods for doing things. Let us see to it that we are not "busy here and there" thus permitting the crown to slip between our fingers. Let us not become so lost in measures that we forget our mission. Let all who can afford pipe organs have them and let those who must get along on more modest implements be thankful that they too are the servants of the King of Kings.



*The new study hall and library of the Baptist Bible Seminary, Johnson City, N. Y.
(The old gymnasium remodeled)*

PROGRAM FOR THE GRAND RAPIDS MEETING

MAY 15 to 18, 1944

GENERAL ASSOCIATION OF REGULAR BAPTIST CHURCHES—NORTH

WEALTHY STREET BAPTIST TEMPLE

Wealthy St. at Eastern
Grand Rapids, Mich.

DR. H. O. VAN GILDER—General Chairman — Pastor, Temple Baptist Church, Portsmouth, Ohio, and Chairman of the G. A. R. B. Council of Fourteen.

REV. WILLIAM E. KUHNLE—Song Leader — Pastor, Garfield Ave. Baptist Church, Milwaukee, Wisconsin.

SUNDAY AFTERNOON, 3 P. M.,
MAY 14

Preliminary Mass Meeting

Emphasizing the G. A. R. B. C.'s Part in the AMERICAN COUNCIL OF CHRISTIAN CHURCHES In securing Chaplains, Radio Time, Etc.

Speakers:

Dr. Robert T. Ketcham, Vice-President of the American Council of Christian Churches; Pastor, Walnut Street Baptist Church, Waterloo, Iowa.

Chaplain (1st. Lt.) Milton L. Dowden, Wendover Field, Utah—One of our fine G. A. R. B. C. Chaplains. Hear his story!

MONDAY, MAY 15

Evening

7:30 Song Service
8:00 Announcements, Offering, and Special Music
8:15 Bible Message—Rev. A. D. Moffat — Pastor, Berean Baptist Church, Bunker Hill, Ill.

TUESDAY, MAY 16

Morning

10:00 Praise, Prayer, and Fellowship Period
11:00 Doctrinal Sermon—Dr. Paul R. Jackson, Pastor, First Baptist Church, Ceres, Calif.

Afternoon

2:00 Song Service, and Welcome by Host Pastor, Dr. David Otis Fuller
2:30 Missionary Message — Rev.

Leonardo S. Mercado, President, Mexican Gospel Mission, Phoenix, Ariz.

3:25 Appointment of Committees by Chairman Van Gilder

3:30 Bible Message—Rev. Kenneth W. Masteller, Pastor, Haddon Heights Baptist Church, Haddon Heights, N. J.

Evening

6:45 Song Service

7:00 Missions Period—Association of Baptists for World Evangelism — Dr. Harold T. Commons, presiding

7:45 Announcements, Offering, and Special Music

8:00 Reception of Churches

8:15 Bible Message—Rev. Kenneth R. Kinney, Pastor, First Baptist Church, Johnson City, N. Y.

WEDNESDAY, MAY 17

Morning

10:00 Song, Praise, and Prayer

10:30 Bible Message—Rev. Herbert V. Hotchkiss, Pastor, Spruce St. Baptist Church, Philadelphia, Pa.

11:15 Chaplaincy and Radio Period

12:10 Election of Council Members by Elections Committee composed of two delegates appointed by each Church.

Afternoon

2:00 Song Service

2:15 Bible Message—Rev. Leonard Darbee, Pastor, Galilee Baptist Church, Seattle, Wash.

3:05 Announcements and Song

3:15 Missionary Symposium — Directed by Rev. Kenneth R. Kinney, Chairman G. A. R. B. Missionary Committee. Report on Approved Missions, by Mr. Kinney. Introduction of Missionaries of Approved Missions. Some messages as time permits.

Evening

6:45 Song Service

7:00 Missions Period—Mid-Missions (The General Council of Co-Operating

Baptist Missions of North America, Inc.) Rev. Robert D. McCarthy, President, presiding.

7:45 Announcements, Offering, and Special Music

8:00 Report of Elections Committee

8:10 Bible Message—Dr. R. L. Powell, Pastor, Temple Baptist Church, Tacoma, Wash.

THURSDAY, MAY 18

Morning

10:00 Song, Praise, and Prayer

10:30 Bible Message—Rev. Kenneth F. Dodson, Pastor, First Baptist Church, Mishawaka, Ind.

11:15 Association Hour

Afternoon

2:00 Song Service

2:15 Bible Message—Rev. Richard A. Elve, Pastor, First Baptist Church, Bay City, Mich.

3:05 Announcements and Song

3:15 Bible Message—Rev. L. P. Buroker, Pastor, First Baptist Church, Almont, Mich., and Editor of *Fundamental Fellowship*.

Evening (Young People's Night)

6:45 Song Service

7:00 Mission Period—Baptist Bible Seminary of Johnson City, N. Y., Dr. Earle G. Griffith, President, presiding

7:45 Announcements, Offering, Special Music, and Farewells

8:10 Life Challenge Message—Rev. Robert A. Cook, Until recently Pastor, First Baptist Church, LaSalle, Ill.

THE IMPORTANCE OF THE MAY MEETING

The Twelfth Annual Conference of the General Association of Regular Baptist Churches will meet with the Wealthy Street Baptist Church, Grand Rapids, Mich., Dr. David Otis Fuller, Pastor, May 15, 16, 17, and 18. This will be one of the most

important gatherings of the G. A. R. B. in recent years. A great many new churches have been uniting with the Association during the year and will be welcomed at the Grand Rapids Conference. Great numbers of other churches are thinking seriously of such a move. The General Association has not had a phenomenal growth, but it has had a solid growth. Twelve years ago it began with less than fifty churches. It now numbers two hundred and sixty plus those that have come in this year. This number does not fairly indicate the strength of the G. A. R. B. movement since there are scores of Baptist churches which consider this Association as representing them in position but which have not actually taken a church vote which must be done before they can be counted by the G. A. R. B.

The situation within the Northern Baptist Convention just at this time also makes this conference at Grand Rapids an important meeting. The new break that has come in the Convention has caused hundreds of conservative and fundamental churches and pastors to really examine the whole situation far more critically and thoroughly than ever before. The result is that many of them are seriously inclined away from the Convention entirely. No doubt pastors and laymen from many of the churches will be in attendance at the Grand Rapids Conference.

This May Conference is especially important too from the standpoint of the times in which we are living. Fundamental Baptists must give new thought and consideration to the great world tasks which confront us. This war will be over some day and when it is the greatest doors of missionary opportunity ever opened to the Christian church will stand before us. Will we as Fundamental Baptists be ready with men and money, program and vision, to enter these doors and carry the gospel to a dying world in these fast closing days of the age? We have given a lot of time and thought in the past to building up a comfortable fellowship which we can enjoy here at home. Now that we are fairly rooted and grounded we must also turn our attention as never before, to the tasks which lie all around us.

This May meeting will be important too from the standpoint of two great victories which have been won by fundamental forces in this country during the last year in the mat-

ter of army chaplains and radio free time. The G. A. R. B. is a constituent fellowshiping member of the American Council of Christian Churches. Through the ministry of this Council aided and supported by men from our own group, the Association now has ten of our men in the Armed Forces of this country as chaplains, and recently another four were added to our quota. The Blue Network in granting fifteen minutes a week for coast to coast broadcasting of the gospel, opened the doors for the proclamation of the Word, and this too was accomplished by the American Council, strongly aided by this Association. There are tremendous fields yet ahead of us and we must enter them in the power of His might.

The importance of this meeting in May ought to bring to Grand Rapids, the pastor of every one of our churches where that is at all possible, and in addition as many lay-messengers as it is possible to send. It is recognized that travel is difficult and expensive, but we believe with all our heart that every possible effort should be put forth by everybody to be present at the forthcoming sessions at Grand Rapids in May. A program has been arranged which bids fair to be one of the best yet. The first five-hundred sending in reservations by mail will be guaranteed free nights lodging and breakfast. Address Dr. David Otis Fuller, Wealthy Street Baptist Church, Grand Rapids, Mich.

THE CHAPLAIN COMMISSION'S CORNER

The following are the names and available addresses of the ten G. A. R. B. Chaplains serving in the Armed Forces. Pray for these men often, and drop them a line of encouragement:

Chaplain (Capt.) Roy Henry Boldt,
1st Medical Group,
Camp Carson, Colorado.

Chaplain (1st Lt.) Fremont Lee Blackman,
Headquarters and Headquarters Detachment,
52nd Ordnance Group,
Camp Hood, Texas.

Chaplain (Capt.) Vernon Richard Bliss, O-518097,
571st Signal Air Warning Battalion,
APO 402, c/o Postmaster,
Nashville, Tennessee.

Chaplain (1st Lt.) C. Douglas Burt,
O-527679,

Overseas. Address not yet known.

Chaplain (1st Lt.) Milton Lyle Dowden,
315th Base Headquarters and Air Base Squadron,
Wendover Field, Utah.

Chaplain (1st Lt.) William Van Valkenburgh Goldie,
5th Service Command Unit,
Fort Knox, Kentucky.

Chaplain (1st Lt.) Arlin Meyer Halvorsen,
329th Infantry Regiment, 83rd Division,
Camp Breckinridge, Kentucky.

Chaplain (1st Lt.) Clarence Robert Nida,
77th Infantry Division,
Camp Pickett, Virginia.

Chaplain (1st Lt.) Karl Bulson Smith,
448th Base Headquarters and Air Base Squadron,
Winfield, Kansas.

Chaplain (1st Lt.) Frank Louis Waaser, O-522708,
Overseas. Address not yet known.

ANOTHER CHURCH "OUT" AND "IN"

The First Baptist Church of Park Rapids, Minnesota held a specially called business meeting Wednesday evening February 16th at which time the following resolutions were adopted.

The church, while it has not been in fellowship and cooperation with the Northern Baptist Convention for years, officially adopted the following.

1. Be it Resolved—That we, The First Baptist Church of Park Rapids, Minnesota, officially declare ourselves, and go on record as, withdrawn in all fellowship and cooperation from the Northern Baptist Convention and its affiliates.

2. Be it Resolved—That we, The First Baptist Church of Park Rapids Minnesota, subscribe to the Constitution and Articles of Faith of, and enter fellowship with, the General Association of Regular Baptist Churches (North). That our clerk be instructed to write signifying our desire to be considered in fellowship with said General Association of Regular Baptist

(Continued on page 16, col. 3)

CLEANINGS

Edited by R. F. HAMILTON

CERES: The Association of Regular Baptist Churches of California will meet with the First Baptist Church of this city for their annual State meeting April 12th through the 14th. Paul R. Jackson is Pastor of the entertaining Church. Although this is considered the California Association, it also includes regular Baptists of Nevada and Arizona.

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IOWA

CORWITH: The first Sunday of February marked another milestone in the history of activities of the First Baptist Church of Corwith. Several added tokens of God's sustaining and continued grace marked this day as a day of special rejoicing and continued fellowship. On that day, the church and their pastor, Albert Rust, completed fifteen years of continuous fellowship in the gospel ministry. It also marked the completion of late improvements to the place of worship costing near the \$1,000 mark, all paid for with further improvements contemplated. These improvements have added much to both comfort and attractiveness. Best of all, several, who had received the Lord Jesus Christ as their Saviour, were baptized, and, a number united with the congregation by letter and profession of faith. As a token of appreciation of this sustained ministry and fellowship, the church with the members of the Baptist Fellowship of Eagle Grove presented the pastor with a substantial cash gift.

Miss Hannah Tebben, one of the church's young people and missionary, reports unusual response to the gospel testimony as she ministers to the many Jewish refugees in Mexico City. Recently, the boys and girls assumed partial support of Lyle Bramblet working under the Columbia Basin Mission, Inc., in the State of Washington. Members of the Baptist Fellowship of Eagle Grove joined in an all day service. Pastor A. D. Mohr of Des Moines was guest speaker at the afternoon service. Pastor Mohr's people are happily helping with the support of Miss Tebben.

ILLINOIS

HARVEY: The First Baptist Church engaged in a special evangelistic effort February 22nd through March 5th with John Carrar as the Evangelist. No reports have been received by the Editor from Pastor Hansen on the results of this series of meetings, but we are confident that the Lord was there to own and bless.

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OGLESBY: The Auger Evangelist Party conducted services March 21 through the 31st with Pastor D. L. Osborn in the First Baptist Church. The annual Spring Fellowship meeting of the Illinois Association of Regular Baptist Churches will meet with the First Baptist Church of Oglesby where D. L. Osburn is pastor, April 17, 18, and 19. The theme for the conference is "The Word of God at Work in a World at War." It is hoped that there will be a good attendance from the churches in spite of travel difficulties.

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BUNKER HILL. The closing service of the Missionary Conference, March 5th, was one long to be remembered when 22 people stepped out for Christ. Three came for salvation, two to bring their letters into the church and two settled their plans for entering Bible School in the fall. God continues to bless the ministry of the Berean Baptist Church. February 20th, marked the completion of Rev. Don Moffat's first year on this field. There has been the thrill of seeing souls saved, saints strengthened, missionary vision enlarged, finances greatly increased and the young lives reached for full time service. A Missionary Conference was held the first week in March. At the end of March they engaged in a Youth Conference, having Rev. Wm. Kuhnle as their guest speaker. The church called Miss Bernice Sauser of Waterloo, Iowa to work as Pastor's Secretary, and also to assist in the Church activities. Already they can see God's sign of approval on this step that the church has taken. The most marked change has been the in-

creased interest in their evening services.

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PONTIAC: Pastor Robert L. Sumner of the Fundamental Baptist Tabernacle reported that the Missionary Conference held in his Church during February resulted in real stimulated interest in Missionaries. An offering of \$81.62 was taken in during the four day conference, and later this church voted to set aside 10% of its income regularly for Missions. Pastor Sumner expects to return to his home Church in Norwich, New York, for ordination sometime this spring.

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RANTOUL: Rev. J. C. Kastelein, Pastor of the Regular Baptist Church of Sioux Center, Iowa, conducted special services at the Rantoul Gospel Center March 29th through April 5th. Elmer Crocket, Director of the Gospel Center, is surveying a new Center for service to the soldiers in Gulfport, Mississippi. On a recent tour in Iowa an offering was given by one of the Baptist Churches for the opening of such a service Center in this needy area of the South where there is no work at present.

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PANA: The weeks Missionary Conference held February 20th-27th, proved to be a great blessing to the First Baptist Church. Mid-Missions held their official quarterly conference the last three days. The church provided housing and dinner for all the missionaries and council members and a number of friends. About 60 guests were entertained during the week. Over 350 dollars was raised for the missionaries during the week. The expense of the conference was cared for from other funds of the church.

Dr. R. L. Powell, pastor of the Temple Baptist Church of Tacoma, Washington is scheduled to be with the Pana church for a four day evangelistic Bible conference, May 21st through 24th.

Miss Edith Mace of Kingston, Penna., a graduate of the Baptist Bible Seminary in '43, has taken up the duties as church secretary and secretary to Pastor Hamilton at the Pana Church. Miss Olive Jacobi, the former secretary left this position the last of February in order to get further training for the mission field. She has entered the Copley Hospital in Aurora, Illinois. Miss Mace took up her new duties about March 21st.

ALTON: Great blessing was experienced by the Jameson Baptist Church during the week of Missionary Conference held in their church February 27 through March 5th. There were eight additions to the Church, as well as many consecrations.

Reverend C. W. J. Richardson announces a Revival Campaign with Evangelist Marion Beene March 22nd through April 9th. This is the second campaign he has conducted in this Church.

Pastor Richardson announces that the regular Baptists broadcasts, which heretofore have been heard over WTMV through the week, have now been changed to Sunday afternoons beginning at 3:05. In many ways this will be an improvement over the former program. I trust that many friends in the St. Louis area will listen in to this program heard over this East St. Louis station—1490 Kilocycles.

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DECATUR: Pastor J. M. Carlson of the Riverside Baptist Church reported great blessings during the weeks Missionary Conference February 20th through the 27th. More than \$300 was raised for the Missionary during that week. As a result of the quickened missionary enthusiasm, the church voted at the following business meeting to take on the complete support of Rev. and Mrs. Earl Hamilton, members of this church, as soon as they start for Chile. This is a great step forward in missionary activity.

Riverside Baptist Church has been engaged in a Sunday School attendance contest with the East Park Baptist Church. It is hoped that both of the Churches will be profited by increased Sunday School attendance as a result of this contest.

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INDIANA

BEECH GROVE: The First Baptist Church made pastorless recently by the resignation of Pastor Roy C. Carlson has called to their ministry Rev. Austin D. Elmore. Brother Elmore began his ministry at Beech Grove on March 5th. He was formerly Pastor of the Cashion Place Baptist Church of Oklahoma City. We welcome Brother Elmore to the old home State of Indiana, where he has labored for a number of years in previous pastorates.

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GARY: We extend our deepest sympathy to Rev. and Mrs. R. C. Hutches in the loss of their son,

Lieutenant Raymond Hutches, who was killed in an air crash in South Carolina a short time ago. Rev. Hutches is the Pastor of the Glen Park Baptist Church.

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MENTONE: Evangelist Arthur G. Annette conducted services for Pastor Ralston in the First Baptist Church of Mentone February 22nd through March 12th. Before the last day of the meeting, there had been eight confessions of faith. Brother Annette was also with the Baptist Church of Fosterburg, Illinois, March 14th through the 26th, and in Muscatine, Iowa for Rev. E. C. Lasswell March 28th through April 9th. Following that, Brother Annette is scheduled for a young people's meeting in Des Moines, Iowa.

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MICHIGAN CITY: Pastor Carl Brown of the Missionary Baptist Church reports that the Church had a good year during 1943 with total receipts of \$7,681.72. This was \$1,898.93 over the year of 1942. Of the above total \$2,016.86 was designated to home and foreign missions. However, all departments of the Church gave a grand total of \$2,643.41 to home missions. The Church maintains a very active missionary committee which has handled 216 missionary prayer requests and written 131 personal letters to missionaries. From the church calendar we have gathered that a real revival spirit is moving through the Church.

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KENTUCKY

PADUCAH: Pastor Paul J. Hall of the Broadway Baptist Church of Paducah reports God's blessings upon the Church since his coming to the field in October. The Church sponsored and supported radio and tract ministry has been especially blessed. The offerings are such that the current, building and missionary funds have increased. The pastor has also instituted a Bible reading plan whereby already 3,757 chapters have been read and reported since the first of the year. The church is a little over three years old. The building indebtedness is rapidly being reduced and the missionary giving has increased, as they use the ten per cent plan of the total amount of all offering. Greater blessings are being anticipated in the reaching of the lost for Christ and the building up of the saints in the most holy faith.

MICHIGAN

ALMONT: Rev. L. P. Buroker has resigned as Pastor of the First Baptist Church to take effect late in May. His resignation will end a five-year ministry in Almont. Many splendid improvements in the church and its work has been inaugurated under his ministry. Brother Buroker also edits the Fundamental Fellowship, a weekly religious newspaper of wide circulation in Michigan.

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CEDAR SPRINGS: Rev. Griffith C. Rice, the Pastor of the First Baptist Church since 1935, has resigned and entered into his new work as Pastor of Bethel Baptist Church in Muskegon.

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IONIA: Melbourne Stadt has accepted the call to be Pastor of the Orthodox Baptist Church in Ionia. Melbourne succeeds Henry L. Harms, who resigned to enter Wheaton College at the second semester. Rev. Stadt is a graduate of the Moody Bible Institute of Chicago; and at the time of his call to Ionia, he was the student pastor of the Baptist Church at Lowell, Michigan.

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BAY CITY: Pastor Richard A. Elvee of the First Baptist Church has been conducting services in Chicago as the guest speaker of the Christian Business Men's Committee for their noon day services which are also broadcasted over WJJD. He also conducted meetings with the Calvary Baptist Church of Evanston, Illinois where C. B. Sanders is pastor. The work is continuing to go forward at Bay City under Brother Elvee's capable leadership.

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HAZEL PARK: Pastor W. O. Love of the Tabernacle Baptist Church reports the work moving along in a good way. A portion of the Sunday morning service is now broadcasted over station WEXL. The Church also has a three P. M. broadcast over the same station. Different departments of the church have been taking charge of this Sunday afternoon broadcast. This is something a little different, but is resulting in much blessing to those who put on the programs and to those who listen. The women of the church go out each Thursday morning and do visitation work, then meet back at the church at 1:30 for the prayer band. The services of the church, both Sunday and Mid-week, are well attended.

GRAND RAPIDS: The Editor was examining a recent issue of the weekly news of the Wealthy Street Baptist Church and noted with great interest the financial report of the church treasurer. If we remember correctly, the church set as its goal last year a total budget of \$50,000. This was a great step forward, as the best done in previous years was approximately \$35,000. Receipts for the year ending February 29, showed an amount of \$71,876.50. Disbursements totaled \$67,585.08. Of this amount, \$41,239.40 was given to Missions. Truly, this is a marvelous record. We praise God with Pastor Otis Fuller for what He has enabled the members of the Wealthy Street Baptist Church to accomplish. We might add here to our readers the invitation to visit this splendid church and Pastor when our annual conference is held in this church May 15th through the 18th.

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ROMEO: For the first time in its ninety-nine years of existence, the First Baptist Church gave more money in one year for Missions than it required for the home expenses. Figures averaged per member \$7.00 for Missions and \$5.00 for home expenses. Not long ago they raised a special offering to build a boy's school in Nigeria, which soon is expected to be in operation. The church recently received licenses for two buses, which are to be used for Sunday School transportation.

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OHIO

FINDLAY: A four-day Bible conference with Rev. James T. Jeremiah as the speaker, was held in the First Baptist Church of Findlay from February 27th to March 1st. A scale model, built by Rev. Jeremiah, was used as an aid in teaching tabernacle truth. Much blessing and spiritual help was received from the Lord through this conference. The Family Bible Hour was inaugurated Sunday evening, March 4, with four groups meeting at 6:30 for Bible Study and discussion. A Story Hour for children at this time makes it possible for parents to attend the Adult group, while Intermediate and Senior young people conduct their services. A redecorating program which began in the fall with laying new floor covering, is being continued now in the main auditorium of this church.

ELYRIA: A prophetic problems conference is scheduled for the First Baptist Church from April 4th through the 6th. Pastor J. Reese announced that Professor Henry C. Thiessen of Wheaton College will be the speaker on this occasion.

A church family day was observed on Wednesday, March 29th, when identical programs were presented at 2:30 and 7:30 P. M. Pastor Reese showed motion pictures of various boys in uniform. The purpose of this gathering was to have the members get better acquainted with each others.

On Sunday, March 5th, in connection with the evening service, license to preach the gospel was granted to Ralph Stern, one of the members of the church who has been active in Christian work for sometime.

Mr. and Mrs. Ralph Crandall have been called into missionary work in the upper peninsula of Michigan by the Hiawatha Land Independent Baptist Mission. Mrs. Crandall is the daughter of Pastor and Mrs. Reese.

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WEST VIRGINIA

Ralph T. Nordlund closed his work as Pastor for the Randolph Street Baptist Church of Charleston on February 27th after a pastorage of six years and eight months. During this time, ninety-five members were taken in by baptism and sixty-two were taken in by letter. Two were baptized and six welcomed into the membership of the church at his final service. A West Virginia Fundamental Baptist Mission has been organized and Brother Nordlund will be the first Evangelist. He began his first meeting in a churchless community on March 8th.

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NEW YORK

The Empire State Fellowship of Regular Baptist Churches conducted a series of area conferences in nine strategic centers throughout the State beginning February 10th and concluding March 2nd. All of the conferences were for one day and two nights. Meetings were held at Ithaca, Hornell, Randolph, Buffalo, Pavilion, West Endicott, Broadalbin, Cornwall, and Hempstead, Long Island. The next state conference of the Fellowship will be held April 10th and 11th in the Calvary Baptist Church of Norwich. Although this Fellowship was only organized in 1942, thus far

sixty-three churches have formerly voted into the Fellowship, and others are indicating intention to soon affiliate.

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ITHACA: The Tabernacle Baptist Church has continued to show splendid growth in church and missionary giving in the past six years. Church giving has increased from \$5,879.00 in 1939 up to \$14,096.00 this last fiscal year. Missionary giving has increased from \$921.00 in 1939 to \$4,600.00. We congratulate Pastor Joseph Stowell on the fine work of his church.

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EVANGELIST ORVILLE YEAGER has scheduled a number of meetings among our regular Baptist Churches together with other speaking engagements in various places in the middle west. On March 28, he spoke at a city-wide young people's rally in the High School auditorium of Elkhart, Indiana. April 2nd through the 16th, he will be ministering to the Riverdale Baptist Church of Flint, Michigan, where Merle Huffmaster is Pastor. Beginning April 30th and concluding May 14th, he will be with Pastor J. M. Patton at the Carmel Avenue Baptist Church of Detroit. May 22nd through the 28th will find him at the Calvary Baptist Church of Chatsworth, Illinois, where Fay Demarest is Pastor.

CHURCH WITHDRAWS

(Continued from page 13, col. 3)
Churches (North).

3. Be it Resolved—That we, The First Baptist Church of Park Rapids, Minnesota adopt as our Articles of Faith, the Articles of Faith of the General Association of Regular Baptist Churches (North).

We feel that these have been real steps forward for the church here and we are looking to God for rich blessings in the future in the fellowship of the G. A. R. B.

Certainly we thank God for the ground work of preparation for these steps that has been laid by former pastors. May the Lord be praised!

William F. Long, Pastor.

**WHY NOT
EACH READER
GET ONE**

NEW SUBSCRIPTION?

SEMINARY NEWS



"THE ANNAPOLIS OF
BAPTIST ORTHODOXY"

The month of February at the Baptist Bible Seminary marked the beginning of the second semester of the school year, giving occasion to the election of new officers for the Freshman and Junior classes. Student body officers are elected each semester for the first two years, making a total of four different sets of officers. No individual is eligible for reelection to his previous office or any other until the Senior year when he again becomes eligible for nomination to the office he had previously held. No more new nominations are made then but are made up entirely from the officers who have served the

two previous years. The officers then elected serve the entire school year. This gives needed experience to the Senior Class officers as well as enabling the class itself to select officers which they consider most efficient to carry out their class business.

Previous mention has been made of the present Senior Class officers, making it necessary for us to mention only the second semester officers of the Freshman and Junior classes. Newly-elected from the Freshman class are the following: President, William Strader, Bethalto, Illinois; Vice President, Mary Jean Connell, Indianapolis, Indiana; Secretary, Ruth Ryburn, Waterloo, Iowa; Treasurer, Gordon Lewis, Johnson City, New York.

For the Junior class: President, Paul Bustrum, Bellflower, California; Vice President, Jewel Ijames, Flint, Michigan; Secretary, Mildred Deacon, Waverly, Ohio; Treasurer, William Pedersen, West Edminster, New York.

In addition to informing *Baptist Bulletin* readers of present day activities of the Seminary, we assume that its readers may be

interested in a brief word concerning the alumni of the Baptist Bible Seminary. We praise God that over 80 per cent of its graduated students are presently engaged in some form of Christian service. Enrollment at the Seminary has showed a steady increase from the date of its inception in 1932 to its peak year in 1941, attendance having fallen off somewhat the last two years as a natural result of the heavy demands of this present war. Matriculation figures show an enrollment of 35 students in 1932 in comparison with a total of 202 students in its peak year of 1941, a substantial increase over a mere nine year period, indicating an ever-widening interest in Baptist Bible Seminary. The present active alumni list stands at 193 members engaged in a number of Christian activities, the pastorate leading all fields with a total of 100 students, or approximately 50 per cent. Other fields represented are: Pastor's Assistants—10; Foreign Missionaries—17; Home Missionaries—21; Bible Club Workers—9; Workers in Christian Schools—8; Taking Further Training—9; Armed Services or Chaplaincy—7; General Christian Work—12.

FLASHES FROM FOREIGN FIELDS

MISS CRUMB BUSY IN AFRICA

Fort Archambault, Tchad
Free French Africa
December 7, 1943

Dear friends in the Homeland:

Our annual field conference is past, and we indeed praise the Lord for His presence and blessing. The Holy Spirit certainly led in the preparation of the messages; and even the order in which they were presented gave a message to our hearts. There was a time of heart searching and renewed yieldedness to the Holy Spirit before the days of business began, and the last day of conference there were several messages of encouragement, and praise to the Lord.

It is with a joyful heart that I continue with the work at Fort Archambault. This is the place to which the Lord called me, and the Field Council believes that this is where I am needed. Therefore, I

am anticipating a term of happy fruitful service at our Balimba station (a few miles out of the town of Fort Archambault itself), and I hope soon to start the foundation for a permanent house in which to live. Will you not pray that the needed funds for this building may be provided? Mr. and Mrs. Metzler are remaining at Balimba, and Mr. and Mrs. Albert Burkhardt have returned to their work in town. I stayed in Fort Crampel two days after our other "Tchadites" left, to help the Burkhardts care for their three small children and pack their things. We left yesterday morning and arrived here last night, traveling a distance of 225 miles, because of a detour which added about 50 miles to the regular journey. About 95 miles from Balimba, we saw the Tchad truck broken down. The Tchadites secured rides to Fort Archambault, the last two men not long before the Burkhardts and I came. We had a good trip without delay, but half an hour after our arrival there was a flat tire. We praised the Lord that it did not go

flat until after we were here. On our way to conference in the truck we had two flat tires, and were on the road about fifteen hours.

Before I went to conference, the work with the children was encouraging, and I am trusting the Lord to continue this work. The average attendance at the children's classes, while under native supervision, was 34; and during the two months that I had charge the average was 96. There were eight Gospel meetings, and a number of children accepted Christ as a result of the messages which were illustrated by flannel-graph pictures. Three Christian boys confessed sin in their lives, and said now they want to do the Lord's will. There has been a great need for junior church, and therefore I said I would take the responsibility of this work. We are expecting the Holy Spirit to speak to the hearts of many of these children. I am sure you will remember this work in prayer.

Some of you have asked about the change in address of our Mission, and wonder where gifts should

be sent. The office of MID-MISSIONS (The General Council of Cooperating Baptist Missions of North America, Inc.) has been changed, and is now located at 977 The Arcade, 400 Euclid Avenue, Cleveland 14, Ohio. All letters to the Mission should be sent to this address, and all checks made payable to MID-MISSIONS. There is no Mid-Missions office now in Mishawaka, Indiana. There has also been a change in Mission presidents.

My Christmas and New Year greetings will reach you some time after the holiday, but I shall be thinking of you and praying for you at the time we commemorate the birth of our Lord and Saviour Jesus Christ. I trust that as you think of God's precious gift to us, you will yield yourselves a-new to Him. May the New Year hold rich blessings for you, and sweet fellowship with the One whose we are and whom we serve.

Yours for His honor and glory,
Clara M. Crumb.

HOW MISSIONARIES MEET EMERGENCIES

Fort Sibut, Oubangui-Chari
French Equatorial Africa
December 22nd, 1943.

Dear Ones in Christ:

It is a year ago today that we arrived back in Africa, and how happy we were as we disembarked to begin our long journey inland which took us almost three times as long to make as our journey across the ocean. Although it was not nearly as hazardous, we had just as much peace on our ocean trip as our inland trip. The Lord was wonderful to us on our journey back to the field; and He has been most precious these past ten months on the field. You will join us in praising Him for His untold blessings this past year.

You will remember that last May we were asked to come here to Fort Sibut to fill in for three months. This was later extended until our field conference. Then at conference which began Nov. 24th it was decided that we remain here for another year. If the way is opened so that missionaries can get back to the field before next conference we will be going back to the Tchad in a year; and if funds are forthcoming to make it possible we will be opening a new station, the Lord willing. We covet your prayers in regard to this work, The Lord has

given us such a burden for this tribe, and as He has spoken unto our hearts telling us to go, we believe He will speak to other hearts telling them to give that we may be able to go forth. The cost of opening up a new station is no small sum, but praise be unto Him for He does not count values in dollars and cents. Our desire is to build permanent buildings from the beginning so as to save time, money and our health, that we may do more for Him. Cement is now coming in, and we expect there will be plenty within the next six months.

We just returned from a trip to Koumra to get our earthly goods. We brought what we could on the Model A truck which we have and sent the remainder down by transport. The transport cost us \$100. The road was terrible and we broke the front main spring and one leaf. The last 100 miles we drove with a block of wood taking the place of the spring. (Spring-wagon days). The truck is now laid up for repairs. It was some trip. Delbert had to make fan-belts from rope and springs from wood on the trip. The wooden spring was tied in place with rope, therefore the leaking radiator which had to be filled every six miles kept the rope well wet allowing no stretch. The tires did not become too hot since we stopped at every water hole to fill up our water cans. You may be assured upon our arrival here we had much to praise Him for.

It was hard to tell our natives that we would be gone for another year. And they didn't like to see us go. One of our evangelists when he heard that we were in Koumra and were leaving in a day or two walked 35 miles to greet us. The chief from Groundi, where we want to open a new station, was in Koumra the day we left, and when he heard we were there he came out to see us. He didn't want us to come down here, he wanted us to go to Goundi. We told him, the Lord willing, we would be back to Goundi in a year. However our going depends on the Lord and you. We know the Lord will do His part, but we also know that he must work through His children to supply the funds needed for building supplies and labor.

We wish to thank you for your gifts this past year. The Lord has been very good to us, but all we have received we have put into the work. So far we have not been able to save anything towards

building.

No doubt most of you have heard of the change of our home office, but for you who do not know the new office address is 977 The Arcade, 400 Euclid Ave., Cleveland 14, Ohio. Please send all gifts for us to Mid-Missions at the above address. We hope that this past year has been full of blessings for you as it has for us. We pray that the Lord may fill the year that is just ahead with many rich blessings for you as you seek to do His will.

Yours for the lost in Africa,
Delbert and Lorene Hall.

MANY SAVED IN AFRICA

Bangassou, Oubangui-chari,
French Equatorial Africa,
December 30, 1943.

EDITOR'S NOTE—It is with profound sorrow we report the following cable received February 12, 1944

"Nils with Jesus—Diphtheria."
Alta Jacobson.

Dear Fellow-Harvesters:

"This is life eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou has sent." John 17:3.

Since we last wrote to you a little new life has come into our home,—a wee baby girl named Muriel Ann. She was born at the Bangui Hospital on December 16th, a real love gift from the Lord for Christmas. She looks so contented most of the time that we believe that already she enjoys life in Central Africa.

The other evening as I was taking a walk along the road I saw a sight which touched my heart. In front of a small native hut a man and his wife were having evening prayers. They did not see or hear me, and the man was earnestly praying for the Lord's work and workers as well as for himself and his wife. When they lifted their heads the woman began to sing a hymn. I wish that you could have seen and heard them, and no one of you would ever wonder if it pays to sacrifice and to pray that these Africans may have the Gospel message. Already the Light of the World has come into the hearts of many here, but many others are yet in darkness. May God help us, too, to confess Christ before men wherever we go and to worship Him openly even as this African man and his wife.

Our Mid-Missions African Field

Conference was held at Fort Crampel the last week of November. It was the best one we have yet attended, and what a blessed time of prayer, study of the Word, and discussion of the problems of the coming year. God had paved the way by sending a revival to the Crampel District, where in a few weeks time some five hundred souls had been brought to Christ and Christians who had back-slidden had confessed their sins and been restored to fellowship. Past grievances between husbands and wives, friends, and relatives were forgiven and reconciliations brought about by the power of the Holy Spirit. Much prayer has ascended to God for the African Field, and He is answering.

He is visiting His people, and there is a sound of abundance of rain. The report of the Bangassou outstations for November shows that 249 have accepted Christ and others who had backslidden have returned to the Lord. This does not include the regular station services, where each week souls are saved and others come seeking to straighten out their Christian walk. Pray that God will make all of us missionaries faithful Shepherds of the flock and that He will continue to raise up many of the Africans themselves to carry the Gospel message to their fellowmen. This past year since last Conference of 1942 fourteen of our missionaries have returned from furlough and one new missionary has come out to the field. God is faithful, and our God is able to do even much more.

Airmail has raised so much in price from the States that we would advise you to send your letters now by regular mail, for it seems to be coming through all right although slower. Please note that our Mission Office address is now Mid-Missions, 977 The Arcade, Cleveland 14, Ohio. Thank you all for your gifts and your prayerful interest which enables us to carry on out here. May God bless you and help you to magnify and exalt His Holy Name this New Year.

Yours in our Victorious Christ,
Nils and Alta Jacobson.

METZLERS REPORT FOR 1943

Fort Archambault, Tchad
Free French Equatorial Africa
November 18, 1943.

Dear Prayer Helpers:

If it were not for the evidence of the calendar, and the date stamped

on my passport upon my arrival here, it would be difficult to believe that it was two years ago that we arrived at Fort Archambault. How fast the time has slipped by. How much we have for which we praise God, for His infinite goodness to us.

Yes, in spite of the fact that we have often been very tired in body and overburdened with the realization of the greatness of the work that has not been done, we praise God for that which He has made it possible for us to do. Never before have we realized the extent of our utter dependence on Him for each part of the work, and never have we marveled so much to see Him work.

November is here and in another week we will be at our Field Conference. Because of the condition of our tires we are leaving our car at Fort Archambault and are going in Mr. Hamman's truck—that is, if he can get it in running order before time to go. The last time he came here he burned five gallons of oil each 75 miles. He cannot find piston rings, and so he is going to put clock springs behind the rings to try to stop the pumping of so much oil. Oil now costs two dollars per gallon here. Of course we are not too sure of his tires either, since he has not run the truck for two years.

We are praying that we will be able to get some tires soon. Quite a few have come to the Tchad, and we have asked for some but . . . our trust is in Him who is able to provide all things. I am yet able to go to town and make short trips with my tires, but three of them have gone over thirty thousand miles, the fabric is rotten and the rubber on the treads is constantly getting thinner. One cut has assumed an alarming aspect, and each time I use the car I expect to hear that tire blow out. Just how we would get all of our work done without a car I do not in the least know. However, it is His work and He can move the heart of the Governor to allow us two tires.

Not only is it Conference time but also report time. I do not know if you like to read these reports any more than I like to figure them out, but in case you do, here is a resume of ours for 1943:

Fort Archambault	
Church services held	52
Average attendance	455
Men's Gospel meetings	104
Average attendance	66
Women's Gospel meetings . . .	56
Average attendance	31

Men's reading classes	156
Average attendance	46
Women's reading classes	112
Average attendance	31

Outstations

16 Evangelists for 13 outstations.	
Meetings	2,413
Total attendance	53,086
Classes	2,610
Total Attendance	33,930
Meetings in villages besides preaching points	200
Total attendance	15,200

Work With White People

Meetings	111
Average attendance	11

This does not include many Gospel services held on Sunday evenings with white soldiers in our home.

There were 56 added to the church by baptism, and 14 by letter.

One very encouraging thing in the report is that the church nearly doubled its giving this year. In tithes and offerings 12,319 francs were given. After paying all our expenses we start the new year with a credit balance of 1,105 francs. In dollars this is not a great deal, but in francs it is a real advance. One dollar equals 43 francs.

In the group of 48 people who were baptized last time, there were representatives of seven different tribes. In the testimony meeting held after the baptismal service we heard some of the best, clear-cut testimonies that any have ever given. As I heard them one by one tell of their faith in the Lord Jesus I wished that you, who are praying and giving for this work, could be here and listen also. I am sure your hearts would have been stirred even as mine was.

My wife wishes me to tell you, who have sent seeds, how she appreciates your kindness to us. What the grasshoppers did not eat and the rains did not wash away came up, and we enjoyed the lettuce, beans, carrots, etc., as long as they lasted. No, they did not last long, and although we have two gardeners who plant and replant, our vegetables are now very conspicuous by their absence. My wife made a whole new garden near the river, and planted seeds there. Every thing came up nicely; then Monday the gardener came and said that Sunday the grasshoppers had eaten everything except the peas. Now she has decided to plant the seeds she still has in boxes here at the

house and transplant them when they are well started. We will let you know the results. It is a good thing she is the gardener and not I.

Once more we thank you for your prayers, and ask you to continue to remember us this next year that we may be led and used by Him to His glory and the salvation of many souls.

Yours in His service,
Paul and Etienne
Metzler.

NEW WORKER AT ST. LOUIS

BAPTIST HEBREW MISSION

Mar. 4, 1944

Dear Friends and Co-Laborers:

Those of you who have been praying with us, concerning our need of additional missionaries, will rejoice to know that God has answered. For several years we have asked the Lord to send us some much needed help.

At our recent Mid-Missions conference, Rev. Emanuel Woods and his wife were accepted as missionaries for our field. Praise God for His faithfulness in answering prayer in thrusting forth these laborers into this portion of this great harvest field.

There are definite needs to be met in connection with the coming of our brother Woods and his wife to St. Louis. They have three small children, which makes it necessary for them to live apart from the mission home. Since it is as hard to find a house here, as in most places, this is a matter for urgent prayer. This addition to our mission family will entail increased expense, therefore there is a need for increased support.

We are sure that you who have so faithfully shared in our ministry by your prayers and gifts, will continue this fellowship as we look forward to an enlarged outreach with the Gospel.

We anticipate God's rich blessing with the coming of these new missionaries.

"I thank my God upon every remembrance of you, . . . For your fellowship in the Gospel from the first day until now."

Yours by His grace,
Carl W. Anderson, Supt.

A SUMMARY OF THE WORK OF THE CO- LUMBIA BASIN MISSION

Kalispell, Montana:

Ralph M. Werner, Missionary, began work Dec. 24, 1943. Last week he preached at the Flathead Mine, (27 present), Marion (16) and La-Salle (30), a total of 73 persons that would have no religious services otherwise, except by Jehovah's Witnesses or 2 by 2's (Jesus' Way). It was the first service of any kind ever held at the Mine, the children "not even knowing what John 3:16 was or having any other Biblical knowledge." Swan Valley, more than 100 miles long; has five schools with about 150 children, grades 1 to 8. "As to spiritual things they have—NOTHING." Roads to the valley are closed to auto travel yet.

Moscow, Idaho:

Everett Bramblet, Missionary Pastor. Services are being held at the Grace Baptist Church Sunday morning and evening as well as Sunday School and prayer meeting. A broadcast at Lewiston, Idaho is given each Sunday afternoon. A few new folks are coming and those regular are earnest people. The missionary offering January 1st was \$45.00, and for missionary service when Miss Lois Martinson spoke Feb. 10th \$42.00 was given. Brother Bramblet is holding three-day Bible Conferences in many adjacent communities.

Kendrick, Idaho:

Carl Barber, Missionary. Brother Barber is holding regular services at Troy and Kendrick with good interest shown. The offering for missions at Kendrick for January was \$27.05, their first month in missionary giving. He has a broadcast of the Gospel each week from the Lewiston station.

Lakeside and Chelan Falls, Washington:

Arthur Riffel, Pastor. Sunday School and morning service are held at Lakeside and the evening service is at Chelan Falls. Mid-week services are held at both places. This work is self-supporting. Child Evangelism classes are being held at Chelan Falls, with all the children except five or six in attendance. Many children are being taught the Word and many have accepted Christ.

Holden, Washington:

Sunday School and morning service are being continued by William McCarty, a graduate from Multnomah School of the Bible and a mining engineer employed at the mine.

Pasco, Washington:

Lyle Bramblet, Missionary. This work is about to be opened up beginning in a week or two. A great increase of population has come; some estimate it at 100,000. The Catholics, the Lutherans, the Latter-Day Saints, and the Federal Council have opened up their work there. One Pentecostal group gives the only saving message. There are three centers of population; Pasco, Richland and Hanford.

Book Rooms:

We have in mind opening book rooms selling Bibles, Biblical books and pamphlets, etc. at Kalispell, Helena, Pasco, and Wenatchee, using young women who are Bible School graduates to conduct the rooms and teach child evangelism classes. Book rooms have been operated at Moscow and Chelan. They are a real service to any principal center of population. The money to purchase stocks is one of the problems. Experience with these book rooms indicate that the sales are enough to support the operator. The spiritual benefits are much through the contacts made and the literature sold.

Prayer Requests:

Pray

- for all the different places around Kalispell and the gospel witness there.
- for the 3 day conferences held in different locations about Moscow, Idaho.
- for the opening of the book rooms.
- for the opening of the work at Pasco, Richland, and Hanford. At least three men are needed for this field.
- for the work at Kendrick and the classes and work at Chelan, Holden and Chelan Falls.
- for Miss Marjorie White who is doing the secretarial work.

We have an excellent group of consecrated young men with a clear testimony to the Gospel of Christ. It is a joy indeed to work with them. They are men capable of leading fine churches.

COLUMBIA BASIN MISSION,
INC.

George W. Kehoe,
Superintendent.