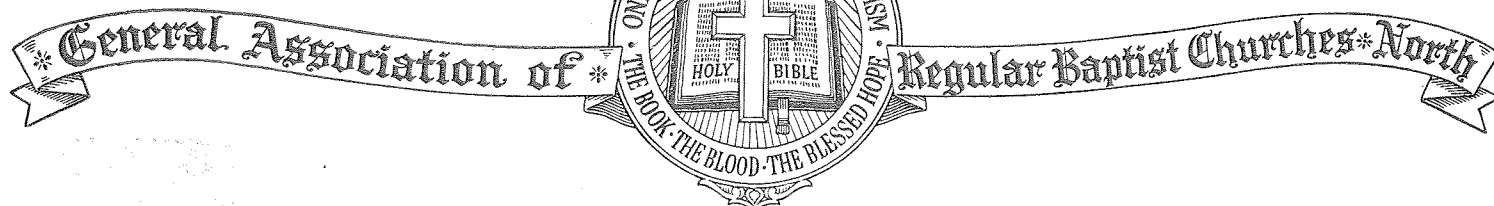


# The Baptist Bulletin



## WHAT GOD THINKS ABOUT HERESY

By R. L. POWELL, D.D.

In recent years, there has been a carefully and shrewdly planned psychology with reference to any attempt to curb heresy among the Lord's people. There has been raised a cry of contempt toward those who would ask for a standard of doctrine, and it has been the common battle-cry to call all such as look for expressions of certainty as doctrine "heresy hunters." This has an euphonious sound, pleasing to the ears of some people. It is the favorite indoor sport of all those who fear to state their doctrines to hide behind some attractive phrase of contempt or evasion, thus calling attention to something which may be considered a fault in those who want to know their stand. In the light of such a spirit, there has come about a sort of feeling that all who may have positive and uncompromising convictions, and who may ask the same clarification on the part of others are nothing but puritanical prudes, always butting into other people's business. That is just another one of the devil's tricks to avoid the real issue. Just as the sly old fox runs into the herd of cattle to throw the hounds off the track, so these shrewd foxes of modernism will try to dodge all honest discussion of their sincere positions, except in their secret conclaves.

But how does God feel about this compromising business? Is there any room in God's program for playing with disloyalty? Let us see what God had to say to the Israelites about such matters:

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them: Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams shall be put to death: because he hath spoke (rebellion against the Lord) to turn you away

from the Lord your God, which brought you out of the Land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in." (Deut. 13:1-5).

There can be no sort of mistake about the purpose and intent of this passage of Scripture. With God there is no sort of compromise with error and sin. The prophet who leads his people astray is worthy of death. He may have power to perform miracles, speak great words of persuasive logic, play upon the emotions of the people and do wonders in many different directions, but if there is a flaw in his loyalty to the Word of God, he is a false prophet. And the Word of God makes it plain that he is among the greatest of criminals. It is considered a capital crime to take the physical life of our fellowman, but isn't it a far greater crime to delude the souls of men?

In this very same chapter, we have the stronger word of instruction about one who plays with heresy. Note the boldness and power of this amazing statement, very amazing in the light of modern compromising among leaders:

"If thy brother, the son of thy mother, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers \* \* \* thou shalt not consent unto him, nor hearken unto him: neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: BUT THOU SHALT SURELY KILL HIM; thine hand shall be the first upon him to put him to death, and afterward the hand of all the people." There is no possible room for appeasement with heresy in this statement. There is but one attitude for God's people to take toward wrong doctrines or wrong practices, and that is to utterly break with them. We do not suggest that this Old Testament example is to be taken so literally as to cause us in this age to kill those who would teach us the wrong things, but it certainly shows us the seriousness of their crime. God is the judge and avenger under grace, but we are to be so

completely separated from all the offenders as to be undefiled by their sins and wrongs. We are admonished not to receive them in our houses nor to bid them God speed (2 Jno. 10).

Too long have we been inclined to excuse those who deny the open truth of God's word. The time has come for all of the children of God who know the Truth to come out boldly and uncompromisingly for the right and against the wrong.

One of our deacons told us the other night of a man who was saved in his youth but was given a tract denying the inspiration of the Bible. This tract which was published by some one who desired to blight the souls of men became the snare of this youth and brought his life into utter spiritual defeat. He is now about eighty years of age and confused and darkened in his soul. This deacon told him his great mistake was in not putting this booklet into the fire as soon as it was given to him. That is right too. The only way to deal with heresy is to burn it at once. I know that some will say that such a course of action is inspired by fear of facing the light of research. That's the devil's lie. I would not be willing to feed my baby poison in order for a demonstration to be made as to whether poison could be tolerated within the infant's body. Such a course is not broadness of an investigative mind but plain insanity or vicious criminality.

Many years ago I made up my mind that I was not able to learn all the knowledge of the world in my short life time, so I decided to try to learn some things about God's will, and learn them well. Then if I had no time to learn things which may have bearing upon these truths, I would have the truths by which to measure other things. Thus I decided to put the truth of God in my soul as the first matter of importance in the realm of knowledge. I have never ceased to thank God that he gave me that impulse as a foundation. That was the same basic impulse that got the Apostle Paul, except he approached it from the other end of experience; having learned the wrong things first, he had to count it all dross for the excellency of the knowledge of Christ.

There is another matter very much in line with this truth, and that is the matter of our fellowships. If we are as orthodox as the demons but play into the hands of

the modernists and Bible destroyers, we are selling our clarity of testimony for a consideration. Some men are apparently bold in their declarations of faith, yet they are able to have what looks like happy fellowship with those who either deny the truth or compromise with heresy. God's people are never to

have this sort of a compromise with sin in their lives. We are told to come out from among them, be separate from them. The condition of God's fatherly care and fellowship with us is involved right here in this very matter. Let us break with all forms of sin and compromise, for Christ's sake.

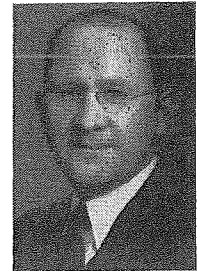
## STUDIES IN GENESIS

By J. IRVING REESE

### Lesson XIV

### A RACE RIPENING TO JUDGMENT

#### Chapter 6:1-22



**INTRODUCTION:** This sixth chapter is one of the darkest of the entire Bible, it well illustrates Romans 1:21-32. Strange that man so recently come from the hand of the Creator could so completely forget and disregard Him. There is a New Testament text, however, which fits the case, it is Romans 5:20 b, "But where sin abounded, grace did much more abound," so we notice first

#### L. ABOUNDING SIN WITH ADVANCING JUDGMENT:

##### A. *Special sinners*, verses 1-4.

A problem presents itself here as we ask, "Who are these 'sons of God?'"

1. Some say that "the sons of God" were descendants of Seth, and the "daughters of men," descendants of Cain. This was the view of Dr. C. I. Scofield (see Scofield Bible, page 13, note 1) (1) There are some real spiritual lessons presented by this view: (a) Satan would gladly destroy all the righteous from the earth if he could, I Peter 5:8, 9, he was then, as he definitely still is, the arch enemy of God's purposes and therefore of God's people. The modernist may say, as did James Gordon Gilkey, pastor of the late Shailer Matthews, "Most people now do not believe in a devil; he has all but vanished, he is utterly a fantastic creature," but that denial does not remove him from the realm of existence; Satan lives and is Satan still. (b) God's people have always been called to separation. All ecclesiastical, marital and national alliance, with foreigners was forbidden Israel, Deuteronomy 7:1-11. We are given two sad illustrations of the disastrous results that were incurred when Israel dis-

obeyed these prohibitions: Solomon recorded in I Kings 11:1-4; and the returned exiles after the Babylonish captivity, Ezra 9:1-15. Christians likewise, are instructed to be a separated people, II Corinthians 6:14-7:1; Ephesians 5:11; I Peter 2:9-12. Whenever the Church forgets her pilgrim character spiritual decline results. If by the "sons of God" were meant the godly men of that day it is but a natural consequence that spiritual and moral chaos should have accrued. (2) There are, however, some serious weaknesses in this explanation: (a) There is no evidence that the people of God in the Old Testament were called "sons." Israel is designated as God's son nationally but not personally, Exodus 4:22, 23; Isaiah 43:6 Hosea 1:10. (b) Personal sonship of Believers was unknown until after the "Fatherhood" of God was revealed by Jesus Christ. The Old Testament saint had no conception of God as a Father, he knew Him as the Creator Who had made him, as the Judge to Whom he must render an account, as the King of majesty and power, as the One who dwelt in a glory unapproachable, but it remained for the Lord Jesus to reveal Him as "my Father and your Father," saying, "If you had known me, you should have known my Father also: and from henceforth ye know Him and have seen Him." John 14:7. (c) This view does not explain the huge statue and great wisdom of the offspring. Sin never tends to strength either of body or mind and if the wickedness of that day had consisted in a breakdown of moral ethics and righteous standards physical and mental de-

generacy would have been the inevitable result.

2. A better explanation is that the "sons of God" were angels who left their first estate and came into fleshly relations with the women of earth. (1) The angels are called by this title elsewhere in the Old Testament, Job 1:6; 2:1; 38:7 (2) The New Testament speaks of such angels in connection with the flood, "For if God spared not the angels that sinned, but cast them down to hell (Greek, "tartarus" i. e. "a dark abyss, as deep below Hades,"—Liddell and Scott, Greek-English Lexicon), and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly,"—II Peter 2:4, 5, see also Jude 6. (3) There is evidence that angels can assume bodies at least resembling the human,—Genesis 18:1, 2, 8, 22; 19:1-22. Some have argued from Matthew 22:30 that angels are sexless, but that is not what the Lord is saying, rather that "in the resurrection, there is no occasion for marriage; whether in glorified bodies there will be any distinction of sexes some too curiously dispute; (the ancients are divided in their opinions about it;) but whether there will be a distinction or not, it is certain that there will be no conjunction; where God will be *all in all*, there needs no other *help-meet*; the body will be spiritual, and there will be no carnal desires to be gratified; when the mystical body is completed, there will be no further occasion to *seek a godly seed*, which was one of the ends of the institution of marriage, Malachi 2:15,"—Matthew Henry. (4) The word translated "giants," verse 4, is "nephilim" and literally means "fallen ones." The American Standard Version rendering of this verse compared with Numbers 13:31-33 both carries out this idea and presents the reason for the destruction of the Canaanites. (5) The union of these two groups "sons of God" and "daughters of men" produced offspring that was notorious for great and blasphemous wickedness; "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," verse 5.

Allow me to quote the word of James M. Gray, D. D., on this mat-

ter: "Some think the Sethites are meant by the 'sons of God,' but others regard it as a reference to fallen angels who kept not their own principality, but left their proper habitation (Jude 6) and consorted with human beings. *Pember's work*, 'Earth's Earliest Ages,' presents arguments for this view which are corroborated by such scientific facts as are given by Sir. J. William Dawson in "The Meeting Place of Geology and History" " This latter view seems to this writer to have the greatest support from all sides and doubtless the race of great sinners was produced by angels entering human bodies and co-habiting with the women of earth. The demons of the New Testament are dis-embodied spirits capable of inhabiting human bodies. They are either fallen angels or the spirits of a pre-adamite race who roam the earth and find some satisfaction in possessing the bodies of living people. Many angels fell when Lucifer did and are now his angels, Revelation 12:7, 8, (Scofield Bible, page 1292, bottom note). With this in mind read again the words of the Lord Jesus in Matthew 24:37-39 then note the increase of "spiritism" today.

B. *The whole race was involved in sin.*

1. The overwhelming majority was set against God, verses 9:12. The one righteous man, Noah, was the exception which proves the rule. Throughout history, God's people have continually found themselves in the minority; the "voice of the people" is seldom "the voice of God."

2. The race had the wrong attitude toward (1) God, for the bloodless religion of Cain prevailed; (2) Man, "the whole earth was filled with violence" speaks of social sins. Perverted ideas of God always lead to perverted ideas of man.

3. The whole man was degraded, verses 2, 4, 5: (1) *The body* was subjected to the most unseemingly of all immoralities. The only true honor is paid the body when it is brought into subjection to the spiritual (I Corinthians 6:13-20; Galatians 6:7, 8). (2) *The mind*—they were "men of renown" but their wisdom was vitiated to the advancement of sin—"the world by wisdom knew not God." (3) The spirit was perverted to the vilest sins, "the whole imagination . . . was only evil continually," every thought, desire and purpose was given over to evil. What a contrast

is the exhortation which the Spirit gives to Christians in II Corinthians 10:5.

C. Although He is a God of all Grace *there is a limit to Jehovah's forbearance*, verses 3, 6, 7, 13.

1. God revealed His mercy: (1) He called through Seth, Enoch, Methuselah, Lamech and Noah (See Jude 14:15; I Peter 3:20; II Peter 2:5). (2) He remembered that man was "flesh," that is corrupt human nature, compare Galatians 5:17. (3) But there was a limit to His mercy, "his days shall be an hundred and twenty years." 120 is 3 times the probationary number 40; 3 is the number of the Trinity, that is God multiplied grace by Himself,—"the longsuffering of God waited." 120 is also the number of governmental perfection, 12, multiplied by the number 10, perfect divine order, so God waited until judgment was the perfect order of divine procedure. God is not slothful regarding evildoers, He only awaits the appointed time (II Peter 2:2, 3).

2. The divine decree, "I will destroy man." In spite of God's mercy He took notice of man's sin; no sin escapes the divine Eye. In Jeremiah 16:17 we read, "For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes."

But, thank God, in the midst of wrath He still remembered mercy and we now notice

## II. ABOUNDING GRACE WITH ADEQUATE SALVATION:

A. *God's first emotion at man's sin was grief*, "it grieved him at His heart."

Sin still grieves the heart of God, see Luke 19:41. NOTE:—The statement of verse 6, "And it repented the Lord that He had made man on the earth," is an accommodated statement meaning, "the Lord altered His method of dealing." God does not repent in the sense of changing His mind or feeling sorrow that he did any certain thing. We hear Him saying in Malachi 3:6, "For I am the Lord, I change not," and in James 1:17 (R. V.) He is defined as "the Father of lights, with whom can be no variation, neither shadow that is cast by turning." But God changes His method of dealing to meet the need of the situation (Isaiah 63:9, 10), yet even these changes are according to the plan and purpose He decreed before ever there was a man, none of them are "after thoughts" with God. Each succeeding Dispensation of human

history has served to reveal a new method of divine dealing with man, this will continue until man has been tried and proven a failure under every condition and at last "every mouth shall be stopped and all the world become guilty before God."

B. God expressed that grief by showing *grace toward one man*.

1. It was "grace" that was manifested.

We must not miss the full force of verse 8, "But Noah found grace in the eyes of the Lord," remembering that "grace is unmerited favor." It was not that Noah was outstandingly good, it was because God was gracious that he and his family were saved from the judgment floods, (Romans 11:6). Because the grace of God was operative in Noah's heart he "was a just man, perfect in his generations, and . . . walked with God." Do not "frustrate the grace of God" by reading works into the basis for Noah's salvation, he like all the others of his day and race, was a lost sinner until God undertook for him.

2. It was abounding grace that God bestowed. The second word translated "generations" in verse 9 is better "contemporaries." Noah in the midst of abounding sin and hypocrisy proved the grace of God abundantly sufficient. "Where sin abounded grace did much more abound."

3. It was grace for daily living. Like Enoch he "walked with God," but unlike Enoch he had to continue amid the increasing wickedness, the word in James 4:6 was true then as it is now, "But He giveth more grace." God has grace for anybody, any day under any circumstances. "None are ruined by the justice of God but those who hate to be reformed by the grace of God,"—Matthew Henry.

Enoch is a type of the Church that will be taken out of the world before the judgment of the Tribulation (Revelation 3:10); Noah, of the 144,000 remnant of Israel who go through that time of trouble (Revelation 7:3-8).

C. God's abounding grace took a practical form of expression.

1. "Make thee an ark." This ark was to be constructed of "gopher wood," probably cypress, very durable and abundant in the Armenian mountains. It was to be pitch "within and without with pitch." This was a mineral pitch or asphalt, supposedly produced by the evaporation of petroleum. I understand

that the Standard Oil Company was led to seek oil in the region of the Nile River because of the use of this same word in the story of baby Moses in Exodus 2:3. In appearance the ark was (reckoning a cubit as 18 inches\*) 450 feet long, 75 feet wide and 45 feet high. It was probably triangular in shape, resembling the gable of a house and floating upon one of its three sides. There was one window near the peak and one cubit high. The one door was near the bottom forming the only means of entrance and exit. There were three stories each divided into rooms for convenience and comfort.

The dimensions of the ark are a strong argument for the plausibility of the story. The length was six times its width and ten times its height, it was not intended to be a sail boat but to float safely. Authorities tell us "the remarkable thing about these measurements is that after thousands of years of experience in the art of ship building they must be confessed to be still the ideal proportions for the construction of a large ship." Question: "How did Noah know that?" Answer: "And God said unto Noah." The capacity of the ark was sufficient for the needs. The first floor space would be 33,750 square feet, approximately three-fourths of an acre, the second and third floors would be proportionately smaller, this would give an abundance of room. "The highest estimate for the number of species of land mammalia is 290 above the size of a sheep; 757 from the sheep to a rat, and 1395 of the rats, bats and shrews." (Total of 2442 species). "The average size is about that of the common cat. Allowing five square feet of deck room as amply sufficient for a cat, two of each species of mammalia could find room on two-thirds of one deck with its 33,750 square feet of surface. The representatives of 10,000 species of birds, 979 reptiles, 1252 lizards,

\* The cubit varied in length: Ancient Egyptian was 20.61 inches; Roman 17.4; Greek 18.25; Hebrew 17.58; Babylonian, 20.65 or 21.26; English, 18. The sacred cubit was twice the English and the geometric six times. The word "cubit" means in both Latin and Greek the "elbow" or "forearm," and the cubit was originally the measure of the arm from the elbow to the tip of the middle finger. The English cubit of 18 inches is usually accepted in Scripture measurements.

and 100,000 of insects could easily be placed on the remaining third of the deck, leaving the other two decks for storing food" and for living quarters, (quotations are from Davis' Dictionary of the Bible). Thus are the sneers of the scoffer turned upon his own head by a little consideration of the facts in the case.

2. The typology of the ark yields some instructive suggestions. (1) Noah and his family, as we have seen, form a type of the believing remnant of Israel (144,000) that will go through the Tribulation, Isaiah 33:13-17; Revelation 7:1-8; 14:1-5. (2) The ark is a type of salvation from judgment, and thus of the finished work of Jesus Christ. The Hebrew meaning of "pitch" is "to cover." Psalm 32:1, 2; Romans 3:25. (3) The security of the ark speaks of our safety in Christ Jesus,—"the Lord shut him in," see John 10:9, 27, 28, 29. (4) The unconditional salvation, verses 8, 18, speaks of the fact that "by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (5) The one window open toward heaven reminds us that there is only one means of contact and communication with God, John 14:6.

So it will be seen that Noah's ark, as the Ark of the Covenant, Exodus 25:10-22, is highly typical of the Lord Jesus Christ; how precious to know that sealed into Him we may ride secure over the rushing tides of divine judgment for sin, knowing that "there is therefore now no judgment to them who are in Christ Jesus."

## CORRECTION

In the last issue of the Baptist Bulletin in the account of the ordination of Brother David Stowell, it was said that Mr. Stowell joined the army before completing his course in the Baptist Bible Seminary. This is in error as Mr. Stowell graduated from the Seminary in June of 1942.

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

# FROM THE GARBAGE HEAP TO ETERNAL GLORY

By MERLE T. HUFFMASTER\*

TEXT: Eph. 2:1-10.

In the world about us today, especially in the realm of science, we are accustomed to seeing great and unusual things take place. We are living in an age of great achievement, when it seems that man is almost able to perform miracles. One of the outstanding features of this scientific age is the ability of many to take material which in ages past seemed to be absolutely useless and to transform it into articles which are of great benefit to us. This has been even more emphasized by the war, now that we are asked to save our tin cans, old papers, grease drippings, etc. But even before the war, much of this was being done.

A few years ago, a large chemical company bought up all the garbage of New York. They bought it. Think of paying a price for garbage. They carried the filthy stuff away to an island, and went to work with it. It was first subjected to great pressure until all the water was taken out. This reduced the mass a great deal. Next all the grease was taken out and this reduced the mass a great deal more. This grease was purified and used to make cleansing soaps for toilet or laundry use. Just think of washing your face with something made out of garbage. Now what remained of the garbage was subjected to intense heat until it was finally turned into something like a mass of tar, only it was dirtier and stickier. This is called base. They put this base into lead-lined cylinders and a chemical called "the king-of-acids" is poured into the cylinder with it. The cover is shut tight, and an agitator, revolving hundreds of times a minute, churns it together. It is a desperate process. The acid and the base struggle together like giant forces, but after the struggle is over a great peace reigns. Open it and look in; there is no blackness, no stickiness, no bad odor, nothing but red anilene oil. The master chemist can then take this oil, and by a process known to himself, make it into a variety of fine perfumes: Carnation, tuberose, geranium, and even attar of roses. Many of the perfumes sold in America are made in this way and are almost as good as those made from the flowers them-

selves. Then the master chemist can by another process take this same anilene oil and make from it dyes of several hundreds of various colors and hues.

What a wonderful transformation! Cleansing purifying soaps, sweet smelling perfumes, and beautifully colored dyes all made from garbage. But in this second chapter of Ephesians, we have the story of a still more wonderful transformation than this. It is the story of the transformation of human life by the power of God. Here Paul is giving us the description of what has already taken place in the lives of those to whom he is writing. Paul's pen, guided by the Holy Spirit, sets before our eyes in one marvelous scene after another the great changes that had taken place in the lives of these saints at Ephesus, and of course what is true of them is true of every child of God. The first scene is that of their former state, the natural condition of man. Then we see a powerful force entering the picture and the transforming process begins. We see a great change take place and then the picture of these saints as they are in their present position in Christ. Then he brings before us another scene of even greater glory as he reveals the purpose of all this mighty transformation and the ultimate glory of those transformed. The first scene is described in the first three verses of our text:

I. *Our Condition by Nature.* The first thing that he tells us about our former state is that we were dead in trespasses and sins. That is we were dead spiritually. In the language of Scripture, a man is said to be dead to anything when he is wholly insensible to it, when he is unaffected by it. So when Paul says we were once dead spiritually because of our trespasses and sins, he means that we were insensible to the things of God. We were separated from Him Who is the source of our spiritual life. We were unaffected by the fact that Christ died for us. God's love made no impression on us. To all things of a spiritual nature we were as a corpse. We had no ears for spiritual truth. We had no spiritual eyesight. We saw no glory in God, no beauty in Christ. We were destitute of feeling as to spiritual things. We felt

nothing of the load of sin pressed down upon us; nothing of our rebellious wicked hearts; nothing of the goodness of God, and the matchless love of Christ. We were dead to all these things. As Paul says in I Cor. 2:14 "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

This is the reason man needs new life. If a man had even a little spark of spiritual life in him, it might be possible by good environment and education, and by his own efforts to change his life so that it could be pleasing unto God. But man is dead in trespasses and sins. He needs life. That is why the Lord Jesus said "Ye must be born again." There is no such thing as salvation by character. Christianity is not a religion of reformation, but is transformation by the power of God.

But while we were dead to the things of God, we were very much alive to the things of this world. In verse 2 we read, "in time past ye walked according to the course of this world." That is we walked as those about us walked. Our whole lives centered upon the things of earth. We were seeking the pleasures of the world, the riches of the world, the wisdom of this world, the honor of this world. Dead to the things of God but alive to all about us! As we read the rest of verse two we see the reason for this. We were in the power of the prince of this world, that is Satan. Many are trying to do away with all belief in a personal devil. But the same divinely inspired record that tells us of a loving heavenly Father, and of a Saviour who died for our sins, also tells us that there is a devil that he is a powerful being, who is now ruling over this world, and that he is back of all the sinful rebellion in the world against God. And it tells us that until man is redeemed he is in Satan's power.

Because we were in Satan's power, we walked according to the course of this world, and as in verse 3, we lived according to the lust of the flesh, fulfilling the desires of the

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flesh and of our minds. Who can deny that this is the way we lived before we were saved. We did what we wanted to without thought of God. We followed our own minds. what we thought was all right; and we sought to satisfy all the cravings of our natural appetites.

Then he goes on to say that we were under the wrath of God. "Were by nature the children of wrath." Because of our depraved condition and our rebellious natures God's wrath was upon us and we were under condemnation. This is also the teaching of our Lord in John 3:18, 36. This is also a very unpopular teaching in our day, but it is the teaching of God's word. Matt. 10:28 "And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in Hell." In Mark 9:44 the Lord describes Hell as a place "Where their worm dieth not and the fire is not quenched."

This is a dark picture Paul paints for us of our former condition. It is the description of the garbage heap of humanity. But following this description of our natural condition, Paul reveals:

II. *The Great Transformation.* Note the opening words of the 4th verse, "But God." What words of hope and comfort! Man in his natural condition is hopeless and helpless. BUT GOD. He is the Master Chemist, the all wise, all powerful One, Who now appears on the scene and goes to work on this mass of corrupt humanity. He is the great Transformer. And as we proceed, we shall see that all three persons of the Godhead are active in this work of transformation. First we see, God the Father, "Who is rich in mercy, for his great love wherewith He loved us." Yes, He is rich in mercy. All sects of Christianity and those of other religions as well join with us in declaring that God is merciful. But the sin of many is that they make Him merciful at the expense of His righteousness. This cannot be. He is all righteous and just. He cannot be merciful to the sinner until justice is satisfied. But we read "for His great love wherewith He loved us." Love found a way in which He could be both merciful and just. This love we find best expressed in John 3:16, "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The love of

the Father is the basis for all this work of transformation.

But in that love we see the sacrifice of God the Son in order to satisfy the debt of sin. Here we see the purchase of the garbage heap. What a price to pay for guilty, vile, corrupt sinners. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. "For He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. Our blessed Lord assumed all the guilt and shame of our sin upon Himself, that He might pay the penalty in full and thus purchase our redemption. The acceptance of our sin upon Himself was the thing that caused his greatest agony. If we could understand what it meant for one who was infinitely holy, one who was so pure that even the slightest thought of sin was loathsome to him, to become guilty of every sin ever committed by the human race, then we could understand the price that He paid for our salvation. It was the thought of accepting our sins upon himself that caused Him to sweat drops of blood in Gethsemane as He prayed three times, "O Father if it be possible let this cup pass from Me." It was our sins laid on Him that caused the Father to hide His face from Him while He hung on the cross and caused Him to cry out, "My God, My God, why hast thou forsaken Me?"

But after the price is paid, we see the third person of the Trinity, God the Holy Spirit coming upon the scene. He is the great reviving, purifying power which now begins to operate upon this mass of humanity. In the 5th verse we read, "hath quickened us (made us alive) together with Christ." Since we were dead, he had to give us life. This new life comes through his work in us. He must first convict us of sin, enlighten our minds and lead us into the truth concerning Christ Jesus and his salvation. It is He who by the means of the Word of God brings us to accept Christ as our Saviour. It is sometimes a desperate process. He must struggle against our sinful rebellious wills until He breaks down all of our objections and brings to naught our resistance. Then when we accept God's gift of salvation, the Holy Spirit imparts to us eternal life. We are born again with life

from above. "HE that hath the Son hath life." Then Paul says He "hath raised us up together, and made us sit together in the heavenlies in Christ Jesus." The power that raised Christ from the dead is the same power that raised us up from spiritual death. By His resurrection we were justified. No longer are we in the garbage heap. The scene before us now is in the heavenlies. God sees us in Christ Jesus. We are now members of His body, and since our head is in heaven, we too are seated there in Him. Our judicial standing is in Him and His righteousness has been placed to our account. God sees us, so far as our standing is concerned, as righteous and holy as Christ Himself. We are now living in the heavenlies, in contrast to "walking according to the course of this world." Our minds and hearts are now set upon heavenly things. We are in the world but not of the world. Our citizenship is now in heaven.

But the work of the Holy Spirit is not finished. We are now perfect in our judicial standing, but there is still much left in us of our old nature. The Holy Ghost, who has now taken up his abode in us, must continue His work of sanctification. He must continue to convict us of sin, to enlighten us to spiritual truths, and to lead us on to victory over the power of sin. It is as we yield to His work in us that we grow in grace and lead victorious lives. But the work of the Holy Spirit will not be completely finished until the end of this age when we receive the redemption of our bodies. "The dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I Thess. 4:16, 17. Then our redemption will be complete. We shall have our glorified bodies and be perfected by His grace. We shall be like Him who is perfection in all His ways. 1 John 3:2 "Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Think of it! We who were dead in trespasses and sins, living in the garbage heap of humanity, transformed into righteous, holy beings. What a complete salvation we have in Christ. Completely justified, completely sanctified and complete-

ly glorified. But a natural question to ask is:

III. *What is the purpose of all this?* How could God love vile, corrupt sinners such as we were and redeem us at such a cost? We find the answer in verse 7. "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us in Christ Jesus." The chemical company that bought the garbage of New York City did not buy it because they wanted garbage. They looked forward to the end of the transforming process and saw the soap, perfumes and dyes. Neither did God send His son to die for us because He wanted to take unto Himself a corrupt sinful people. But He saw what we were to become by His grace. Throughout the countless ages to come, God is going to point to His redeemed people as His greatest work. When men accomplish great things, they like to display their achievements. Therefore we have county fairs, state fairs and world fairs to give opportunity for such display. We have great art exhibits, where men can display their masterpieces. In the ages to come God is going to display his church, his masterpiece of grace.

Can you imagine what a glorious heavenly scene that will be, when God puts on his exhibit of grace before the angels and all the creatures of the universe. At that exhibit, the Son of God Himself will lead forth them whom He has redeemed. Multitudes upon multitudes they will come, their pure white robes glistening with heavenly splendor; their faces shining with that same glow that shines from his own lovely face, and with voices sweeter than those of the angelic hosts, they are all singing praises to the Lamb that was slain. How those looking on must marvel at the magnificent spectacle. I imagine I hear Michael, the archangel, speak to one who is standing near him as the glorious procession passes by, "See that man there, whose face shines so brightly with heavenly glory." "Yes," the other answers, "who is he." "Ah!" says Michael, "He was once among the chief of sinners, a drunkard, a gambler and a blasphemer. It was a long time before he yielded to the Spirit's call, but finally he came to Christ, and now what a gem he is for God's masterpiece." "But what about that woman near him there? Who is she?" "She too has a remarkable history,"

says Michael. "She once was a fallen woman, and a dope fiend. One night the Spirit led her into a rescue mission in a large city. There she accepted the Lord Jesus as her Saviour, and now she is added to God's great exhibit of His grace." And this great host who are now approaching, aren't they wonderful." "These," says the Archangel, "were born in heathendom. They once worshipped images, snakes and even demons. But God raised up missionaries who carried to them the good news of salvation and one by one as all over the world the Gospel was preached they came, until finally God's masterpiece of grace was completed, and now it is on display."

Their conversation ceases as once more they stare in amazement at the brilliancy of the panorama before them. Everything is absolute perfection. Not one blot to mar its glory. Not one defect to detract from its majesty. Not a flaw to spoil its excellent beauty. It is God's own wonderful, marvelous, matchless grace that is on exhibition. God's perfect masterpiece.

Christian friends, surely in view of this heavenly calling our duty is clear. We must yield our lives wholly to the Spirit of God, that He might work this great transformation in us, that here in this world even now we might be to praise of his glory. That those round about us might realize that we have been saved by his grace and transformed by his power.

But it may be, dear reader, that you have never accepted Christ as your saviour. Perhaps even now you are saying, "I am still in the first three verses of the text. I am still in my sins and the power of Satan. How can I become one of those who are transformed and raised to heavenly glory?" My friend reads verses 8, 9. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Salvation is a free gift of His love. All you have to do is to be willing to accept that gift. Just by faith appropriate what Christ has already done for you on Calvary's cross. Just go to Him acknowledging your sinful condition and ask Him to save you, and then trust Him to do all the saving and transforming as you yield your life to Him. Our works have no part in our salvation, but verse 10 tells us that the one who has come to Christ for salvation and been transformed

by His power will do good works. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

## ANOTHER FACT FOR BAPTISTS TO FACE

There is a department operating within the Northern Baptist Convention known as the Baptist Youth Fellowship. The Board of this Fellowship held a meeting in Rochester, N. Y. this spring. In official attendance at that board meeting was one, Lemuel Petersen of Minnesota. According to the Baptist State paper of Minnesota, Mr. Petersen is to take over a position in the office of the Baptist Youth Fellowship in Philadelphia.

Something of the character of the leadership and instruction which Mr. Petersen will be dishing out to Baptist young people can be pretty well determined in advance when we read some of the following quotations from Mr. Petersen's voluntary expression of what he believes. Here are a few of them:

"I believe that Jesus is the greatest human personality to ever live. Because he approached the divine nature more than any other person, he can truly be called the Son of God."

"I believe He died because He was unafraid to fight sin; that my faith in the kind of a life He lived saved me from sin."

"Christianity molded on law and Jewish tradition is limited to a certain era and people."

"I believe parts of the Bible approximate absolute truth."

"I believe in the principle of evolution and I believe in determinism."

"I believe the function of religion is to refine and synthesize the good in each person."

"I believe in the principle of the new birth. One man may need several re-births in his life time. Whenever one has sinned greatly he needs to be born again."

Surely our Baptist young people are in for a fancy dish from this young theological upstart.

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Join The  
BULLETIN FAMILY

# THE PHOENIX BAPTISTS BIBLE INSTITUTE



Front View — —Close Up

Rev. Mercado was elected Secretary-Treasurer, with Dr. VanderLinden as Dean. I was selected to serve as Field Representative and Business Manager. At this Fellowship, God placed His seal of approval upon the work in giving us two \$500 gifts for current expenses. It was the feeling of the men as a whole, that the sooner the Bible Institute could move out of the rented quarters which are so inadequate and buy a permanent home, the better it would be for the school. Now a campus has been selected which evidently God has been holding for just this purpose.

The first time I drove by this estate I did some wishful thinking and then dismissed it from my mind as being beyond our reach. Then as I looked for places on which the taxes were delinquent, to my amazement, I discovered that this very place was the only one that the lady in charge at the Tax Department could think of. There are \$13,500 in back taxes against the place, and the great-grandmother who owns it has agreed to let us have it for \$15,000 and we pay the taxes. Many others have tried to buy this place but she has steadfastly refused to sell because they wanted to tear down this beautiful home. I went to the bank and the Vice President gave me an appraisal of \$40,000

## THE BAPTIST BULLETIN COMMENDS THIS SCHOOL TO ITS READERS

Dr. Robert T. Ketcham,  
Walnut Street Baptist Church,  
Waterloo, Iowa.

Dear Dr. Ketcham:

I realize that you have been waiting for some time for some real definite news about the Phoenix Baptist Bible Institute and so I am mailing you under separate cover, mats of the new estate which we are hoping to buy as a campus for the school. How we do thank you for your interest in this place which we believe has been raised up of God and trust that it shall be as great a blessing to you as you have been to us.

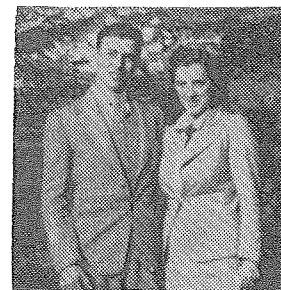
Now as to the story which goes with the pictures:

The Phoenix Bible Institute has been in existence some seven years. Up until February 1, 1943, it was

interdenominational and carried on by Brother R. O. Bancroft. The load became too heavy for him to carry and he asked those of us of the local Baptist Fellowship if we would care to take over the school. This was finally agreed to and before the old Board dissolved, they voted to call this institution the Phoenix Baptist Bible Institute. They also elected Rev. Arthur Woods, Rev. Leonardo Mercado and Dr. H. J. VanderLinden to take over the organization on behalf of the Independent Baptist Fellowship. After this and some other details had been cared for, the old Board voted itself out of existence and these three brethren became the recipients of the school. Shortly after this had taken place, it was my privilege to meet with the California brethren in a Monday morning prayer meeting at which time I laid the matter of the school before them. How burdened they became and how they prayed for it in that Monday morning prayer meeting only those of us present can fully realize. Shortly after that, a group of these pastors came to Phoenix and we organized the council and the Board of Trustees, and elected the officers of the school. At the Annual State Fellowship in Lynwood, the Council was enlarged to twenty-two pastors, with Rev. Henry C. Poole of the First Baptist Church of Lynwood as Chairman. Rev. Arthur Woods, of Phoenix, was elected Chairman of the Board of Trustees and Acting President;



Clifford F. Peterson



Applicants





*View Looking Forward from Arch*

which the ground alone was worth. The buildings are easily worth another \$50,000.

The one main building alone will care for thirty young women. The outside buildings will care for another twenty or twenty-two young men. There are five complete baths of the highest type on the second floor of this mansion. The grounds are like a beautiful tropical park with winding gravel drives and fruit laden date and fig trees, stately palms and shrubbery of all kinds. The gymnasium at one end of the arch will make a beautiful chapel seating about 125 people. The large recreation room in the basement will make another class room. There are two dining rooms and a large living room.

The men have looked this property over and have simply been dumbfounded. The buildings are on half of it and the other half is vacant and dormitories to accommodate 1,500 students could be erected on this vacant portion alone. It is located just across the street from the site of the new Civic Center, for which the money has already been appropriated. This will put the Library and Municipal Auditorium within a block of the campus.

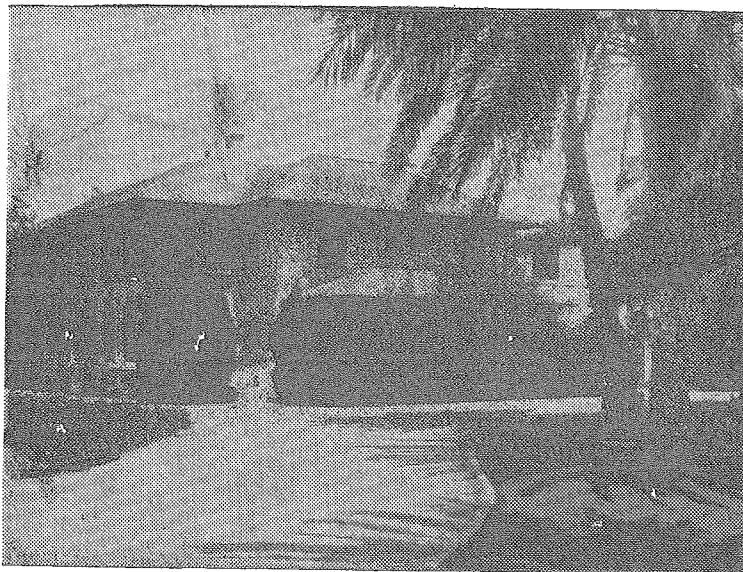
We are asking for \$30,000 with which to buy and equip this property. We believe that God's people have in their possession many times \$30,000 which has not been given to the Lord's work. So far we have had thirty-one new student applicants. A great deal of emphasis is to be placed upon practical work in the training of these students. Under their instructors they will be

taken into homes to do personal work. Those who wish to do missionary work will begin work right here among the Mexican people, the Indians, and among transient agricultural workers. They will be trained as pastors in local works and the Baptist church polity and practice will be taught. Our present quarters will accommodate twenty without benefit of hot water or bathroom facilities and it is an absolute necessity that if we are to care for the students that are coming to us this fall we must have these new quarters.

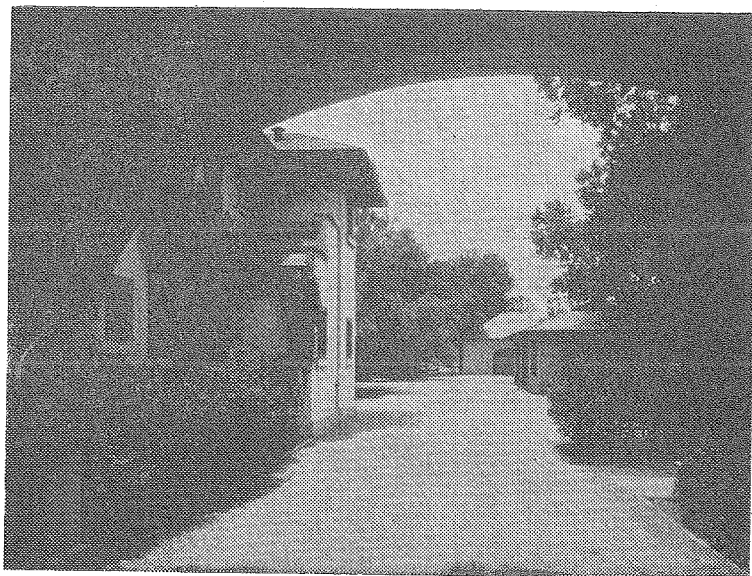
Thanking you for your kindness to us, I remain

Your brother in Christ,

Clifford F. Patterson.  
Business and Field  
Representative.



*Front View — Distant*



*View Looking Back from Arch*

# PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

## "THE DEACON'S OFFICE"

*A sequel to Last Chapter*

*Scripture: I Timothy 3:13*

This chapter is a continuation of the subject of Deacons and their work as begun in last month's issue of the paper. The first section was a treatment of the nobility of the office and the required spiritual excellencies of the man. What follows is a practical presentation of the service to be rendered in the church by Deacons. This need not be speculative nor merely based upon observation, or history. Inspiration names the collective function of Deacons as an "office." "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." The New Testament knows nothing of honorary offices.

**THE DEACONS SHOULD BE A COMMITTEE OF SPIRITUAL CONFEREES TO THE PASTOR.** This statement will need clarification. To confer always implies mutual consideration and agreement. In a well ordered church it will be found that the pastor does sit with his deacons in council and they together weigh situations, evolve plans, and then in prayer consecrate themselves to the execution of their tasks.

A preacher on rare occasions may constitute himself a pulpit tyrant, or a local church pope, and flatly refuse to confer with any of his brethren. But no real leader ever feels that he has submerged his own personality, or reduced his powers of initiative by talking things over with his brethren.

In all too many cases, deacons have allowed themselves to fall into the position of stooges who merely meet on occasion to give carte blanche rights to the preacher. Holy Scriptures place deacons and bishops in juxtaposition as shown by I Timothy chapter 3. We believe that this more than implies that they should be exceedingly close to each other and working in real Holy Spirit directed collaboration. It may be argued that deacons often are men of marked limitations as to training and contacts and therefore could hardly be advisors to the pastor. A real pastor



would not despair of such men but will seek to lead them along into an understanding of their functions and to heart interest in the general well being of the church they serve. The feeblest of men under such pastoral care will finally be very valuable. We believe that a new pastor at the very outset of his relationship should insist that intelligence reaching him bearing upon the problems of the church should commonly come from the board of deacons. A deacon who desires to preserve this church free from party division will avoid trying to be an inside track man with his pastor. There should not be a beaten path between the homes of two or three deacons and the parsonage. Deacons should function as to a committee of the whole. Meetings for the mutual discussion of the general welfare of the church need not be frequent but there should be such.

**DEACONS SHOULD FUNCTION AS A COMMITTEE ON CHURCH AND FIELD VISITATION.** It is debatable if any church ever became strong without much visitation among the homes of the people. The writer once heard a preacher remark concerning a much publicized church that neither pastor nor any other official did any visitation work. Such a church may have praiseworthy attendance at meetings and sufficient money to pay bills but will have at the same time innumerable abnormalities which will certainly manifest themselves with the out going of a strong preacher.

In a church served by your contributor, the deacons and pastors agreed that it should be highly profitable to the work to have the entire membership visited within a reasonable span of time by all the deacons and the pastor. A consecutive series of Monday nights were devoted to just this work. Instead of breaking into three or four teams all persons went to all the homes of the church according to an alphabetical order, the plan of visitation being announced from Sunday to Sunday in the pulpit.

Some reflections on that practical test will remain always. In the first place, the people were most hearty in the reception accorded all of us. So far as is known not one family purposely left home to spare itself such a visit. Secondly, there was no gossip. The visits were all very simple, brief and much to the point. A word of inquiry as to the well being of the members of the household. Always a word of prayer by some deacon or the pastor. Frequently a reading of Scripture. In cases where a member or members of the household were pronounced in their devotion to Christ and His church words of appreciation were definitely spoken. Where there was irregularity or downright declension, a tender word of appeal was presented and an invitation to be present on the forthcoming Lord's Day at the services. On occasion, something would be said to an unconverted member of a family circle about his salvation. The committee never took time to sit down in any home until it made the last call on the last night. The results in the church were simply phenomenal. There is no substitute for personal contact and appeal.

**DEACONS MAY SERVE WITH THE PASTOR AS A CHURCH MEMBERSHIP COMMITTEE.** Experience has shown that it is better to interview any person who desires church membership. The practice of congregational action respecting a person's application for church membership at the time when he walks to the front is exceedingly dubious. What else on earth could any congregation do except vote positively. Affiliation with a local Gospel Church is far too important to have the matter handled so lightly and cheaply. Serious minded people prefer to know what is expected of them in their church relationship. Even persons coming from other churches of sound doctrinal persuasion will greatly bene-

fit by learning exactly what type of church is opening its doors to receive them.

There is of course neither Scripture nor history to prove that deacons must in any and all circumstances be the church membership committee, to work with the pastor. But the plan has been followed so long and so generally and with such a degree of success that it seems to be a belated moment to change in the case of the average church. A pastor will do wisely to follow some plan for the reception of church members that will deliver him from criticism for their future conduct. If all who come in have been interviewed by others than himself and counseled by others than himself, then have been acted upon democratically by the congress as a whole, nobody can ever point to such persons and say these are your converts. "These are persons whom you dragged into the fellowship to serve your own designs." To be sure we do not believe that deacons should sit as a court of judgment. Advice that they give should be obviously Scriptural and practical. Questions that they ask should be courteous and kindly. The object of the interview should always be to help, to clarify and to spread good will.

Some years ago it became clear to the writer that the meetings held to interview candidates for church membership lacked color and definiteness. Deacons would tend to say trite things in a nervous and ineffectual manner. It seems that the solution to this was to give to every deacon a specific assignment as to an emphasis he should pass on to a given candidate. In the case referred to there were exactly seven deacons. So a little slip of paper was prepared with a view of distributing responsibility among the deacons and to better covering the ground for a prospective member. The slip of paper some two inches wide and four inches long carried in the following message to every prospective member, "SEVEN SUGGESTIONS TO CHRISTIANS."

These printed suggestions are passed on to you by the board of deacons and the pastor. They present in summary the seven points of a life of spiritual power and progress.

1. Prayer—Eph. 6:18.
2. Bible reading—II Tim. 2:15.
3. Attendance at Gospel Services—

Heb. 10:25.

4. Giving regularly—I Cor. 16:1 2.
5. Separation from the World—I John 2:15.
6. Attempt to win others—Dan. 12:3.
7. Care in the use of the Tongue—Eph. 4:31.

Please read and place in your Bible for future reference.

Name .....

The church name could be added. These slips were put out in printed form, a supply given to the deacons and when one united with the church he was presented with one. During the time of the Committee meetings each of seven deacons took up some one of these seven emphasis and gave a personal testimony and a word of exhortation respecting it. This meant that every member coming into the church whether by baptism or former experience, whether by letter or restoration, received a full perspective of the Christian life and what local church membership meant, at the very door of his church connection. It will be seen by the foregoing lines that being a deacon means more than just clothing oneself with pious appearance and words. To the office should be brought the maximum of devotion to the Lord Jesus Christ and His work. What unspeakable rewards will be bestowed upon those who measure up in the day when we stand before the Judgment Seat of Jesus Christ!

## ORDINATIONS

### PELTON VANDERCOY AND EARLE TRYON ...

At the call of the First Baptist Church of Sherman, N. Y., a council met on June 4th to examine Brethren Pelton Vandercoy and Earle Tryon, both graduates of the Baptist Bible Seminary, as to their fitness for the Gospel ministry. The council unanimously recommended both men and the church proceeded with the ordination that evening.

\* \* \* \*

### C. GORDON DAVIES

At the call of the Central Baptist Church of Gary, Ind., a council met June 24th to examine Brother C. Gordon Davies, for his fitness for the Gospel ministry. The council was unanimous in its recommendation and the church carried out the ordination the same evening.

## THE BAPTIST BULLETIN

—for—

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# STUDIES IN THE REVELATION

By DR. H. O. VAN GILDER

## LESSON XIV

### THE HARVEST ANTICIPATED

Text: Rev. 14

Here all is in designed contrast with what has immediately preceded. In contrast with the Beast, is a Lamb. In contrast with the confessors and worshippers of the Beast, having his mark in their foreheads, is the company of the Lamb's followers, having in their foreheads the names of the Father and the Son. As Dr. J. A. Seiss points out: "Over against the Beast's moral system, which is nothing but harlotry, spiritual and literal, the worship of idols and the trampling underfoot of all God's institutions, here is an opposing style of life and conformity—a virgin purity which refuses to be debauched by the prevailing fornication." In contrast with the destiny of the Devil's dupes, which is to share the perdition of the Beast, is the blessing of believers, which is the Presence of the Lamb—they "follow the Lamb whithersoever He goeth."

#### *We Have Met Them Before*

These are the same 144,000 whom we met in chapter 7. We could hardly suppose that there are two companies of this precise and peculiar number, unless there were a specific statement to that effect. On the contrary, the marks of identification, and the points of similarity, are numerous, and the differences only such as arise from the difference in time and place occupied by the company. In chapter 7, the 144,000 were selected and sealed for special service before the storm of the Great Tribulation broke upon the earth. Here they are seen with their service completed and the storm past—i. e., the storm is past so far as they are concerned.

Students of this book seem about equally divided in opinion as to whether this is a Millennial scene or a heavenly scene. We incline to the view that these 144,000 are here seen in heaven. True, at the beginning of the Millennium, God will set His King upon His "Holy hill of Zion" (Ps. 2:6), and in the New Testament the word Zion does evidently sometimes refer to earthly, literal Zion. (The word occurs only

in Mat. 21:5; Jno. 12:15; Rom. 9:33; 11:26; Heb. 12:22; 1 Peter 2:6; Rev. 14:1). However, the only other New Testament reference to "Mount Zion" points to the heavenly anti-type of the earthly hill, and we believe it is so in the passage before us (See Heb. 12:22).

The other features of the scene certainly accord better with the view we have just expressed as to the location of this company. It is from heaven that the voice of harpers is heard singing the song which the 144,000 are privileged to learn. (V. 2 should read: "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and the voice I heard was of harpers harping with their harps.")

#### *Another Rapture?*

But how did these 144,000 get to heaven? They are not martyrs. They were sealed at the beginning of their ministry to secure both their spiritual salvation and their physical preservation during the reign of the Beast. Is it not probable that we have here another rapture? At the beginning of "the time of Jacob's trouble" the church is raptured, and here this elect company of Jewish believers may find deliverance in the same way. The tribulation is drawing to its close; only seven judgments remain to be visited upon the earth, and these seven differ in kind, as well as in degree, from all that have preceded, for these are "the vials of the wrath of God" (16:1). These witnesses are not "appointed to wrath," any more than are we (1 Thess. 6:9), and so God catches them away and uses an angel as His witness during the remaining days of judgment (v. 6).

#### *The Judgment-Harvest*

These 144,000 are the "firstfruits"—not of the dead, for Christ is that according to 1 Cor. 15:20—but these are the firstfruits of the judgment harvest at the end of the age. At this time the tares have been gathered together and bound in bundles; that is, they have become

plainly distinguishable as such by their worship of the Beast, and by their part in the organization of his government. And now the time is come of which Christ speaks in Matt. 13: "In the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; . . . The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

As further identification of the scene, notice that in our chapter Christ is presented as "the Son of Man," (v. 14), and the angels are captive (vv. . . , 8, 9, 15, 17, 18).

Two elements of the harvest are mentioned: "The harvest of the earth," and "the vine of the earth."

"The vine of the earth" is easily identified. "The True Vine" is Christ and His believing ones (John 15). The vine of the earth" is apostate Israel (Isa. 5:1-7; Psalm 80:7-16; Jer. 6:9.) Fearful judgment yet awaits Israel before Messiah establishes His kingdom.

But, is there any Scripture which would enable us to identify the other subjects of judgment as Gentiles? We believe the language of Joel 3:11-13 does so very clearly. Keep in mind that the word translated "heathen" in the Old Testament is the Hebrew word for Gentile, and read now this passage in Joel:

"Assemble yourselves, and come, all ye Gentiles, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the Gentiles be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the Gentiles round about. Put ye in the sickle, for the harvest is ripe; come get you down: for the press is full, the fats overflow; for their wickedness is great."

How similar this language is to that of v. 15!

The cries of the angels are not to be understood as commands, but as appeals for judgment to begin (vv. 15:18). The first appeal comes from the temple (v. 15), and we believe this refers to the earthly temple in contrast with the heavenly which is designated in v. 17. It was in the earthly temple that the image of the Beast was set up; and so it is appropriate that from there should come the appeal which precipitates judgment upon the Gentiles.



The Jews themselves, however, have sinned against the altar of burnt offering. They carefully maintained the altar in the earthly temple, but their sin was against the heavenly counterpart of this, the cross of the Saviour, and so from the altar in heaven comes the appeal which brings judgment upon them (v. 18).

The student should keep in mind that the judgments described in this chapter are judgments of living men at the end of the age. There is here no resurrection, for the judgment of the wicked *dead* will not take place until a thousand years after the return of Christ.

### "THE FIRST IS RELIGION"—PRESIDENT ROOSEVELT

We think it timely to quote again in this issue from the speech of President Roosevelt in his annual message to Congress, away back in January of 1939:

"All about us," said he, "are threats of new aggression—military and economic. Storms from abroad directly challenge three institutions indispensable to Americans, now as always. The first is religion. It is the source of the other two—democracy and international food faith. . .

"Where freedom of religion has been attacked, the attack has come from sources opposed to democracy. Where democracy has been overthrown, the spirit of free worship has disappeared. And where religion and democracy have vanished, good faith and reason in international affairs have given away to strident ambition and brute force,"

Since religion is the source of democracy (and by "religion" the President means Christianity), then it follows that we who remain at home while our boys are fighting and dying for the cause of freedom will not be doing our part, no matter how much scrap we collect, how many bonds we buy, how many hardships we endure, unless we do our utmost to *strengthen democracy at its source*—unless we do our utmost to prevent a blackout of Christian faith and testimony in our own community — unless we keep the homefires burning on the altars of our historic faith.

—H. O. Van Gilder, D. D.

## STUDIES IN FIRST CORINTHIANS

By KENNETH R. KINNEY\*

### Lesson II—I Cor. 1:18-31

God always acts sovereignly. Says Job: "Why dost thou strive against Him, for He giveth not account of any of His matters." Which is to say that God is accountable to none but Himself as to the course He may choose to pursue in any matter. It not infrequently occurs that His way runs counter to man's, and that, because He is not circumscribed by natural laws as is man. Not that God's ways contradict natural law, else His would be a "house divided against itself," since He is the God of nature, but that what He does, frequently supersedes or goes beyond, natural law. Understanding this, the devout mind will readily grasp the fact that though God's ways may be and frequently are extra-reasonable, they are never unreasonable. Such is the situation in the Scripture before us as we continue the exposition of the first chapter of first Corinthians, for coming to that portion which begins with verse eighteen we come to what we call. . .

#### IV. THE DIVINE EXPLANATION

Verses 18-25. As we have already seen, the Corinthian Christians were guilty of practicing the wrong kind of "separation." Theirs was the sort spoken of in the Scriptures as "sensual and unspiritual," as evidenced by the fact that they were divided over the personalities of men who were equally, and evidently, Godly men. Hence the Apostle calls them on the matter, pointing out that the cause of the Gospel is far greater than any man or group of men, and that the success of the Gospel is confined to no specific individual, since the power of it is not chiefly in the MESSENGER but in the MESSAGE. Thus he writes as in vs. 18 . . . "For the preaching (the 'word,' the 'message') of the cross is to them on their way to destruction, foolishness; but unto us which are saved, it is the power of God." The suggestions of this verse are so well-nigh limitless as to afford strong temptation to dwell upon it longer than space permits, but its most amazing revelation, or so it seems to the writer, is found in the contrasted reception the "message of the cross" is afforded by men to whom it is ministered. To the one

group, designated the "saved," it is affirmed to be "the power of God." To the other, those designated "those on their way to destruction" (20th Century Trans.), it is declared to be "foolishness," that is, a message utterly devoid of value. Since men by nature are declared to be of a common stock, that is, "men of like passions," there quite naturally arises the question as to how a given message could result in such an opposite re-action, for in the two results there is not the slightest similarity. There can be but one satisfactory, scriptural and authoritative answer; that written by the Spirit of God and recorded in 2nd Corinthians 4:3-4 . . . "But if our gospel be hid, it is hid to them that ARE LOST: in whom the god of this age hath blinded the minds of them which believe NOT, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." In the light of this answer, then, it can be put down as axiomatic, that men, WHOever they are, whether of high or low estate, or WHATEver they are, men IN the pulpit or out of it, who account the "message of the cross" as utterly worthless, are they who are "on their way to destruction," and "whose end shall be according to their works." Men may well pause and ponder this thought. True, it is a commonplace one to those who are instructed in matters of the Spirit, but we are persuaded that the commonplace things are those that are most vital. Bread and water are such, but who could do without them? Think of it, reader! Out of all the "words" . . . out of all the "messages" spoken or written to men of this world, the ONLY one with power to presently CONDEMN or forever SECURE for eternity, is the "word of the cross" which tells us of a Man "lifted up to die," of a Man who "knowing no sin, was MADE sin for us, that we might be made the righteousness of God in Him," so that it is written as in John 3:18 . . . "He who trusts in HIM is NOT condemned, but he who does NOT trust has ALREADY been condemned, because he has not put his trust in the name of the only begotten Son

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of God." Furthermore, in the language of our text, this is according to the sovereignly purposed and executed plan of God, as it is written, (God speaking): "I will destroy the wisdom of the philosophers, and will bring to nothing the understanding (reasoning) of the prudent." And this to the end, not that God should be contrary, but as in verse 29: "That no flesh should glory (gloat) in His presence."

Then, of course, the "message of the cross" is not confined to that which has to do ONLY with one becoming a Christian. For out of that basic message of redemption by the blood of His cross, there unfolds the story of God's plan and purpose through the ages, and that men today are by nature as they were in Paul's there is ample evidence. Nineteen hundred years of Gospel preaching has not served to radically change the attitude of the masses toward the "word of the cross." Today, in the face of the world's greatest crisis, men continue to turn to the Professor instead of the Prophet; to the Expert instead of the Evangel; to the Politician instead of the Christian. The council and conference tables of the world are marked by the absence of those who adequately voice a "thus saith the Lord." Indeed, even yet, the "word of the cross is to them on the way to destruction, foolishness." The masses may not learn, but may it be that from their number there will ever be individuals, perhaps some who read these lines, who shall believe that "message" to their own eternal blessing.

How futile the effort of men to settle spiritual issues apart from the cross is established in the words which follow as we read: "Has not God made foolish the philosophy of the world? For when, in the wisdom of God, the world by its philosophy knew not God, it pleased God, by the foolishness of preaching, (that is, preaching the message of the Cross), to save them that believe." Such words bring to mind the warning of the Spirit against that type of teaching which shuns the cross, as recorded in the second chapter of Colossians, verse 8 where it is written: "Beware lest any man spoil you through philosophy which is a vain deceit, following the traditions of men and the world's crude notions, and not Christ" (20th Cen. Trans.) And this warning is timely for men of any age, for learning, worldly wisdom, philosophy, is the "god" before which

the masses have always bowed, not that there is wrong in the acquisition of knowledge, PROVIDED such learning does not lead one astray from the Word of God, which alas, it has been permitted of many to do. And what is "philosophy?"—There comes to mind many a ludicrous definition which we shall not quote, since someone, reading, and taking himself more seriously than he ought, might charge us with making light of that which we could not reasonably explain. Philosophy purports always to be a way of life, and as warned against of God in our text in first Corinthians, seems to the writer to be defined by Himself as it relates to the Jew, the Gentile and the Church of God, for says He: "The Jews require a sign, the Gentiles seek after wisdom, and the Christian preaches Christ crucified." In other words, the philosophy . . . the way of life which appealed to the Jew was that which dealt not with a MESSAGE but a SIGN. He required a MIRACLE, even as many today, not all of whom are Jews. It frequently happens that we hear men say they would believe if they could SEE. A claim asserted even by one already undergoing the tortures of the damned, the record of which is written in Luke 16:30 where we read: "And he said, Nay, father Abraham: but if one went unto them FROM THE DEAD, they will repent." That such a statement or such an attitude is but a subterfuge, an excuse for unbelief, is attested not only by the answer of Abraham to the above statement when he said: "If they hear not Moses and the prophets (that is, the Scriptures) neither will they be persuaded though one rose from the dead" but by the fact also that all through His public ministry, Jesus Christ the Son of God, was continually a worker of miracles, as it is written in Acts 2:22 . . . "Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you BY MIRACLES AND WONDERS AND SIGNS, which God did by Him in the midst of you, AS YE YOURSELVES ALSO KNOW. . . ." On the other hand, the "Greeks" (Gentiles) not believing in miracles, "sought after wisdom," that is, attempted to solve the mystery of the universe by human reasoning. Hence their philosophy, their way of life, the message that appealed to them, was that which enthroned REASON above every other thing.

The same philosophy peculiar to present-day Protestant religious modernism, though why any should be content to worship before such a shrine, will forever remain a source of wonder to the writer, unless it be that such are satisfied with extremely LITTLE "gods," since to contain all the "wisdom" advanced by such self-styled "scholars" in their arguments against Bible truth, one would need but a very small thimble. Do you remember the story of the art critic and the fly? It goes like this:

"The critic stood with scornful eye  
Before a picture on the wall:  
'You call this art! Now see that fly;  
It is not natural at all.

It has too many legs; its head is far  
too large—

Whoever saw a fly like that, so  
limp and dead,  
And wings that look as if they—  
Pshaw!!

And with a gesture of disgust  
He waved his hand, when lo! the fly  
Flew from the picture. 'Ah, some  
dust,

The critic said, 'was in my eye'."

Indeed there is "dust in the eye" of any man, Jew or Gentile, who undertakes destructive criticism of Bible truth, as a cover for his unbelief and support of that type of Philosophy which is: "a vain deceit, following the traditions of men and the world's crude notions, and not after Christ."

But in glowing contrast to all such worldly philosophy, there stands the Christian way of life as it is written: But we preach a crucified Messiah, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God (namely the message of the cross) is wiser than men, (men could have never planned nor executed such a way of life); and the weakness of God (rhetorically, as humans estimate God's actions) is stronger than men." Thus with mighty, smashing climax, carrying all earthly wisdom and disputations before him, as irresistible as an avalanche, the Apostle concludes his divine explanation of the importance of preaching the "word of the cross." And in the light of his explanation we are ready to return for a brief moment ere we move on to other fields, to the questions of verse 20 whose consideration we have left until now. "Where," says the apos-

tle, "is the wise? Where is the scribe? Where is the disputer of this world?" — Where are these when faced with the revelation of God? Why, where the devout mind would expect them to be! The "wise" who has victimized young minds by his show of learning, stands speechless before the God of all wisdom; the "scribe," the grammarian, the prolific writer of books, where is he in the light of God's great book? Lost among his exclamation points and question marks! And the "disputer (debater) of this world," where is he? He who loves to cast doubts into the hearts of men; he who delights to argue with immature and uninstructed minds; where is he, when brought face to face with that cross which "towers o'er the wrecks of time?" Among the debris occasioned by the fall of his own pointless arguments! These men are troublers of society whose end it will be to endure throughout the Christless eternity, the undying hatred of those whose heart-hunger they could not feed and whose spiritual thirst they could not satisfy, yet whom they kept from the way of truth because of the stumbling-blocks they placed in their way!—And then, the chapter comes to a close with what we term. . .

#### V. THE APOSTOLIC INJUNCTION

Vs. 26-31 "For consider your own calling, brothers, that not many wise in earthly wisdom, not many powerful, not many of noble birth, have been called." Obeying this injunction, not a few have been bothered by the specious arguments of some, that were the Christian Faith of permanent value, the "wise, the mighty, and the noble," always first to recognize and capitalize on matters of importance, would have done so in this instance. But the Apostle refutes such argument by affirming that the disinterest of such persons is proof that the "foolishness of God," the preaching of the cross, is at work, for had God made salvation available to men through those channels which would have attracted those of earthly wisdom, power, and noble birth, the FLESH would have played a large part in the thinking of the people, so that many would have responded merely because it was the popular "thing to do." No, rather: "God hath chosen the foolish things of the world to confound its philosophy; and God hath chosen the weak things of the world to confound the

world's strength; and base things of the world, and things which are despised, hath God chosen, yea, things which are not to bring to nought things that are: That no flesh should glory in His presence." In such fashion does God get rid of the troublesome "wise, scribe, and disputer," and the divisive "mighty and noble," and all who make claim to the people's attention, that "CHRIST—may be all in all." This not to say that such as these cannot be saved, but, that when such are saved it is in the same way as others, namely, by the "message of the cross," thus, leaving NO place for boasting, and so changing their character as to make them no longer an offense to the Christian Faith.

On the other hand, God bestows upon the "chosen," upon the "foolish . . . weak . . . base" ones whom He calls, a dignity . . . a nobility . . . a power . . . a wisdom . . . such as men by nature never attain, as it is written: "But of Him are ye in Christ, Who of God, is made unto us wisdom, and righteousness, and sanctification, and redemption:"—Word upon word to show the abundant provision made of God for the advancement of those "in the faith." Does a man seek for wisdom? IT IS IN CHRIST! Does he seek for righteousness? IT IS IN CHRIST! Does one seek for redemption, for salvation? IT IS IN CHRIST! Such an one need not look elsewhere, and this, to the end that: "He that glorieth, let him glory in the Lord." Such is the story of God's love in Christ for you and me, as revealed and provided in the "message of the cross." Are we appreciative? Have we responded? Do you remember the story of the artist who had been engaged to paint a picture of the Crucifixion for the altar piece of a celebrated church? He spent long months at his task, and for one of the races in the group about the cross he chose a Spanish girl. When the girl came to the studio for the first time, the picture so caught her attention that she was really spoiling the purpose for which she had come. Who is He? What has He done? Why is He suffering so? Why have they nailed Him there? The artist replied indifferently and with as few words as possible. But the girl was not satisfied, and seeing that he could not gain her attention until he made a fuller explanation he said impatiently, "Well, I will tell you,

and then you must pay attention while I paint." Then briefly, he told her the story of the Cross, the while her eyes filled with tears at what she heard. "And did He do that for you and me?" she said. "Yes," replied the artist, "it was for you and for me. It was for all of us." "Then," said the girl, "if He has done that for me, I shall always love Him; how YOU must love Him since you have known the story so long." A little while and she was gone with a last loving look at the picture of the One Who had done all this for her. But her words were continuously ringing in the artist's ears. "How you must love Him since you have known the story so long!" Did he love Him so? Do YOU, reader? Or is it that the story of the Cross has been known so long long that for you it has lost its charm? Shall our preaching become a profession rather than a passion? Shall the "Message of the Cross" become commonplace in our lives and the story of its love lose for us the depth of its meaning? That "Love that will not let us go!" Let us have a care lest we hurry past the Cross, for: "It pleased God by the foolishness of the preaching of the Cross, to save them that believe."

#### THE EYE OF GOD

"All things are naked and open before the eyes of Him with whom we have to do." Heb. 4:13.

We cannot always see His will in His works, but He can always discover our works in our will. To Him the most hidden roots are as visible as the utmost branches. Though the place where we sin be to men as dark as Egypt, yet to God, it is as light as Goshen. Someone has said, "So act toward men, as in the sight of God, and so pray to God, as in the sight of men." That is advice worth considering. It was said of Cato that he was so good a man, that none would behave unseemingly in his presence. If that be true, how much more we should guard our actions as Christians, since the eyes of the Lord are ever upon us and nothing is hid from Him. There are Christians who would hide things from a preacher and at the same time be doing that thing before the very eyes of God. How pitiful it is that the eyes of a man should have more effect upon our manners and habits, than the penetrating eyes of God.

—A. D. Mohr.

# THE SEED, THE OX AND THE GARMENT

V. C. OLTROGGE\*

God's appeal for His people to be separate from the world is insistent throughout the Scriptures. Numerous and varied are the texts soliciting the children of God to demonstrate the fact of their heavenly citizenship. For our present consideration of separation truth we select Deuteronomy 22:9-11; "Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled. Thou shalt not plow with an ox and an ass together. Thou shalt not wear a garment of divers sorts, as of woolen and linen together."

Each of these restrictions had certain visible aspects of separation for the people of Israel. Having come into the land promised them by Jehovah, they were surrounded by heathen tribes who knew not God and therefore did not walk in His ways. Lest the Jews succumb to the practices of these heathen, and their distinction as the people of God be lost thereby, these prohibitions were given by which they might be marked and recognized as a separated people.

The idolatry of the heathen nations provoked them to a multiplicity of gods. Then, as now, there were the gods of the land, sky, sun, storm, hail, fire, and others too numerous to mention. The agricultural practices of the heathen were accompanied by magical rites, and under these rites they sowed their fields with divers seeds. The idolatry and magical ceremonies of these pagan polytheists had their roots in demonism. In order to keep His people pure, it was necessary for God to warn His people not to duplicate these heathenish practices.

The consequence of sowing mixed seed affected the soil, the crop, and those who ate the food prepared from its produce. The soil became poisoned, which in turn poisoned the grain. The size and quantity of the grain was affected as well as its quality. The inferior quality of this mixed crop was given the name 'chess.' The food prepared from this 'chess' poisoned both man and beast, resulting in sickness and eventually, death.

When in Luke 8:11 we read, "the

seed is the Word of God," the application becomes immediately clear. God's people, in their teaching ministry, are to sow the pure, unmixed, unadulterated "Word of God." To mix the pure doctrines of the Word of God with Modernism, Mormonism, Seventh Day Adventism, Christian Science, Jehovah's Witnesses, et cetera ad infinitum, ad nauseum, is sure to produce a harvest of spiritual chess. The very 'ground' of the isms is corrupt, and the resulting crop can only be smut ridden doctrines that poison all who partake. The sentimental practice of giving benediction to all engaged in religious effort because 'they are doing some good in the world' is not for Christians. "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (2 John 9-11).

The second stricture of separation likewise proved to be necessary for God's people living among the heathen. Again, with magical rites, they plowed with the ox and the ass together. Here were differing beasts. One, the ox, was large; its step was longer, steadier and more measured than that of the ass. The ass was stubborn, worked fitfully, and had to be driven mercilessly. The difference in size made the yoke fit unevenly, which galled the necks of both beasts. In addition, the ass was an unclean animal and ate food the ox would not touch, thus giving it a fetid breath. The ox, a clean animal, seeking to avoid the halitosis of its yoke-mate, would turn its head away thereby making the pull upon the plow beam uneven. The provocation to the plowman would be intense, and the resultant work unsatisfactory.

The ox, in the Scriptures, stands connected with service. In Psalm 144:14 we read, "That our oxen may be strong to labor;—." Well does it typify the service God's people are called to render unto Him. But for God's people to attempt to render service while yoked to that which is unclean, will result in unhappy

experiences paralleling those of the plowman working with an ox and an ass together.

God's people have been sanctified by the Holy Spirit, set apart not only for heaven hereafter, but for service here. By the indwelling Spirit, the child of God is equipped to do a work the unsaved cannot begin to attempt. Led by the Spirit, he experiences the joy of accomplishment, but his accomplishments will be hindered if he is yoked to stubborn, wilfully rebellious, unclean yoke-mates. Both their necks will be galled in their attempted duo-service, and the Spirit of God seeking to lead His own away from the fetid, foul breath of sinful companions and associations in the world, causes an uneven pull on the plow beam of God's Church. With such associations God is not well pleased, and therefore has written, "Be ye not equally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temples of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:14-18).

The third stricture was likewise an imperative for the Lord's people. The designation of elements in the garments was specific—"as of woolen and linen—." Other materials did not enter the picture. The heathen made no distinction between fabrics that went into their garments. It was not uncommon for them to mix wool and linen together. But these two contrasting elements, one vegetable and the other animal, produced certain injurious effects upon the wearers. In that hot tropical climate, this mixture of fabrics had the peculiar effect of drawing off the electricity from the human body, and inducing extreme perspiration. This quickly weakened the individual, and was

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followed by severe fever with the skin breaking out in blisters and irritating rashes.

The garment of the Jews, not mixed with wool and linen, was an added feature in their being distinguished from those about them. The garment is a symbol of testimony. In Rev. 7:13 the question is asked, "Who are these which are arrayed in white robes? and whence came they?" The answer is given, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the lamb." In reference to the coming of the Lord Jesus, this solemn warning is given, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16:15). Yea, the believer's garment of testimony is to be carefully guarded, not mixed with hypocrisy, deceit or compromise. He is not to sing the Lord's praises

with His people one day, and curse Him with the devil's crowd the next! This is to mix the garment of testimony with wool and linen, spiritual testimony counteracted with fleshly carnality. Such a mixture of carnality and spirituality quickly weakens the Christian. An unhealthy fever sets in, and the soul blisters with an irritating spiritual rash. The sight of such a Christian is both pathetic and unpleasant. Yea, it is for God's people rather to heed, "—let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1).

The Christian's separation includes teaching, service and testimony.

"Sow not with divers seeds"—Keep your teaching pure.

"Plow not with an ox and ass together"—Keep your service clean.

"Wear not woolen and linen together"—Keep your testimony unblemished.

## HIPPOPOTAMUS AT-TENDS BAPTISMAL SERVICE!

Dear Friends of the Jacobsons:

The following news letter is taken from several letters received from the Jacobsons, during the months of February, March and April, 1943.

Sunday evening in central Africa and the thoughts turn to loved ones at home and to beloved friends in the States so far away. The crowds have gone back to their villages down the hill and it seems very quiet here now. Mrs. Becker is in the Belgian Congo for a needed rest and she hopes to return to the States on furlough when the way opens. So that leaves us two here to fill the gap. We feel quite new to be left in charge of such a big station but God is helping and the language is coming back to us better than ever. I have learned many new words since coming here, for here the Sango is spoken everywhere.

This morning after Church service eighteen were baptized, down the hill in the big river. Just as the service was to start and the crowd gathered, a big hippopotamus came up out of the water not far away. However, all went well and it was a joy to hear the testimonies of those who said that they had died in Christ and wanted to follow Him until death. After the service, back in the church again, a woman was freed from an evil spirit who had held her captive as his slave. You cannot understand how awful it is until you learn of it here. Yesterday a young man came to our home and told us that he wants to become an evangelist and work for God. His wife is already an ardent soul-winner. We have been praying for more laborers to be thrust out here, and it is encouraging to see how God is working by His Spirit. 150-200 come out to the daily classes and 700-800 on Sundays to the Sunday School and the Church services. A good number always stay behind to accept Christ or to return to Him. Sunday afternoon Nils and I walked to a neighboring village for a Gospel service. We met one of the evangelists just coming home from a meeting held in one of the other villages. He went right on to our meeting with us. How we do thank God for the zeal of some of these. The chief of that village

## FLASHES FROM

## FOREIGN FIELDS



Mr. and Mrs. W. J. Stull and Billy Boy

### STULLS FLY TO BRAZIL

Mr. and Mrs. Willard Stull and son, Billy Boy, left Waterloo Monday night, July 5th, on the first leg of their long trip back to Manaus, Brazil. They flew from Chicago to Brownsville, Tex., and from there took plane down over the Panama Canal Zone to the west coast of South America and from there they will take plane over the Andes to the headwaters of the Amazon, and then take a boat down the Amazon to Manaus. We have asked Mrs. Stull to resume her stories for the Baptist Bulletin under the heading of "God's Highway in Brazil." We know our readers will be waiting for the first installment.

seemed quite interested and came to see us today.

It is a very damp climate here. Nils has had the men cut a big path through the jungle in back of our house and on that we walk to our new garden by a stream of water. I wish that you could take that walk through the jungle with us to the garden. You would feel so little when you look up at the huge trees and climbing vines. You cannot go off the path, for if you did you wouldn't break your way through. Now that we have good rains the wild flowers are coming out along the path. Some are little and dainty like lilies-of-the-valley. Others are large bulb lilies. We have lettuce, radishes and spinach already planted since we came in December. It tastes good to have something green for a change. I wish I could reach over and hand you a basket of ripe pineapples or a big bag of coffee, from our trees. I am making real butter these days, for Mrs. Becker's cows have had three calves since she left. One calf would not eat and it died. We have plenty of butter and cottage cheese and fresh milk so we ought to be well for the work. The butter has been easy to make, for there are always lots of little ones around here wanting to do something. I put the cream in a fruit jar and have a little boy wash himself real well and then sit out on the veranda and shake it until the butter rises. Then I take it in and wash it quite a few times and salt it. We bought a goat for meat. After running away three times she finally hanged herself with the rope. We canned the meat for use later.

The station expenses are higher here, for Nils has to reroof some of the buildings but the Lord supplies each month. We are very happy in our new work here.

Sincerely yours,  
The Jacobson Missionary  
Committee.

### McLAINS IMPROVING IN HEALTH IN THIS COUNTRY

Maine, N. Y.  
June 5, 1943

Dear Prayer-Helpers:

Fulfilling His promise, "If you shall ask anything in my name, I will do it." Jno. 14:14, the Lord wonderfully opened every door and brought us safely home with but a half day's delay in Porto Rico.

Leaving Fortaleza early on Wednesday morning we arrived at Inez' home in Maine, N. Y., Sunday evening. The officials have asked that we do not print times, dates and circumstances so that we will omit telling the story for now.

During the five weeks at home Inez and I have been examined by the physician and have received treatment. Already the change in climate has done much to restore us to normal health. We wish, however, that you continue to pray as I have had an infection on my face for more than six weeks and, to date it has shown no signs of healing. Too, Inez is not strong and is taking treatments twice a week.

Our Mission material is now organized and ready to use. We have some 250 slides, many of them natural color, which have been divided into groups; educational—illustrating social life in Brazil; field evangelism—giving actual pictures of the Churches, Gospel meetings and Bible work among the children. Then we have a special selection of pictures that will greatly interest the young people and children. (Many children have sent gifts and we wish to have special meetings for them when possible.) Also we are interested in contacting any young people's summer camps, or rallies during the summer. It is our desire to see many consecrated to special service and in particularly to Mission work.

Also some Pastors have written asking our plans and wishing a date set for meetings. We wish that all interested would write as soon as possible so that an itinerary for your section may be arranged. Then a month or six weeks before we visit your section we will write and let you know a definite date, or arrange one. Any one leading a prayer group, Sunday School, Primary class, Young People's group, etc., should also write so that if we are not able to give an evening, perhaps it could be arranged for an afternoon or some other hour. Where groups can so arrange a program among themselves covering several meetings in the week we will gladly co-operate. But it will greatly help us if you contact us as soon as possible.

For the present we wish to do deputation work in the Eastern States and as far west as Ohio, work starting the first of July and extending through September, after which we will be planning to visit States farther west. Those who

have any date which is especially desirable should let us know as soon as possible so that we can co-operate.

All mail should be addressed to—Inez and Guy McLain, Box 13, Maine, N. Y., Broome Co.

Won't you continue to pray for those who are carrying the responsibility in Brazil. Mary Mills is alone in Joazeiro and helping to direct the work in Crato through a native preacher. Mr. and Mrs. Wilson are also directing work in a large field and are badly in need of rest. We are anxious to see and fellowship with all our dear friends who have been praying for us these past years. Remember us before the Lord this year as we are active in deputation work.

Sincerely in the Lord  
Inez and Guy McLain.

### CONGRATULATIONS! PAPA AND MAMA HAMMAN

Kyabe via Fort Archambault,  
French Equatorial Africa

Dear Friends at home:

There is a new voice joining ours today to send you greetings and to say, "God bless you." David Eugene became a member of our family Jan. 28, so he will soon be three weeks old. Donald and Dicky are very pleased with their baby brother and Mother and Daddy praise God for all His goodness and love in sending us this gift.

During January we were at Ippy, one of our southern stations where the Laird's are working. Last July in the middle of many perils at sea, they crossed the Atlantic Ocean, returning from furology. They were chased by a submarine and saw the wreckage from other ships, but God brought them safely through to this dark land where they were so much needed. Mrs. Laird is a nurse and I thank God for her competent and loving care of baby and me. We expect to spend March and April at Bria, replacing missionaries there who are much in need of a change and rest. This means that we will not be returning again to Kyabe until May.

This dry season the work among the Sara Kabbas has been left in the hands of native Christians. It will no doubt be a time of testing and trial for the new believers as the chiefs will take advantage of our absence and persecute them and do mean things that they dare not do



when a white man is present. However we are praying much that it may be a time of Spiritual growth and blessing for these babes in Christ. They must learn to depend more upon their Saviour and find Him all sufficient. Natives are prone to look to their Missionaries for help rather than to their Christ. We will be happy when the time comes for us to return to them for they do indeed seem like our children.

Since our absence from Kyabe Roy has had many opportunities to minister both to natives and to whites, sometimes preaching the word, sometimes repairing cars and doing other mechanical jobs. God gives a blessing for all things if done "in Jesus' name" and for His sake. He just returned from the Maroubas station where he had a week of special meetings with the native Christians. He felt that God's presence had been with them and that there would be fruit from the seed sown. Here at Ippy on Sunday seven remained after the service to talk with the deacons and inquire more into the way of salvation. They professed to receive Jesus as Saviour and we trust that they were truly cleansed by the blood of the Slain Lamb of whom they had heard.

A few days ago a man was carried here to the house for medicine for his burned feet. He had big blisters on the soles of both feet. He had attended a big grass fire and apparently did not look where he was walking. When these grass fires start all the natives from miles around rush to the scene and have a gay time hunting field rats and other small animals. Then follows a feast of roast meat for the successful hunters. This man has been staying in the back yard soaking his feet in tannic acid and they show signs of improvement. It takes time for medicine to get through the thick skin of their calloused feet. His old wrinkled mother and his young wife sit by him day by day to offer him sympathy.

Perhaps you have not heard from us for a long time and you find it hard to keep on praying and giving and writing without hearing news of us. Friends, we are still in Africa and still need your help as much as ever. Your prayers give us victory over the devil; your gifts make it possible for us to live and preach the Gospel; your letters encourage and cheer us. It is true that some letters go to the bottom of

the Atlantic, but others come through safely. All true prayer rises to God's throne and cannot be lost. As for the funds, praise God, they reach us regularly each month. The middle of each month the Mid-Missions office in Mishawaka, Indiana, cables to the field all money that has been sent in for us. However the statement of the individual donors come by regular mail and are much delayed. Perhaps you sent a gift but received no acknowledgement from us. You wonder, "Did they ever receive it?" Yes, the money came and we praised God for it, but the statement may have been lost in route, or our letter of thanks to you may have been lost. We can only say "Give as unto the Lord, trust Him to get it to us, and believe that we are truly thankful. God knows all gifts and givers and He will surely bless.

Yours for lost souls.

Roy and Fern Hamman.

### LATEST NEWS FROM PHILIPPINES

Dear Friends:

Since publishing the last issue of "The Message" which gave the account of Harold Palmer's death from appendicitis in the Japanese Internment Camp at Baguio, Philippines, last October 20th, we have received further information about some of our Philippine missionaries which we want to share with you.

Reviewing the situation a bit, you will recall that Miss Yerger, Miss Hotchkiss, Mr. and Mrs. Roberts and their two children, and Mr. and Mrs. Palmer and little Carole Jean were taken prisoner on December 27, 1941, and are still confined in the Baguio Internment Camp, except for Mr. Palmer whom the Lord called home after ten months' imprisonment. Mr. Bomm is still held in the Santo Tomas Internment Camp at Manila. Mrs. Bomm, Miss Woodworth, Miss Congleton, Miss Kemery, and Mr. Smallwood, as far as we know, are still given a measure of liberty by the Japanese in Manila and are carrying on some Christian activity. We have had no news from or about our other missionaries for over a year until this past week when two communications came to us from the office of the High Commissioner to the Philippines in Washington, D. C.

These communications have of-

ficially advised us that Rev. and Mrs. Henry W. DeVries and their two younger children, Gene and Buddy are now held by the Japanese in the Baguio Internment Camp, and that Rev. and Mrs. Paul D. Friederichsen and their two children are held by the Japanese in the Iloilo Internment Camp. No dates are given, and there is no information concerning the health of the persons named. The oldest DeVries child, David, has not been heard from since the Japanese captured Manila where he was attending High School. The conditions at the Baguio Camp were fully described in the May issue of "The Message," but this is the first we have heard of the Camp at Iloilo, and we know nothing of its conditions.

Up until now we had thought that our Mindanao and Iloilo missionaries were at liberty up in the hills of their respective islands. Now we know that such is not the case. It now appears likely that the Kohlers and Miss Lynip who were with the DeVries' on Mindanao, and Miss Hinkley and Miss Parks who were with the Friederichsens on Panay, may also be in the hands of the Japanese. Why the Mindanao missionaries were taken away up to Baguio which is north of Manila is a mystery. And we still have no information whatever about the whereabouts or welfare of the Naylor family in Palawan, or of Miss Howell since her letter of last September indicating that she was safe and well "somewhere in the Philippines."

Now just a word about the possible repatriation of some of these missionaries. From time to time the newspapers indicate the possibility of our government effecting an exchange of prisoners with the Japanese. We have been in touch with the State Department and have been advised that missionaries will be given the same consideration as others when the list of repatriates is made up. We are not very optimistic about the immediate prospects, however, as the following paragraph from News Letter No. 15 of the organization "RELIEF FOR AMERICANS IN THE PHILIPPINES" indicates:

"It must be borne in mind that these 1,500 are to come from all Far Eastern countries and include nationals of other American Republics and Canada. It is understood that it includes a small number of

United States Government Officials and some 15 transients in the Philippine Islands and excludes permanent residents in the Islands. We hope that just as soon as the arrangements for this second exchange are completed the outlook for further exchange will be better. And of course it may be expected that the transients arriving from Manila will bring first hand news from the others."

It is still impossible to send any money to our missionaries or to get any relief or supplies through to them from this country. The Japanese have consistently refused to recognize or deal with the American Red Cross or the International Red Cross. Efforts by our government and the Red Cross are continuing, however, and it is hoped that some means may soon be devised whereby a flow of relief supplies may be started to American prisoners of war and civilian internees in Japanese territory.

**RELIEF FOR AMERICANS IN THE PHILIPPINES** gives this further informative word: "Through the Swiss Minister in Tokyo the American Red Cross has forwarded the sum of \$25,000.00 to be spent by the Executive Committee of the civilian internees held at Santo Tomas, near Manila. Such expenditures must necessarily be made under the supervision of the Japanese authorities. Additional sums will be sent in this way if reports show that it is a successful method of providing what is needed by our interned citizens in the Philippines. It is also hoped that the Swiss Government will be able to work out a similar plan for other camps in the islands."

This bit of good news is encouraging. Let us pray that the Red Cross may be successful in transmitting funds to the other internee camps in the Philippines so that our missionaries and others may be supplied with the necessities of life.

May we state again our policy with respect to funds for our missionaries. We consider that all back missionary allowances will be due and payable to our missionaries when communications are restored and channels are available for the transmission of personal funds. Therefore, we urge all churches and individuals who have been supporting our missionaries to continue to send in the regular amounts to our treasury where they are being

held inviolate in the respective accounts of the missionaries and will therefore be available when the time comes. Not only will we need to pay up their back allowances but we shall need furlough travel funds to bring them home, and any funds sent to us for this purpose will be so held and appreciated. For instance, the Wealthy Street Baptist Church of Grand Rapids, Michigan, recently sent us \$1,000.00 to be held for the DeVries' return passage to this country after the war. That is commendable foresight. Other similar gifts have been received, but the furlough accounts of most of our Philippine missionaries are still empty. We want to be ready to act quickly when the time comes. Thank you for all of your prayers. Let us not be discouraged.

Ever cordially yours in Christ,  
Harold T. Commons  
President,  
Ass'n. of Baptists for  
World Evangelism, Inc.  
July 6, 1943  
\* \* \* \*

P. S. July 7th, 1943.

Just as we were about to mail this letter, another communication from Washington came to us dated July 6th, 1943, stating that an error has apparently occurred in listing the DeVries family as being interned at Baguio.

The names of the DeVries family (all except David) are actually listed by the Japanese as being interned at Baguio, but a subsequent official Japanese list of American internees on the island of Mindanao includes the names of the DeVries family (all except David) as being confined in the Davao Internment Camp, which is presumably located at or near the city of Davao on the island of Mindanao.

We therefore conclude that the latter listing is the correct one, and that the DeVries' are in the Davao Camp instead of the Baguio Camp. The names of our other Mindanao or Iloilo missionaries are not yet reported on any internee lists.

Subsequent bulletins will be sent out as information is received.

In His faithfulness,  
HAROLD T. COMMONS.

### HOW A JEW FOUND CHRIST

During the past six months we called on 662 Jews, distributed 502 Shepherds of Israel, 379 Gospel tracts, 3 Gospels of Matthew, 10

Gospels of John, 257 New Testaments, 2 of them Yiddish, 306 Booklets, and 1 Bible. We held 18 girl's classes, 15 boys classes, and 7 prayer meetings in the mission home, and conducted 16 cottage prayer meetings with various groups in our fellowship. We had 11 radio broadcasts, held meetings in 8 churches, and drove 2,582 miles. In the four fellowship meetings we had in the mission home, we had an average attendance of 7 Jews and 25 Gentiles.

A young Jewish soldier from Scot Field came to our April Fellowship meeting. He was brought by a Hebrew Christian who had invited him to his home for dinner that Sunday. He seemed to enjoy the meeting and said it was different from anything he had ever attended. Also that the Hebrew Christians, whose testimonies he had heard, were unlike any Jews he had ever met. He stayed a long time after the meeting was over, and Carl asked him if he had a New Testament and showed him the prophecy edition which we distribute among the Jews. The young man said he had been given a new Testament by a woman neighbor in New Jersey, before he left for the army, but that he would like one of the prophecy editions. When he left he said he couldn't see things as we did but that he would read the New Testament. A few weeks ago the Hebrew Christian who brought him to the meeting, received a letter from him, saying that he had been reading the Testament and had accepted the Lord Jesus Christ as his Savior, Redeemer, and Messiah. This brought real rejoicing to our hearts as we remember the hundreds of New Testaments we have placed in Jewish hands. We may never see the results of this, here, but we know that it will bear fruit and one day when we stand in the presence of the Lord we shall see the harvest.

Carl Anderson, Supt.  
St. Louis Hebrew Mission.

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Nation-Wide  
Voice for  
Independent  
Baptists!**

# GLEANNINGS

*Edited by R. F. HAMILTON*

## NEW JERSEY

**ATLANTIC CITY.** The Tri-State Fellowship of Independent Baptist Churches met with the Chelsea Baptist Church on Friday, June 25th. More than twenty churches were represented at the gathering. In the afternoon, Pastor Charles Dear of the Crescentville Baptist Church of Philadelphia brought a splendid message on II Timothy 2:19, pointing out that in times of apostasy our comfort is in (1) God's SURE foundation, (2) God's SEALED ones, and is evidenced in (3) God's SEPARATED ones. Afternoon recreation was provided by strolling on the boardwalk and swimming in the ocean. Supper was taken in a restaurant, followed by a pastor's conference at 6:45. The evening service featured the election of officers, which included Dr. C. E. Mason as chairman, and Rev. Gerald Stover as secretary-treasurer. Rev. Harry Ketcham, Bible teacher and evangelist, brought the evening message on the subject, "Elijah at Carmel." Kenneth Masteller of Haddon Heights led the song service. The next meeting of the fellowship will be held at the First Baptist Church of Doylestown, Pennsylvania, where Rev. Edwin G. Spahr is pastor, on Friday, September 24th.

**DR. CLARENCE E. MASON** took part in a Bible conference in Los Angeles July 11 through 18, in which over sixty churches cooperated. There were three sessions daily in six different sections of the Los Angeles metropolitan area. A number of other nationally-known speakers were also on the program. The Conference was sponsored by the Westmont College.

**THE CHELSEA CHURCH'S** financial report for the past six months indicates continued splendid growth in giving to all the various items of the budget. For the first time in years, the church enjoyed a substantial balance in the treasury with all bills paid.

\* \* \* \*

## NEW YORK

**GREAT VALLEY.** The First Baptist Church recently extended a call to Rev. Kenneth Elgena of Center Moreland, Pennsylvania to become their pastor. Both Rev. El-

gena and his wife, Sue Hatfield, '41, are graduates of the Baptist Bible Seminary. He began his ministry in his new field on June 27th.

\* \* \* \*

## PENNSYLVANIA

**ERIE.** The Bethel Baptist Church reported a splendid attendance at their Vacation Bible School beginning June 21st. About two hundred fifty were in attendance the first week.

\* \* \* \*

## OHIO

**PORTSMOUTH.** Dr. H. O. Van Gilder of the Temple Baptist Church has been having a busy summer. On June 15th he left for Los Angeles, California, where he spoke in five of the independent Baptist Churches of that city and at Westmont College. During his absence, his son, Heber, Jr., supplied the pulpit. July 12th-16th he was speaker at Camp Caesar Bible Conference, in West Virginia. July 19th to 23rd he was scheduled to teach at the Mountain Preacher's conference at Pineville, Kentucky.

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**REV. RALPH W. NEIGHBOUR** conducted evangelistic services in the First Baptist Church of Medina June 13 through 25. He also was the evangelist at tent meetings held in Lorain June 28th through July 9th.

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## MICHIGAN

**WILLIAMSTON.** Clayton Hull, who has been doing missionary work in the Kentucky hills for the past six years, was ordained in the Williamston Baptist Church on Tuesday, June 1st, with the unanimous approval of the council composed of pastors and messengers from eight churches. Rev. Harold Warren, pastor of the North Baptist Church of Flint, preached the ordination sermon. Other pastors participating were Rev. Ralph Rhodes of Romeo, Rev. D. Thurlow Yaxley of South Baptist, Lansing, Rev. Oscar Smith of South Baptist, Flint, Rev. E. W. Crowell of the Inter-city Gospel Tabernacle, Rev. E. A. Roloff of the Miller Road Community Church, Rev. E. P. Boynton of the Berean Baptist Church, Lansing, and Harold T. Reese of the ordaining church.

Other Christian workers participating were Rev. Wayne Saunders, missionary to India, Rev. B. Francis Glenn of the Bible Meditation League, Rev. Gordon Roloff, associated with his father at Miller Road, Mr. E. F. Davis, former pastor at Washington. Mr. Hull preached an effective sermon the following Sunday evening and the next morning returned to Kentucky, where his wife and four children awaited him, not to speak of mountains of work.

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**WAYNE.** The First Baptist Church, under the leadership of Rev. Ralph L. Reed, launched a campaign to erect five buildings of steel and concrete in Africa, under the Sudan Interior Mission, as a memorial to one of their boys, Lt. Sanford Schulert, who lost his life in January in the crash of an Army plane in Florida. A memorial service honoring Lt. Schulert was held in the Wayne church Sunday afternoon, June 27th.

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**FLINT.** Fundamental pastors of Flint, numbering between twenty-five and thirty-five, have recently formed the Fundamental Ministerial Association of Flint and vicinity, the stated purpose of which is "to provide united action among several groups of fundamental Christian churches of Flint and vicinity without exercise of executive or legislature control over the constituent members." Ministers forming the association adopted a strong doctrinal statement as evidence of their loyalty to the fundamental principles of the Bible.

Pastors of other communities ought to be stirred to similar action. It is high time that the fundamentalists cease supporting the modernist program by affiliation with modernistically controlled ministerial associations.

\* \* \* \*

**ROMEO.** During the months of June, July and August, the First Baptist Church, under the leadership of Pastor Ralph Rhodes, will attempt to raise \$2,000 to aid in the establishment of a school for boys in Africa under the auspices of the Sudan Interior Mission.

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**PORT HURON.** Pastor C. E. Vashbinder reports that the interior of the Court Street Baptist Church has been greatly improved in recent weeks. The church occupies a building which originally housed a Methodist Protestant Church. When the

merger of the Methodists occurred a few years ago, the building was put up for sale and promptly purchased by the congregation of which Brother Vasbinder is pastor.

May was one of the biggest months from the financial standpoint in the history of the church. Offerings amounted to approximately \$1,000.00.

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**GRAND RAPIDS.** The Summer Bible School held in the Wealthy Street Baptist Temple enrolled 793 pupils from 76 churches and 18 denominations. The school was held June 14 through 25.

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**IONIA.** The Ionia Orthodox Baptist Church, of which Rev. Henry L. Harms is pastor, has been enjoying the blessing of the Lord during the past year. The Sunday School has doubled, and all other services have shown a marked increase. Two series of special services were held during the past year, with Evangelist Marvin L. Lewis and Rev. Richard W. Neale. A new neon sign reading "Jesus Saves" was recently placed on the front of the church. Improvements have also been made in the main auditorium and the basement of the church.

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#### INDIANA

**GARY.** About \$3,700 indebtedness on their new building has been cleared by the Brunswick Baptist Church in three and one-half years. Plans were being made to burn the first and second mortgages on the property on July 4th. Plans are on hand for the remainder of the building, and it is hoped that sufficient funds will be forthcoming soon to complete the upper portion of the structure as soon as building restrictions are lifted. Philip Halvorsen is the pastor.

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**CLINTON.** The Calvary Baptist Church and her pastor, Dr. Frank S. Kerner, were host to the Indiana State Pastor's Conference June 7th and 8th. With Arlin Halvorsen leading the singing and Carl Brown presiding, the meeting opened on Monday evening. Carlyle Scott of Crawfordsville brought the opening message on the subject, "The Mistakes of Elijah." The Tuesday morning session opened with Rev. Roy Carlson of Beech Grove leading the prayer and devotional services. Other speakers during the day session included David Canine of Crawfordsville, Gordon Wray of Rantoul,

Illinois, H. H. Welmore of Waveland, Orville Yeager of Princeton, P. R. Halvorsen of Gary, and H. H. McClanahan of Indianapolis. A missionary work was presented to the conference by R. C. Johnson of Hammond and A. F. Colwell of Highland. The Tuesday evening preliminary session featured the singing of Arlin Halvorsen, the song directing of Chelsie Stockwell, and the testimonial of Capt. James Turnbull, chaplain in the United States Army. The closing message was brought by Carlyle Scott. A great time of fellowship was enjoyed by all the pastors and people.

\* \* \* \*

**GARY.** Gordon Davies, former director of music at Central, was examined and ordained to the gospel ministry at the Central Baptist Church on June 24th. Brother Davies, for the present, is connected with the Extension Dept. of The Moody Bible Institute.

**HAMMOND.** Pastor R. C. Johnson reports that the Hessville Baptist Church conducted her Daily Vacation Bible School June 14th through the 25th, with an average attendance of 175. Of these, 125 pupils received attendance awards for having missed no more than one day of the school. There were twenty-three confessions of faith in Christ. While the school expenses were about \$60, the offerings reduced this to a cost of only \$2.50.

New windows, which cost approximately \$700, were recently placed in the building. They are also going ahead with the job of brick-veneering the building. We congratulate Pastor Johnson and his people on the excellent work that has been done in this new field.

\* \* \* \*

#### WISCONSIN

**WISCONSIN RAPIDS.** On July 4th, Pastor O. B. Ransopher celebrated the first anniversary of his radio ministry over station WFHR with a special service on the theme "Victory." This work has been supported by the free-will offerings of interested people, apart from the regular budget of the church. A special souvenir folder was prepared by Pastor Ransopher for the occasion.

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#### ILLINOIS

**WILBUR W. STRADER,** pastor of the Alhambra and Bethalto churches, is planning to leave his present fields and enter the Baptist Bible Seminary of Johnson City,

New York, at the fall opening. With a wife and three children, this is a real step of faith, and we urge our people to pray for Brother Strader and his family. Financial assistance for their schooling would be appreciated. This would be a fine missionary undertaking for any church.

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**REV. R. J. KEES** was the evangelist and musician at the Latham Baptist Church June 27th through July 11th. John V. Speering is pastor of the Church.

\* \* \* \*

**DECATUR.** The council of the Illinois Association of Regular Baptist Churches met for a business session with the Riverside Baptist Church June 21st and 22nd. Public sessions were held Monday and Tuesday evenings with Rev. C. F. Fields and Rev. Robert Cook as the preachers. Plans were laid for the fall conference of the Illinois Association which tentatively is scheduled to meet with the Riverside Church of Decatur October 11, 12, and 13. The conference theme is to be based on the person and work of the Holy Spirit.

The Riverside Church sponsored a Vacation Bible School June 14 through 25, and reported an enrollment of 193. An unusually good spirit was manifested in the school, and many of the boys and girls were saved.

\* \* \* \*

**PANA.** For several years, Pastor Hamilton has desired that all his people might be readers of the Baptist Bulletin, not because he is the assistant editor, but rather that his people might be thoroughly informed on happenings within the ranks of Baptists and enjoying the inspirational articles from the pens of other men. Recently the board presented the recommendation to the church to place every family on the subscription list. One hundred forty subscriptions were thus secured for the Baptist Bulletin. The cost of the subscriptions was paid by the church, and individual members will be given the opportunity to reimburse the treasury if they so desire. We would heartily recommend this practice to all our sister churches.

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**BUNKER HILL.** Kenneth Dodson, pastor of the First Baptist Church of Mishawaka, Indiana, was guest speaker at the Berean Baptist Church for a three-day Bible conference June 29, 30, and July

1. Brother Dodson spoke on the theme of prayer.

Rev. William Headley, pastor of the Central Baptist Church of Gary, Indiana, was the guest speaker for the week of July 26th. Don Moffat is pastor of the church.

\* \* \* \*

**THE MISSIONARY VALLEY FELLOWSHIP** of Regular Baptist Churches met with the Milton Heights Baptist Church of Alton on June 19th. Speakers for the afternoon were Rev. Nolan Reed and Rev. Denzel Osburn, Don Moffat of Bunker Hill was the evening speaker.

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**ALTON.** John Carrara is expected to lead the Jameson Baptist Church in an evangelistic campaign September 5 through 19. Pastor W. J. Richardson is leading them in preparation for this coming occasion.

The Jameson church held their Vacation Bible School June 14th through 25th.

**REV. EMIL JOHNSON** resigned his work in Calhoun County where he has been ministering to a number of Baptist churches for several years in order that he might devote full attention to a new field in South St. Louis. Brother Johnson is desirous of establishing a Regular Baptist work in the vicinity of Kingshighway and Chippewa Streets, where there is an estimated population of 25,000 with no Baptist testimony. Brother Johnson and some helpers have been engaged in a personal canvass of the neighborhood. There is an empty church building in the neighborhood which might be secured for about \$7,000. In the meantime, he and his helpers would like to erect a tent on a lot, the free use of which has been offered them. We invite our readers to remember this work and the workers in their prayers. Surely there is a great need in our city areas for an aggressive work of this kind.

\* \* \* \*

## IOWA

**YARMOUTH.** Pastor Judson McClure reports that much work has been done recently on the church and parsonage, both of which have been beautified with asbestos shingles. An addition to the baptistry is under way, and it is hoped soon to finish the interior of the church with Cellotex.

Pastor McClure was recently elected president of the Iowa Asso-

ciation of Regular Baptist Churches.

\* \* \* \*

**WATERLOO.** Dr. R. T. Ketcham of the Walnut Street Baptist Church, had the unique privilege recently of welcoming into the membership of his church four preachers and their families. They were Dr. and Mrs. W. E. Pietsch, Rev. and Mrs. Robert Arthur recently called as Dr. Ketcham's associate, Rev. and Mrs. Milton Dowden, and Rev. and Mrs. Paul Hutchens. Brother Dowden, who is a former member of the Walnut Street Church, has been accepted as a chaplain in the army.

Two series of special meetings in the fall are being scheduled for the Walnut Street Church: a Jewish Bible Conference, under the auspices of the Hebrew Christian Alliance of America will be held October 3 through 6, and an evangelistic campaign under the leadership of Anthony Zeoli, November 7 through 28.

Grace and Willard Stull and their son, Billy Boy, left Waterloo recently for Brownsville, Texas, where they secured a plane on July 8th for South America. They were flying down to the headwaters of the Amazon, to proceed inland by river boate to Manaos, the headquarters of their mission.

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**REV. HARVEY TAYLOR** of the Burton Avenue Baptist Church of Waterloo spoke at the American Baptist Church of Forest City on June 27th through 30th. Loyal H. Marx is pastor of the church.

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## MISSOURI

**KANSAS CITY.** Pastor O. W. Stanbrough of the First Regular Baptist Church preached two Sundays in June at Easton, Kansas, where he assisted H. S. Vogan in revival meetings. Pastor Stanbrough organized the Easton church about six years ago.

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## CALIFORNIA

**THE SOUTHERN CALIFORNIA FELLOWSHIP MEETING** of the Regular Baptist Churches was held June 18th with the First Baptist Church of Wilmington.

We would appreciate having a report on these meetings of our western brethren.

The Young People's Pre-Conference Pep Rally was held Friday, June 25th, at the First Baptist Church of Monterey Park. Dr. H.

O. Van Gilder of Portsmouth, Ohio was the speaker.

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## WASHINGTON

**TACOMA.** Hyman Appleman, the Hebrew Evangelist, began a united evangelistic campaign in Tacoma July 26th, which was to continue through August 8th. Most of the fundamental churches of Tacoma were uniting in this campaign. Dr. R. L. Powell, pastor of the Temple Baptist Church, gave much time and energy to promoting the meetings. A city-wide census was taken between July 11th and 18th in order to find prospects.

## AND STILL THEY ORDAIN THEM

A letter received by the Pastor from a friend of school-days, now a Pastor in an Ohio "Convention" church reads: "Had quite an experience sitting as a member of a council for ordination just last week. Two men from the First Baptist Church of Dayton, Ohio were before us for questioning. I'm still boiling mad to think that those men are going to be ordained in the ministry IN SPITE OF THE PROTEST of a few fundamental pastors who were present. One of the men received his training in Wooster College and Colgate-Rochester Divinity School. The other was trained at Dennison University and Crozier Seminary. The Colgate man disbelieves in all the miracles of Scripture and says they are all "debatable." The other man believes in a "second chance" for all—that all will eventually be saved. Neither believes in a literal hell, nor of coming judgment, nor in the second Coming of the Lord Jesus Christ . . . but AS USUAL, we were OUTNUMBERED, so the church is going ahead with the ordination. . . ." — What a world of meaning is contained in the words: "AS USUAL, WE WERE OUTNUMBERED." This is the answer to those "Fundamental" pastors who excuse themselves for lending their moral and financial support to the Northern Baptist Convention and its affiliates, State "Conventions" and County "Associations" on the plea that by "staying in" they will be enabled to "clean-up" the outfit. It can't be done for: As usual, they are "outnumbered." God's way is the best way, and he says: "Have no fellowship with the unfruitful



works of darkness but RATHER, REPROVE THEM." True, it may cost something . . . popularity, position . . . even one's church. But . . . IT'S WORTH THE PRICE, for it rebukes the DEVIL and brings honor to GOD. And God help the churches within the "Convention" which will sit under the "ministry" of such traffickers in spiritual things as men above mentioned, and who are being trained in such Convention hot-beds of modernism as the above mentioned Seminaries, and others like them.

Kenneth R. Kinney.

### MR. LIBBY TALKS OUT OF TURN

The pacifists won't fight, but they don't hesitate to tell the government how to run the war.

A case in point is Frederick J. Libby, Executive Secretary of the National Council for Prevention of War. By virtue of his position as directing head of an avowed pacifist organization, Mr. Libby has become, at least in his own estimation, an authority in military affairs. Particularly does he pontificate on the size of the American military forces. They are, he af-

firms, in danger of becoming too large.

Key men in the military forces, men whose lives have been given to the study of wars past, present and future, arrived at the conclusion that the Army should have a certain number of men to accomplish the program upon which the nation has embarked. The figure doesn't suit Mr. Libby. It is far too large, he says, in printed material mailed to the clergy of the nation. He argues that such an Army will require the drafting of fathers, and place heavy burdens upon civilian population. He urges that "friends" of his organization get letters of protest into the mail to Senators and Representatives.

Since he offers himself as a military expert, there are a number of questions which may, with propriety, be addressed to Mr. Libby.

1. Just what military objectives does Mr. Libby have in mind, and exactly how many men would be required for their accomplishment?

2. Do these military objectives include the crushing of Germany, Italy and Japan as military powers, or merely the pushing of military operations to the point where a

"negotiated peace" might be achieved, with Hitler and Hirohito retaining the larger part of their spoils?

3. Having, in his own estimation, discredited the military heads of the nation by proving them numbskulls on the number of men the Army should have, just who would Mr. Libby suggest to lead the smaller Army he has in mind? Are there, for instance, military men in the country with whom the pacifist leader has been in conference, whose views coincide with his own, to whose leadership he would commit the military destiny of the nation? Or has Mr. Libby consulted only his own wisdom and the opinions expressed in the editorial columns of newspapers which have not yet adjourned their political activities in the interest of unity and victory?

These questions are only a starter, with more embarrassing matters untouched.

Churches and pastors will do well to shun pacifist propaganda at all times, particularly in time of war.

—L. P. Buroker,  
"Fundamental Fellowship."

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