

The Baptist Bulletin



199 — — \$444,523.02

There is a real story behind these figures! A story that ought to thrill the heart of every Baptist, send us all to our knees in humble thanksgiving, put us on our feet to sing the Doxology, and turn our faces to the future with even greater determination to follow our Lord at any cost!

The 199 is the number of G. A. R. B. churches which have up to this moment turned in their statistical report for last year. There are 99 other churches actually in the fellowship to hear from.

The figure \$444,523.02 is the total gifts for purely missionary purposes given last year by these 199 churches. There is no doubt that when the other 99 reports are in, it will be discovered that the total missionary giving of the 298 churches has reached, if not exceeded, the half million mark!

The total membership of the 199 reporting churches is 42,899. This means that the per capita giving for missions in these churches was \$10.04. This missionary total is not "ballooned" by several large churches which give exceptionally large amounts. There are only four churches in the whole fellowship with memberships of over one thousand. Seventy-four of these reporting 199 churches have memberships of less than 100. These 74 churches gave a total of \$32,470.64 or an average missionary offering per small church of \$439.00! One church with a membership of 47 gave \$1,890 to missions!

In addition to this nearly half million dollars given for missions, these same 199 churches gave a total for purely local expenses of \$1,040,315.82.

The latest figures from the 1944 Northern Baptist Convention show a total giving for purely missionary purposes of \$3,295,000. With a total membership of 1,500,000, this makes the per capita giving for Northern Baptists only a fraction over \$2.19. There was also \$1,284,000 given for their World Emergency Fund. It is doubtful if this fund can be legitimately classified as "missions," but if it can be it would raise the per capita giving of Northern Baptists to only a fraction over \$3.05.

This ought to be the answer to every thinking Baptist everywhere as to whether cleancut separation really pays for the cause of Christ. We know of scores of these churches included in this 199, who, while in the Convention, were giving a mere pittance to missions and are now giving multiplied thousands. One church in the Convention gave \$1,800 for missions. Within six years after its withdrawal it gave \$8,100 for missions. Another church boasted \$2,900 as its top gift for missions in the old Convention days, and seven years after its withdrawal, it gave over \$21,000 for the year to missions. This story can be repeated in principle from Maine to California. The reason is that Baptists *will* give to missions when they are given a missionary project that is Biblically and Baptistically sound. We invite churches and pastors still in the Northern Convention to really think these figures through and let the inescapable logic involved in them answer the doubts and confusion in their hearts, and unite themselves with us in this blessed fellowship of old-fashioned Baptists.

IF A CHILD OF GOD CAN PERISH

(Sermon Delivered at Grand Rapids by Dr. Paul Jackson)

While men's hearts are failing them for fear, the heart of each child of God should be filled with peace and confidence. This is a wonderful heritage. And it will never be possessed in fulness until there is absolute assurance of an eternal relationship between the soul and the Saviour. Uncertainty here is prone to develop a self-centered, rather than a Christ-centered, life. Once we are thoroughly convinced that He has obtained eternal redemption for us, we can give our lives over to Him in utter self-forgetfulness. This assurance is possible for God has said in I John 5:13 "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life."

This precious truth of the believer's security in Christ has been greatly misunderstood and abused. Lest there be any misapplication of the following there are two matters which we need to consider briefly: *This truth does not mean that a person who is saved eternally is at liberty to continue in sin.* Some have mistakenly proclaimed it in that way. That is the doctrine of men but not of God. Real salvation saves a man from sin, not in it! "Thou shalt call His name Jesus, for He shall save His people FROM their sins." Matt. 1:21. We are saved by grace through faith—not by works in any manner or form. But real salvation always produces real works of godliness. (James 2:26, etc.). I John 2:4 states this in a most emphatic manner: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." It is possible for a believer to sin (I John 2:1) but not to continue in it and be characterized by it (I John 3:9). We have no ground to conclude that a man is saved, or ever has been, if his life is continually crooked and perverse, even if his doctrine is orthodox. (Titus 2:11-15; Eph. 2:8-10).

This message deals with those who are children of God through new birth—not with those who merely call themselves by that name because of some moral or religious connections or convictions. The difference is as real as the differ-

ence between heaven and hell!

While it is as individuals that we trust Christ for salvation, salvation goes far beyond the individual experience. It is not only forgiveness of sins and escape from hell, but the accomplishment of infinite plans and purposes of God whereby believers are related to Himself in eternal bonds. Failing to note this many have built their confidence of eternal redemption only upon individual texts of Scripture. While every word of God is pure and to be trusted, it is a great source of comfort to observe this great truth rests not only upon individual texts of Scripture, but also upon the great lines of truth that permeate the entire word of God. We suggest therefore the seven following lines of thought:

1. *If a child of God can perish it is possible to dismember the body of Christ.* The individual believer ceases to be merely an individual. He is a member of the body of which Christ is the head. I Cor. 12 teaches us that there is but one body, though many members. The 13th verse (revised version) says: "For in one Spirit were we all baptized into one body." I Corinthians is written to "all that in every place call upon the name of Jesus Christ our Lord" (1:2). We are assured therefore from these two verses that all that are the Lord's are in the body of Christ. It is therefore actually necessary to dismember the body of Christ—to tear from it at least one member in order for one child of God to perish. Surely this makes mockery of both the purposes and power of God.

2. *If a child of God can perish it is possible to scatter and destroy the flock of God.* There is one flock, one shepherd, one fold. The Good Shepherd has given His life for the sheep, and He has promised that "my sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and THEY SHALL NEVER PERISH." (John 10:27-30).

The Word presents the Lord as the Shepherd who, when He had sought and found the lost sheep, laid it upon His shoulders (plural). Shoulders in Scripture speak of strength. It is therefore interest-

ing to note that Isaiah 9:6 says that "the government shall be upon His shoulder" (singular). This is as though the Lord would assure us that He exerciseth more strength in the deliverance of His sheep than in the government of His kingdom. This is not fanciful but precious to the believing heart. It is evident from all Scripture that the right and power to rule is His because He is God. But the ability to redeem and deliver the lost was obtained only through our Saviour's substitutionary death on Calvary, as He gave His life for the sheep. How safe indeed are His sheep as they are borne on the shoulders of His omnipotence!

3. *If a child of God can perish it is possible to mar the temple of God.* I Peter 2:5 reveals that "Ye also, as lively stones, are built up a spiritual house." Christ Himself is the great living stone upon which this spiritual house is built. Every believer is a lively stone attached, one to the other, in the construction of the greatest temple ever to be built. These stones are joined with the mortar of life. Ephesians 2:21, 22 states: "In whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit." Therefore when God saves a soul, that soul becomes a living stone in the temple of God. Were that soul then to perish the temple of God would be marred and broken.

4. *If a child of God can be lost it is possible for God to lose His property.* All who believe were redeemed with the precious blood of Christ and therefore "Ye are not your own, ye are bought with a price."

In order to preserve His valued property man has invented many intricate devices and strong vaults. It is unthinkable that an Almighty God would suffer that which he has purchased at an infinite cost to be taken from Him. We are assured that those who are born of God are kept by the power of God. I Peter 1:3-5. This truth is further amplified by the next:

5. *If a child of God can be lost it is possible to break God's seal.* God has set His seal of ownership

and authority upon each believer in Jesus Christ. Note the wording of a portion of Ephesians 1:13 (revised version): "In whom, having also believed, ye were sealed with the Holy Spirit of promise." Our life is hid with Christ in God and being hidden there we are sealed with the Holy Spirit of promise. Just as Noah entered into the ark and God closed the door, so when the individual believes in Christ, God sets His seal to the transaction. And God does not propose that this seal shall be broken for He records in Ephesians 4:30 "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." It is obvious that this carries a believer through to glory. We have already experienced redemption as far as the spiritual life is concerned. See I Peter 1:18 and 19. But according to Romans 8:23 we who "have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." From the moment that faith is placed in Christ and the soul is redeemed, until the time when the body is transformed like unto the body of His glory and we are delivered forever from the presence as well as the power and penalty of sin, until then we are sealed with the Holy Spirit of promise. Praise God for such protection and such assurance.

6. *If a child of God can perish it is possible to defeat the purposes of God.* We are grateful for the familiar and precious promise in Romans 8:28. But comparatively few link with it the following verses which define "His purpose." Romans 8:29 and 30 read: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren. Moreover whom He did predestinate, them He also called; and whom He called them He also justified, and whom He justified, them He also glorified." Note that the purpose of God in the salvation of men centers around the glorification of Christ. His purposes are therefore certainly unchangeable. There is no break in this precious sequence that whom He foreknew He predestinated, and whom He predestinated He called, and whom He called He justified, and whom He justified He also glorified. There is no leak here! There is no possibility of escape from the develop-

ment in this wonderful cycle. "He that hath begun a good work in you will perform it unto the day of Jesus Christ." It is impossible to defeat the purposes of God. The gift and calling of God are without repentance.

Jonah, in his disobedience, was swallowed by the great fish. And he remained in the belly of the fish through many prayers and vows until finally in the 9th verse of Jonah 2 he acknowledged. "salvation is of the Lord." Then up he came! He had learned a vital lesson and was able and willing to go with the message of the Lord. Salvation is of the Lord in every aspect! God planned our salvation and we were chosen in Christ before the foundation of the world. God has prepared our salvation in the Lord Jesus Christ who is our Saviour. And God imparts salvation to those who believe by the energizing and renewing work of the Holy Spirit. Salvation begins with God. It consummates in God. But if a single child of God can perish the purposes of God can be defeated.

7. *If a child of God can perish it is possible for God to violate His promises.* The Word of God abounds in promises that can not be misunderstood and that need no interpretation. They are sufficiently plain and speak for themselves. John 5:24: "Verily, verily I say unto you, He that heareth my word and believeth on Him that sent me hath everlasting life and shall not come into condemnation but is passed from death unto life." "There is therefore now no condemnation to them that are in Christ Jesus." Rom. 8:1 (Revised Version). "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8:38, 39. "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25. "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." John 3:16.

It is unthinkable in the light of the word of God to suppose that the body of Christ can be dismembered, (Continued on page 8, Col. 3)

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Another Look at the Northern Baptist Convention

(An Editorial)

The Editor of the Baptist Bulletin does not believe that every issue of the paper should carry some kind of a discussion concerning the Northern Baptist Convention. He and his associates are no longer a part of the Convention. Nevertheless as the editor of a Baptist newspaper, it is incumbent upon us to occasionally review the situation as it affects Baptist people in general.

During the last year we have had four editorials dealing with the Northern Baptist Convention and the attempt of the Convention Fundamentalists to solve the problem of modernism on the foreign field by the creation of a new Conservative Baptist Foreign Mission Board. We have pointed out what we believe to be the absolutely impracticable nature of such a move and, furthermore, we have called attention to the fact that even should such a movement be mechanically possible, it would in no sense either solve the problem of modernism in the Northern Convention or relieve the Convention Fundamentalists of responsibility for fellowship therewith. This editor is more than ever convinced that the very protest which the Convention Fundamentalists have organized against the modernistic practices of the Foreign Mission Board, instead of giving them any ease of conscience, only puts them the deeper under a conscientious responsibility to take the same attitude toward modernism elsewhere in the Convention. This movement of the Convention Fundamentalists resulting in the formation of a Conservative Mission Board is, as far as it goes, a mighty fine thing, and the brethren are to be heartily commended for their courage in attempting it. But we cannot see the consistency in making all of this fuss about modernism in the Foreign Board and breaking away from it, while at the same time they remain in full fellowship in the Northern Baptist Convention itself, which through its modernism has made possible the modernism of the Foreign Board.

That the Northern Baptist Convention is determined that there shall be no effective move on the part of the Fundamentalists within

its framework is proved by events which are transpiring constantly.

The Political Move at Atlantic City

Fundamentalists flocked to the Atlantic City meeting of the Convention last May in such numbers that the Convention reached almost the proportions of its largest attendance in history. They came to Atlantic City determined, so they said, to settle once and for all this issue of the Foreign Board. Thousands of delegates were in their seats when this question became the order of business for the day. Everyone was looking for history-making events to take place. In the midst of this tension, Mr. W. C. Coleman came to the platform and announced that he had secured from the Foreign Board, a promise that the "inclusive policy" would be abandoned and that he proposed a Committee of Nine to act as a conciliation committee to study this whole matter for another year. This Committee of Nine, Mr. Coleman suggested, should be three from the Convention, three from the old Foreign Board, and three from the new Foreign Board. Immediately one of the men who had been active in the formation of the New Board arose and seconded the motion. It was unanimously adopted and the report is that the whole Convention stood and sang the Doxology! And this is called victory by the Conservative brethren!

We would like very kindly, but nevertheless frankly, to examine a few points in this so-called victory.

In the first place, the statement of the Foreign Board, through Mr. Coleman, that it would "abandon" the inclusive policy is rather ambiguous and meaningless. It is this same Foreign Board which has been saying ever since the Convention in Milwaukee years ago, that the "inclusive policy" included *only* those missionaries who "come within the limits of the gospel." They have declared over and over again that only such missionaries were being accepted and sent to the field. If this has actually been the case, then what do they mean by "abandoning" the inclusive policy which permitted missionaries to go to the field which *did not* come within the limits of the gospel. In one breath the Board says that it

has not been sending unsound missionaries to the field and in the next breath it says I will "abandon" the policy which sends unsound missionaries to the field! Why abandon that which it has not been practicing? And why should Conservatives think that this was a victory?

In the second place the Committee of Nine was the same old-fashioned strategy that the Convention leaders have practiced throughout the years. Well we remember in the days when we were in the Convention how, on more than one occasion, victory was snatched from the hands of the Fundamentalists by someone proposing that the whole thing be referred to a committee. Whenever the Convention leaders see that the majority of the delegates down in the Convention pews are determined to take matters into their own hands and clean house, that moment they always have some strategist ready to propose a "committee!" And the tragedy of it is that there is always a shortsighted Fundamentalist ready to second such a motion, in order to show everybody that the Fundamentalists are not a "fighting crowd!" These good brethren may as well put it down as a settled fact that they will have to be known as a "fighting crowd" or they will never win a battle! It is twenty-three years of such placating the modernistic enemy that has brought them to the condition in which they find themselves today.

This Committee of Nine to which the whole matter has been referred, is a committee from which the Fundamentalists can look for very little. It needs to be remembered that *three* of them are from the Convention, and *three* of them from the old Foreign Board. The other three are from the New Conservative Board. Certainly the six who represent the Convention and the old Board will be looking after Convention and Board interests and how the minority of three expect to gain much out of a situation like that is difficult to see. For the life of us, we cannot see that the Doxology was quite in order!

Some Other Observations

The facts gleaned from a number of quotations from authoritative

Baptist publications present a picture of the Convention as a whole, which shows how modernism is looked upon as a sort of a "good neighbor" to say the least.

In the Watchman-Examiner, June 29, 1944, will be found the following news note: "First Church, Providence, will be the place of meeting for summer union services of First and Central Baptist, Beneficient Congregational, First Universalist, Westminster Unitarian, First Congregational, Central Congregational, and Universalist Church of America."

Dr. Albert C. Thomas is pastor of this, First Baptist Church of Providence which is to open its pulpit this summer to Universalists and Unitarians. It is this self-same Dr. Albert C. Thomas who was chairman of the Program Committee for the recent Northern Baptist Convention in Atlantic City!

The Convention elected as its President, Mrs. Leslie E. Swain. We have no information concerning Mrs. Swain's personal doctrinal views, but when it is recalled that she is a member of the First Baptist Church of Providence, R. I., and will, in that sense, be hostess to the Unitarians and Universalists during the summer months, one can well imagine that her doctrinal views, whatever they may be, play a very little part in her stand against modernism. Since the Convention also elected the noted Fundamentalist, Rev. John Bunyan Smith, D. D., of San Diego, Calif., as First Vice President, one can readily see that again both the modernists and the fundamentalists saw the "inclusive policy" in action.

Andover - Newton Theological Seminary is a Baptist School. What will the Convention Fundamentalists do about the announcement of President Herrick that Dr. Joshua Loth Liebman, spiritual leader of Temple Israel, has just been appointed as a visiting professor at Andover-Newton!

Again we say brethren, as kindly as we know how, but nevertheless frankly, why all the fuss about sin in the camp of the *Foreign Mission Board*, when every other department of the *Northern Baptist Convention* without exception is just as grievous a sinner? Bank upon it brethren, complete God-honoring separation is the only solution.

STUDIES IN GENESIS

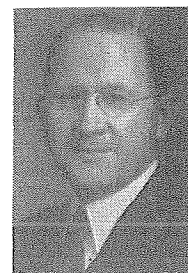
By J. IRVING REESE

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Lesson XXIV

PICTORIAL PRESENTATION OF CHRIST

Chapters 35:16—45:57



INTRODUCTION: Sorrow, sin and separation, chapters 36:16-36:43:

A. *The Birth of the "son of sorrow,"* 36:16-20.

1. Life out of death. The boy was born "in the way to Ephrath," and "Ephrath" means "ashiness," or "fruitlessness." This seems at first sight a hopeless condition, but ashes contain a chemical which causes soil to produce. There are some things that have to be reduced to a state of ash before we know the real fruitfulness in our lives. There is always a death in the way of life, for one of the laws of nature is that a life must be given to produce a life (John 12:24). Rachel, "a ewe," had to die to bring forth her son, what a lesson for the Lord's ewes of all ages, it is only as the members of His Church die that they produce offspring to His glory (Luke 9:23, 24; Romans 6:11, 22; Corinthians 15:31; Galatians 2:20).

1. "Ephrath, which is Bethlehem." The meaning of Bethlehem, "house of bread," is well known and we merely wish to suggest that it here speaks of the satisfaction which a true Christian finds only in bearing the fruit of souls.

3. The name of the son is also illustrative here: (1) His mother called him "Benoni," "son of sorrow," he thus pictures the early life of Jesus of Nazareth, who (a) Brought His mother sorrow, Luke 2:35, and (b) Was called the "Man of Sorrows," Isaiah 53:3. According to tradition Jesus was never known to laugh, but we know from Scripture that He wept. Sometimes it seems to us that His Church would do well to more often follow this detail of His example, we so tend to lighthearted frivolity today (Psalm 126:6; James 4:4, 10). (2) His father, however, called the babe, "Benjamin," "son of my right hand." This is the heavenly Father's name for His Son, Matthew 3:16, 17; Hebrews 1:1-3; Psalm 44:3: 118:15, 16.

NOTE:—The tribe of Benjamin became (1) A warrior tribe, see

Genesis 49:27 and compare with Revelation 19:11-16; (2) True to the kingly line, see Genesis 49:8-12 and compare with I Kings 12:21 and Luke 1:32, 33; (3) Especially honored among the Gentiles, see Genesis 43:33, 34; 45:22 and compare with Malachi 1:11.

B. *The sin of the son among sons,* 35:21-26.

There is a striking contrast here to the preceding verses for

1. Reuben becomes type of Satan. "Reuben" means "see, a son," and he was, as you will remember, the first born of Jacob's sons. The angels are called in the Old Testament "the sons of God" and Lucifer is first born among them (Job 1:6; 38:7; Isaiah 14:12). Reuben sinned with the false wife of his father, so Satan deceived Eve type of the true Church and will be in league with the false apostate church. The Anti-christ will result from the unholy union of Satan and this false church. Notice that this sin occurred right after the birth of Benjamin, and the unholy union of Satan and the false church began early in the Christian era (Revelation 2:13, 14, 20-23).

C. *The separation of members of the family,* 35:27-36:8.

1. The death of Isaac, the father.

2. The separation from Esau, the brother.

Though all the ties of earth be broken as a result, the believer must dwell in a state of separation unto God.

The closing chapters of Genesis, 37 through 50, record the story of Joseph, the man who presents the most perfect type of Christ found in the Bible. We shall study first

I. JOSEPH TYPIFIES THE PERSON AND WORK OF CHRIST, chapter 37:1-16.

There are seven points here in which he resembles Christ:

A. *His birth was by Divine interposition.*

It was impossible naturally for Rachel to bear a child but God wrought a miracle on her behalf:

(Genesis 29:31 with 30:22-24), how prophetic of the Mother of our Lord who bore her firstborn only by divine activity (Luke 1:26-28).

B. *The record of his life is flawless.*

Joseph is one of the few characters in Scripture of whom no fault is recorded, Daniel is another. It is interesting to note in this connection that the story here begins when Joseph was 17 years of age—17 combines the two numbers signifying perfection, 7 and 10.

C. *He was beloved of the father.*

"Now Israel loved Joseph more than all his children." Is it necessary to make the comparison here? if it is read again Matthew 3:17; John 3:35; 5:20; 17:24.

D. *He was the son of "old age,"* this speaks of *Eternity*.

I. M. Haldeman, D.D., wrote, " 'Old age,' translated into the spiritual and applied to God, signifies 'eternity.' " As Joseph was the son of Jacob's old age, Jesus Christ was the eternal Son of God.

E. *He was made heir of all by the father.*

The words in verse 3, "a coat of many colors is evidently an unfortunate translation, the margin of the American Standard Version reads, "a long garment with sleeves;" others render it, "a coat of palms and soles," which literally means, "a garment with long sleeves and a skirt that reached to his feet." Such a garment was given by a sheik to the one chosen as his successor, the ordinary garment had no sleeves and reached only to the knees. Jacob gave this garment to Joseph because he loved him and had chosen him to the leadership of the family, that is why the brothers became immediately jealous, you will notice in verses 21 and 22 that it was the advice of Reuben, the legal heir, that was followed. For the prophetic significance we need only to read Hebrews 1:3.

F. *He had promise of dominion over his brethren.*

If you will study the record of Joseph's dreams, verses 5-11, you will see that they are but divine promises of his future lordship and place the approval of God upon the choice made by Israel. Again compare the word concerning the Lord Jesus. Luke 1:32, 33; 19:14.

G. *The father sent him on a mission to his brethren.*

"Go, I pray thee, and see whether

it be well with thy brethren. . . So he sent him out of the vale of Hebron, and he came to Shechem."

1. Commissioned by the father the son goes forth from Hebron, i. e. "communion."

2. He starts for Shechem, where his brethren are supposed to be. "Shechem" has a double meaning, the most familiar is "shoulder," which we have used before, but J. E. Jackson in "A Dictionary of Proper Names," gives the meaning of "early rising." These meanings unite to bring us a precious truth in our present story: (1) Christ Jesus is the "Strength of Israel," Exodus 13:3, 14, 16; 1 Samuel 15:29; Joel 3:16; and (2) His first coming was as a "sun rising" to the Gentiles, Isaiah 60:1-3; Luke 2:34; Malachi 1:11. On the latter reference Scofield makes this comment, "So would it have been had Israel been true." Israel, however, shall still see Him as such, Isaiah 45:5, 6; Malachi 4:2.

3. He is aided in his mission by "a certain man." The typology here is very beautiful. The Lord Jesus was a wanderer (Stranger) in the field of the world, but the unnamed One, the Blessed Holy Spirit, came upon Him to direct His search as He sought for the "lost sheep of Israel." All the mighty work of the Lord Jesus leading up to Calvary was done in the power of the Holy Spirit (Matthew 3:16; 4:1; Luke 4:14, 15; John 3:34; Matthew 12:24, 31, 32).

II. JOSEPH TYPIFIES THE REJECTION AND NEGLECT OF JESUS CHRIST BY MEN, Chapters 37:17-40:23.

A. *Rejected by his brethren,* 37:17-35.

1. He found his brethren in "Dothan." The name of this place also has a significant double meaning: "double decree," i. e. "binding law," and "double sickness." Surely this is a striking picture of Israel's condition at the first coming of Christ—bound by their law until it had become like a double bondage, they were spiritually sick in trying to keep its rigid requirements (Romans 10:1-3; Isaiah 1:4-6).

(1) When they saw him they rejected him, "And when they saw him afar off, even before he came near to them, they conspired against him to slay." To get the antitype read Isaiah 53:2 with John 9:29.

(2) They conspired against him, "they conspired against him to

slay him." How much that sounds like the New Testament word, "Then the Pharisees went out, and held a council against him, how they might destroy him" (Matthew 12:14). (3) They feared he would rule over them, "We shall see what will become of his dreams." Again for a New Testament parallel we read in John 11:48 with Mark 15:31, 32, "If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation." Likewise also the chief priests mocking said among themselves with the scribes, "He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe," in short, "Now what will become of his dreams to supplant us and become King."

2. Their hatred soon took a concrete form.

How heartless are these brethren, how it reminds us of that which is recorded in the Antitype, "He came unto his own (property, the sheep tended by the brethren were Joseph's as potential head of the clan), and his own (brethren) received him not." Let me list five tragic facts that stand out here: (1) They had murder in their hearts, verse 20 (Matthew 5:27, 28; 12:33-37; Mark 2:6-8; 3:5; Jeremiah 17:9, 10); (2) Reuben's nobility was dimmed by compromise, verses 21, 22 (Matthew 27:15-24); (3) "They stripped Joseph out of his coat," verse 23, that is they took off his insignia of kingship (Matthew 27:27-29); (4) They "cast him into a pit," verse 24, (Matthew 27:57-61), and (5) They "sat down to eat bread," perfectly satisfied with what they had done. The heartlessness here manifest is only matched by the Jewish leaders who rejoiced at the death of Jesus of Nazareth. An interesting side light on the hardness of their hearts is given in chapter 42:21, 22.

3. Judah, the brother-seller, comes to the fore, 37:26-30.

(1) He was concerned about the "profit," so the leaders in Israel looked to profit by the death of Jesus. (2) Joseph was sold to the Ishmaelites,¹ descendants of Ish-

¹ Ishmaelites were descendants of Ishmael, the Midianites descended from the children of Keturah, the wife of Abraham's old age.

mael. We have seen in a former lesson that Ishmael is a type of the flesh and here, as always, the flesh abets the effort to defeat the purposes of God in Christ Jesus. (3) The sale was for a definite price, "twenty pieces of silver." Contrast Zechariah 1:12 with Matthew 27:9.

4. The tragic aftermath, 37:26-30.

(1) The real sorrow of Reuben, verses 29, 30. (2) Taking a lie as a refuge, compare verses 31-33 with Matthew 28:11-15. (Psalm 40:4; Isaiah 28:15-17). (3) The uncomfortable father, verses 34, 35. How forcefully we are reminded here of the heavenly Father whose grief will not be assuaged until the enemies of His Son be made His footstool and that Son sits upon the throne that is rightly His.

We should not miss the incident of the substitute lamb whose blood was shed in this story, the devil always has his substitute ready, too.

B. *Neglected by strangers*, 37:36-40:23.

1. A captive in the hands of strangers: (1) The tragic journey "into Egypt." Picture to yourself the terror and heartbreaking homesickness of that 200 mile trek, the first day would take him to within 25 or 30 miles of his father's encampment, how sad must that first night have been. (2) In the slave market of Egypt. Joseph was probably a pitiable looking creature with only his outer garment on and that covered with the slime of the pit; the enforced journey, the homesickness, and the fear would all combine to make a sorry figure of this captive prince (Isaiah 52:14 with John 19:4-6). (3) "An Egyptian" bought him," so was Jesus turned over to the Gentiles.

2. The princely servant. (1) The prince exchanges his robe for the livery of a slave (II Corinthians 5:21; 8:9). But (2) forsaken of his family and among strangers God took him up, for we read, verse 2 of chapter 39, "And the Lord was with Joseph." (Psalm 27:10; Matthew 26:56). And (3) his master saw

that the Lord was with him, verse 3. The world always takes note of a life that reveals the presence and blessing of the Lord. Potiphar had bought better than he knew, he thought that he had a new slave, but really he had a new secret for prosperity. There is a Jewish proverb which reads, "If the world did but know the value of good men, they would hedge them about with pearls." We might read it, "If the world knew the value of Christ and His Church, they would hedge them around with all precious gems." The presence of Christ on the cross and since then on the intercessory throne blesses with preservation even the unsaved world, and He declared that His Church was the preservative of the world—"The Lord blessed the Egyptian's house for Joseph's sake." is still true.

3. Tempted but true. (1) The sin of Potiphar's wife was of the old three-fold type—"cast her eyes upon Joseph," "Keep your eyes and you will have no trouble keeping your heart;" "and she said, Lie with me," expression of the flesh; her changed attitude toward Joseph when he refused to yield to her shows that she was ruled by "the pride of life." (I John 2:15-17). (2) Joseph retained his integrity, his brothers could strip him of his royal robe, but not of his royal character. Flattery is one of the hardest temptations to overcome, but read verses 8 and 9 and note the nobility expressed. "It is always better to lose a good coat than to lose a good conscience." God has sufficient grace for the most severe temptation, see II Corinthians 10:13. (3) "How then can I . . . sin against God." All sin is primarily against God (Psalm 51:4).

4. The innocent prisoner. (1) Joseph was conscious of perfect innocence and it is always harder to suffer when we know that we are guilty of no wrong (I Peter 2:19-25). There were probably days of dark despondency for this youth now 13 years from home. (2) God had a purpose in it all (Psalm 105:17-19; II Corinthians 4:15-18). If Joseph had not been forgotten in prison he might never have ascended the throne. (3) Even in prison the Lord blessed him. "Stone walls cannot a prison make, nor iron bars a cage" to the one who is in the will of God. Our God is as able to bless his servant in prison as out,

John Bunyan and his "Pilgrim's Progress" with its rich years of ministry is an illustration of this. Our God can bring honey out of the rock (Deuteronomy 32:13).

5. The forgotten friend. (1) The two royal prisoners—the butler and the baker. Position is no guarantee against adversity. (2) The two dreams brought Joseph especially to their attention. Each dream fitted the man to whom it came—the butler dreamed of his^a wines, the baker of his cakes. God more frequently used dreams before the completion of the written record of His will, now it is "to the law and to the testimonies: if they speak not according to this word, it is because there is no light in them." God given prophecies always come true, see Isaiah 41:21-23. (3) The butler neglects a friend. As butler, better cupbearer, to the king this man had a position of high honor and confidence, as well as of considerable profit and influence. A person holding this office was in constant attendance upon the king and had frequent opportunity for petitioning the throne and obtaining favors. This man after he had received such a true interpretation of his dream from Joseph straightway forgot his friend when he himself came into prosperity. We cannot expect too little of men, nor too much of God. These two men illustrate the two thieves crucified with Christ.

III. JOSEPH TYPIFIES THE EXALTATION OF CHRIST, chapters 41:1-57.

The butler might forget Joseph, but God had not (Isaiah 49:14-16).

A. *God began to move to exalt His servant*, 41:1-13.

1. The king was troubled by dreams. God knows how to get the attention of a man. Pharaoh "stood by the river," here by the sacred Nile was the most holy spot upon which he could stand. Human religion at its best is still a religion of the night. "Cows" formed the symbol of the Egyptian goddess of the earth and its fertility. "The cattle of Egypt are fond of immersing themselves in water, except the head, in the heat of the day,"—

^aThe mention of a vine in Egypt has been objected to on the grounds that according to Herodotus and Plutarch the vine was not cultivated nor wine drunk in Egypt. Monuments of the old dynasties, however, abundantly prove the objection groundless.

^aThere is here a touch which proves the authenticity of the story: Potiphar is called "an Egyptian," which one would naturally expect him to be if living in Egypt, but history reveals that the Hyksos, or Shepherd kings, who were really Arabians, were reigning in Egypt at this time. It was more unusual, and a matter of note, to see an Egyptian in a place of high governmental authority than to see a foreigner there.

Irwin. "They fed in a meadow," is better "in the sedge," a favorite food of cattle both when green and when dried (Job 8:11). "Corn" was also a common sight in Egypt for we are told that great quantities of it were exported. The amount raised is seen by the fact that one-fifth, (verse 34), was sufficient to lay up in store. God used these common and well known things to disturb the king and lead to the release of His servant.

2. The troubled magicians. The Egyptian sages boasted their ability to interpret dreams, they bound on their amulets and turned, one to his serpent, another to his books of magic, another to astrology, and still another to special incantations of his own. "In India today it is thought that if an ascetic says in one month the name of Radha, Krishna, or Ram 100,000 times he cannot fail to obtain what he wants." Imagine the chagrin of these soothsayers when every one of them failed to get an interpretation that proved at all satisfactory. We of the West do not need to feel too superior about this matter of superstitions and incantations with spiritism and all sorts of psychic cults increasing their followers. Warning, "When ye pray use not vain repetitions as the heathen do for they think they shall be heard for their much speaking." How helpless is man without God!

3. The butler's tardy remembrance. "I do remember my faults this day." There is some hope of a man if he does this even tardily. Note the name he gives Joseph in verse 12, "a young man, an Hebrew," even in prison a child of God is outstanding.

B. *The servant becomes a prince again, 41:14-52.*

1. Called into the presence of the king. Word was brought Joseph in prison and he hurriedly prepared for the audience with Pharaoh. The Egyptian allowed his hair and beard to grow as a sign of mourning, Joseph removed this sign when he was about to come into the presence of the king. This is the first mention of shaving in the Bible. You will notice, verse 16, that he does not forget to honor God.

2. A man needed. The interpretation of the dreams is too well known to need repeating here. The significant fact I want to point out is that Pharaoh was brought to join in the age-old search for a man

(Job. 23:3-9; 9:32, 33; Ezekiel 22:28-30; Isaiah 59:16. Contrast John 1:45).

3. The seven-fold exaltation:

(1) Chosen and appointed, verses 39, 40, see Matthew 12:18 and Hebrews 1:2.

(2) Made second ruler of the Kingdom, verse 40, the words "according unto thy word shall all my people be ruled," may be literally translated, "on thy mouth every one of my people shall kiss," perhaps alluding to the custom of kissing the written mandate of a superior, see Psalm 2:12, also Revelation 3:21.

(3) Intercessor for the people, verse 44, see I Timothy 2:5; John 13:13, 14.

(4) The people were commanded to honor him as they honored Pharaoh, Verses 42, 43, see John 5:20-23.

(5) Given a new name, verse 45, "Zaphnath-paaneah," meaning "revealer of secret things," or if Egyptian, "Saviour of the world," see Hebrews 1:4 and Philippians 2:9-11.

(6) Given a Gentile bride, verse 45, see Acts 15:14 with Ephesians 5:25-27. "Asenath" has a double meaning, "I shall be hated," and "She hath stored up," both of these may be applied to the Church, see Mark 13:13 and I Timothy 6:19. It is not strictly correct to speak of the Church as "a Gentile Church," for she is composed of both Gentile and Jew. Ephesians 3:5, 6, 9, 10, but Gentiles do predominate in the Church. "Joseph's wife sets forth the Church as united to Christ in glory: Moses' wife presents the Church as united to Christ in His rejection."—C. H. M.

(7) Bears a family in the land of rejection, verses 50-52, see Hebrews 2:13.

C. *The Servant-prince faithful to his commission, 41:45-57.*

1. Plenty versus famine. (1) A man in full manhood—the bestowal of a wife was equivalent to naturalization and now he also reaches his majority. "And Joseph was thirty years old when he stood before Pharaoh in Egypt." — seventeen years away from home. The grace of God even in Old Testament days is shown in the Gentile women that were brought into the royal line. (2) The productive earth is suggestive of the condition of every place, both material and spiritual, where Christ really reigns as Lord. "Handfuls" alludes to the custom

of reapers grasping handfuls of ears in cutting. "The whole earth was prepared by the hand of God to be a theater on which to display the glory and greatness of the one 'who was separated from His brethren'."

2. Opening the storehouses was also Joseph's responsibility. Even grace has a limit,—"the seven years of plenteousness . . . were ended (Jeremiah 44:4-6; Luke 11:5-10; II Corinthians 6:2) but the storehouses of grace were still available. The surrounding countries were affected and "Joseph opened *all the storehouses*" and supplied the need. Oh the exhaustless riches of God in Christ Jesus! (Ephesians 1:3; Colossians 2:2, 3, 9, 10). There is a famine greater than that for food and only our Greater Joseph has the control of the source of supply, see Amos 8:9-13 with John 1:14-17.

CONCLUSION: A good New Testament summation of the story told here in type is found in Philippians 2:7-11.

IF A CHILD OF GOD

(Continued from page 3)

that His flock can be scattered and destroyed, that His temple can be marred, that His property can be lost, that His seal can be broken, that His purposes can be defeated, that His promises can be broken. Therefore it is impossible for a child of God to perish.

This glorious truth is no cover for sin: it is no cloak for hypocrisy. This truth brings no just comfort to mere church members and religionists. It is only for those who have been born of the Spirit of God and who have been washed in the blood of the Son of God.

I plead with any who are not of the company of the redeemed. Turn now while it is the day of salvation and receive the Lord Jesus Christ. "For as many as received Him to them gave He power to become the Sons of God even to them that believe on His name." John 1:12. Then together we can rejoice in our wonderful Lord and His wonderful salvation.

Paul R. Jackson.

Please send all gifts to the new treasurer:

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232 East Ave.,
Elyria, Ohio

STUDIES IN FIRST CORINTHIANS

By **KENNETH R. KINNEY**

Pastor, 1st Baptist Church, Johnson City, N. Y.

Lesson XII—I Corinthians 7:10-17

CONCERNING SEPARATION AND DIVORCE ON THE PART OF CHRISTIANS

The subject which confronts us in this article is no trivial matter since we live in a day when the subject of separation and divorce is becoming an increasing problem. To begin with, we wish to remind our readers that the matter of marriage separation and divorce, is not a matter of opinion and conjecture. It is not a matter of the emotions and of the desires, but, for the Christian, a matter of the will of God.

There are many Christian people who cannot be taught, they must learn from experience. It is more than a trite saying that "experience is a dear teacher." Some however will learn in no other way. You will recall, no doubt, the story Mark Twain tells about his dad. Said he, "When I was fourteen years of age my dad was about the most ignorant man one would ever meet, but by the time I was twenty-one I was amazed to discover how much the old man had learned in seven years." In the light of this may we suggest that if many Christians would learn in the beginning, that our Heavenly Father knows more about matters which relate to us than do we, we could save ourselves many a heartache.

Writing upon this subject, we consider first of all

I.—THE MARITAL LAW OF RECONCILIATION

Vs. 10-11, "And unto the married I command, yet not I, but the Lord, let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife."

The term here used by the Apostle when he says, "I command, yet not I but the Lord," is to be understood as telling us that what the Apostle now has to say, has been more fully dealt with by the Lord at some previous place in the Scriptures, and that, as he is addressing himself now to those who are married, he is saying, "if there has been a separation there are certain principles to be observed as already

taught by Christ." Of course we immediately question, what are those principles?

First of all, vs. 11, "But and if she depart, let her remain unmarried, or be reconciled to her husband." The reason for this principle is established by the record of Matthew 19:3-9 where we read, "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." From this record of the ministry of Christ it becomes apparent that there is one thing and one only, which dissolves the marriage vows, and THAT, unfaithfulness. "Fornication" or "Adultery" leaves the INNOCENT party free to divorce and remarry without the onus of "Adulterer" or "Adulteress" upon him. The writer is aware that there are many who are so legal they won't allow even this one exception for divorce and remarriage, but Christ put the word "except" there not I, and I stand by His Word.

You see, the Old Testament law of adultery decreed that the guilty party should be stoned to death, and the New Testament law of marriage according to Romans 7:2 liber-



ates the wife upon the death of her husband. Of course, since we live under GRACE rather than LAW today, the adulterer or adulteress is no longer put to death. This does not mean that such actions are less worthy of death than heretofore, the sin is just as heinous today in the sight of God as ever it was. Therefore according to what light the writer of this article has, the sin of unfaithfulness, the sin of adultery, is the ONE SIN which in the sight of God makes the guilty one DEAD to the marriage, thereby liberating the innocent party. However, there is a word of warning that should be interjected at just this point, namely, that as in Deuteronomy 22 and John 8 the death penalty for adultery was based upon the guilty party being found in the VERY ACT, so it should be in the matter of divorce with thought of remarriage. As vital a matter as that relating to divorce and remarriage on the part of a child of God, is not to be based upon mere hearsay or suspicion. There must be proof of unquestioned guilt.

Secondly, there is only one alternative to this. If no such grounds for divorce exist as we have already discussed, and the woman desires a husband or a husband desires a wife, it is written, "let them be RECONCILED," otherwise REMAIN UNMARRIED SO LONG AS EACH OTHER LIVES. If this principle be not observed the one who remarries is guilty in the sight of God of ADULTERY. Who said so? Not I but God! There then follows

II.—THE LAW OF MARITAL CONTINUATION

Vs. 12-14, "But to the rest speak

I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy."

The words, "to the rest speak I, not the Lord" are understood by the writer to indicate a contrast with what has been previously said, in that what is about to be revealed has never before, unlike the matter already discussed, been remarked upon in the Scripture. In other words, this is intended to convey the idea that the Apostle is now giving a new revelation, or, further light upon the subject of marriage.

This law of continuation, as we call it, takes into consideration those who have married, "out of Christ," that is, before having been saved. The fact that one party to a marriage becomes a Christian subsequent to that union, does not involve the necessity of separation from the one as yet unsaved. All of this of course differs expressly from the situation which faced the Israelites under law. There, such an one had no choice. Did the Jew step outside of his own race and marry either the daughter or the son of a pagan people, a matter that was expressly forbidden, he had no alternative, did he desire to follow the Will of God in his life, than to put away the pagan partner. But under Grace all this is changed. As we saw in the previous chapter the Holy Spirit of God indwells the believing party to the marriage contract, making it possible for him or her to live a consistent Christian life in the face of any opposition. This should prove a source of encouragement to those Christian husbands or wives who find themselves living with unsaved mates. There is no unholiness involved in the sight of God because in the language of our text, the unbelieving husband is sanctified by the Christian wife, and the unbelieving wife is sanctified by the Christian husband.

Following this there is written

III—THE MARITAL LAW OF SEPARATION

Vs. 15-16, "But if the unbelieving

depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?" With these verses we feel we should consider the significance of the opening phrase of verse 11 where it is written, "But and if she depart." It not infrequently happens that there are situations in which no self respecting husband or wife could continue in their present marriage relationship. It is predicted that in the last days conditions morally shall revert to such as to be characterized, "As it was in the days of Noah and as it was in the days of Lot." Some women, some men, have become so vile and perverted in their whole character that no decent partner could live with them. On the other hand, it could be, that one's partner might leave for no better reason, than that such an one refused to live with the believing husband or wife, simply because THEY insisted on living for God. In such a case it is written, "If the unbelieving depart let him depart." This is to say that without the scriptural right to divorce and remarry, such ones are free to live apart. Even then however, the case may not be hopeless because says the Apostle, "For what knowest thou, O man, whether thou shalt save thy wife or what knowest thou, O wife, whether thou shalt save thy husband?" From this we are to gather that the unbelieving one who has left, might even yet be won to Christ through prayer, and such other mediums as God may choose to use, in which case there then could be effected a reconciliation and a new home life begun in the Lord.

There then follows what we call

IV—THE LAW OF DEDICATION

Vs. 17, "But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches."

By these words we understand the Apostle to be saying by revelation from God that these matters are not matters in which we may exercise our own judgment. If one is a Christian, these are divine requirements which cannot be violated without incurring the displeasure of God. They are designed for our good and for

God's glory, and if they seem hard to some remember that God has said, "No good thing will I withhold from him that walketh uprightly." So we are not only to abide by the Word because it is commanded, but in the full assurance that God who seeth the end from the beginning doeth all things well.

Thus we may conclude that the whole question of divorce and remarriage upon the part of Christians is a matter first of all, of the "law of reconciliation" which is based upon the scriptural proposition coming out of the life and ministry of Christ Himself, that there is only one scriptural reason allowable for the divorce of a Christian with the thought of remarriage. That it is based upon the "law of continuation" which reveals that the Christian need not separate himself or herself from their marriage partner merely because that partner is an unbeliever. That it is based upon the "law of separation" which permits husband and wife to live apart because of either moral or spiritual reasons which make it seem advisable. That it is based upon the "law of dedication" which makes these matters binding upon the Christian because they are the commands of the Lord.



BAPTIST BIBLE SEMINARY

The first summer school of Theology in the history of Baptist Bible Seminary is now in operation. The Seminary Board of Directors felt it advisable to comply with the government's "suggestion" of placing all schools housing deferred students on an accelerated, year-round basis. In spite of the fact that there was no definite compelling notice given in advance by the government of such plans, the difficulties, which naturally would arise under such circumstances, have all been met and taken care of for which we thank our great God and Saviour Jesus Christ. The curriculum set up for the summer

is of interest mainly to the Juniors and Seniors since only the second semester of the Senior year is being taught. The regular school year will open again in September and will continue on until the close of a regular, normal school year, in May. All Senior students now enrolled in the summer session, upon successfully completing their work, will finish their Seminary training in January rather than May as would be true of a normal year.

Classes are in session only in the forenoons, 4 days a week, giving the students ample time in the afternoons and evenings for study and outside employment. The summer session is divided into three terms, the first term having just come to a close at the time of this writing, on July 7. The second term opens on July 11, running through August 4, and the closing summer term opens on August 8 and runs to Sept. 1, allowing an 18 day vacation period terminating Sept. 19, when the regular fall semester begins.

In spite of limited curriculum offered, thirty students are enrolled in the summer school. Classes are all held in Bancroft Hall, and students are reporting special blessings in the study of God's Word as well as more personal contact between teacher and pupil, which naturally arises from smaller classes.

We heartily welcome two new students, Thomas Ross and Walter Mayo, into our Seminary fellowship. Mr. Ross hails from Kansas City, Missouri, and is a member of the First Regular Baptist Church of which Rev. O. W. Stanerough is the pastor. Mr. and Mrs. Mayo come to us from Pennsauken, New Jersey, and are members of the Spruce Street Baptist Church, West Philadelphia, Pa., of which Rev. Robert Hotchkiss is the pastor. Mr. Mayo is a graduate of Columbia Bible College, Columbia, South Carolina.

All material for the Baptist Bulletin should be in the hands of the editors by the 10th of each month in order to make the next issue.

Please send all news items promptly. Advance information on events to take place are especially appreciated.

You help to make this paper what you want it to be by co-operating with the editors.

STUDIES IN GALATIANS

By DR. R. L. POWELL

Pastor, Temple Baptist Church, Tacoma, Wash.

Lesson VI

"GALATIANS—AN EXPOSITION OF GOD'S GRACE"



sonship. The former speaks of immaturity, and the latter speaks of the man after he reaches his majority:

"Now I say, That the heir as long as he is a child, differeth nothing from a servant, though he is lord of all;

"But is under tutors and governors until the time appointed of the father.

"Even so we, when we were children, were in bondage under the elements of the world." (vs. 1-3).

The legal status of the child in the Jewish homes of that day, and likewise in many a heathen home, was that of a ward. That state is then identified with the POSITION of the person under the law. Such a state is one of unfulfilled expectation. There was much in the future, if rightly understood and anticipated, but there was an essential time of waiting. This is the exact position of the believer under the Levitical system until the time appointed of the Father.

Let us now get back to the fundamental issue that was before the Galatian believers, namely that of salvation by law versus salvation by grace. If one is saved by law, then the entire matter of his legal standing must be considered; and if the POSITION of one under law is accepted, that places such a one back in a state of immaturity, childhood, wardship. These Galatians have come out of heathendom, and their understanding of this deeper truth of our relationship to God by grace has been disturbed by the introduction of some of the law-works teachings brought in by the Judaizers. Paul would have them know, that if they could accept the legal status, either by circumcision or any other measure of submission to the law-method of justification, they would then recede back into a state of immature childhood instead of mature sonship. And too, they must understand that such a state would necessarily withhold their inheritance

Introduction: In the last lesson we sought to show what the law could and could not do. This study was taken from the whole message to the Galatians touching upon that theme, but had its roots mainly in the 4th chapter. Regardless of the fact that we have already given some consideration to the teachings in this chapter, we are planning to give two more studies on it; the first one follows here, and the other will be the study for September. The first section will take in verses 1 to 20, while the second section will include verses 21 to 31, also the first verse of chapter 5 will be linked with this study.

THEME: OUR SONSHIP RESULTS FROM THE DIVINE SONSHIP OF JESUS CHRIST.

Inheritance moves upward here. Chapter three closes with the revelation of what it means to be the offspring of Abraham and to inherit in accordance with the promises which God had made to Abraham; but in this opening paragraph of chapter four, we are brought into the riches of the sonship which grows out of our higher relationship to Christ. Of course, the two are made synonymous in their ultimate values, but the fine point of distinction may be seen in the approach: one relationship is to a human source and the other to a Divine source.

1. Childhood is contrasted with

from them until they had come to their majority.

But the gravity of such a course is made evident when it is shown that God's time for their *realization* on their sonship has already arrived. The Father's "time appointed" has already arrived, and if these believers do not enter into their conscious sonship and its consequent inheritance, they enter into a voluntary submission to a perversion of the plan, altering and debasing their position.

All races and classes have their laws of life. To many of the Gentiles, this meant the traditions and superstitions which had bound them in a bondage of terror. There is no bondage on this earth like the bondage of superstition. Many of the people in enlightened America are now living in a fearful and tragic bondage to some system of superstition. Their only complete and happy deliverance is through the liberty of sonship which is obtained by Christ for them. If after being delivered from entangling slavery to the world or to the Levitical system, we are then to voluntarily go back under such a legal status as a natural man may by his own efforts seem to attain unto, we are simply resigning our state of freedom purchased for us through the redemption in Christ.

2. *God's time to bring the inheritance into realization has arrived.*

"But when the fulness of the time was come, God sent forth His Son, born of a woman, born under the law,

"To redeem them that were under the law, that we might receive the adoption of sons."
(vs. 4, 5).

Having shown that sonship is vastly different and infinitely higher than mere childhood, because of the fact that sonship brings in the full inheritance and manhood's majority, and therefore delivers from the state of being under tutors and governors, now the writer shows the source and cause of this new estate. He shows that God acts in His own sovereign right and power in the whole matter.

(1) God appointed the time and fulfilled it. There are no determining circumstances with God. His plans and purposes are all known and settled long before they ever come to revelation. The advent of

God the Son into the world was in no sense the results of propitious circumstances. From eternity this event was timed. God's plans never have to be hastened to accommodate the unexpected developments. Eternal wisdom knows the end from the beginning.

(2) God sent forth His Son. Not only the time was determined of God but the method and agent of His coming are likewise determined. He was made, literally, born of a woman. This introduces all of the mystery of Divine Incarnation, all the sublime prophecies concerning Immanuel and all the unfulfilled expectation of the race. God-man, what mystery! What glory!

(3) The Son was with the Father, hence He could be sent. This clearly states the matter of the pre-incarnation existence of Jesus. Jesus is His human Name, Son is His Eternal, Divine Name, implying both His character and relationship. The Lord Jesus Christ is now, has ever been and always will be God the Son. His birth of Mary was His manifestation to the children of men and the revelation of God the Father.

(4) This earthly advent into the human family had for its objective one supreme purpose. Men had been under the bondage of the law, and the one who could redeem them who were thus enslaved, must himself be put under the same legal status in order to accomplish this otherwise impossible achievement. The Deliverer must *lead* captivity captive. Out of bondage, he must lead the way to complete liberty. This must be done by one whose legal position is the same as those who are under bondage. In order to bring this about, he must not only be born of a woman, thus uniting his life with the seed of the woman, but he must be born under the law, thus bringing himself under the obligations of the whole moral scope of the law.

3. *Now the Spirit of Sonship enters the hearts of redeemed men.*

"And because ye are sons, God has sent forth the Spirit of His Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."
(vs. 6, 7).

As a direct consequence of redemption through Christ, many

NEW things happen to us, but the one with which we are here concerned is that the Spirit of God enters the hearts of the redeemed and accomplishes two very definite things:

(1) He enables the new-born child to cry, "Father." This tells of the very primary spiritual instinct of the child of God. It should be noted that it is not the cry of the redeemed in himself but it is the voice of the Holy Spirit within him, hence it is in no sense the expression of the natural man. It should also be noted that this is true with every one of the sons of God. We have often felt that any one who professes to have been saved, and yet is unable to tell the Lord in prayer what has happened to him is showing a lack of evidence of the Presence of the Holy Spirit in the heart. We are not saying that one must lead in public prayers, but when being dealt with by a worker who is seeking to lead the soul to clear decision, when and if such a decision is reached, one should come into such a clear definite experience with God that a normal cry unto God the Father should find expression out of the heart and through the lips of any one who makes such a decision for Christ. Many times the importance of this has been brought home to this writer when dealing with a soul. Upon the profession of having accepted Christ as Saviour, we have asked individuals to tell the Lord in simple, personal prayer, out loud, what they have done. In every instance where there has been a complete lack of response in that matter, the subsequent events have not been satisfactory.

(2) The Spirit of God brings the *REALIZATION* of sonship into the life. This truth is not only a source of joy and power but its importance is hard to correctly evaluate. Observe that the realization of sonship is very clearly linked with the Presence and activity of the Holy Spirit in the heart. Many of the professed Christians have no clear sense of sonship in their hearts, hence they are constantly on uncertain grounds. The full realization of sonship brings one into his majority — his conscious manhood or maturity under the appointments of the Father. This takes away all uncertainty. Every child of God ought to be able to say, "I know that I am a son of God," and while he says it, there

ought to be a completely happy and joyous assurance in his heart, corresponding to what he is saying with his mouth.

SONS ARE NOT BONDMEN

4. *The contrasted positions are brought to light.* At one time these Galatians were in bondage to false gods, but as sons of the true God they are no longer in any such bondage. Note the Word.

"Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

"But now, after that ye have known God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

"Ye observe days, and months, and times, and years.

"I am afraid of you, lest I have bestowed upon you labor in vain." (vs. 8-11).

Four things are suggested here:

(1) The slavery of sin. All men are in bondage to sin—gods of this world, and while these gods are in fact no gods at all, the binding blindness of the sinful heart of man makes them real, and their demands like bonds of steel.

(2) We did not deliver ourselves from this bondage. "Christianity is not an attainment, but an obtainment." We did not find God, God found us. Salvation is not achieved, but received. We are found of God, and saved by grace.

(3) Turning back to the slavery of former conditions is a sign of one of two things: either a backslidden condition of the heart or a lack of any real saving experience.

(4) Paul's concern about the Galatians begins to find expression here, but reaches its climax in verse 19. His concern is lest they may not have experienced salvation at all. By this he seems to say, that if they are willing to turn back to a bondage from which they have been theoretically delivered, such a course of action shows that they are not sons, for sons are not bondmen. This is implied rather than emphatically stated.

FICKLENESS A BAD SIGN

5. *The Galatians have been called a naturally fickle people.* Apparently, they are evidencing it in their ready departure from the personal leadership of Paul, God's

appointed teacher. In order to clarify some two or three expressions, we are using Weymouth's translation for the next verses:

"Brethren, become as I am, I beseech you; for I also became like you. I do not imply that you have done me any wrong. As you know, in former days it was on account of bodily infirmity that I proclaimed the gospel unto you, and yet the physical condition which was such a trial to you, you did not regard with contempt or loathing, but you received me as an angel of God or Christ Jesus Himself! What then has become of that self-congratulation of yours? For I bear you witness that had it been possible you would have torn out your own eyes and have given them to me. Can it be that I have become your enemy by speaking the truth to you?" (vs. 12-16).

(1) Paul calls their attention to the fact that he has placed himself along beside them, living before them as a Gentile, yet without any of the superstitions and bonds of a Gentile world. He then beseeches them to be on the same position, accepting neither the bondage of legalism nor the slavery of superstition.

(2) Tradition holds that Paul had to go into this region for health reasons, and the text implies the same thing. Whatever it was that brought Paul to Galatia, he interprets it as the reason for preaching there. The affliction may have been temporary blindness. The Galatians accepted Paul as an angel of God, bearing his burden with him, and considered themselves greatly blessed of God in his ministry. But now they have turned against Paul. Why? It is because he was speaking the truth to them?

(3) All fickleness of professing Christians should not be confined to the Galatians. Let a preacher begin to step on the pet sins of some of his leading workers and see how loyal they are to him. Unless he is willing to put his call above comfort, he had better be diplomatic.

Continuing the same line of thought and the same manner of correction, Paul challenges the methods and motives of the disturbing factions.

"These men pay court to you, but not honourably. They want to isolate you, so that you may pay court to them. To be paid court to in an honourable cause is an honourable thing always, and not only when I am with you, my children — you for whom I am again in birth-pangs, until Christ is formed in you. Would that I were with you just now and could change my tone, for I am perplexed about you." (Weymouth) (vs. 17-20).

There is a very valuable distinction made here between the right and wrong methods of service. Once we had a member in our church who was one of the most ingratiating persons that has ever been around us, but when the time came for a demonstration of motives, that said member was apparently working all the time for certain advantages that could be gained by inspiring gratitude in other hearts for service rendered them. This member never hesitated to do any reasonable service for others, even when it was a real personal sacrifice, but the motive was to bind them to himself for a purpose. When he thought that he had enough friends under his personal power, he undertook to lead a rebellion. That is something of a parallel. May the Lord help us who are the servants of the churches to be absolutely transparent in our motives for service. Paul seriously questions the motives of the Judaizers, but at the same time, his own heart is moved with the tender love of a mother—a love inspired by suffering.

A gentleman of Long Island brought forward his strong argument against the Bible, declaring in the face of all present, "I am seventy years of age and have never seen such a place as hell, after all that has been said about it." His little grandson, of about seven years of age, who was all the while listening to the conversation, asked him, "Granddaddy, have you ever been dead yet?" There the conversation ended, at least for that time.—"The Sunday School Times."

Heaven is only a step from the penitent sinner, but millions of miles from the hypocrite.—Sel.

FLASHES FROM FOREIGN FIELDS

NEWS FROM MISS SCHLAYER

Bangui, A. E. F.
March 1, 1944.

Dear Friends:

This is a very beautiful morning. We had two heavy rains which brought an end to the real dry season. Just now it is cool and breezy, so I thought I would get a letter written to you.

I believe I wrote to you before Conference. How quickly time goes by! We had a wonderful time at Conference. The presence of the Lord was real, and our fellowship with one another blessed. Little did we realize at the time we listened to the fervent prayers of Nils Jacobson, that soon after he would be summoned into the presence of our Lord.

At Conference I was asked about returning to Bangui. In fact, I knew something about it months before when I was asked to consider the move and pray about it because of the children's work. In my heart I said "no," for I loved Moroubas. But circumstances on the Station made it almost desirable for me to leave many times. His grace is sufficient and He proved it. We cannot always leave a post because it is hard and conditions heart breaking. Here at Bangui there was no one to take care of the children's work, so when I was asked by the executive council, I consented to return.

We intended to leave Moroubas the end of February, but my nerves were so bad that I left for Sibut two days before Christmas. When I reached Sibut I found that Florence Almen was intending to spend Christmas at Bangui. The mail truck was leaving early the next A. M., and we planned to go with it to Bangui. When it arrived it was packed with native soldiers, so we decided to wait. We sat all day l-o-n-g at the rest house waiting for a truck. Finally one came along in the evening, and we persuaded the driver to take us with him. It was a happy Christmas Eve, all by ourselves in a rest house. We called the driver at three a. m., and were on our way by four. About

six a. m. the engine caught on fire. We hopped out, but the driver soon had it under control. At 8 a. m. a blow-out made a bit more work. Just 30 kilometers out of Bangui we saw a car rapidly approaching us as we came to a curve in the road. What a thrill, for we knew the car. It was Ray Braun and Ted Wimer on their way to Sibut to get us, thinking we were still stranded at the rest house. We were in Bangui in almost no time at all. The Christmas services were over, and we were sorry for we had hoped to take part in them. Lillian prepared tea for us and of course the chatter began. In the afternoon two doctor's families came to enjoy the tree and gifts with us, also staying for dinner in the evening.

The second week in January the Brauns left for Moroubas to help Isabelle with the final packing and to load the truck. The truck which took Vanderground's baggage to Moroubas, brought mine down. Brauns and Isabelle arrived on the 14th, the baggage (in good condition) arriving the same day. Our house was not completed so we stayed in the big house for over a week. Now we are nicely settled in two of the three rooms. Brauns are occupying the third room as the big house is being re-roofed, and some of the walls being re-built. The expenses here are much heavier, not only in connection with native help which is twice as high as back in the bush, but there is much building going on. Our own personal expenses have been heavy. It has taken nearly a year to pay for the Brazzaville trip and now \$200 again for moving, et cetera.

Four of our missionaries returned last month from the homeland. We hear another is in Lisbon. We thank the Lord for all these who return, but it is always necessary for someone else to leave. Pray much that more missionaries will be able to get their passports and visas.

Over a hundred children have been coming every day for classes, which encourages us very much, but we want to see many more come. The women's classes are well attended with as many as fifty-

seven present on some days. Over a hundred have been attending the Baptismal classes. On Thursday the village teachers come to spend the day in prayer and Bible Study. Over forty attend these classes and the Lord is blessing in the work they are doing in their own villages.

Pray for the work here—the many classes on the station, and in the villages; the teachers; missionaries, five of us; heavy building program, and the necessary funds to carry on this vast program. While there has been an increase in the number of francs in exchange for a dollar, the food supplies are twice as expensive. When you write please address your letter to Bangui, French Equatorial Africa. I would like to write more often, but my strength somehow does not hold out. Please forgive me, for I have not forgotten you, and write just as often as you can. Very few letters have come through in the past few months, and we do look forward to news from home.

In Him,
Elsa Schlayer.

GOOD WORD FROM METZLERS

Fort Archambault, Tchad
Free French Africa.
April 8, 1944.

Dear Co-Workers:

The admonition of Paul "Let patience have its perfect work" was, I believe, written with missionaries especially in mind. In many ways we must have patience each day, but it is even more so in regard to letter writing these days. Every two months I have written a General Letter, and now word comes to me that none have been received since November. When it is so hard to find the time to write, it is very discouraging not to have them reach their destination. However, I am going to try once more.

As I write this letter I am in a little mud hut on the side of a mountain in Belgian Congo. We, my wife and I, are enjoying our first real vacation for many years. We have had vacations before but always we had the work to care for in one way or another. This time

we are many miles away from our work and in a place where we are really expected to rest. Last year we went to one of the stations of our own Mission. The missionaries were very kind to us but it is impossible to see so much work to do and not have a part in it.

Perhaps some of you will wonder why we need a vacation when we only came to the field in November 1941. The fact is that in many ways we would just as soon not have come but we came to realize that unless we get away from the strain of the work at Fort Archambault we would soon be ready for the hospital. We have decided to stay on the field until the Spring of 1946. In order to spend two more years at Fort Archambault we have come for this rest. Next year we will carry on through the hot season so that the Burkhardt family may go on a vacation.

Often I have felt ashamed that the term on the field for our missionaries is only three years while that of other missions is from five to seven years. I will no longer feel the same for since our arrival here I can understand how they are able to remain on their stations so long. Here we are in a land which is in no way like ours. Here we are at an altitude of 4500 feet and while the temperature at Fort Archambault is around 120 in the shade this month, we have around 70 here all the time. Instead of air that is full of dust and which never seems to fill one's lungs, here we have clear invigorating breezes from morning to night. Here there is no such thing as a dry season. If it does not rain for a week the people complain of the dryness. We are able to walk around at high noon without a hat or helmet. In our Tchad District that would mean sure death. What food they have here! Every vegetable that you have in the States thrives here. We have had Irish potatoes every day since our arrival here. In short, this country is a paradise on earth for us of the Tchad.

Since I wrote you about our Christmas program many things have happened. One of the things is that Jackie and Evelyne have gone to school at Fort Crampel. Evelyne was very anxious to go so that she could learn to read and write like Jackie. One day in her prayer she told the Lord that she knew she was dumb but she could not help it that she was not old enough to go to school. It certainly

ly makes our house seem empty. For nineteen years we have always had children in our home. Now we are alone. It seems to us that we are newlyweds again to be here by ourselves. It does not help us to feel any younger to know that all our children are in school and that our oldest daughter will graduate from High School this year.

We have re-roofed our house at the Mission. What a job! What a mess! We did one end at a time and lived in the other. In the midst of it all we had many visitors. At one time we were twelve at the table and our table was in a room 6 by 10 feet. There was just the room to sit at the table and no more. It took almost a month to do the work. We used 2,000 bundles of grass and it cost us well over a hundred dollars. We have decided that if at all possible we will put tiles on the roof next time. Tiles will be more expensive but we will then have a permanent roof and no danger of fire. We know of two missionaries in different places who have had their houses burned down this last year.

We praise God that we have been able to put a tin roof on the house in town. I know you have been praying and although we do not have regular roofing tin we have a very good substitute. I want to thank you who have sent us money this year and have made possible the purchasing of the tin for this roof. Now we will be able to get the final papers for our concession in town.

The Lord has seen fit to bless in a wonderful way in the work with the white soldiers at Fort Archambault. Now all of those with whom we were having meetings have gone away to the front lines. Before they left we had a special meeting dedicating them into the Lord's hands. One man stopped on his way at the Mission and before he left told us that he had his New Testament in the glove compartment of his truck, where he could read it every time the car stopped for something or other. Please pray for these men. They have heard God's Word, several have believed and we know that they need our prayers to continue in the way. When we return to Fort Archambault there will be an altogether different group of men and we are asking Him to give us souls from this group also.

After our rest here we are to go to Bangassou for a language con-

ference. For many years our natives have been asking for the Old Testament in their language. Several books are now ready and our committee meets to prepare them for the printer. It is very hard work and I ask you to pray that we might do it in a way which is pleasing unto Him.

A great burden has been laid on our hearts concerning the hundreds of young men in the armed forces at Bangui. If the Lord sees fit to open the way we would like to go to Bangui, rent or buy a house and reach the men for Christ. To do so would mean much expense and the provision of some one to take our place at Fort Archambault. These men are hungry and open to the Gospel. Now there is absolutely no work going on with them. Pray that we may know His will.

I would like to write more but this letter must be mailed right away.

Yours in His Blessed Service,
Paul and Etienne Metzler.

MILLERS NEED PASSAGE MONEY

June 26th, 1944
45 Snyder Circle,
Corry, Penna.

Dear Friends in Christ:

"Both riches and honour come of thee, and thou reapest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all." I Chronicles 29:12.

We have just received word that passage will be available to us the middle of August to return to Liberia. This means that much prayer must ascend to "The throne of grace" asking God to perform what seems from the human standpoint to be "the impossible." That is the supplying of the necessary funds to get out to the mission field. The amount is large, about \$3,000, but thank God we are serving a God who delights in doing the impossible. We ask your earnest prayer that this need be met. We believe that it is God's will for us to return to Liberia at this time, and therefore we know that in answer to believing prayer God will provide.

Carl Barber and Harlan Rahilly are flying June 26th. How we praise God for these new workers.

When we return the Mellishs can come home for their much needed

furlough.

Let us as Christians do our utmost for His Highest in these dark days. We remain,

Yours for lost souls in Liberia,
Dick and Mary Miller.

BARBERS WRITE THRILLING LETTER

Caixa 103
Manaus, Brazil
April 5, 1944

Dear Praying Friends:

Looking up from my desk I can see wave after wave of heavy rain coming in over the jungle in great curtains, and it is with real enjoyment that I begin to write you, as we will be shut in all afternoon away from interruptions, and have the cool, refreshing air to stimulate our lazy thoughts! Greetings to you all from Manaus!

We did not realize it had been so long since our last letter—as many months as our son is old, and that makes five months! Little Tommy is a real missionary baby—doesn't mind who takes care of him, eats oatmeal like a veteran (but doesn't like spinach), plays for hours by himself and is already kicking the screen out of his bed, and best of all wins his way into many a Brazilian heart with his quick smile. He is as strong as though he were at home with his grandmother in the U. S. A., and we praise the Lord for the way he has been provided for. Once again we hear that there is to be a milk shortage, but we know that there will be milk for Tommy even if it's like the meal in the barrel! Tommy's Uncle Dynes McCullough likes to go out walking with his own four months old Judy on one shoulder, and our Tommy on the other, and all the neighbors flock to see the "twins" as they call them! You can imagine the happy times we have here in the Mission House with these two babies.

It has been about two months now since we rented a little house about a kilometer from here, out a very muddy road, to have Sunday afternoon services and a children's class Saturday. It looks quite respectable with whitewashing, and new benches. The pulpit I made from the crate of our kerosene stove, and one of our believer's embroidered a green cloth for the front of it, with a verse, "Draw

nigh unto God and he will draw nigh unto you." Our nice poster pictures of Bible stories turned out to be a disappointment after the first week for the roaches had chewed all the pictures in tatters because they were pasted with nice-tasting glue!

How the Lord has showered down the blessings every time we have ploughed through the mud! Seven adults have become faithful believers, and are an encouraging nucleus for the little church that is slowly forming around this preaching point. Dona Temira, the first convert is the owner of the local "general store," and it is after eight years of hearing the gospel that she has finally stepped out for the Lord, so don't get discouraged if you think your preaching doesn't get results!! Dona Josefa is a spry little old lady who twists her hair into a knob on top of her head, and the first Sunday she came she told us that she had so many societies she was afraid she couldn't add ours to her list! But when the Lord won her heart she forgot all about "societies," and her baptism of the Virgin Mary of which she was so proud, and now stands alone in her home for the Lord Jesus. Walking home with us one day, she said, "Since I have become a believer, all my friends have left me, like this . . ." and she demonstrated by hopping all the mud puddles clear to the other side of the road. But instead of being sad, she just radiates the indwelling Christ. We are praying that she has really left her old pipe, which is one thing these old women find hard to put on the altar. It was a great day when our workman, John, accepted the Lord in the meeting, and on one Sunday morning baptismal class, dear old Dona Antonia, the shy and quiet mother of a young couple who had accepted earlier, said she wanted to be saved, but had been too timid to speak before. So they come, not in crowds and not by emotional appeals, but in the quietness of a conversation with much prayer, the decisions are made. And the joy of it is that very few who have professed, have forsaken and forgotten, but rather have added themselves to the church. Of course we are eager parents of these new babes in Christ, and how our hearts thrilled one day in a children's meeting when Rev. Harris of Belem was giving the lesson of the Woman at the Well, and asked in an aston-

ished voice, "Why, who ever saw living water?" Without a moment's hesitation Temira, our first convert answered from her place in the rear—"It's this which we are learning to know now!" Pray for Temira, that she may stop selling the native beer in her store, which will be a real test and that she may be a real Christian mother to her two younger children, who have accepted the Lord too.

Some of you may remember our telling last year of open air services and children's meetings down near the house of Dona Lee Redman. In just a few weeks we will go back to that district, but this time we have a nice little house in which to hold services, and our prayer is that this may one day become a local church. I am proud of my home church because they have seen the need, and have taken on the responsibility of paying for the building. Now that the financial part is practically null and past, let us really *pray* before the Lord, for the carpenter, the charcoal hauler, and other men like them with their families who live in this section. While I was working at tearing out petitions, the boys next-door came and talked. One little fellow said he didn't want to be a believer, but stayed with me and industriously helped pull nails. The others seem like they must have tuberculosis, and the time must be short before they will be shuttled off into a dark eternity if the light of the gospel does not shine in their souls. You *will* pray won't you, as we go down to them, that the Lord will open their minds to receive His own blessed truth.

Pray for our fellow-missionaries too, Dynes and Maxine McCullough. They have been living out of a suitcase, with their trunks all packed, for a month now, waiting for a boat to go to their interior station, Cruzeiro do Sul. Each time they get passage on a boat, the boat is chartered to carry immigrants from the south into the rubber fields, and they are told they must wait for the next one. Yes, it needs *much* patience, especially with a little baby, when you live from a suitcase all the time. It is getting to be a joke that *everything* they want or need is sure to be packed on the very bottom of the biggest trunk. We could never tell what help-mates they have been to us here in the Mission House, and especially this past week when

Elva was at the hospital most of the time with one of our believers, Maxine ran the house and took care of Tommy in the most generous way. We only wish that all you friends of ours could meet them and know them—then you'd love them as we do!

Meanwhile the main work here in Manaus, the Cachoeirinha church, of which we have elected our fellow missionary, Willard Stull, the pastor, is prospering under God. The foundations for the new building are nearing completion, and the people are doing well in their giving, although the sum totals look pitifully small compared to the costs. Yet our hearts are warmed as we see them give from their poverty, and we realize that God will bless where the spirit is a willing and a sacrificing one. Willard and Grace are in their little home right out near the church. This home, and the land for the church came to the Mission as a gift from Mr. and Mrs. Harry Friedley in Waterloo, Iowa, and we praise the Lord for the consecration of this man, that prompted such a gift.

Please write to us, for we love to hear from you dear ones. And more than anything, remember that "More is accomplished through prayer than this world dreams of!"

Wayne and Elva Barber.

PRAY FOR THE WILLSONS

MISSAO Velha, Ceara,
Brazil. South America,
May 30th, 1944.

Dear Friends:

Greetings to each of you from our household, and that includes the three girls who are studying the Child Evangelism Course with me, Alfonso who is in Seminary at the present time, the crippled man who cuts wood and does odd jobs around the house to earn his room and board, two birds that sing occasionally for their food, and we who are trying to serve the Lord and keep order in the house at the same time.

Our last letter told you, among other things, of our desire to begin Child Evangelism classes here in Missao Velha. This month we are rejoicing in the Lord's blessing upon the work. The first of March three girls came to take the special course in Child Evangelism. Although they have not completed their

course, they are holding children's meetings every Tuesday and Friday afternoon. The attendance in these meetings is very good. As we see little hands raised showing a desire to know the Lord as their Saviour, we are reminded of God's promise to us that, His Word shall not return unto Him void. These special meetings among the children have doubled our children's class in Sunday School.

Last week we made a long horseback trip farther interior. The meetings were well attended and the only complaint that the people had to offer was, "why can't you come more often?" With our already full program it is impossible to make this trip more than once a month. So won't you pray with us that the Lord may be their "Ever-Present Friend?"

While there we were given the privilege of meeting a devout Christian from another town about thirty-two miles from Missao Velha. Soon after meeting him all arrangements were made to have some meetings in his home. So tomorrow Jim leaves for Brejo dos Santos to hold meetings. We have already had meetings in the park of this small town, but the people became very noisy and disrespectful, so it was necessary to stop the meetings. For this reason we were very glad to meet this believer who lives there. Now our meetings can continue in this town and we trust more successfully. Won't you pray that God will bless the preaching of His Word in these seemingly difficult towns.

Lest I forget—the priest and his followers are really making their presence felt among us. He is very dissatisfied with our Children's meetings and has been telling his people that I'm teaching three girls how to lead children to perdition. In spite of all that he has said and done against us, our meetings have not become smaller, but in fact I think that they are larger than usual.

Sunday night I was listening very attentively to the message of the evening, when all of a sudden I felt the fine penetrating substance of sand being showered upon me. It fell in my hair, ears and all over my dress. I stood up and shook and brushed myself free of it and sat down again. All the people inside and out marveled at the fact that I didn't get angry. I must admit there's nothing like a sand bath to

make one feel "Up-and-going." But God's grace is sufficient for the big and small trials of life.

We have received many letters asking when we will be coming home on furlough. According to the prophecies of the priest we are leaving soon. He is really making things uncomfortable enough that one would just as soon leave tomorrow. But the Lord is giving grace daily to combat the unpleasant things that the priest can get his people to do. We are waiting on the leading and guiding of the Lord as to our return to the homeland and loved ones. We would appreciate your praying in regard to our furlough, and won't you pray that the Lord will send back our workers. When more workers are sent to the field then a furlough might seem like a "possible thing." However, God's ways are the best and we are happy to wait upon Him to know His perfect and divine will for us.

We wish to thank you, one and all, for your gifts and continued prayers on behalf of the Lord's work and workers here in southern Ceara. We too, are remembering you all to Him at the Throne of Grace.

Yours and His because of Calvary,
Florence and Jim Willson.

ROSS HOME FOR TREATMENT

(Editor's Note: Most of our readers know that Brother Ross narrowly escaped death in Brazil from a serious stomach ulcer. He is now in the States being treated and is feeling much better. The following correspondence from the Manaus field tells its own story.)

May 23, 1944

Mid-Missions Council:

We received word last night of the serious illness of Mr. Ross and so thought it wise to pass on at once the following communication and information from Mrs. Ross. After quoting the letter we wish to inform you of the action that the Mid-missions missionaries here in Manaus have taken to meet the emergency. The letter from Mrs. Ross follows:

May 5, 1944
Icuaby

Dear Wayne and Elva Barber:

"Arlie almost left us Saturday

night at 11 o'clock and it was hard to keep his old heart going three days. As you know, he has been suffering with his stomach for 20 years, and all the doctors said that he didn't have an ulcer. He had several examinations and X-rays. They all pronounced a nervous condition of the stomach. The ulcer he didn't have hemorrhaged Saturday evening at 9 o'clock, April 29th. He vomited almost a gallon of pure blood. We put him to bed and he was quiet all day. I didn't know what to do. In the afternoon I sent the Galilee (a small river launch owned by the mission) to Sae Gabriel for the doctor.

"Saturday evening at 9 he hemorrhaged again and almost went to be with the Lord. At 11 o'clock he raised himself up and went out completely. I was alone with him and yet not alone because the Lord heard me cry and brought him back to me. His jaws were set and his eyes were staring. The doctor said Arlie was very lucky he came back. I said no, it wasn't luck, it was the power of a great God and a loving Heavenly Father.

"Sunday morning he again hemorrhaged but less blood. He said, 'Herthel, I can't take any more,' but the doctor came at 2 o'clock Sunday afternoon. He had everything that was needed. Thanks to the Lord and also for the work being done by Rockefeller here in Brazil. He began with feeding him through the muscles of his stomach, then the vein. His heart action was so bad it almost looked hopeless but I said, 'He is going to pull through because the Lord has already brought him back.' The doctor stayed 3 days with the promise to be back soon.

"Arlie's heart has settled down, no more hemorrhage, and he has been on a diet since Tuesday of iced milk every half hour and ice increasing the quantity each day. Sunday and Monday he had nothing to eat but what was given through injections. He seems so much better, but doctor says to remain on his back until Monday, then reclining in bed for a week, then in the chair a week, then out of the room on little walks for a week before he can lift his finger. Not a bit of work for two months, then he wants me to take him back to the states for an operation."

Written by Mrs. Ross.

When the letter reached Manaus missionaries they immediately took

action to bring Mr. Ross down from Iucaby by army plane. After conference and discussion of the situation on the field here in Manaus, it seemed wise for Mr. and Mrs. Barber to take over the station since Mr. Barber is better equipped to handle the plantation end of the work. Also at the present time Mrs. Warfield's health is not too good and Mr. Warfield is badly needed on the construction end of the church building project here in Manaus. It would be very unwise for Mr. and Mrs. Stull to leave the Manaus field at this time since Mr. Stull is the pastor of the work.

Mrs. Willard J. Stull."

* * * *

June 2, 1944

The U. S. Vice - Consulate and the U. S. Army were very gracious to us and a big help. They sent a plane up for Mr. and Mrs. Ross on Thursday morning. At the last minute the Captain said that I could go along, too. So the Barbers, including Tommy, and I left Manaus and after 4 hours and 20 minutes of flight we were at Iucaby. The launch trip is from 10 to 15 days. We didn't know whether we would find Mr. Ross alive or not, but the Lord took good care of His servant, and we found Mr. Ross sitting up and able to take a few steps. We could see that he was very weak. He should have an operation as soon as possible, before any further attacks come. The next morning we prepared to leave Iucaby. There were at least 125 natives there waiting to say good-bye. We knew it was hard for Mr. and Mrs. Ross to say good-bye, for they didn't know when they would be back. We got into a plane—a Grumman—and got ready for the take-off. It was Mr. and Mrs. Ross's first ride in an airplane. The Captain of the plane was very kind and before we headed for Manaus, he circled around Iucaby two or three times, so that we could get some air pictures of the station. The last time Mr. and Mrs. Ross made the trip to Manaus, it took them 15 days by launch. This time we arrived in 4 hours and 15 minutes of flying. The missionaries had a taxi waiting to take Mr. and Mrs. Ross to the Mission House at Rau Paraiba, 300. Neither Mr. or Mrs. Ross felt any worse for the air trip, in fact, they said they enjoyed it. During the past few days Mr. Ross's strength is growing and they expect to leave in a few days for

Belem. They have a reservation to leave there the 16th of June. They had a reservation for the 10th but found it difficult to get everything in order by that time, so they are having it changed. They have a priority, so there is no danger of their being off-loaded. I believe Mr. Ross has already written you a letter. If his check does not come before he leaves, we are to forward it on to him. We are truly rejoicing in the way the Lord has manifested His precious care for His servants in these past days and weeks.

Wayne and Elva are at Iucaby. Since they offered to go, and since Wayne is the best equipped to take over the plantation work, and since Elva is a nurse, we all agreed that they should go. The McCulloughs are on their way to Cruzeiro do Sul, the Trimblees are at Boa Vista, the Warfields and we here in Manaus. We received a telegram this week saying that Charley and Martha Hocking arrived in Brazil last Sunday, and expect to arrive in Manaus before the 8th of June.

Yours and Christ's for Brazil,

Willard Stull.

A LOOK AT COLUMBIA BASIN MISSION

Dear Brethren:

We are enclosing a general survey of the work of the Columbia Basin Mission:

1. Pasco, Washington—Pasco is located on the Columbia River at the south end of the proposed irrigation project. The population has doubled in the past two years, being about 8,000 now. The response to Brother Lyle Bramblet's ministry has come largely from this new population. He has preaching services Sunday mornings with about 30 present. He has organized a Sunday School, preaches over the radio from Walla Walla on Monday mornings, and conducts children's classes during the week. He is busy all the time giving out the Gospel. A Baptist church will be organized, probably in the near future. Pasco will become a small city when the irrigation comes in.

2. Moscow, Idaho — Rev. and Mrs. Everett Bramblet, Missionaries — There is a gradual increase in the work at the Grace Baptist Church, organized last year. We urge the missionaries to lead their

people to missionary giving right away. They will give at least \$500.00 to missionary service in 1944. Brother Bramblet's expenses are especially high at this time, and we ask that our readers remember them in prayer. We expect that the work at Moscow will become self-supporting in the fall. Everett has an attractive folder printed to be used for a census, setting forth information concerning Grace Church, and a full declaration of faith—the G. A. R. B. confession of faith. He is also publishing a monthly paper, "The North Idaho Baptist," which includes a Bible study.

3. Kalispell, Montana—Rev. and Mrs. Ralph Werner, Sr., Missionaries—Brother Werner is holding preaching services, week day classes, boys' and girls' club meetings, etc., at LaSalle, Flathead Mine, and Marion, all out from Kalispell. The total attendance has run up to over 100 a week. There have been a number saved. All of this work of course in all these meetings is for the winning of souls and the establishing of believers.

4. Miss Marjorie White at Wenatchee is serving as our efficient secretary, and is engaged in children's work. She is leading a Troop School for children now, and probably will conduct several more schools. Boys and girls are being saved and are being taught the truths that will establish them in the Lord.

5. Holden, Lakeside and Chelan Falls—William McCarty is preaching at Holden, and Arthur Riffel at Lakeside and Chelan Falls. The work at these places was started by the Columbia Basin Mission.

Next month we expect to report that a new pastor has been located at Orondo. The work there has become self-supporting. There will also be reports of other work opening in the near future. We have a group of well-trained consecrated young men and women serving under our Mission. They are people set apart to the Lord and to His Gospel. We ask your prayers for them.

6. Carl Barber, who served as missionary under the Columbia Basin Mission for nearly two years, is on his way to Liberia, Africa. He is going out under Mid-Missions. We love Carl in the Lord and want to commend him as a servant of the Lord. He is faithful and true. He needs our prayers, for Satan frequently raises up many hindrances

to those going out in foreign service. We will send his missionary reports and prayer requests to all our mailing list. We are happy to serve in any way to forward his missionary service.

Yours in Christ Jesus,
COLUMBIA BASIN MISSION,
Inc.

George W. Kehoe, Supt.

SWEDISH BAPTISTS PREPARE TO BREAK WITH NORTHERN BAPTIST CONVENTION

The Swedish Baptist General Conference of America, while maintaining its separate existence as a group of Baptists, has nevertheless through the years used the facilities of the Northern Baptist Convention's Foreign Mission Board as the medium through which the major portion of its missionary activity has been carried on. Most of its missionaries have been sent to the fields of the Northern Baptist Convention and most of its missionary money has been turned over to the Northern Convention Foreign Board to support these missionaries. These Swedish missionaries are listed in the total number of Northern Convention missionaries and the money received from the Swedish churches is included in the total missionary income of the Northern Baptist Convention.

At its 65th Annual Meeting in St. Paul, Minn., June 21 to 25, the Swedish General Conference had before it, this whole vexing problem of fellowship with modernism and its association with the American Baptist Foreign Mission Society. There has been a growing desire on the part of Swedish Baptists to conduct and manage all of their own mission work. There has been a feeling for some time that they did not need to depend upon the machinery of someone else but that they should create and maintain their own. This feeling was intensified and greatly emphasized by the realization so forcibly brought home to them recently, that the American Baptist Foreign Mission Society of the Northern Convention was hopelessly in the control of outright modernism. These two factors working together resulted in a sweeping resolution which was passed unanimously and which called for,

first, the setting up of a new mission board of their own, and second, calling upon the old Northern Convention Board to further clarify its doctrinal position with the idea in mind of withdrawing the approximately thirty-five missionaries now serving under that board.

We humbly thank God for this move on the part of Swedish Baptists. We predict that once the separation is complete, the Swedish Baptists will go on to the greatest missionary victories in all of their long and Christ-honoring history.

ORDINATIONS

ROLLIE BAKER

At the call of the First Baptist Church, Hamburg, N. Y., a council convened Monday, June 12th, to examine for ordination to the gospel ministry, Brother Rollie Baker. Seventeen pastors and twenty lay-messengers were present and unanimously recommended the candidate's ordination. The service was carried out the same evening.

ERNEST INGLING

At the call of the West Corners Baptist Church, Endicott, N. Y., a council met June 27th to examine Brother Ernest Ingling as to his fitness for the gospel ministry. The council expressed itself unanimously as being satisfied with the examination and the church carried out the ordination the same evening.

LELAND BROOKER and MERLE HULL

At the call of the First Baptist Church, East Branch, N. Y., a council of fourteen pastors and twenty-six messengers met to examine Mr. Leland Brooker and Mr. Merle Hull as to their fitness for the gospel ministry. The council unanimously approved their ordination and the church carried out the service the same evening.

ROBERT SUMNER

At the call of the Calvary Baptist Church of Norwich, N. Y., a council met Thursday, May 25th to examine Robert Sumner as to his fitness for the gospel ministry. The council was composed of forty-four members, representing seventeen churches. Upon the unanimous action of the council, the public ordination service was carried out the same evening.

CLEANINGS

Edited by R. F. HAMILTON

WASHINGTON

TACOMA: Dr. R. L. Powell, chairman of the Council of Fourteen and Pastor of the Temple Baptist Church, spent four days in Vancouver, British Columbia, speaking to the annual convention of the Regular Baptists for that part of Canada. The convention met June 19th through the 22nd. Dr. Powell carried fraternal greetings from the G. A. R. B. C. He reported a most profitable and blessed time of fellowship with our Canadian brethren.

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NORTHWEST PACIFIC BIBLE CONFERENCE scheduled a meeting this year for August 7th through the 13th. Speakers for the occasion included: Dr. R. L. Yearby, pastor of the Trinity Baptist Church of Oklahoma City; Rev. Leonardo Mercado of Phoenix, Arizona; Rev. S. E. Forsberg, Portland and Mr. Dick Hillis of the Los Angeles Bible Institute. This is an annual occasion that brings great blessing to the people of the Pacific Northwest. Dr. Powell of Tacoma is actively associated with this conference.

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MINNESOTA

KASSON: The Minnesota Association of Regular Baptist Churches met for three great days with the First Baptist Church of Canby on June 19th through the 21st. Worth Sauser is the pastor of the host church. The following pastors took part in the program: Mr. Long, Gus Dahlberg, Harvey Hill, Herbert Caneday, Al Berelund, Leo Sandgren, and Harland Sauser. Mr. and Mrs. George Knutson were the missionary speakers on the program. The First Baptist Church of Rochester and the First Baptist Church of Park Rapids were received into the fellowship. The next meeting will be in Kasson, Harland Sauser, pastor.

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IOWA

MUSCATINE: In July of 1943 Rev. and Mrs. Esmond C. Lasswell of the Walnut Street Baptist Church began a special week-day Bible Club for boys and girls. The meetings are held in the church

and are limited to one hour. The first thirty minutes of this period are devoted to singing choruses and teaching the Word by the use of chalk paintings, flannelgraph and magic object lessons. The second half hour is devoted to handwork consisting of wood-work, wood-burning, object moulding and other useful arts.

The first meeting was held in view of reaching children in the vicinity of the church who were not being reached by any Sunday School. From a small beginning the Bible Club has now reached a record attendance of seventy-five. Fifty-two children have professed Christ as their Saviour in these Club meetings.

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WATERLOO: The Daily Vacation Bible School held in the Burton Avenue Baptist Church was one of the most successful held in many years. Several were saved during the two weeks of meetings.

Pastor Harvey Taylor conducted an Evangelistic meeting May 28th through June 11th in the Broadway Baptist Church of Paducah, Kentucky, where Paul J. Hall is pastor. It was a time of real reviving and refreshing for the church. Pastor Taylor was invited to return for a Bible Conference in the fall.

Pastor Taylor taught for a week in June at the American Sunday School Camp at Lake Byron, South Dakota. Last year there were over three hundred young people at the camp.

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CRESTON: On July 2nd the First Baptist Church voted 94 to 9 to sever all connections with N. B. C. and affiliated organizations and to declare themselves in fellowship with the Regular Baptists. We congratulate Pastor Harold Cole and his people for this victory for the fundamentals of the faith.

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DES MOINES: The Grandview Park Baptist Church reported a new high in attendance at their Daily Vacation Bible School, the highest attendance being 339 in contrast with 345 of last year. The average attendance was 290.

On Sunday July 16th the church

held a special celebration as the result of the liquidating of the church building debt. Special speakers were present and a basket lunch was served at noon. We rejoice with Pastor A. D. Mohr and his people in getting out from under their mortgage. The entire amount has come in through the free will offerings of the people without a single pledge being taken, or without anyone being solicited for money.

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ILLINOIS

BUNKER HILL: A special meeting was called on June 12th at the Berean Baptist Church for the formation of a Mississippi Valley Fellowship of young people. The churches have enjoyed such a fellowship for a number of years and it was thought wise to organize the young people. Representatives of various nearby churches were present for the organization.

Pastor Don Moffat of the Bunker Hill Church was special speaker at the Niagara Bible Conference, Niagara, N. Y. the first week in July. He also had special speaking engagements in the Philadelphia area following this conference.

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ALTON: The week of June 19th through the 24th was anniversary week for the Jameson Baptist Church. Pastors from nearby Baptist Churches spoke each evening. A special campaign was put on during this time to raise as much money as possible toward the \$4,000 church debt. At the close of the week eight hundred eighty-six dollars and twelve cents came in, in cash and nine hundred thirty-eight dollars in pledges. W. J. Richardson is pastor of the church.

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FAIRBURY: Mr. Charles Warren, a member of the First Baptist Church of Pana, was called as pastor of the Fairbury Baptist Church beginning Sunday, July 16th. He succeeds Rev. Charles Riley. Brother Warren, a student for the Ministry, is a graduate of Wheaton College, and just completed an additional year of post-graduate work. He is engaged to Anita Steiner, daughter of a missionary couple in India. She also is a graduate of Wheaton College. They expect to be married in October.

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CHATTSWORTH: Rev. Fay Demarest of the Calvary Baptist Church, reported that their spring

Bible Conference held for one week in May, was of special blessing to the church. Rev. Orville Yeager was the speaker and there were sessions every afternoon and evening. In the afternoon Brother Yeager taught from the book of Ephesians and in the evening brought messages from Galatians. The last Sunday afternoon a special missionary service was held with Rev. Yeager speaking on "The Great Commission." Another such conference is being planned for next spring with Brother Yeager as the speaker.

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WISCONSIN

RACINE: When the Grove Avenue Baptist Church closed their books for the fiscal year the last of May, it was found that the gross receipts were the highest in the history of the church. Since the coming of Pastor C. E. Sharer the receipts have nearly doubled. In excess of the regular giving, \$5,000 was pledged for the building fund. Miss Lois Martenson was with the church for a missionary conference June 15th through the 18th.

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MILWAUKEE: The Garfield Avenue Baptist Church recently voted to accept the responsibility for one half of the support of Mr. and Mrs. Millard Demy, who have been accepted as candidates by Mid-Missions for Liberia. The First Baptist Church of Austin, Minnesota is assuming the other half of their support. The Demys are members of the Garfield Avenue Baptist Church.

On June 30th the most successful Daily Vacation Bible School ever held was concluded with a special demonstration program. There was a total enrollment of 250.

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INDIANA

CRAWFORDSVILLE: Recent reports have indicated that Rev. H. A. Fowler, R. F. D. No. 2, has sufficiently recovered from his illness, and is able to do pastoral work. He formerly held pastorates in Jefferson, Ohio and Mentone, Indiana. Any desiring his services may reach him at the above address.

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HOBART: The First Baptist Church, where Robert Johnson is pastor, was host to the Regular Fundamental Baptist Churches quarterly fellowship meeting on Monday afternoon and evening, June

12th. Missionary Lois Martenson spoke in the afternoon and Rev. K. F. Dodson of Mishawaka spoke in the evening. Pictures of the Chicago Children's Evangelism work were shown during the session. The host church provided a real dinner for all their guests at 6 o'clock.

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HAMMOND: Evangelist Phil Ward proved to be a real blessing in the ministry to the Hessville Baptist Church, where Rev. J. H. Bower is pastor. Forty Christians were restored to fellowship and twelve accepted Christ as Saviour.

The Sunday School has been showing a remarkable increase in recent months. Record attendance of 315 was reached in June.

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MICHIGAN

NORTH ADAMS: Rev. Fred Seewer, who preached for six years for a Church near Swanton, Ohio, is now in the first months of his pastorate of the First Baptist Church at North Adams, Michigan.

Rev. Seewer had his first experience in Christian work as superintendent of the Sunday School of the Emmanuel Baptist Church at Toledo, Ohio, serving at the same time as deacon.

His formal ordination to the Gospel ministry took place in the Toledo Church on February 12, and followed an examination by a council composed of the pastors and messengers of the Regular Baptist Churches in Ohio. Rev. C. E. Garvin, Dean of the Grand Rapids Bible Institute and School of Theology, and formerly Dean of the Toledo Bible Institute, preached the ordination sermon.

In response to an inquiry concerning his work at North Adams, Rev. Seewer said:

"The Church here burned two years ago, but we now have a new building under way. It will be of brick. We bought an old Church at Allen and are taking it down and moving it to North Adams. The Lord is blessing the work and we are rejoicing in Him."

The Fundamental Fellowship.

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FLINT: Two members of the North Baptist Church in Flint, Warren Cole and Guy Marks, were ordained to the Gospel ministry at a special service of consecration held at the church on the night of June 9.

The ordination service followed. A council composed of seventeen

pastors and twenty-two messengers, was organized with Dr. George M. Vercoe, Pastor Emeritus of the North Baptist Church, as moderator, and Rev. James M. Patton, of the Carmel Avenue Baptist Church in Detroit, as clerk.

The ordination sermon was preached by Rev. H. P. Warren, pastor of the North Baptist Church. The charge to the candidate was given by Rev. James Anderson, of the Emmanuel Baptist Church in Flint, and the charge to the Church by Rev. A. M. Veltman, of the Saginaw Bible Tabernacle. Musical features of the program were presented by "The Ambassadors," and the "Whosoever Will" mixed quartet.

Rev. Marks is pastor of the Wolcott Mission, recently organized under the sponsorship of the North Baptist Church. Rev. Cole is a recent graduate of the Baptist Bible Seminary at Johnson City, New York.

The Fundamental Fellowship.

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STANTON: Rev. K. T. Romig of the First Baptist Church submitted his resignation on June 11th to take effect on September the 10th. At the time that this information was secured Brother Romig's plans for the future were uncertain.

The Summer Bible School was conducted on June 23rd. The enrollment was 110 with an average attendance of about 80. Twenty-six boys and girls made professions in Christ.

During the two and one-half years of ministerial leadership the church properties have been completely remodeled and redecorated.

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OHIO

ELYRIA: Dr Dan Gilbert, noted newspaper man and Bible teacher, brought a series of current event Bible- Prophetic messages in the First Baptist Church, June 30th through July 2nd.

Miss Eunice Newman, for 10 years church secretary of the Temple Baptist Church of Portsmouth, Ohio, has been engaged as secretary for Pastor J. Irving Reese. She will begin her work in Elyria on August the 1st.

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FINDLAY: Rev. and Mrs. O. W. Stuckey held an Evangelistic campaign with the First Baptist Church from May 7th through the 21st. The young people gave personal invitations to 200 families in the area, from which there was a

good response.

An extensive schedule for the Sunday evening services for the summer months has been planned for reaching the lost for Christ. The Children's Day program on June 11th was presented in the form of a radio program as the first of these special services.

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NEW JERSEY

ATLANTIC CITY: The Tri-State Fellowship of Independent Baptist Churches met with the First Church, Atlantic City, N. J. for its summer rally on June 30.

Pastor Herbert Hotchkiss, Spruce St. Church, Philadelphia, our chairman, presided. Coulson Shepherd, pastor of the host church, led the song service.

After a vocal solo by Rev. Wilford Kalbach, Weston Memorial Baptist Church, Philadelphia, a very helpful study in Genesis, chapters 6 to 8, of some of the types in the life of Noah was given by pastor E. E. Washburn, Newfield, N. J. The brethren were rejoicing in the answer to prayer for Pastor Washburn for renewed strength.

The spiritual refreshment gained by Pastor Washburn's able message was followed, after the adjournment of the afternoon meeting, by physical refreshment. Many who attended the rally took advantage of the proximity of the ocean. One young man of the group, a visitor from Iowa, was seeing the Atlantic for the first time in his life.

Appetites, after the ocean bathing and the boardwalk promenading, were good. Equal to the need was the delicious supper provided at Fair Haven. Fair Haven is the servicemen's center owned and operated by the host church. A happy and hungry crowd filled the places at the tables and soon emptied the dishes set before them.

A pastors' conference was held preceding the evening service. It was decided that we should meet again, the Lord willing, on October 12 at the First Church, New York City, when the Empire State Fellowship of Regular Baptist Churches will be in session for the third day of its annual meeting there. An invitation has been extended to us to attend the sessions throughout the three days. Several of the brethren plan to be present for the entire program.

The next regular meeting of Tri-State is the Fall rally scheduled

for November 17 with the Clinton Church, Clinton, N. J., Clifford C. Greiner, pastor.

The completed booklet containing a list of the members, stating the origin of Tri-State and its values, and how to join the fellowship, was presented by Pastor Clarence Mason. Dr. Mason had the responsibility of compiling the book and is to be congratulated on a fine piece of work.

The booklet also sets forth the autonomous character of a Baptist Church in an article by Dr. Earl G. Griffith; the Bible doctrine of separation in a summary of a sermon on the subject of Rev. Clayton H. Gray; a discussion of modernism in the Northern Baptist Convention; when a minority should withdraw; and the Fellowship's doctrinal statement.

A motion was unanimously passed that a copy should be sent to every Baptist pastor in the state of New Jersey and to a group of selected pastors in the Philadelphia and New York City metropolitan areas. Readers of the Bulletin outside these areas who desire a copy may have one. Send name and address to the secretary, Clifford Greiner, Clinton, N. J.

The closing part of the pastors' meeting was given to a discussion of the length of the sermon preached in the evening church services. The consensus seemed to be that long sermons may be responsible for "short" congregations. To increase the attendance decrease the utterance. It is possible, however, that some short sermons are too long and some long sermons are too short. It would be interesting to know how many congregations profited by this discussion.

In the evening session the Bible Baptist Church, of Woodhaven, L. I., Rev. Alfred H. J. Rieman, pastor, was received into the fellowship. Fifteen member churches and four visiting churches were represented and responded to the roll call.

The message of the evening was delivered by the Rev. Robert L. Ryerse, formerly of Grand Rapids, now pastor of the Cherrydale Church, Arlington, Virginia. Using John 14:12—"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." And John 20:21—"... as

my Father hath sent me, even so send I you." and the Lord's words to the churches in Revelation 2 and 3—"I know thy works." Pastor Ryerse stirred and challenged an attentive congregation.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

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NEW YORK

LINDENHURST, L. I.: Under the date of July 4th the engagement of Winifred Marie Bedell to Rev. Walter Aardsma was announced. Rev. Aardsma, a graduate of the Baptist Bible Seminary, is pastor of the First Baptist Church of Lindenhurst.

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EDEN: At the annual meeting of the First Baptist Church held on May 5th, the church voted with but two dissenting votes to sever all connections and relations with the Northern Baptist Convention and its affiliates. Willis H. Hull is pastor of the church.

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CORTLAND: Evangelist Orville Yeager is to conduct a campaign August 28th to September 10th with the Bible Baptist Church of Cortland, where Rev. Norman Edwards is pastor.

September 12th through the 15th he will be at the Bethel Baptist Temple of Erie, Pennsylvania, where Rev. Hall Dautel is pastor.

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NORTH TONAWANDA: On Monday June 19th a council composed of twenty-four pastors and thirty delegates, met in the First Baptist Church to examine Kenneth Ohrstrom for the Gospel ministry. Mr. Ohrstrom was presented to the council by his pastor, Rev. Clarence Hayden. After a very thorough examination by the council they recommended that the church proceed with the ordination service. Those pastors participating in the ordination service that evening were: Kenneth Elgena of Great Valley; Willis R. Hull of Eden; Joseph Stowell of Ithaca; Glenn Wilson, Clayton Bacon, William Barkalow, Harry Hamilton and Enoch Moore of Buffalo; Clarence Hayden of North Tonawanda and Kenneth Muck of Binghamton, who brought the ordination sermon.

CHAPLAIN FRETS ABOARD SHIP AS COMMANDING OFFICER ORDERS "NO PREACHING ON HELL FIRE": A Committee of the Presbyterian Church in the U. S. is studying an overture that the U. S. Navy Department be requested "that chaplains serving under it be protected from orders of their commanding officers to do things that are in violation of their consciences as Christian ministers."

Chaplain Frederick Volbeda of Washington asserted, according to Religious News Service, that some naval officers are forbidding chaplains to preach "repentance and danger of hell," and that his own commanding officer once told him he would "have no hell fire preaching" aboard ship.

—Protestant Voice
of June 23rd.

HISTORIC CHURCH WITHDRAWS

The historic First Baptist Church of New York City, Dr. Arthur Franklin Williams, pastor, voted to discontinue all fellowship with the Northern Baptist Convention and its affiliates.

This historic Church has been made doubly famous by the long pastorate of the noted Dr. I. M. Haldeman. It remained, however, for the courageous ministry of Dr. Williams to bring to its consummation the action taken a few weeks ago. The resolutions passed by the church are as follows:

"Whereas the Southern New York Baptist Association (with which the First Baptist Church in the City of New York has been voluntarily identified since the Association's inception) has for some years been under the control of persons who themselves deny or who countenance those who deny historic doctrines of Bible-believing Baptist Churches, and

Whereas such denials have included the cardinal doctrine that the forgiveness of sin is to be found only through faith in the shed blood of our Lord Jesus Christ, whose sacrificial and atoning death in our behalf was foretold by patriarchs, priests and prophets, and of whom the redeemed of all earth shall sing 'Thou art worthy . . . for Thou wast slain, and has redeemed us to God

by Thy blood out of every kindred, and tongue, and people, and nation,' (Rev. 5:9) and

Whereas through membership in said Association the First Baptist Church in the City of New York has been affiliated with the New York State Baptist Convention and the Federal Council of Churches of Christ in America, which organizations are made up of believers and unbelievers, and

Whereas the Scriptures command us, "Be ye not unequally yoked together with unbelievers," (2 Cor. 6:14)

Therefore, he it resolved that the First Baptist Church in the City of New York does hereby withdraw from membership in the Southern New York Baptist Association and from affiliation with the New York State and Northern Baptist Conventions."

"WE INVITE YOU"

The pamphlet entitled "We Invite You" which was hurriedly prepared for distribution at the Grand Rapids Conference, is now being corrected and revised and republished in even a more attractive style than the original issue. The second edition will be off the press some time in August and will be available for general distribution without charge. This pamphlet is especially written to be placed in the hands of pastors of churches still in the Northern Baptist Convention and who are desirous of a real fellowship free from any taint of modernism. Also these pamphlets should be placed in the hands of laymembers of Baptist Churches everywhere. A sufficient number will be printed so that any desired number will be available to everybody. If your order is not already in, we would suggest that you send a card to the Editor stating how many you can use. This will give us some indication of how many to print in the next edition. Present indications are that we will need at least ten thousand, and possibly twenty thousand.

Please send all contributions for the G. A. R. B. C. to the new treasurer:

REV. J. IRVING REESE
232 East Ave.,
Elyria, Ohio

BAAL AND THE GOD OF ELIJAH

T. M. SELLER

How long will ye halt between two points of view?

In the choice of your God your decision is due,

And your Lord over all must be one of the two:

Either Baal—or the God of Elijah!

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The God of Elijah made all things exist

By His Word of creation, with none to assist;

And our life and our breath every moment persist

Through the care of the God of Elijah!

The God of Elijah came down to the earth,

And He took on our flesh by miraculous birth,

And He wrought many signs of His infinite worth;

The same God Who wrought signs by Elijah!

The God of Elijah so pitied our race—

So sinful our nature, so hopeless our case—

That He laid down His life on the cross in our place,

The redeeming Lord God of Elijah!

The God of Elijah has power to save,

And to set free from sin through the blood that He gave,

And to prove it He came back again from the grave.

The all-conquering God of Elijah!

And His faithful may pray, and be sure that He hears,

And may pour out their thanks when His answer appears,

And may quietly smile at the malice and sneers

Of the foes of the God of Elijah!

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DR. VAN GILDER has been almost *unanimously* ratified by the churches as National Representative. See article next issue.

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But the prophets of Baal have invented a god

Made of laws and blind forces that mindlessly nod,

And that chanced to produce, by coincidence odd,

All the works of the God of Elijah!

Starting out from the slime of some primeval hole,

Man has climbed, so they say, to the place of control,

And within himself having created a soul,

Takes the place of the God of Elijah!

And their story of how the creation began

Has its roots in their purpose to deify man,

For the prophets of Baal are resolved, if they can,

To get rid of the God of Elijah!

So they want men to worship their humanist Baal,

Who's related to monkeys that swing by the tail,

And their dearest delight is with sneers to assail

Saving faith in the God of Elijah!

If away from the Savior men's hearts they could lead,

And could sell us their "man-is-his-own-savior" creed,

They could puff up themselves as the best of the breed,

And could rule, like the God of Elijah!

So to keep the Lord's people asleep they must try;

And while boldly the blood of God's Christ they deny,

They still call themselves Christians, and peddle the lie

That they're serving the God of Elijah!

They have only contempt for His blood sacrifice,

But they'll hold to God's people by every device,

And they think fundamentalist giving is nice,

For they're robbing the God of Elijah!

They have got the great churches controlled by machines,

And they dangle their puppets from back of the scenes,

And the prophets of Baal have control of the means

That men give to the God of Elijah!

Now, they plan these religious machines to unite

Into one church, exalted in riches and might;

She will be *very* useful to them in their fight

To dethrone the Lord God of Elijah!

And the name of this church? Oh, we've seen her before,

For a prophet of God told the names that she bore:

She's called Jezebel, Mystery, Babylon, Whore,

And she hates the Lord God of Elijah!

And the prophets of Baal are her council of state,

And she loves with the rulers of nations to mate,

And she buys and sells men, with position for bait,

To turn back from the God of Elijah!

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Yes, the Jezebel Council may have its success,

But the Lord has His thousands who will not confess

The Baal of man-worship; no, not in duress;

For we love the Lord God of Elijah!

So we count it all joy when we give Him our all,

And we plead that His fire on our witness may fall,

That the masses of men may be led to recall

That there's life in the God of Elijah!

We will serve not the whore, nor her council of state,

Nor the whirling and clanking machines they create,

But we'll go to our Savior, outside of the gate,

Reproached — with the God of Elijah!

And we'll cease not to tell the old story so sweet

Of the Savior Who died, ruined sinners to meet,

Till we're caught up in clouds, our Redeemer to greet;

Face too face with our God—like Elijah!

Then we'll hear words of marvelous sweetness outpoured:

"Well done, good and faithful, re-

ceive thy reward;

Come, enter thou into the joy of thy Lord,"

From the lips of the God of Elijah!

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Now the super-church whore, as she scatters her yeast,

Is preparing the way for the super-state beast

That shall rule o'er the earth, from the great to the least,

In the day of the God of Elijah!

These will join in a league, all the earth to devour,

And she'll ride on the beast to position and power,

But the time of her triumph shall be but an hour

Against the Lord God of Elijah!

For the airs of the whore shall excite the beast's ire,

Since the absolute rule for himself he'll desire;

So he'll take her, and eat her, and burn her with fire!

—The revenge of the God of Elijah.

Then the beast will make war, all mankind to subdue,

But he'll fall in his blood, and his whole army too,

At the coming of Jesus, the Faithful and True,

The all-glorious God of Elijah!

A millennium then shall be filled with His peace,

And oppression and murder and robbery cease,

And throughout the whole earth shall the glory increase

Of the reigning Lord God of Elijah.

But the Jezebel Council, that served the great whore,

With the devil, his beast, and their prophets galore,

Shall be hailed to the throne, and their doom shall be sore

At the hands of the God of Elijah!

And they'll all have to kneel to our Christ, and admit

That His judgment upon them is proper and fit,

Of eternal torment in the fiery pit, Far away from the God of Elijah!

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Now — today — is the day you must settle your choice,

For tomorrow's too late, and you won't have a voice

As to whether you're going to weep or rejoice!

Is it Baal — or the God of Elijah?