

The Baptist Bulletin



GOD'S CASTAWAYS

(Sermon preached by Dr. David Otis Fuller Sunday, Oct. 24)

"... lest that by any means, when I have preached to others, I myself should be a castaway." I Cor. 9:27.

(Note. If in this sermon the reader should happen to think, "That sounds like Spurgeon, or MacLaren, or Lenski, etc." it probably is. The one who compiled this sermon makes no claim to originality and wishes to give due credit wherever possible.—D. O. F.)

The apostle Paul was too eager and too practical a man to dally with some boggy, false dread. This man of giant intellect and breadth of natural gifts was not the type of person to manufacture straw dummies in his imagination, and then spend half his life worrying over them and trying to knock them down. And so in this 27th verse of the 9th chapter of I Corinthians, when he intimates that it was his daily fear lest, after having preached to others, he might himself be a castaway, I suppose that there were but few hours in his life when this dread did not haunt him. After he had founded so many churches, preached so many sermons, written so many epistles, been instrumental in winning so many souls, and having exercised so widespread an influence, in his quiet moments he was perpetually face to face with this awful night-mare, that the day might come when he would be a castaway; and the thought drove him almost to madness. When he was traveling over the blue Aegean; when he was following his chosen occupation as the tentmaker of Tarsus, when he was engaged in dictating his epistles, when he was in prison with a bloody back and a bruised body, when he was besieged at Lystra by the idol worshipping mob, ready to make him a god, the thought would come back and back upon his heart, "I may yet be a castaway."

Have you ever been afraid of this? I am not certain that a man or a woman ever reaches his or her highest Christian development without something of the element of fear, and I ask you now if in your life you know something of this haunting dread? May I honestly confess to you that it has become a great dread of my own? I see and hear about

so many Christians who once were burning firebrands for Christ, now castaways, now on the shelf, now laid aside by God; and only God Himself must know, beside themselves, the grief, the bitterness and the heartache that such an experience brings. If many days pass, and no one tells me of help received from my ministry, and no one accepts the Lord Jesus there in the study and in my dealings with them elsewhere, and no one seems to be influenced by my life or word, I stop and ask myself, "Great God, has the time come at last to me when for some reason I, too, am to be a castaway?" And reverently, humbly with all earnestness I ask you my Christian friend, whether it may not be entirely possible that this very moment you are already a castaway.

WHEN I HAVE PREACHED TO OTHERS. . . . The Greek verb that Paul uses here is well chosen. It is "kerux," meaning "to herald." A mere herald may shout out an order or piece of information without in the least letting his announcement affect his own heart and life. And that is exactly what is happening today. Paul speaks here of one who makes the correct announcement; there's nothing wrong with it at all as far as accuracy or orthodoxy goes. But such an one fails to absorb the vital part of that announcement in his own life and actions. He has knowledge, he asserts his authority or right but he never appropriates the love which vitalizes and controls the use of both. This sort of cold and lifeless spirit renders him "adoximas" or castaway.

This summer while at a cottage by Lake Michigan, I had the opportunity of listening to the radio far more than I do when home. And like many others, I would tune in regularly to programs which were of special interest to me, and often look forward to them each day or week as the case might be. One particular news commentator I enjoyed listening to; he put everything he had into his newscast, he became part of it and made you thrill with him in the facts he was relating. His own comments were so forcefully put and so nicely worded that I found myself thinking, "He has the right idea. That's what

ought to be done, or that should never have been done." And then came the let down. A few moments before he closed, he would tell of the product his sponsor was advertising. It was a certain kind of hair tonic. And believe me, with the same earnestness, the same heart appeal, he would launch into his hair argument as he did with vital world news. I became disgusted and lost my confidence in the man, for I reasoned, how could any man who was at all sincere or honest, or genuine, put as much of his heart and whole soul into advertising some brand of hair tonic as he did into world shaking events that are shattering and searing the souls of men! I couldn't see it, then nor now.

It reminds me of the modernist minister in New York City some years ago, very well known to the public; he died several years ago. He was asked to speak at a certain gathering and of course was offered a good sum for his speech. Said he, "Well, what do you want? What kind of a message? I have messages for Jews, Catholics and Protestants. Which one shall it be?"

Tell me, friend listening this morning, have you become or are you becoming a castaway? Has the message of Jesus Christ and His dying, bleeding love on that accursed tree become just another "common place" to you? You sing about it, hear about it, read about it and there's no heart response, no warmth, no glowing fervor. I am speaking this moment to hundreds of professing Christians who can put far more heart and soul, and more interest, and more zealous fervor, in selling goods behind a counter, or bargaining for real estate, or buying and selling furniture, or selling insurance, or building a house than ever they could witnessing to the dying, bleeding love of Jesus Christ for them on Calvary.

A few Sunday evenings ago, during the invitation, I was led to go up and own the aisles and talk to different ones about their souls salvation. I knew practically no one had been doing this for a long time, although time was when upstairs and down many would be doing personal work. I thought perhaps I had been backward and I should set the example. I came to one gentleman. He told me his name and I recognized him, a member of another church. I asked him kindly and politely, "Are you a Chris-

tion? Have you been born again?" He replied, "Oh yes, I know all about that." It gave me the chills to hear him say it. I tell you my friend, if that is your answer, your reaction to one who earnestly seeks to know if you're saved, you're a castaway this morning, adoximos, a cracked pot up on the shelf, no good to God, or yourself, or others, and even the devil won't bother you.

LEST . . . I MYSELF SHOULD BE A CASTAWAY. A *Castaway*? In what sense? Is it to be supposed for a moment that the Apostle Paul thought that when once the believer has fled to Christ he can be cast out into the outer darkness where there is weeping, and wailing, and gnashing of teeth? Is it possible for a limb to be torn from the mystical body of Christ; for a jewel to be snatched from out of His crown, for a sheep to be devoured from His flock? Are there any unfinished pictures in God's art gallery of Eternity, any incomplete statues in His workshop? Does God begin a work in the soul and leave it incomplete and unperfected? We cannot believe that. God isn't like that. It is said of Rowland Hill that great and mighty preacher of Christ Church, London, that when an old man of eighty-four and just before he died, one Sunday night when the lights had been put out in Surrey Chapel, the caretaker heard the old minister going to and fro in the aisles of the church singing to himself that old, old hymn "*When I am to die, 'Receive me' I'll cry, For Jesus has loved me, I cannot tell why; But this I do find, we two are so joined, He'll not be in heaven and leave me behind.*" If you have faith as a grain of mustard seed, if it is directed toward Christ, a union has been formed between Him and you which neither heaven nor earth, nor hell, nor time, nor eternity can ever break.

And yet the Apostle feared he would be a castaway. What did he mean? Perhaps we can illustrate it this way. I remember one time in college, purchasing a fountain pen from an energetic and enthusiastic salesman. He certainly "sold" me that pen; he sang its qualities and after he finished I knew without any doubt that it was the only pen in the world and meant for only one person in the world, and that person was myself. I started to use it but was sadly disappointed. I just couldn't use it. It would leave ink all over my fingers and sometimes it would dribble on the paper I

was writing on, and for the use for which it was intended it was no good to me. So I finally had to purchase another one which worked like a charm. It was just what I needed and had just the kind of a point I liked and it didn't smear my fingers or my inside coat pocket or the paper. I kept the other pen; I put it away in one of the drawers. I open that drawer occasionally and look at that pen lying there. If that pen could have talked I dare say it might have indulged in something like this, "Ah, so he's going to leave me here again. He hasn't used me in a long, long time. There was a time when he used me constantly, but for these many days I have been lying here unused." That's my conception of what Paul meant when he said he feared being a castaway.

Oh, I wonder if you really know this man who loved to save men. Have you gotten acquainted with him through his epistles and in the history of the early church in which he played so great a part? It was the passion of his life—winning souls. Send him to Philippi, and he will not be there a day before he has turned the devil out of the poor demoniac girl. Let him be put in jail in that city and before midnight he will have baptized his jailor and brought that ungodly man and his whole family to the pierced feet of the Lord Jesus. Send him to Athens and though he is all alone, he will gather a congregation upon Mars' Hill within a week or two and pour forth the glad tidings of the Gospel to sneering philosophers and know-it-all wise men. Put him alongside of Aquila and Priscilla at the bench, and he will make tents and talk to them in such a winning manner that they will become Christians. Stand him before his judge and the latter will cry before the assembled court, "ALMOST THOU PERSUADEST ME TO BE A CHRISTIAN!" Put him in the midst of a terrible storm at sea and watch him stand forth and witness to the power and grace of his Sovereign God, SIRS, BE OF GOOD CHEER: FOR I BELIEVE GOD, THAT IT SHALL BE EVEN AS IT WAS TOLD ME. Let him go to Rome, tied to a Roman sentry, and he will speak to these men, one after another in such fashion that the whole Pretorian camp will be infused with the love of God. His passion, his single aim and purpose in life was to save men. I do not believe that if Paul were alive today, he would be in a street-car, or a city

bus or a Pullman or day coach, or on board an ocean liner without buttonholing some man and speaking to him about his soul and his Saviour.

The whole passion of Paul is summarized in his first epistle to the church at Corinth, chapter 9, verse 22, I AM MADE ALL THINGS TO ALL MEN THAT I MIGHT BY ALL MEANS SAVE SOME. But with all his passion and fervor, he feared that unless he took good care, the hour might come in his life when the Lord Jesus would say, "Paul, you have served Me well, but you shall serve Me no more. Of late you have become lazy, and choked with pride, and I have not secured your whole obedience. I am now compelled to call upon some soul more alert, more obedient than you have been; and that man I will use to do the work that you might have done, but which you failed to accomplish." And I can almost see the great apostle shudder at the thought. And oh, this comes home to us, fellow Christians. I am speaking to some who in their earliest life were wondrously used of God in soul winning, and you pressed on from victory to victory, from glory to glory, I am speaking to those who in their first burst of love for Christ wore the signs of holy earnestness, compelling compassion, so that all who came in contact with them were made to feel the power of a genuine love to God. May we not all look to days upon days long passed, when we were the channels through which Jesus spoke and wrought, and the Holy Spirit was poured upon men? But what has happened? We preach the same old sermons, but the Lord Jesus is apparently indifferent to them. We go through the same mechanical routine, but there is no stir of life.

I listened to a brother minister not long ago. I tried my best not to be critical. I wanted to be helped by his message, but the thought kept coming back to me as he went through the motions, repeated orthodox words but left me cold, "God, have you laid him on the shelf; has he become a castaway?" And I thought, "Great God, maybe I am becoming that way. Oh, keep me from being a castaway!"

If you're not winning souls, don't blame the apostasy or the lukewarm, Laodicean condition of the present day church. Blame yourself. Do I speak to some—I am persuaded I do—who feel hurt and

wounded and puzzled. God is no longer using you as He once did; there's no warmth in your spiritual life; all is cold and bleak and barren. And you've searched your heart and life to find a reason. And you can't find a single thing that you could blame. You're not worldly; you tithe, you read your Bible, you attend Bible school and perhaps you teach a class. You have family devotions in the home, but yet and all there's something wrong, and you know it. But you can't think of anything that is causing it. Did you ever stop to think that perhaps it is not something that you have done, but something you HAVEN'T DONE? Sins of omission are just as black and terrible in God's sight as sins of commission. I tell you, the sin of omitting to speak to a soul and win that soul for Christ whom God lays upon your heart very definitely, is just as black as the sin of committing drunkenness or theft. You never thought of it in that light, did you? Well, it's true. I tell you, your Christian life and mine, your being in the center of God's will and my being there, is as delicate and fragile a something as the inside of a jewelled Swiss watch. The balance, the mechanism can be ruined by one drop, or one jar, or one blow, or if left exposed to the elements for a single day or hour.

So may not the question therefore come to every one of us now, minister included, "Perhaps after all, Christ has ceased to use me! Christ has no further purpose for me! I am too clumsy, too lazy, too disobedient to the heavenly vision, too full of myself, too much out of touch with Him." And so I am to be put on the shelf; Like those great stones in the quarry at Ballbec—Almost completely quarried they were, but yet the temple was finished without them. May not this question go through Christians now listening, "Am I a castaway? I belong to Christ, and when I die I believe I will go home to Him. I know that He has saved me by His precious blood; but has He ceased to use me?" Ah, look for but a moment on the pages of Scripture and see how they are littered with Castaways. Then we can understand why men are cast away. Take the first case, that of ESAU. He comes in from hunting. He is born to the birthright. The birthright includes the power of standing between God and the clan, speaking to God for men. He is

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famished with hunger. Yonder is the steaming mess of pottage prepared by his brother Jacob. "Give me that red lentile pottage!" he cries. Jacob, crafty in heart, bargains, "Give me your spiritual birthright." Is there not here some Christian who in the past has had some steaming mess of pottage appealing to the senses? There is not one of us who has not been tempted by some temptation to the senses. Yes, and it may be there is many a man who is glancing back into his past life, and who knows that he has yielded—not once or twice, but oftener—to the appeal to the senses. He has taken a drink, or thought an evil thought and followed the thought out with an act, and thus has despised his spiritual birthright.

I once read a story that made my heart ache, of a gray-headed man who had been greatly used of God. In his home he had fallen into a terrible sin. Another went to accuse him of this crime. They were sitting together over a cup of tea. His particular cup was not sufficiently sweet; and in the midst of this talk upon which depended whether or not the one should be held guilty, and whether he should be permitted to continue in his ministry, he said impatiently, "My tea is sour. Give me some sugar." He cared more at that awful moment of his life whether or not the tea was sour or sweet enough, while his power as a minister of God's holy Gospel was trembling in the balance. He did eat and drink, and despised his birthright. . . Have YOU never eaten and drunken, and despised your birthright? Are you quite sure that some silent and beautiful form has not come into your life and destroyed your heart's true love for Christ? Are you quite sure that there is not in you some hungry appetite that has sought satisfaction? "Give it to me. I must have it. I cannot live without it. Even though I have not quite the spiritual power that I had give it me." So men despise their birthright still and they are cast away. Esau became a prince in this world, and the father of a line of great men and all the world flattered him and thought him a prosperous and successful man, but God wrote over him the awful epitaph, "This man is a castaway. He did eat and drink and rose up and went his way; thus he despised his birthright."

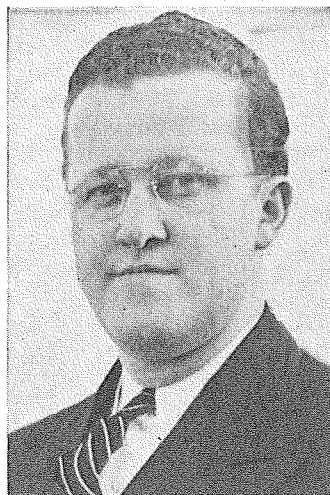
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STUDIES IN FIRST CORINTHIANS

By KENNETH R. KINNEY*

Lesson VIII—1st Cor. 5:1-13

"THE CHURCH'S FORGOTTEN ACT"



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We frequently decry the spiritual laxity of individual Christians, who, walking altogether too frequently after the manner of the world, seem to recognize no responsibility in the matter of Christian living. We are led to wonder if such an attitude has not been produced to a large extent by the looseness of the church in the matter not only of teaching Christian responsibility, but likewise enforcing it judiciously. After all, and despite the fact that many seem to be unaware of it, the church is not a club, where, as long as he pays his "dues" he remains in good and regular standing whose personal behaviour, short of murder, is considered to be no concern of others. The church, intended to be composed of regenerate persons only, who are "members one of another," is another matter altogether. There, as in the family unit, the behaviour of each is of paramount importance to the well-being of the whole. Hence, discipline is as much a part of the ministry and responsibility of the church as the preaching of the Gospel. Sad to say, however, it is a missing matter in most Christian assemblies, to the hurt of the church itself, as well as to the cause of Christ as a whole. It was so in Corinth in the days of the Apostle Paul, as witness the Scripture before us in this study. In an attempt to correct the fault, the words of chapter five were written,

and for the benefit of us who presently live as well as those initially addressed. The record begins with the story of . . .

I.—THE LOOSENESS OF SOME. . .

Vs. 1. "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles (unsaved), that one should have his father's wife." We sometimes speak of the magnitude of a given job, the obstacles which must be overcome. The present war is a case in point. Caught as flat-footed as a cop after pounding the pavements for fifty years, the United States at the time of Pearl Harbor, had to start at the very bottom to build a war machine sufficiently strong to turn seeming defeat into magnificent victory. The full story of that heart-rending task, the tremendous obstacles to be overcome will not be known until long after hostilities have ceased. But such work was but child-play in comparison with the difficulties that must be overcome in the winning of the lost to Christ through the Gospel. The moral condition of world society in any generation is as notorious as it is appalling. A condition given rise by a sick condition of the human heart summed up by the Prophet Jeremiah saying: "The heart is deceitful above all things and desperately wicked." That this is so is attested by a merely casual observation of contemporary life. No one short of a blind optimist, with the emphasis on the "blind," would challenge our statement, that, appalling as it is, there are masses of humanity who prefer lying to the truth; drunkenness and revellings to sobriety; profanity to purity; evil speaking to good; the Devil's company to God's; the world to the church. If not the foregoing, then, occupied with such a haughty, pharisaical self-esteem as to imagine themselves in need of nothing else, hence maintaining toward the Gospel an unseeing eye, an un-hearing ear, and a studied unconcern, none of which things arise as obstacles to impede the progress, say, of the war effort. But into such an atmosphere walks the Gospel, whether in this age or another, unsung

and unwanted. That men are won to Christ at all is a miracle of God, but that such as are won to Christ, should be given a nature, upon believing, so completely new and foreign to what man is naturally, as to give him the desire and power to overcome those natural and sinful appetites, either to vice or self-virtue, is a miracle beyond compare. Such however is the glory of the gospel as it has been proclaimed in every age. However, it must never be forgotten lest we be in perpetual confusion, that a Christian, a person who trusts in Christ as his Saviour, is not one from whom the possibility of sin has been removed, but only the penalty, and that, it is only as Christians "walk in the light as Christ is in the light" that that fellowship with God which enables one to live victorious over the appetites peculiar to the "flesh," is maintained. Once that fellowship, maintained by prayer, worship, study, witnessing, and so forth is broken, there is no sin so heinous, to which a Christian may not fall victim. Such was the condition in the church at Corinth upon the occasion of this epistle. One had fallen into the sin of sexual immorality. A spiritual sore so festered as to be "commonly reported." Were it not that men are so prone to catalogue sins into those of "greater" and "lesser" magnitude, such as the common habit of speaking of "white" lies, as though of less magnitude than some others, we should see in this unnamed Corinthian church member, a type of a rather large number of persons within the professed Christian church of today whose own lives are characterized by a "looseness" of living which in no wise "adorns" the doctrine of Jesus Christ. That the charge of "hypocrite" is so frequently cast at the professed Christian by the unbelieving is bad enough, but that it should be JUSTLY charged, and that altogether too frequently gives cause for grave concern. Said Peter: "Let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters." Such an exhortation may well be taken to heart by all of us who claim to be children of God. Then, the record of the looseness of some is followed by the record of. . .

II. THE LAXITY OF OTHERS. . .

Vs. 2. "And ye are puffed up, and have not rather mourned, that he that hath done this deed might

be taken away from among you." Two things here would forbid the pleading of ignorance on the part of the Corinthian church, to the charge of laxity. The first, the "common report" concerning the matter. Second the "puffed up" condition of the church itself. In all likelihood, puffed up, not over the sin itself, but over their imagined broad-mindedness which would undertake no censorship of the actions of its members. The writer has no idea who was pastor of the Corinthian church at the time, but it is sure and certain that he was neither a fellow-student nor a fellow-traveller with the Apostle Paul. Can the reader imagine the church in Corinth tolerating such uncleanness among its members with Paul as pastor? Which of course brings to mind the fact, that in no small measure the purity and practice of given churches of any age is a matter of leadership, and if ever there was a day when the church needed a leadership trained after the Pauline fashion, it is the present. The condoning, if no more loudly than by the "silence which gives consent" of the worldliness so characteristic of many who are "in good and regular standing" in present day churches, is no mark of broad-mindedness but rather, of either rank cowardice or spiritual darkness. Perhaps that Corinthian back-slider was a man of wealth, power and prestige who was permitted to "get away" with his actions through a mistaken belief that his favor was necessary to the existence of the church. Such conditions have not been isolated ones in the history of the church, yet such deductions are as full of error as the ocean of water. God is no respecter of men's persons nor should the church be. If one has named the name of Christ, submitted to believer's baptism and requested membership in a Christian church, that man whether of much consequence or little, is as answerable to that church as any person to his immediate family. If he does not like the rules of the church, if he finds them too confining, he is under no obligation to remain in that church, but, as long as he does, he is under its general jurisdiction, subject to its disciplinary action in the case of violation of its covenant, and the church that does not maintain such discipline over its members, such discipline to be exercised in love and according to the Scriptures, is chargeable with "laxity" and the

maintaining of a false charity injurious to its membership. Christians need to be impressed with the fact that church membership means responsibility. To be a member of a Christian church should mean something, and it would, were church discipline exercised as it should be. But as there was looseness of living among some, and laxity among others, so there was. . .

III. THE PROTEST OF ONE. . .

Vs. 3-6. "But verily, as absent in body, but present in spirit, I have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power (authority) of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." There are always those, entertaining a distorted idea of Christian "charity," who are quick to label as "troublers," "Fighting fundamentalists," and so forth, any or all who "protest" against ungodliness in living, false or mis-guided leadership, or doctrinal error. Such "protestors" are charged with ministering a "negative" instead of a "positive" message. By what principle, the writer should like to know? As well charge the police in a given community, the FBI in the States, or the armed forces of the allies world around with exercising a "negative" service. It is their duty certainly, to be constantly on the lookout for the enemy, and, wherever he is found, whether on the battlefields of distant lands, or attempting to enter your home or mine, expose him, and if possible bring his depredations to an end. And the Christian's duty is not in principle different. Said the Lord Jesus Christ in the days of his own PUBLIC ministry, "BEWARE of the leaven of the Pharisees . . . BEWARE of the leaven of the Sadducees . . . BEWARE of the leaven of the Herodians. . ." It is likely that even HE wouldn't be welcome in some professedly Christian groups of the present unless He changed His supposedly "negative" ministry for a "positive" one. How shall we account for such a present-day attitude? Well, as for the writer, it sounds like those who inwardly KNOW their position to be unsound and unscriptural, but trying to ease the pricks of con-

science by loudly scoring those who are following the Biblical manner. At any rate, the tendency to silence all protest against what is obviously unscriptural was not the custom either of our Saviour or the Apostle Paul. Said he: "As though present with you I have already judged concerning him who hath so done this thing." There then follows his conclusion as to the procedure to be followed by the Corinthian members of the church. Said he in effect: "Turn him out of the church." That, for the purpose stated: "the destruction of the flesh," referring, so the writer believes to the actual death of the body, apparently the judgment of God upon his particular type of sin, in accordance with the pronouncement of the Apostle John that: "there is a sin unto death." This is not, as some would mistakenly suppose, harsh treatment, but gracious, for the purity of the church, the witness of the Gospel and the **GOOD OF THE ONE CONCERNED**, for it is written. "that the spirit may be saved in the day of the Lord Jesus." Thus it is to be noted that disciplinary action on the part of the church, exercised in the spirit of Christ and according to divine direction, is as profitable and needful as in the maintaining of a well-ordered home. "Now no chastening for the present (at the time) seemeth to be joyous, but grievous: nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are **EXERCISED** thereby."

If any should be prone to question where the church and the world materially differ, since the church admittedly has within its membership those who are either unbelievers, or, as in the case of the Corinthian church, living sinfully, the answer is in this. The **WORLD** has no law against such, but the **CHURCH** has. The hypocritical, sinful life of some professed Christians can not be charged to the **TEACHING** of the Bible-centered ministry of Christian churches. The "law" of the church teaches worshippers that: "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." **THIS** has

not the **WORLD**. So there follows. . . .

IV. THE PLAN OF GOD FOR CHURCH PROGRESS IN SUCH MATTERS. . . .

Vs. 6-8. "Your glorifying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." The word "purge" as used in the text gives the clue to God's plan for church progress, and the lie to such philosophy from whatever source it emanates, which assumes that without "putting the fingers" on error in belief or action, the dissemination of **TRUTH** will correct evil. The ungodly and the believing will **NOT** necessarily and always separate "themselves" from the company of the godly. Said Jude under **DIVINE INSPIRATION**: "These are spots in your **FEASTS** of love, when they feast with you, feeding themselves **WITHOUT FEAR**. . ." Hence says the Apostle: "**PURGE OUT** the old leaven . . . keep the feast **NOT** with old leaven . . . but with the **UNLEAVENED** bread of sincerity and truth." So did Israel in the passover feast in the economy of "law." So must we in the economy of "grace." Let us not fall into the error of many who presently spend their time exercising a false charity toward the unbelieving and the abominable, while maintaining a carping criticism of those of "like faith" who follow the Biblical admonition to "have no fellowship with the unfruitful works of darkness but rather **REPROVE** them." Quite naturally, then, the chapter closes with. . . .

V. THE SPHERE AND LIMITS OF CHRISTIAN FELLOWSHIP. . .

Vs. 9:13. "I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world . . . for then must ye needs go out of this world. But **NOW** I write unto you not to keep company, if any man that is called a brother (Christian) be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one not to eat. For what have I to do to judge them also that are without? (outside the church) do not ye judge them that are within? But them that are without, God

judgeth. Therefore put away from among yourselves, that wicked person." In this passage we have at once the answer to asceticism, the tendency of some to withdraw entirely from the company of those outside the church, seen at its worst in "monkery," and the tendency of others to float with the worldly element of the church whose is the philosophy of Solomon in his backslidings: "Be not righteous overmuch . . . neither be thou overmuch wicked." Even Christ sought out, not for the purpose of fellowship but spiritual service, the sinners of his day, for: "a word spoken in due season, how good it is." But He tolerated not, the hypocritical Pharisees who were making merchandise of their profession, for "evil communications corrupt good manners." On the other hand: "He that walketh with wise men shall be wise." Space does not permit a lengthy exposition of these verses, but the implications are clear. Keep thyself pure. Keep the church pure! Keep the lamp of Christian testimony, both within and without the church, burning brightly by the use of godly and Biblical discipline, self and church.

GOD'S CASTAWAYS

(Continued from page 3)

I turn the page of Scripture and come to the first king of Israel, Saul. A noble man in many respects, he was sent by God to fulfill His mission, but Saul put a check upon his obedience and told Samuel with a kind of pious blarney, "**BLESSED BE THOU OF THE LORD: I HAVE PERFORMED THE COMMANDMENT OF THE LORD**." The old prophet at that moment detected the lowing of the herd and the bleating of the flock. "Performed the commandment of the Lord! What means then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" It is not my business this morning to denounce specific forms of sin. If I did, the result would be that the people who were not directly attacked would hold up their umbrellas and let my words drip upon some others whom they think they would fit and they would suppose therefore that they would pass muster. But it is my business to bring you face to face with the eternal God, to lead your consciences before the great White Throne and let the light of the eternal purity of God blaze like a billion-candle power searchlight upon them. It is possible when you go

STUDIES IN GALATIANS

By DR. R. L. POWELL

Lesson I:

"GALATIANS—AN EXPOSITION OF GOD'S GRACE"

to a man's home, or when you even smell his breath, or when you hear him speak, to know whether or not he has given up all for God. Some unfortunate sheep starts bleating. Saul professed obedience, but kept back something for himself; and God rejected him. He lingered ten years more on the throne, but he was a castaway. A young David was already anointed to succeed him.

After some sermons where I have sought to bring men face to face with their sins and failures, some have shaken my hand and said, "I have enjoyed this message so much." When a man says that he has enjoyed a message which deals with sins of which he is guilty I know that I have not even touched him. Remember when Jacob got down into the Jabbok ford, how beneath those Syrian stars he wrestled with the angel, and the angel with him. Presently the angel put forth his hand and touched the sinew of his strength and he limped. Do you think it is possible that Jacob could have limped into the camp next morning, and going to his loved Rachel have said to her, "O Rachel, we have had a lovely time all night. I have enjoyed it!" Rather he must have said to her, "I have had a night which has blasted my strength, which has left a scar upon me which I shall carry till I die. O woman, I have fought with the angel of God's love." And yet such may be the beginning of a new era in many a life.

But we must begin at the bottom; we must begin at the root of our self-confidence. The prime cause of all failure in private life as well as in public ministry is the assertion of self. As long as men and women think it is all right with them and they are satisfied with themselves, nothing can be done for them. It is only when there is a holy fear within that after all things may not be quite so well as they seem, a dread that after all they may have made a mistake and be self-deceived, it is only then that in the secret of their own chambers they begin to ask God, "Am I just what I expected?" It is then that the heart is laid open, and they may be brought to understand how a man may be almost a castaway and yet be taken back to the bosom of Christ as Simon Peter was; for within six weeks the man who was nearly cast away because the flaming apostle for Pentecost.

(Continued on page 11, col. 3)

(A word of explanation: This is not a critical or scholarly study. It is a simple devotional series by a simple-hearted preacher of grace. Please do not expect too much from me—expect much from the Word of grace in Galatians.)

We need a fresh study of Galatians today. The grace of God as a method of salvation removes the whole plan entirely out of our hands and puts it into the hands of the Lord. The world's plan is to save itself. The modernists would save themselves and all the rest of the race by human effort along the lines of culture and social uplift. There has been a widespread abandonment of the great foundations which are all set in the grace of God. There has never been any kind of security in anything that man can do, all assurance must rest upon the grace of God. As a counter movement to modernism, we should turn again to the great doctrinal truths of God's Word, especially to that which undergirds us with eternal and unchanging grace. There is no other portion of God's Word where the exposition of grace is more apparent than in Galatians.

There has never been but one Gospel, and will never be but one. The cry of Paul here is so poignant with sorrow over false teaching at this point that all truth-lovers are called to attention at once as they read this charge. "Paul's Gospel" should be the title of this message, just as we have Mark's Gospel, etc. If any one comes with any other plan for the salvation of men, let it be terribly clear that he has a curse from God resting upon him, yes, a double curse at that. Paul was not only entrusted of God with the preaching of that Gospel to the Gentiles, but he was likewise given the special revelation for clarification of that Gospel before all men. He alone of all the New Testament teachers and writers was especially endued of the Holy Spirit to extricate the doctrine of free grace from all the entanglements of Judaism and the legal background. Thus in the same way

that Matthew was caused to write the gospel of the King and the kingdom, we have Paul inspired of the Holy Spirit to write the exposition of free GRACE.

The message to the Galatians is a bold and uncompromising defense of the purity of grace as a method of salvation. The writer goes so far as to make it not only the favored plan but to make it the EXCLUSIVE plan whereby man can be saved.

Paul seems to have visited the Galatian fields upon every one of his missionary journeys. The original contact produced groups of believers and some definite form of organizations in Psidian Antioch (Acts 13:14), Iconium (Acts 13:51), Lystra (Acts 14:6), and Derbe (Acts 14:20). (Galatia proper originally was north of these places but the Roman province included all these places and much more). These groups thus brought into existence on Paul's first missionary journey were subsequently strengthened and more fully organized by having elders appointed and set apart for their spiritual leadership. The time and immediate occasion for this epistle are not matters about which we can be too certain, but it seems likely that the time was after his second missionary journey, and the immediate occasion was the information brought by some one that the Judaizers were making a strong impression on the Galatians to get them to turn from pure grace to legal steps, such as would be involved in circumcision and feast days.

For our convenience in these meditations, we will not follow any outline of the book. The plan will be to take certain subjects suggested either by the text itself or by some related matter, hence you will not expect what is commonly called an outline study. Certain sections will be considered under one subject as a rule but even that will not hold, as it will be necessary now and then to spend some time on one brief portion of the epistle.

I. Paul's Introduction, Chapter 1, verses 1-5. One of the most reveal-

ing things in Paul's writings is his manner of approach to those to whom he ministers in his letters. Some of these introductions are packed full of tender solicitude and strong words of revelation. This one was almost sharp. There is no time given to such matters as we find in Philippians, for instance, calling attention to their mutual love and fellowship in the truths of the Gospel. In direct contrast, he gives just such time as a noble soul feels that he must give to personal matters and a benediction, and then with a burning zeal moves right into the issue before him. We can profitably spend some time in noting some of the things in this introduction.

1. *Paul's Apostleship.* After the proper introduction of the writer himself (people signed their names at the beginning of their letters in those days) he apparently recognizes the fact that his apostleship had been called into question by certain Jewish teachers who had posed as being representatives from the original church at Jerusalem, and who had apparently stated that Paul was not of the first group of the Lord's disciples, thus casting doubt upon his right to teach. They even went so far as to urge their own superiority over Paul, asserting that they were disciples of the Lord Himself. It is at this sort of contention that Paul directs his very opening declaration: "An apostle—not of men, neither by man, but by Jesus Christ, and by God the Father Who raised Him from the dead." While these words appear to be put in as a parenthesis and as an after-thought, yet they are of the very first importance in authenticating this whole document, and in establishing all of its teachings. Paul's peculiar relationship to Christ and His Gospel is one of the most glorious chapters of all New Testament Christianity. Whether or not Paul took the place vacated by Judas may be a subject for interesting controversy, but whether or not he is a genuine apostle of the Lord is not open for question at all. To accept Paul in any sense as a true servant of God one must accept him as "not a whit behind the very chiefest of the apostles." Paul's qualifications for writing this message are fully presented at a later place in the letter, but let us remember that he was saved, commissioned and sent forth under the will of God as a chosen vessel. Almost the whole scope of

Gospel truth is crowded into his very first words, setting forth his credentials, viz: the relationship between God and Christ (as Father and Son), and the power of the resurrection are crowded into this brief word.

2. Paul not only presents his divine credentials but he also authenticates his epistle by associating the brethren who are with him. "All of the brethren which are with me" indicates that there is not only fellowship in this task but unanimity—the unity of the Spirit. This message which Paul sent to the Galatian churches was not the expression of some queer ideas held by Paul alone but was the united teachings of all who had the mind of the Spirit.

3. It is more than strange, in the light of some recent ecclesiastical phraseology, why Paul did not address his letter to "The Church" of Galatia. It never seems to bother these modern perverters of New Testament church truth that the writers of the New Testament never heard of a general ecclesiastical organization, such as the church of Galatia, or of Asia Minor, or of any other territory or province. That is not a New Testament conception of the church. In the very nature and genius of that organization, it must be a local body. Cooperation and fellowship are terms to express activity, not life. A New Testament church can never *organically* unite with any other organization in the world and at the same time remain a true New Testament church. It may and should enter into certain fellowships and activities with other New Testament churches, where such can be done without discord in its basic beliefs, but it can not, with the authority of a New Testament example, organically unite with other ecclesiastical bodies in forming the—church of New York, or of Washington, or of anywhere else that means territorial amalgamation of all the churches in that area into one superior body over the churches. The origin of the word, the common uses of it in its home surroundings and the fundamental principles in its life all show that the basic thought regarding the New Testament church fixes it as primarily a local body of believers.

4. Characteristic of the great soul that he was, Paul was enabled to rise above any personal feelings and act as a true minister of God, bestowing a blessing. "Grace—and peace" are not Paul's to withhold.

They belong to the infinite love of God for His children. Paul here stands as the representative of his Lord, and as such he must not withhold anything that the Lord would give, even if there is trouble and doctrinal disturbance for the moment. If all God's blessings to us had to wait until we are righteously qualified within ourselves to receive them, it would be a tragic loss in our lives. Grace and peace come out of the abundance of God's love.

5. All of this ministry was based upon Christ's gift of His life as the ransom price of our salvation from sin. This statement—"Who gave Himself for our sins"—strikes at the very foundation of all salvation. "Not by works of righteousness which we have done," as Paul stated it in Titus; but it all comes about through the giving of HIMSELF for our sins. Sin is the world's oldest and gravest problem, and men have never found any remedy for this tragic disease of the soul, that is, not until the Man Christ Jesus gave Himself a ransom for our sins.

6. There is a very real sense in which Jesus dealt with the Adamic sin in His atonement on the cross but here it is more personal. It is not the sin of the race that seems to loom before the heart of the Apostle but the sins which we ourselves have committed—"Our sins." Hallelujah, for a Saviour from *my own sins!*

There is also involved here the thought that we are not only saved from the guilt and penalty of sin, being justified by His grace, but that we are also "*delivered from this present evil world.*" Some years ago, I was preaching on worldliness, and after my message, one of the "leading ladies" of the church called on me. She opened up with something like this. "I think that the world is a most beautiful place, and you are always running it down. I don't like your style of preaching." Upon being questioned, it was revealed that she was talking about the "geographical earth," not the "world" as the term is used here. However she was desperately in love with the corrupted social order of the world. People like that don't know, or don't care what God has to say about this world. For instance, in I John 2:15-17, we read. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in

him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." In this brief glimpse into the wisdom of God here in this Galatian passage, we are promised deliverance from this world-system which is in the passing order of things, and that means victory here and now.

All of this gracious provision in Christ is in accordance with *"the will of God the Father."* Here is where Paul strikes the main lode of the riches of sovereign grace. All salvation is of God. It originates with God, it is revealed of God, it is brought into human experience by the Spirit of God, and it is carried to its glorious consummation by the power of God. Hence it is all of grace, none of works.

7. And it is no wonder, in the light of such staggering truth, that Paul ascribes *"all glory"* to the God of all grace. Man may seek to make for himself a place of glory until he sees himself as a lost and ruined sinner before a holy God, deserving nothing but eternal judgment in hell, and then sees the marvelous grace of God intervening in his life bringing salvation without merit, then he knows that all honor and glory and praise belong unto Him Who thus loves and saves sinners.

ORDINATIONS

WARREN H. FABER

At the call of the First Baptist Church of St. Anne, Ill., and of the Calvary Baptist Church of Grand Rapids, Mich., a council convened at the latter church, Monday, January 10, to examine Brother Warren H. Faber, pastor of the St. Anne's Church, for ordination to the Gospel ministry. The council expressed itself as being highly satisfied with the candidate and recommended him for ordination. The service was carried out the same evening.

* * * *

JOHN E. ALLEN

At the call of the Tabernacle Baptist Church of Ithaca, N. Y., a council met on December 13th and after examining Brother John E. Allen, he was recommended for ordination and the service was carried out the same evening.

STUDIES IN GENESIS

By J. IRVING REESE*

Pastor of the First Baptist Church, Elyria, Ohio.

Lesson XVIII

THE SAD STORY OF LOT

Chapters 13:5-13; 14:1-16; 19:1-36



INTRODUCTION: Lot was a greatly privileged character and an illustration of the Christian: He was "blood relation" to the man of faith—Abram (Genesis 11:31), as is the Christian to the man of faith (Ephesians 1:5-7; Galatians 3:26); He walked at first in fellowship with this man (12:5; 13:1), so the Christian (I John 1:3), and he shared in the inheritance of this man (13:5, 6) as the Christian shares with Christ (Romans 8:17).

We are shown first

I. LOT'S DEPARTURE, chapter 13:5-13:

There are six steps recorded in this departure:

A. *"There was strife between. . ."*

Strife among the children of God is always a sad condition. Paul warned the Galatians, "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another." James adds his word, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" There are many occasions that call a Christian to engage in controversy today, in fact the Christian life is likened to a warfare, but we must be careful that we contend for principle and not personality; that we fight the host of spiritual wickedness and not just men. Also we must see to it that we are not inspired merely, or even in part, by the flesh. Let us fight, brethren, but not among ourselves. Abram led Lot out of Egypt, but could not take Egypt out of Lot. How many churches are weakened today, if they have not actually lost all power, because of the petty party strife for personal leadership that has torn asunder their fellowship.

Strife with our brethren in the Lord soon leads, if we are not on our guard, to that which our story

illustrates, strife with God, and we depart from that sweet walk of fellowship with Him that once was so precious. Being out of fellowship with Abram

B. *"Lot lifted up his eyes"* and looked toward Egypt.

Satan continually tries to get the saint to look toward sin. It was a "look" that started Eve on the road to disaster, and God exhorts us to guard against the "lust of the eyes," (I John 2:16; Proverbs 4:24-27; 23:31). Keep your eyes and you will more easily keep your heart.

C. *"Then Lot chose him. . ."*

In this choice Lot did not take God's glory or Abram's interests into account, but he chose for his own profit. He needed, as do we, the exhortation later given by the Spirit, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." What a selfish disregard of the interests of others we see manifest, even among Christians, today, *"Lot chose him."*

D. *"Lot journeyed east; and they separated."*

The feet usually follow where the eyes look, stand and gaze a while at the allurements of the world and before you hardly are aware of it you will be taking your journey in that direction. "Keep your eyes on Him." *"They looked unto Him, and were lightened: and their faces were not ashamed."*

"Turn your eyes upon Jesus,

Look full in His wonderful face,
And the things of earth will grow
strangely dim

In the light of His glory and
grace."

Lot's journey led him away from the place of fellowship with Abram. The saint who is attracted by the world must decide whether to separate from other saints or from the things of the world, two cannot walk together except they be agreed.

E. *"And Lot . . . pitched his tent*

toward Sodom."

Our lives are progressive, we do not stand still but are either going on with God or are going back toward the "beggary elements" of Egypt, where the land may be well-watered and seem greatly to be desired, but where bondage and disaster await. The very name "Sodom" means "fettered."

F. *"But the men of Sodom were wicked sinners before the Lord."*

Out of fellowship with the Man of Faith and into fellowship with wicked sinners. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." We learn from II Peter 2:7, 8 that Lot was uncomfortable among these vile men, but the sad fact is that he continued to live among them, to be uncomfortable because of our sin and backsliding is no virtue, many sinners are uncomfortable in their sin also. The prodigal son became somewhat worthy of praise when he said, and then acted upon it, "I will arise and go to my father." (Ephesians 5:11, 12).

It is most helpful to remind ourselves by this story that as Abram did not forsake Lot in Sodom neither does our Man of Faith forsake the backslidden Christian. So in the next chapter we have the account of

II. LOT'S DELIVERANCE, chapter 14:1-16:

A. *The historical account.*

1. "Four kings with five." The four kings verses 1 and 9, came from Babylon. "Amraphel" is probably "Hammurabi" of secular history, whose code of laws has been unearthed and reveal the greatness of his executive ability. He may have been but crown prince at the time of the story for "Chedorlaomer," king of Elam, a dynasty known to have reigned in Babylon seems to have been in charge. "Chedorlaomer" may be but a royal title as "Pharaoh." The other two are vassal kings. The five with whom these engaged in war had their domains around the Dead sea.

2. The battle of the vale of Siddim. It is interesting to note in verse 4 that the rebellion occurred in the thirteenth year as 13 is the number for rebellion throughout the Bible. The "slime," or better "bitumen," pits brought about the defeat of these five kings in this the first recorded battle of history.

3. Abram's swift campaign and

sweeping victory wonderfully illustrates the swift power by which God always delivers His beleaguered ones.

B. *The spiritual application.*

The four groups in the story are illustrative:

1. The four kings of false religion. Babylon from which they came was the seat not only of god-rejecting human government (Genesis 10:8-10) but of organized false religion as well. The Babylonian cult, worshipping the Virgin of heaven and carrying on all sorts of enchantments, formed the fountain head of that type of religion as we have it today. The names involved in the defeat yield some material for thought also: "Rephaim," literally "giants," reminds us of Genesis 6:4; "Ashtaroath Karnaim," means "mighty ones;" "Zuzim," "heroes," and "Enim," "terrible ones," all of which carry us back to that same chapter and the cause of the flood—physical prowess accompanied with moral degeneracy. Illustratively we have here in this battle with victory for the Babylonian kings the future swallowing up by Babylon, as represented by the Roman Church, all other spiritual degenerates.

2. These five kings living around the Dead sea also illustrate bold, outbreking sin. Sodom and Gomorrah have become synonyms for debauched sinfulness.

3. Lot, of course, is the backslidden Believer and it is well to remind ourselves just here that for the Believer "out of the will of God is out of His protecting care." Lot would not have lost all and been himself carried into captivity, even temporarily had he remained "in the plain of Mamre."

4. Abram illustrates both the Believer living in the place God appointed for him and the Lord Jesus Christ who dwells on high but whose eye is open to the distress of His people and His hand ready to be stretched forth to help them, "For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

C. *A few spiritual applications are these:*

1. Organized false religion is continually at war with bold, outbreking sin, trying to suppress it. Result: All our modern reform movements originating from religious sources.

2. The backslider becomes involved in problems of social reform.

3. Only truly separated Believers can bring the help that the world so sorely needs. Abram is called "the Hebrew," verse 13, that is "the one who came over," or "the pilgrim," (I Peter 2:11, 12). The very fact of Abram's separation rendered him able to give effective aid. He was separated but not isolated. Abram is at once concerned for Lot, "his brother," the ties of blood relationship are not severed by the wanderings of the one or the righteousness of the other. The man of faith has an army ready to help,—an army, *born, trained, and armed* in his own household.

Contrast the dwelling places of Lot and Abram, verses 12, 13: Lot dwelt at "Sodom," "fettered," the place of self-indulgent sin; Abram dwelt "in the plain of Mamre," better translated, "the oak of Mamre." "Mamre," means strength, and there was "Eschol," "grape clusters," and "Aner," "water fall," my, in what a desirable place Abram dwelt, compare Isaiah 40:31; John 15:1-5 and John 7:37-39. In which one of these places are you dwelling, dear Child of God?

4. Abram experienced complete victory. He overtook the enemy at "Hobah, which is on the left hand of Damascus." "Hobah" is literally "lover," and "Damascus" is called by the Arabs the "earthly paradise," is not this at least suggestive? It is the heavenly Lover that gives us victory as we keep near Him in every conflict. It was a complete victory for "he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people." So our Brother gives us complete victory (Romans 8:37).

III. THE DEFEAT OF THE DELIVERED ONE, chapter 19:1-36:

This chapter begins with the record of

A. *A saint in the sinner's seat,* verse 1.

The devil's crowd will often offer a position of honor and prestige to the backslidden Christian. Flattery is often a more effective weapon than persecution or mockery. Only when we walk separated with Christ can we be sure of not being used as a tool of the devil. Read again II Corinthians 6:14-7:1. Although Lot had fallen so badly God still counted him a "righteous man," as we learn from II Peter 2:7, 8. He who has once been imputed righteous through Christ can never lose that righteousness (II Corinthians 5:21)

and Lot, in spite of his wandering and compromise, was undoubtedly by prophetic faith "in Christ Jesus." Many a true saint lives under the shadow and gloom of a "grieved Holy Spirit," (Ephesians 4:30; I John 1:3, 4).

B. *A striking contrast.*

1. Abraham, Genesis 1:1-9, in fellowship: Visitors — three *men* (speaks of intimacy); Approached — nearness; The Lord — present; Time, noon — full blessing; Fellowship — accepted hospitality; Communion — quiet conversation; Message — promised blessing; Result — prevailing intercession.

2. Lot, Genesis 19:1-13, out of fellowship: Visitors — two *angels* — no true intimacy; Remained in street — distance; The Lord — not present; Evening and night — darkness; Reluctant to enter house — no fellowship; No communion — because of sinners presence; Message — pronouncement of judgment; Result — testimony scorned.

C. *No peace among sinners.*

Verses 4-11 bear careful study: In verse 4 you will note that both "old and young" were involved in the sin of the city, the young readily follow in the steps of their elders. The words "know them," verse 5, which expresses a sinful act, reminds us that the sinner's fellowship rests upon sinful occupation. In verse 8 the extent to which Eastern hospitality will go is seen. Notice the term applied to Lot by the Sodomites, "this fellow," the backslidden saint loses even the respect of the sinners among whom he lives and if they exalt him it is only for a time to suit their own wicked purposes. The blindness of verse 11 is but illustrative of the blindness which always results from sin (Isaiah 59:1-10).

D. *A Backslider stripped by judgment.*

Read before you study this division, Hebrews 12:6; I Corinthians 3:12-15; 11:30-32.

1. Stripped of his testimony, verse 14.

2. Stripped of his earthly possessions, verses 15, 16. Contrast Genesis 13:5, 10, 11.

3. Bereft of his earthly companion, verse 26. Compare Luke 17:31-33.

4. His daughters morally lost, verses 30-38. The "Moabites" and "Amorites," who became the determined enemies of God's people, Israel, sprang from these sinful acts. So the sin of God's people goes down through the generations

(Exodus 34:6, 7).

CONCLUSION:

Lot, who desired enlargement, ended with Zoar (littleness), what a contrast to Abram, see Genesis 13:18 with Hebrews 11:10.

Lot was not saved because of himself, but for Abram's sake, verse 29, remembering this read Ephesians 1:6.

A PITIABLE SITUATION

We do not wish to bring a blanket indictment against all army and navy chaplains, but if all the reports which keep coming to us from our boys are true and we have no reason to doubt that they are, then there are a lot of chaplains in the service who, for the benefit of our boys should be removed from their positions.

In the last issue of Dr. Van Gilder's church paper, under the heading "Chaplains and Chaplains" he has the following to say:

"Recently when the Army staged a demonstration in Portsmouth, we sought out the Chaplain who was with the group. Knowing that he was a Baptist, we thought to invite him to our home, and possibly to speak at the services on Sunday. We went to the camp first, only to learn that he was downtown with his chapel."

"We accordingly started downtown, and on the way picked up two soldiers who had started to walk from the camp. We mentioned that we were looking for the Chaplain, and they volunteered a recommendation of him."

"'He's a good sport,' one of them said; 'goes to the dances along with us, and is just one of the boys.'"

"We promptly revised our plans about the Sunday services, but drove on down to the esplanade, where we found him in front of his chapel. He was leaning on his desk, chatting with another soldier, and smoking a cigarette. In conversation with him a little later, we learned that he was a graduate of Crozier Baptist Theological Seminary. We were not surprised. Crozier has been for many years a rotten cesspool of Modernistic infidelity."

"Such a Chaplain is a blind leader of the blind. When men face death, and need desperately to know whether heaven and hell are realistic, and how to reach the one and avoid the other, such a Chaplain can have no message — and is, indeed, a positive and terrible menace."

GOD'S CASTAWAYS

(Continued from page 7)

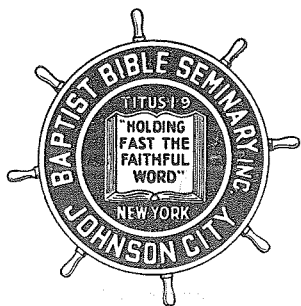
Paul said, "LEST I SHOULD BE A CASTAWAY. Therefore, though I have a perfect right to go to an idol temple, I shall not go for fear other men seeing me go may follow me, and what might be innocent to me might be death to them. Lest I should ruin any man's soul by going, I will not go. I have a perfect right, if I choose, to take a wife; but I shall not do it. I will live a single life, and toil with my hands, because by being lonesome myself I may touch some other man who is lonesome too, and by working with my own hands, I shall stay upon the bench beside others who will be drawn to me by sympathy. There are many things which this body of mine may have in innocence, but I shall not take them because I wish to keep my body under, lest it should master me and cause me to be a castaway."

One time years ago all the water supply had become choked out of a certain college in England. They couldn't get one drop of water. They searched the cisterns and inspected the taps and found no cause. At last they went to the junction between the main reservoir-pipe and their house pipe and there in the entrance in the joint between the two, squatted a huge toad, which so they said, had probably come in as a tadpole, had fed upon the water and had grown to that size, so the whole water was stopped."

A NEW SERIES

Beginning in this issue there will be found a new series of expository messages on the Book of Galatians. The author of these expositions is none other than our good friend, Dr. R. L. Powell, pastor of the Temple Baptist Church, Tacoma, Wash. Those who have heard Dr. Powell preach are unanimous in their opinion that he is one of the outstanding pulpit men among our Baptist preacher, and those who have read his articles in the Baptist Bulletin and other places are agreed that he wields an eloquent pen. We have had many responses in the mail telling of blessing and help from the various articles we have run from Dr. Powell. We anticipate a great time of blessing during the oncoming months as this gifted preacher, teacher, and writer takes us out into the broad expanses of the grace of God in Galatians.

BAPTIST BIBLE SEMINARY REPORT FOR BAPTIST BULLETIN



"THE ANNAPOLIS OF
BAPTIST ORTHODOXY"

The long-awaited completion of "Bancroft Hall" has come; and the members of First Baptist Church, as well as the students of Baptist Bible Seminary, are now enjoying the enlarged facilities which it well affords. It is indeed difficult in such a limited space as this column affords to adequately inform the readers of *The Baptist Bulletin* as to its spaciousness and beauty. The joyfulness that comes to our hearts as we admire this beautiful hall causes us to exclaim with the poet, truly, "A thing of beauty is a joy forever." Only as one knew "Bancroft Hall" in its former pre-converted days as an inadequate and deteriorating gymnasium, can he entirely appreciate and admire its present usefulness and beauty.

Fitting dedicatory services for "Bancroft Hall" were held on Wednesday evening, December 15, 1943, with the pastor of the Church, Reverend K. R. Kinney, presiding. Mr. Christopher Dietz, Chairman of the Board of Trustees of First Baptist Church, gave a brief resume of the physical progress that the Church has made in the past ten years, enumerating this enlargement especially along with other numerous remodelings. Dr. Earle G. Griffith, President of Baptist Bible Seminary, gave the dedicatory message commending the members of the First Baptist Church for their love and appreciation of beautiful fixtures and architecture in connection with the House of God.

The student body of Baptist Bible Seminary are especially thankful and appreciative to First Baptist Church for "Bancroft Hall" in that it now offers them enlarged and adequate facilities for their growing library, which has been dedicated to Dr. Richard J. Murphy, first president of the Seminary.

In behalf of the Seminary student body, Heber Van Gilder, president

of the Senior class, expressed his appreciation to the First Baptist Church for the library facilities that "Bancroft Hall" affords them. The student body is deeply indebted to the First Baptist Church of Johnson City and to its congenial Host, Pastor Kinney for all the privileges and benefits accrued to them in connection with the housing of Baptist Bible Seminary.

In connection with a name for this newly remodeled room, the Church voted unanimously and enthusiastically to call it "Bancroft Hall" in honor of its most esteemed member and, first and still active, Dean of Baptist Bible Seminary. The honor bestowed on our Dean in this behalf only expresses in a limited degree the prominent place his life and ministry occupy in the hearts of all those with whom he comes in contact. In response to this honor, Dean Bancroft expressed his desire of always wanting to be a medium of blessing in fulfilling this new responsibility, as well as all other responsibilities, placed upon him.

A cordial welcome is given to all friends of First Baptist Church and Seminary to "pay us a visit" and see for yourselves the beauty and spaciousness of "Bancroft Hall." Especially do we urge "Regular Baptists" to become more familiar with the work of the Baptist Bible Seminary. Since it is the only approved Regular Baptist seminary or Bible school east of the Rockies, and is also an approved Regular Baptist Missionary Agency, it deserves the full support of all the members of that constituency. We wish that all Regular Baptists could catch the vision of the equal importance of supporting training schools such as the Baptist Bible Seminary, teaching Bible doctrine as Regular Baptists think it should be taught, with actual missionary work itself; for how can we have Regular Baptist preachers and missionaries without proper and suitable institutions in which to train them? The Baptist Bible Seminary was called of God into existence to fulfil a definite need, and not to compete with any other educational institution that is true to "the faith once delivered to the saints." May we conclude with our sincere contention that if the General Association of Regular Baptists (North) is to have a future, and we believe it will, institutions such as the Baptist Bible Sem-

inary occupy a very vital and prominent part of its accomplishment. May God give us all a more broadened and farsighted vision of the glorious accomplishments of His Sovereign Plan and Purpose for our lives.

**DON'T LET YOUR
SUBSCRIPTION
EXPIRE**

R E N E W !

JUST A SAMPLE

(Many new churches are coming into the Fellowship of the G. A. R. B. Many fine letters are received which we have not had the space to run. This one from the First Baptist Church of Hamburg, N. Y. is so typical of all these letters that we run it in full.)

January 11th, 1944

The Editor
Baptist Bulletin
Walnut Street Baptist Church,
Waterloo, Iowa

Dear Brother Ketcham:

It will be of interest to you to know that this Church, at its last Quarterly Business Meeting, enthusiastically adopted a resolution to sever all relations with the N. B. C. and co-operating agencies and to unite with the G. A. R. B. Otis Fuller has just been advised of this action.

We are looking forward to years of blessed fellowship with the G. A. R. B. in the service of Christ. I trust that you and we shall be mutually blessed by this action, passed by the congregation after deep consideration and much prayer.

You will be interested to know also that during the last fiscal year our total missionary giving amounted to \$7,000.00 and we hope to reach a goal of \$8,500.00 this year.

May God continue to bless you in your ministry for the King of kings.

Sincerely yours,

Thomas S. Field.

**Join The
BULLETIN FAMILY**

FLASHES FROM FOREIGN FIELDS

MISS BARRINGTON HAPPY IN AFRICA

Les Moroubas, par Bambari
Oubangui-Chari, A. E. F.
October 6th, 1943

Dear Friends and Prayer Helpers:

Psalm 107:30—"so He bringeth them into their desired haven."

Just a month ago today I arrived at Moroubas, and I am sure, you who have prayed with me for so long a time, are rejoicing with me in the joy of being in the place of His choice for me. Many said it was impossible to go to Africa in such times as these, but with our God all things are possible. Praise His Name. He took me safely through troubled waters to Portugal and thence, after a month, down the coast of Africa.

Before arriving in Africa, I had some strange ideas of what I would find here, and half expected to see snakes, and wild animals around everywhere I went, but I haven't seen anything except some baboons which we passed on the road on our way to Moroubas. The mosquitoes and other insects have been having a feast on me, but they will get tired after a while I am sure. And above all there is the joy of resting completely in Him for His protection from all that would harm. Moroubas station is truly a place of beauty. Situated as it is on a knoll, we have a view of the surrounding territory, which is rolling hill country, jungle land, and high grass. The sunset hour is especially beautiful, for one can see the fires from many huts in surrounding villages, and the sky itself is more beautiful than I have ever seen it. You would all have enjoyed the beautiful rainbow which the Lord put in the sky a few moments ago. Truly God has given abundantly of His beauty in this dark land.

There was one delightful surprise after another when I opened my trunks which have been here for two years. I had forgotten so much of what had gone on ahead, but when I took out article after article, I thought of all you dear friends who had given me many gifts, and I do want to thank you again.

I know you are interested in the people among whom the Lord has sent me to labor. There are

many different tribes here in French Equatorial Africa. The Banda tribe is the one among which we work here at Moroubas, and they are especially steeped in medicine and witchcraft. As yet I am not able to carry on very much of a conversation with them, but they surely were cordial in their welcome to me. As soon as I arrived at the station, they came to visit and bring me gifts, of eggs, mushrooms, squash, etc. They too have been praying for me to come and each one gave thanks to God (Merci na Nzapa) for having brought me to them. At present most of my time is being spent in learning the Sango Language. The house boys have been most helpful in this, and don't laugh at my errors. One day I told the cook to close a jar which was already closed, when what I really wanted was for him to open it. But he understood. Won't you pray that soon I shall be able to speak with these folk?

For thousands and thousands who
wander and fall,

Never heard of that Heavenly
home:

I should like them to know there is
room for them all,

And that Jesus has bid them to
come.

Thank you for your letters, your
gifts, and most of all for your prayers.

Sincerely in HIM,
Isabelle M. Barrington.

P. S.—I just had another evidence of His protecting care. I am sitting at Elsa's desk writing. The mosquitoes were biting badly, so decided to take my legs out from under the desk, and what should I see near where my feet had been, but a pelicongs (scorpion). When they sting, one is in perfect agony for forty-eight hours. All Praise to HIM for His loving care. Elsa killed the scorpion with a heavy stick. I. M. B.

ROSS REPORTS BLESS- ING AT IUCABY

Caixa 103 Manaos Brazil, S. A.
October 14, 1943

Dear Prayer Warriors:

Rejoice in the Lord always, and again I say, rejoice. Great is the Lord, and greatly to be praised."

God has been very good to us these few days of school this year and we are living in the midst of a revival amongst the students. I should like to pass it on to you in some way, but it is hard to get a revival on paper.

It started about three weeks ago, when the father of one of our boys stopped in for a visit on prayer meeting night. He had been very angry when he heard that his boy had accepted the Lord and was baptized. He told of the many things that he was going to do to him because of this step. But at the close of prayer meeting when I gave the invitation he and two of his men professed to accept the Lord as their Saviour, too. He seemed to be very happy over the decision, and was a different man.

Then on Sunday five of our boys came and asked to be baptized as they would now be going home and they were not certain that they would be able to come back again next year. One of these five was Olavo Bento.

Now this is where you "DEAR ONES" come into the picture. For we are not like the missionary who went to the field with promises from his church that they would be faithful in prayer, and then after he had failed on the field he went into his home prayer meeting and found not one prayer offered for his work on the field. For last year at the close of the year we sent out to you a request for this lad, who said he would be a Christian at Iucaby, but when he got back home he intended to do all the things of the world again — smoking, drinking, dancing, etc. The result is that he lived a fine Christian life at home witnessing to an ungodly father until the father was almost ready to drive him from home. This year he came back to us again and seems to be one of our finest fellows. It is a real blessing to hear him at the throne of grace talking to our Heavenly Father.

He was one who came and said that he was through with the world and had decided to live for the Lord and therefore wanted to obey Him in every respect and his first step

was to be baptized. We covet him for the ministry. So will you who have been praying for him, that he might be saved from the world, pray that he might be thrust forth into the harvest. May the Lord bless all of you, who have prayed for this lad.

Although the food situation has been miserable and hard to get and what we did get was doubled in price or tripled and in some instances even more, we have always had sufficient. We surely do want to thank the many, who, knowing of the need have increased their gifts as the prices have gone up. And so another year has been completed and there is no debt. It is difficult for us to express our gratitude to you for the abundant supply, which you have been sending down and Up. For, as you know with the supply the VICTORY is ours in Him!

The Catholics say they will be opening two more schools this next year. One of them is to be within a mile of Iucaby and the other about thirty miles down river. They have excommunicated the parents of all our KIDS so they say. But one of them was laughing about it for they accepted him as godfather of his neighbor's child. I believe that you folk, through prayer, can be of much aid in this situation.

Tomorrow is our closing program and many of the parents are already here for the occasion. Afterwards our Kids go back home; and they will be needing your support in order to give a telling testimony. One boy who has now been out of school for two years and living for the Lord is just starting to drink and dance. The people have been watching him, and tempting him, and trying to pull him down. Have we been faithful in Prayer? Shall we pray him into a victory for the glory of our Blessed Lord? His name—Herminho Brazao. Will you pray now?

In Him,
W. A. and Herthel Ross.

PRAY MUCH FOR THE WIMERS

1197 Belvedere Ave., S. E.
Warren, Ohio
December 30, 1943

Dear Friends and Prayer Warriors:

Greetings in the Name of our Precious Lord. Somehow at this season of the year our thoughts and

hearts turn outward to our friends and long to let them know in some tangible way that we are remembering them.

I did so want to get a letter out in time for Christmas but was not able to and now I am glad that I did not for I have good news for you all. I know you will rejoice with me to know my beloved, Ted, will soon be on his way home. I received a cable just before Christmas that he is leaving shortly for the long journey home.

I know that you will be remembering him at the Throne of Grace daily that he will have a safe voyage, that we may all rejoice together in seeing him once more. It will no doubt be from two to three months before he can reach home. I am praying that by that time God will have sent in the necessary funds so that Ted can refund the passage money to the dear ones who are helping him there to reach home as there was no way to get it quickly and send it from here. I know you will be in prayer for that also. God is faithful and always provides as needed.

Ted writes of much progress in the work with the natives, and the interest of the Christians who hold Bible classes. Our natives, too, pass through the testing of losing loved ones, yet their testimonies are triumphant with the knowledge "God doeth all things well." I wish I had room to tell you of one recently that Ted wrote about.

Ted also writes that the church which has so long been in the process of being built is nearly done now so they will have a roof over their heads and protection from the sun and rain. It has been a real task to build in war time.

Do pray for the native workers that at this time have had to take over so many of the responsibilities. Satan's darts are fiery and he hurls them with force against these who are the Lord's.

Many of you know that Donald has had a serious nervous attack and is still in a serious condition. This is the reason for Ted's coming home at this time. I know you are praying for Donald and I thank you for all the prevailing prayer. I know God will answer and my hope is in Him. How I praise Him for that peace He has given me. Isa. 26:3. I have proven that, "His Grace is sufficient."

Due to Donald's illness it was necessary to move over here to Warren, O. to be near Ted's par-

ents and have necessary care for Donald. Our new address is at the top of the letter.

I would like to write each of you personally who sent Christmas letters but will have to use this medium to thank you all for your dear remembrance of us at this Christmas season.

May God's best be yours this New Year because you give your best to Him.

His servant to tell forth the unsearchable riches,

Lila Wimer.

CLARA CRUMB WRITES FROM AFRICA

Da' Ti Nguia
Fort Archambault, Tchad
Free French Equatorial Africa
August 30, 1943

Dear Friends in the Homeland:

Sometimes I have to pinch myself to be sure I am not dreaming that I am back at Balimba, about three miles from Fort Archambault. It hardly seems possible that I have been away from the States only three and one-half months, in Africa two months, and at Balimba one month! Certainly the Lord undertook for me, and I praise Him.

My letter of June 30 was sent from Matadi, Belgian Congo. Business was taken care of there July 2 (the 1st was a holiday) and customs was passed. I boarded the train at 7 o'clock the next morning and arrived in Leopoldville at six that evening, having traveled about 228 miles. It was necessary to wait there until July 15, when I embarked on the river boat, the "Fondere," at Brazzaville at 7:30 a. m. The boat lifted anchor at 8 o'clock. The river voyage was enjoyable, and I had many opportunities to tell others—both Europeans and Africans—of the Lord Jesus Christ who gave Himself for them, as well as for me. We arose at 4 a. m., July 25, and changed to small river boat, because there was so little water in the river. We proceeded on our way arriving at Bangui that evening. How happy I was to see one of our missionaries waiting for me at the dock. I felt as though I were almost home.

I was thankful to make arrangements with a trucking company to leave for Fort Archambault the 27th. We planned to leave Bangui at 6 a. m. but the truck did not arrive until 1:15 p. m. That even-

ing we stopped at a rest home for the night. For supper I had sandwiches; and peas and salmon heated in and eaten out of a frying pan, the only utensil available! I longed to see and thank the friends who gave me the frying pan. The tin cans were opened with a screw driver and a pair of pliers. I slept on a cot with half of a blanket under and half over me, and no mosquito net and in the night it was so chilly I put all of the blanket over me. I am sure, had you been able to catch a glimpse of me at that rest house, you would have said you had never seen a happier person than I. All the way my heart was singing "praise the Lord!" We left the rest house just as the sun was peeping over the horizon. At 9 a. m. when passing through a village with a post office, I stopped and sent a telegram to Balimba to let them know I would soon be there. I thought we should arrive about noon the next day, if it did not rain. We had been warned that the road was bad, and if it rained, we might have to camp several days. But it did not rain and we made much better time the second day than the first. In the afternoon the chauffeur said he thought we could make the trip to Balimba that night! You can imagine how thrilled I was. The road was exceedingly rough, and I braced my feet to keep from jumping around, and *hoped* my baggage would not all be jolted to pieces. But I certainly did not ask the chauffeur to drive slower. As I saw the outskirts of Fort Archambault, I could scarcely contain my joy. It seemed as though the last few kilometers were much longer than the previous ones, but at last—about 6 p. m.—we arrived at Balimba station, turned in at the driveway, and followed the mango drive to the house. I was out of the truck as soon as it had nearly stopped, and my helmet went in one direction as I ran in the other to greet the Metzlers, and Miss Kneeland who was there for a few days. And suddenly there was the happy astonished greeting "Clara!" My telegram arrived the following day! They had wondered what truck was driving in, and then "who *that* lady is" and "why she is so excited," but they soon found out! I had come 393 miles, riding for 17 hours. Thus ended my journey back "home." A little later we enjoyed the *Spam* together that I had planned for my lunch!

The "Da' Ti Nguia" (House of Joy) had not been occupied for more than a year, and of course is badly eaten by the white ants, and in need of definite repair. It really is not worth repairing and as soon as supplies and funds are available, it will be necessary to build a new house with a concrete foundation. I just learned that concrete is now available, but expensive indeed. When this house was put up in 1937, it was intended to be only a temporary dwelling, and no concrete was used. Many pieces of furniture need repairs, the ants having eaten drawers, doors, legs, etc. But I am happily located and quite well settled. I am enjoying your gifts, and am constantly reminded of you as I use the spread, quilts, pillow cases, bed, desk, and other things which you made it possible for me to have. Thank you sincerely. I deeply appreciate them all.

We are in the midst of the rainy season, so I have been spending much of my time in supervising and planting a garden, as well as in making the yard as attractive as time would allow. The flowers are sticking their heads through the ground, and the vegetables have made a good start. I hope, by the end of September, to have my kitchen in order. At present I am eating with Mr. and Mrs. Metzler and Evelyne.

Last week our native evangelists from this station gathered here for Bible study. It was a privilege to spend an hour each day with them studying the Word of God. Of course I have forgotten so much Sango, but it is gradually returning. One evangelist, when greeting me, said, "I thought you would have forgotten all the Sango, but you talk as though you had been gone only a year" (instead of four). Yesterday, while the evangelists were here, we had services all day in the chapel. The morning services began with a prayer meeting, followed by Sunday school and church (there were 500 in church). Then there were a couple hours of testimonies, prayer requests, and prayer, followed by recess. In the afternoon there was a song service, hour of prayer and a Gospel message. Different evangelists had charge of the different hours during the day. When I went to America four years ago, we had nine evangelists, although some students were at the Bible School at Fort Crampel; and now we have sixteen.

It has been thrilling, indeed, to

have the natives come to greet me, and say, "We have not forgotten to pray for you, and God has answered our prayers and sent you back so we can hear God's Word again from your mouth." Today a little boy came and asked me to repair his Sango New Testament. He looked familiar, but I could not quite place him and I asked his name. He said, "I am Andre (Andrew). Didn't you have the classes for new converts a few years ago? (Not a question of doubt). I was in your class." Most youngsters change considerably in four years' time.

Tominguere came to greet me after church and said, "Do you remember me?" I said, "of course I remember your face. You are Tominguere aren't you?" He was delighted that I had remembered him.

In a few days I expect to have charge of the work with the children. Because of the lack of missionaries, only native workers have carried on, and the work has suffered, but I hope there will soon be an increase of interest and in attendance.

Last night a leopard visited the station, and walked right across the yard only six feet from my front door step! It left a foot track in two flower beds. There is occasional excitement here! And recently I heard some hyenas which were not far from the house.

Wednesday and Saturday evenings we have French services in town with the Europeans. There are no English speaking people now. There is a social time with games such as Chinese checkers and dominoes, followed by coffee and cookies. Then we sing French Gospel songs, and Mrs. Metzler gives the message. Most of you know that she is French. We recently started studying the Gospel of John. Mr. and Mrs. Burkhardt have returned from Cape Town, but they will work at Fort Crampel until after our conference in November. Then they expect to return to Fort Archambault and again take up the missionary work in town. A number of souls have been saved, but more are definitely interested. Frequently different ones come out to Balimba—even walking—for meals, or fellowship with us. The Lord is richly blessing this phase of our work and I would ask an interest in your prayers for this work.

You will rejoice to know that Mr. and Mrs. Slocum and Isabelle Barrington, who had planned to sail

with me, have arrived in Africa, and I think they are in Bangui now. How we praise the Lord for their safe trip.

May the Lord richly bless each one of you, and use you by your lives, prayers, and gifts for His honor and glory. Again I thank you for your prayers and gifts on my behalf. Truly the Lord does supply every need.

Yours in our loving Lord,
Clara M. Crumb.

PICTURES OF PERSECUTION IN BRAZIL

Missao Velha, Ceara
Brazil, S. America
October 2, 1943

Dear Friends:

The low-hanging clouds have hidden the hot tropical sun and with the cool breeze that is blowing comes the sound of the four o'clock church bell. It is one of the few pleasant days that we enjoy here in Brazil. It gives us a real desire to write that over due letter to all of you.

We are ever thankful for you folks at home who carry on, so faithfully, your part in the work here in Brazil in the southern part of the state of Ceara.

Conditions as they are at present make us realize more than ever the difficulties of the work of the Lord in this district. Not being able to give you an adequate idea by letter we can only say, "But God." Thanks be unto God alone for the several who have taken their stand for Him in various places of the field. Whether all of them will continue in the faith we do not know. Here one pays a tremendous price to become a believer. Making public your faith immediately brings persecution, one that affects the earnings for buying food for the family.

For example, a well-to-do bricklayer with a large family was living in Maurity when he became a believer. The people stopped calling him to work for them and gave him the name of the goat. As time went on and all his money disappeared he began to sell some of his houses. When everything was gone but the house he was in something had to be done. He went to work at the Amazon with the rubber business. His family which remained in Maurity was to receive 50 cents. However the Brazilian in

charge took the money and left the family with nothing. In despair the mother went to collect some rent money, but the man refused to pay her saying she was a communist. Only an old loan and a gift of money from a son in the Amazon keeps the family from starving. The injustice of it all is very disheartening to say the least and one has a difficult time to keep from fighting back. Many of our believers in Missao Velha want to leave for other parts more tolerant for the same reason and we do not feel justified in asking them to stay under existing circumstances.

These Catholics inspired by their Roman Catholic priests give yet another slant to their persecution. On visiting in Milagres we met a Christian family. The father is working on a road that is passing that town. Simply because we are known as believers a group of men followed us to the house of this man. They began to knock at the door in front of the house. They asked for literature to carry to the priest to be burned. Later they started to shout "Live Brazil." By this they meant that we being protestants were anti-Brazilian. With much praise to God we can say that generally speaking our believers lead clean lives. It is the Catholics that fill the jails and need police to keep order at their church festivals. Continually they break two laws. They fight the civil marriage law and religious liberty rights. In Milagres a few weeks before the priest after sending out word three times to this believer that he stop professing Christ publicly, visited him and demanded that he should have no more services in his home. It was necessary to take the matter to the police who told the priest of his wrong ideas. The priest was not yet defeated. He went to the believer's superior and demanded his removal from the town. The believer refused to move for the next town on the road had no vacant houses. However the priest made it so uncomfortable for him that he left the town and we do not know where he is at the present time.

Here a young fellow just came to the Lord a few weeks ago and he has been going through plenty. When I think what the church of Rome is going to do in the U. S. A. a dread comes over me. Experience has taught me much more than studies as to the real nature of the church of Rome.

I fear that power more than Hitler, Japan or Russia.

By no means has the whole story been told. Only the fact that we know that God is all powerful and has saved many under these circumstances makes us willing to unfold the "unsearchable riches" to this scoffing, unbelieving and blind people. Once again those immortal words of Isaiah are literally being fulfilled, "Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not." Here one comes to learn the real power of God to save. Praise God, He is able to save unto the uttermost all them that come unto Him.

Yours in the bonds of His grace,
Jim and Florence Willson.

Note the change of address of Mid-Missions Board under which we serve:

Mid-Missions,
977 The Arcade,
401 Euclid,
Cleveland 14, Ohio.

BELATED LETTER FROM THE TRIMBLES

Caixa 173, Manaus, Amazonas,
Brazil, South America,
September 13, 1943.

To the dear ones in Christ in the Homeland:

Summer has come with its hot and windy days and the river is going down rapidly, so it may be months before we can send out another letter. We hope that you will be very patient if you do not get a response to your letters and gifts within the normal length of time. Should we get airplane service, or should we get a road through to the other side of the rapids; we will be able to send word through as usual, but if we don't, we will be prisoners until the rains begin in the month of May.

Perhaps, by this time, many of you have heard of Garnet's accident. He fell from the kitchen roof about 12 or 14 feet high, breaking his arm and dislocating his neck. The Lord made it possible for him to be carried by plane several hundred miles away to an American hospital. I have not seen him for nearly five weeks, but have had two telegrams saying he was getting better. He suffered so much and when he left I did not know whether I

would see him again in this life or not, but the Lord has spared him, and we are grateful.

We were just about to have another baptism when the accident occurred, and since then some of the candidates have gone interior, but the work of the Lord is getting on. Sergeant Roberto, a fine Brazilian soldier has helped considerably. He teaches the Men's S. S. class and every other week does the preaching. I would let him give all the messages but he wants to be taught as well as to teach. I covet your most earnest prayers for him. He is engaged to a girl who is not a Christian, and my prayer has been that God will not let him marry her unless she becomes a Christian. He has been a Christian only four years but has made remarkable growth in the Lord.

Malaria fever is still the most persistent disease in these parts, and as it is no respecter of persons our Christians have been suffering with it. Dona Alberta a Christian of a few weeks has been very ill and as there was no one to care for her I went out to her home and have been caring for her. It is a good distance away. A small child (Luzia) seven years old, lives with her. When the sisters found out that she was coming here they did every thing in their power to stop her. They even offered to take Dona to the hospital free of charge, but she would not go. They are telling every body that our religion is only good for the dogs, and that we are all going to Hell. They are just like a wasp's nest that has been stirred up and they sting the Christians and us on every hand. Pray much for this people who have long been under their rule.

For excitement this month, we have had snakes and fire ants. Sometimes the fire ants won't let me go to bed. The morning before Garnet fell he killed a poisonous snake at the foot of our bed. Just the other day, Jaci, the girl who helps us, swept a snake from under my dresser.

Grace Ann has just learned to cut paper with the scissors and every piece of paper she can find, falls to her busy little hands. She is beginning to ask questions like this: Where is God up in Heaven? And won't He fall out? She has been very well, for which I am grateful to our Heavenly Father.

There is still the need of your prayers for the requests of the last letter. All three seem to be farther

away. I must close now with all my Christian love and prayers. Some times I get such an overwhelming desire to talk with you and to hear you pray. Remember to pray for a revival for this city of Boa Vista.

In Him,
Trimbles.

"PRAY THE MILLERS BACK TO LIBERIA"

45 Snyder Circle,
Corry, Pa.
Jan. 8, 1944

Dear Friends:

"I the Lord have called thee in righteousness and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isaiah 42:6, 7.

It has been a long time since you heard from us because until recently we have had no definite plans. We have been home two years due to war conditions and other circumstances. Now we believe the Lord is directing us back to Liberia.

Several missionaries on the field need furloughs and we should return so that they may come home. It is our desire, the Lord willing, to open a new work among the Mano tribe. They are situated between the Kpelle and Gio tribes where our stations are now located. It is necessary to begin getting our equipment, passage money and support. We realize the great responsibility in taking four children but the Lord is able. We have a wonderful Saviour who knows all about the seeming difficulties. And He can meet every need.

We thank you for your help in the past and ask that you might pray as to what the Lord would have you do in spreading His Word in Liberia.

Requests for speaking engagements or other inquiries may be made through the Mission office, the address:

Mid-Missions,
977 The Arcade,
401 Euclid Ave.,
Cleveland 14, Ohio.

Yours for a great harvest in
Liberia,

Mary and Dick Miller.

A THRILLER FROM AFRICA

Les Maroubas, par Bambari
Oubangui-Chari, A. E. F.
November 4, 1943

Dear Friends:

"Yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength." Habakkuk 3:18, 19.

The last time I wrote I had just returned from Leopoldville where I had been in the hospital. For a few months it seemed as if I would not be able to stay on the field, but I am feeling somewhat better now. He has been my Strength and Help throughout the days and wakeful nights. He has done more than that. He has given us souls and He has sent out my co-worker—Isabelle Barrington.

While I was in the carpenter shop one day a truck drove up to the mission with some letters. I opened the one for me and learned that Isabelle was expected to arrive in Bangui that very day—Aug. 24. I told the natives and they rejoiced with me, saying, "Hasn't God again proven Himself to be the true God? He has answered our prayers and sent her safely here. We are very hungry to see her." My house-boy, Yamali arrived, and, hearing the news, said, "Let's you and I go on the road to meet her." I was tempted to pack, get on the push, and hurry off to Sibut, but I was also looking for the Brauns any day as I knew they would try to get to Maroubas for my birthday, if possible. If they came on time, I might be able to go with them. I prayed about the matter and decided to wait until the Brauns arrived, which they did the next day. When they heard the news they insisted on me accompanying them to Bangui, especially since there might be matters of business to which I should attend. The next day we left for Sibut. I would have given almost anything if I could have gone on to Bangui that day, as we heard that Isabelle had not arrived as yet, but she was expected the day of my birthday—the 28th. On Monday we finally continued on to Bangui. It seems that when one is in a hurry many things go wrong, especially with a car, but we finally reached Bangui about 2 o'clock. Isabelle was asleep, but that did

not matter to me. The rest you can guess. She has been with me nearly two months, but it seems like she has always been here. She is getting along well with the Sango. At least the cook manages to understand her and she has been taking a few classes.

Now I must tell you about Ngapo, Yambassa's first wife, whom we kept here because the new chief wanted to take her. Sometimes she slept at my house. The first night here she did not get much sleep, according to the story she told Elizabeth. This is what she said, "You know there is someone in Madame's house who goes 'Zika, zika,' all night. Then he goes 'Bang! bang!'" Then after a bit he goes "Bang! Bang;" again, and so on until dawn. Why doesn't he wait until morning to do his work?" Upon this recital Elizabeth laughed and assured her that there was no one hidden in Madame's house, but that it was just an alarm clock that went "Zika, zika" all night and a big clock that chimed the hour. Ngapo has since been very ill, but God has raised her up.

Sometime ago a man was sent to me to work as a carpenter, or rather to learn the trade. About two months ago he became critically ill and suffered intensely. The fourth night of his illness it seemed he could not live. I did all I could; then, calling in a number of the older Christians, we had prayer for him. Little did we realize what was going on in the heart of this man at that moment. He lived through that night but the danger was not yet over. His relatives came from his own village to take him home. When they asked me I refused permission, making them realize the danger from such a long trip. Then they wanted to take him to Bakala to a dispensary. I told them they could go and I would give them my push-push, but they could do no more at Bakala than I had done, and in addition if he were caught in a storm it would be fatal. They decided they would go early in the morning and if it looked like rain they would stay in the first village. The next morning the rain poured down and kept coming for hours. God was working, and by the time the rain was over the man's fever was down and he decided not to go. His relatives went back home. A few weeks later he told me that night of the high fever, while we were in prayer, he was searching

his own heart. He realized that in his village they could not pray like that, and the medicine from the witch doctors was only deception. Hadn't they let his relative's baby die? God has answered prayer and raised him up. He wanted to go back soon to his own village, take down his altars, burn all the medicines, and tell the people of what God had done for him. Last week he went, the evangelist going with him. When he had given his testimony (and naturally all the people from the village would gather when anything of that sort was taking place), and burnt his idols, his brother expressed his desire to become a Christian, and gave his testimony, and burnt his idols. Another relative heard his testimony. The Spirit began to work in his heart and he too stepped out saying he wanted to believe in the Lord Jesus. When Porocommande returned I asked him if he had burned every idol, or if he had some small idol still hidden. He assured me all were gone, for there was no power in a single one.

Buffalo are numerous this year. Also a number of lions have been roaming about here. A native in a nearby village possesses an old type powder gun, but paper was lacking. He asked me for paper, promising as much meat as I wanted. He received the paper, and in two days a huge buffalo leg was brought to me to buy. The lions also had a part in these different hunts. Four of them got into one herd of buffalo and wounded two. A native, hearing the noise and commotion, scared off the lions and then went for the people of his village. They arrived with their spears and speared the buffalo until he was almost completely covered with spears but still had not been brought down. Instead he began to charge. One man stepped out to throw another spear. The chief forbade him to do so, but he disobeyed, threw the spear, missed the buffalo, and was attacked by the buffalo and gored 6 times, once in the lungs and another time in the abdomen. They brought him to us the next day, but it was too late—even though Mr. Jeunnette took him by truck to Bakala. However, the buffalo was killed and some of the meat brought to me. It was only after we had had our first meal of buffalo meat that we learned it had been wounded by a lion and he in return had gored a man. The natives lost all interest

in the second buffalo who was lying in the stream, and since have not been on another hunt. Isabelle brought out my gun, a 410 bore rifle, but as yet we have not used it, as we have not had time to go hunting. The cook is very anxious to make use of it, as we have gotten a hunting license for him.

Tombele and Elizabeth are at the Sabangas now and are very much encouraged in the work. Souls are being saved. Sometimes they are awakened after everyone has gone to sleep, by folks wanting to know about the Lord Jesus. Elizabeth came home yesterday because she was not feeling well and brought with her one of the Sabanga children to put in class here. The children's work here is much better. We have had as many as 62 in class. We pray that still more will come. Isabelle has used her Felt-O-Graph a few times and they enjoy it very much.

We have moved into our own home! After having lived in two crowded rooms for three years, I feel lost here. It seems wonderful to wake up in the morning and breathe fresh air, instead of all sorts of odors from the other side of the curtain, for the bedroom has served as a storeroom as well. Here we have a dining-room, living-room, two bedrooms, and a number of small rooms which serve as bathroom, pantry storerooms, etc. There is no place for the refrigerator and so we have had to put it in the boy's pantry which is open. Everytime a storm comes up we have to run and shut off the refrigerator, for the flames shoot out on all sides when the winds blow. There is only one more week of this rainy season. Then just dry heat for months.

Formerly I requested that you send all funds to Dr. Hawkins, Mishawauka, Indiana. PLEASE TAKE NOTE OF THE CHANGE OF ADDRESS TO:

Mid-Missions,
977 The Arcade,
401 Euclid Ave.,
Cleveland 14, Ohio.

Remember Proverbs 25:25 is still the same! Keep praying for us. Thank you one and all for your every thought of me. Someday I shall be home, if the Lord wills. God bless you.

In Him,

Elsa Schlayer.

CLEANINGS

Edited by R. F. HAMILTON

WASHINGTON

SEATTLE. Rev. George L. Lorimer, for sixteen years pastor of the Tabernacle Baptist Church, resigned from the pastorate as of January 1st. Brother Lorimer has been very active in his cooperation with the independent Baptist brethren of the Northwest. He will be available for Bible conference work. His present address is 422 Eleventh Avenue North, Seattle 2, Washington.

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TACOMA. The tenth anniversary of the Temple Baptist Church was observed on Friday evening, January 21st, with a fitting program. The banquet was held in the fellowship hall of the Masonic Temple. Dr. R. L. Powell and his people rejoiced in the signal way in which the Lord had blessed the work through these years.

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CALIFORNIA

LOS ANGELES. The American Council of Christian Churches continues to make favorable headway in the Los Angeles area. On December 3rd an all day meeting was held in the Calvary Baptist Tabernacle, at which time Rev. Carl Sweazy brought a report on his attendance at the national conference held in Chicago in September. At the evening session, Dr. Louis S. Bauman, president of the American Council for California, delivered the principle address. The meeting was well attended.

On January 5th and continuing through January 9th, the American Council of Christian Churches held another series of special mid-winter rallies in The Church of the Open Door and in the Trinity Methodist Church. Speakers for the occasion were Dr. Earle G. Griffith, president of the Baptist Bible Seminary of Johnson City, New York, Dr. William McCarrell, pastor of the Cicero Bible Church of Cicero, Illinois, and leader of the Independent Fundamental Churches of America, and Dr. Dan Gilbert, noted author and lecturer.

The various meetings of the American Council conducted across country are eliciting a tremendous response from a great host of orthodox churches, which are being

aroused to the grave issues of the hour.

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LOS ANGELES. The quarterly meeting of the Regular Baptist Churches of Southern California was held at the Calvary Baptist Church on Tuesday, January 4th. Speakers heard on the program were Rev. Walter Wagner, William Heath, Rev. H. E. Ziemer, and Dr. Earle G. Griffith.

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CERES. Four hundred seventy-four pupils enrolled the opening week in the Ceres Inter-Church Bible School. Sessions of the school are held twice daily, Monday through Thursday. Miss Jane Demmond, formerly of Gary, Indiana and now director of the Christian Education Department of the First Baptist Church, is director of the Inter-Church Bible School. Workers from each of the other churches are assisting in the memory work, supervision, and records.

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MISSOURI

KANSAS CITY. In the seven and one half years of her existence, the First Regular Baptist Church has given for missions \$4,996.84. The church began with ten members, and now numbers two hundred twenty-five. The total cash budget, including gifts to the pastor, would run about twelve thousand dollars for the same period. We rejoice with Pastor O. W. Stanbrough and his people in the good work they have done these few years of their existence.

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IOWA

YARMOUTH. Pastor Judson McClure of the First Baptist Church reported an excellently attended Youth Rally conducted in their church December 10th through the 12th. The principle speaker for the occasion was Mr. C. Norris Fischer of Wheaton, Illinois.

The church has recently taken on additional missionary work, when they promised partial support to Mr. and Mrs. Orval Floden of Waterloo, Iowa, who recently sailed for Colombia, South America. They also agreed to help with the work of Miss Katherine Beard, who is working among the Navajo Indians.

Rev. E. W. Crockett of the Rantoul Gospel Center spent December 19th with the church, and spoke about his work among the service men.

A new illuminated bulletin board was recently installed by the church, which will help greatly in presenting to the public the ministry of the church.

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WATERLOO. The Christmas Missionary Offering of the Walnut Street Baptist Church totalled \$1,399, which is over and above all regular missionary giving for the day. The church closed their fiscal year the last of December, with more than twenty-one thousand dollars raised for missions. This is almost ten thousand dollars more than was given last year, which was at that time the highest in the history of the church. We rejoice with Walnut Street in their generous missionary giving.

The local expense for the year 1943 amounted to \$17,165.74; the total cash receipts for all purposes was \$38,285.50. Seven young people went to the foreign field this past year. Mrs. Willard Stull returned to Brazil after a furlough. Mr. and Mrs. Harry Wagoner are now in Nigeria for their first term on the foreign field. Their entire support and most of their equipment and passage to the field were supplied by the Walnut Street church, \$2,628 being given for the equipment and passage. Mr. and Mrs. Harold Sieglaff, probably now in Ethiopia, were associated with the church, but are now being supported by a church in Des Moines and have moved their membership there. Support is now being provided for Mr. and Mrs. Orval Floden, and \$2,196 was raised for their equipment and passage to Colombia, South America.

The usual hearty call was extended to Dr. Ketcham to continue as pastor for another year, with a five hundred dollar increase in salary. It has been a great year in the life of the church, with abundant evidence of God's leadership and blessing in all phases of the work.

A city-wide Bible class on Tuesday evenings was recently inaugurated, the results of which have been even better than anticipated.

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ILLINOIS

A SERIES OF STATE-WIDE MISSIONARY CONFERENCES was planned by the Regular Baptist

Churches of Illinois, beginning February 6th and concluding on March 5th. At the time of this writing, seventeen churches had indicated their desire to cooperate with from two days to a week of missionary conferences in each of the churches. The principle missionary speakers will be from the Association of Baptists for World Evangelism and Mid-Missions. The quarterly meeting of the council of Mid-Missions will be held in the First Baptist Church of Pana the latter part of their week of conference, namely the 25th, and 27th of February.

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BUNKER HILL. Pastor Don Moffat reports that the giving of the Berean Baptist Church continues to show remarkable improvement. In December they spent ninety-five dollars on missionary projects, over and above the regular budget, while still enjoying a good surplus in the treasury. The general expense funds averaged the previous quarter about fifty dollars per Sunday. This last quarter, however, the average was close to the seventy dollar mark.

The last of December, new tile was placed on the basement floor.

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INDIANA

CROWN POINT. The Calvary Baptist Church, under the leadership of William Green, is rejoicing in the preciousness of the Lord Jesus to them in their work. Although this is comparatively a new work and for several years they have been meeting in the basement of their town library, they now rejoice in the fact that they have two lots paid for and six hundred dollars in the bank toward a building.

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MICHIGAN

THE EASTERN MICHIGAN FUNDAMENTAL BAPTIST FELLOWSHIP voted at their Rochester meeting in December to hold their meetings on a bi-monthly basis. This was done to cooperate with the Association of Regular Baptist Churches of Eastern Michigan, whose meetings are also every other month. Under the present arrangement, the two groups will alternate their meetings, so that one meeting will be held each month. Most of the pastors of the Regular Baptist group also cooperate with the Fellowship.

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DETROIT. The Carmel Avenue Baptist Church recently purchased a fifty passenger bus at a cost of

eight hundred dollars. Pastor James M. Patton reports that the Sunday School is already showing signs of growth because of it. They have been able to reach many people who otherwise would not have been able to come to church and Sunday School.

Thirteen young men and women were received into the church by baptism on December 19th, at the annual church meeting. A special offering was taken for the General Association. We are grateful to Brother Patton and his people for their interest.

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OHIO

ELYRIA. Dr. Clarence E. Mason, Jr., of Atlantic City, was a special speaker on the three-day Bible Conference January 4th through 6th in the First Baptist Church.

The Fourth Annual Conference is scheduled for February 15th through the 19th.

Rev. W. O. H. Garman, pastor of the Callender Memorial Church of Wilkinsburg, Pennsylvania, will be the special speaker at the fellowship conference March 6th, 7th, and 8th.

The Loft Fellowship group was recently organized for the young people of the church who desire an evening of fun, frolic, and fellowship. The cost to each member was one dollar per quarter. The rooms in the loft of the church barn are open Tuesday and Saturday evenings for the young people.

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PENNSYLVANIA

ERIE. Rev. Hall Dautel, pastor of the Bethel Baptist Temple, is preaching a special series of Sunday night sermons on subjects which the congregation chose. The series began on January 9th and concludes on March 19th.

The Council of Fourteen met at the Bethel Church January 26th, 27th, and 28th.

* * * *

NEW JERSEY

ATLANTIC CITY. Pastor Coulson Shepherd began his eighth year of broadcasting his "Message to Israel" in January. This unique ministry has been richly blessed if God in warming the hearts of Jews toward the message of the church. The program is being carried over seven stations. In addition to this program which costs about five thousand dollars a year, the church is also broadcasting the Sunday evening service over the local station.

To assist the pastor with his heavy schedule of work, Miss Lillian E. Sharp was employed several months ago to become secretary to the pastor. Miss Sharp was the church treasurer and formerly employed in the Boardwalk Bank.

It was with interest that we noticed in the church calendar that seventeen of the young people from the church have been called into full time service during the past ten years. In addition, there are several more who will be leaving for Bible Colleges and Institutes during this year. The total missionary giving for 1943 exceeded five thousand dollars.

Beside all of this fruitful ministry, the church also maintains a beautiful home close to the church property, called "Fairhaven," a Christian service men's center. Mr. William Hargreaves is director of Fairhaven.

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MISSIONARY PARTY REPORTED LOST

A newspaper report from Buenos Aires stated that a group of missionaries under the New Tribes Mission entered territory in Bolivia near to the Brazilian frontier, which had never been explored or penetrated by white men before. They took supplies to last them for ten days, leaving on November 10th for a trip which was to take only seven days.

Heading the group was Rev. Cecil A. Dye, who formerly was pastor of the Saginaw Bible Tabernacle of Saginaw, Michigan. Many of the members of the New Tribes Mission were former members of his church at Saginaw. The exact number included in the party is not known. It was feared that they had fallen into the hands of savage Indians. A searching party was sent out by the Bolivian government, but it failed to locate them.

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ORVILLE YEAGER, former pastor of the First Baptist Church of Princeton, Indiana, now engaged in evangelistic work, conducted meetings in Pontiac and Detroit, Michigan, and also Middleton, Ohio during January. From February 7th through the 20th he is scheduled with Rev. Robert Polluck at the Bible Baptist Church of Simonton Lake, Indiana. From April 2nd to April 16th he will be conducting an evangelistic campaign in the Riverdale Baptist Church of Flint, Michigan, of which Rev. Merle Huffman is the pastor.