

Baptist ^(24 pp 34-1) The Bulletin



WILL ARIZONA BAPTISTS FOLLOW THROUGH?

This editor has just received an official communication from Brother R. C. Kaster, President of the Arizona Baptist Convention, under date of June 10th, 1942. The communication reads as follows:

Dear Brethren:

Arizona Baptists have just observed the FIFTIETH session of the Arizona Baptist Convention. We met this year with the First Church of Prescott May 6-9th. It was a memorable gathering with the evident blessing of God upon the people.

Among many fine things accomplished was a constitutional amendment wherein the convention repudiated all connection through the Northern Baptist Convention with the Federal Council of Churches of Christ in America. This action was carried by unanimous vote and without the slightest dissention in discussion on the motion. As a result of this amendment the State Board and the Executive Secretary will be governed accordingly in their administration of the affairs of the convention.

Too long has our convention been embarrassed by the Federal Council with its socialistic, communistic, pacifistic and modernist tendencies.

As President of this great Convention, I wish to take this opportunity to highly commend our churches and our Baptists throughout the state in feeling that in this crucial hour they could no longer be linked up with an organization of this kind even though it was more or less indirect.

It is our desire to let men know everywhere the action taken by our convention and it is our prayer that other state conventions will free themselves from this unholy alliance in a combined effort to bring an end to such compromise of the truth.

Sincerely yours in Him,

R. C. Kaster, President
Arizona Baptist Convention.

We hasten to congratulate the Baptists of Arizona upon this action. It is surely a step in the right direction. It required courage to take this action and Arizona Baptists will no doubt have some unpleasant communications from headquarters.

We do not wish to appear over critical and we would not minimize the above action in the least, but we cannot escape the conviction that Arizona Baptists will have to go much farther than this before their action really amounts to anything. The above action says that the Arizona Baptist Convention "repudiated all connection through the Northern Baptist Convention with the Federal Council of Churches of Christ in America." We may be rather slow to catch on but frankly we cannot see how this amendment to the Arizona Baptist Convention Constitution can really become effective so long as the Arizona Baptist State Convention remains a part of the Northern Baptist Convention. The Northern Baptist Convention has repeatedly refused to sever its relationship with the Federal Council and in spite of protests has each year made substantial appropriations mounting into the thousands of dollars annually for the support of the Federal Council. This money is of course received from funds sent in by cooperating churches, including the Baptist Churches of Arizona. How can Arizona Baptists really implement their amendment while at the same time they remain an integral part of the Northern Baptist Convention? What good does a repudiation do and who will care much about it so long as the funds are forthcoming?

While we sincerely commend Arizona Baptists upon their action, we wonder if they will follow through with a clean cut separation from the Northern Baptist Convention itself. Surely the Federal Council relations of the Northern Baptist Convention does not constitute its sole evil. Just to look over the list of speakers for the Northern Baptist Convention in Cleveland and see the "speckled birds" that were included in its program, would cause an old-fashioned Baptist to look twice before he stepped into the same nest again.

EXPOSITIONS IN THE SONGS OF SOLOMON

By REV. H. E. KETCHAM

THE BED, THE CHARIOT AND THE CROWN. Chap. 3:6-11.

In our last installment we saw the fellowship, which had been broken between the Shepherd-King and the maiden, restored. The application was made to a broken and restored fellowship between Christ and the Believer. This restored fellowship between the Shepherd-King and the maiden continues to Chapter 5, verse 1 inclusive. Then beginning with verse 2 there is another break in the fellowship, which is also later restored. How true to the experience of the believer is all this.

Now verse 6 is a question, and it is rather difficult to determine just who is asking the question, but we believe it is the "daughters of Jerusalem" whom we have heretofore designated as "bystanders" or perhaps could be likened unto the "cloud of witnesses which encompass us as we are running the race" (Heb. 12:1-2). You will notice that they are very inquisitive folk. This maiden has to satisfy their curiosity more than once in this book. For instance in Chapter 1, verse 5 she testifies to them, first of her unworthiness, and then of his comeliness. Again in Chapter 5, verse 9 they ask her why this Shepherd-King is more to her than another beloved. She answers them by giving a testimony concerning him. Then they want to know him. Now in verse 6 of our passage today they are asking again concerning him whom they now see coming up out of the wilderness with great pomp and loveliness and accompanied with a great host. "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?" There are some expositors who make this to be the maiden, typical of the church, with the beauties of Christ resting upon her. But we believe it is all applicable to just another testimony by the maiden in answer to the question of the Daughters of Jerusalem.

CHRIST, THE ALTOGETHER LOVELY ONE

When Jesus came out of the Ivory palaces of heaven he came to the wilderness of this sin-cursed world. He grew up as a root out of a dry ground (Isa. 53:2). But when he stepped forth into the public view

he began to show forth the perfume and fragrance of God. Many people became curious and inquired. Who is this man? We never saw things after this fashion before. Some said he was Joseph's Son. Some said he had a demon. Some said he was a prophet. Some said he was a great teacher. But those who really believed said he was the Son of God. Here these "daughters of Jerusalem" are beholding him as he comes into view out of the "dry-ground wilderness." He comes like pillars of smoke. He comes in a way that no other man has ever come, yet he is the same one who led the children of Israel through the wilderness with the cloudy pillar. He is perfumed with myrrh and frankincense. These are two perfumes that are peculiar to the Lord. Psa. 45:8 says that "His garments smell of myrrh." In Exodus 30 the instructions concerning the "frankincense" were that they were to make none of it for themselves, but that it should be wholly for the Lord. Now this one coming out of the wilderness is perfumed with the two perfumes that are peculiar to the Lord, viz. "myrrh and frankincense." Again it says that he is performed "with all powders of the merchant." In the Parables of the Treasure and the Pearl of Great Price, in Matt. 13 Jesus is the "merchantman." Therefore he is sufficiently identified, but if he needs any more there stands the beautiful maiden to give another testimony concerning him.

THE BED, THE CHARIOT, THE CROWN.

In the following verses she uses three words with which to describe him in answer to the question asked in verse 6. First: "Behold his bed." The bed always speaks to us of rest. In the application here it is divine rest. Back in the beginning when God restored the earth from the wreck and ruin which overtook it in Gen. 1:2, and after he had finished the six days work, we read in Gen. 2:1-3 that God rested from all his work. But, in Gen. 3, sin entered and God's rest was broken, and he began to work to redeem man. The record of his redeeming work is found between Gen. 3 and Rev. 20. After that the "crowns" as King of

Kings and Lord of Lords. We have this all pictured in the bed, the chariot, and the crown. In the "bed" we see the "rest of God." She says:—"Threescore valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night." (Vs. 7-8.) The place of his rest is strongly protected. We read in Isa. 42:4 "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." In spite of the fact that sin entered into the world and caused his rest to be broken, yet it is NOT broken in the sense that he is worried or disturbed or defeated. Neither the power, the number, nor the devices of the enemy can disturb the rest of God. And how wonderful that, in spite of everything to the contrary, we who believe can have the very "peace of God" to keep our hearts and minds through Christ. This beautiful maiden points out to the "daughters of Jerusalem" the wonderful bed of her Shepherd-King lover, and the strong fortifications around it. We too, beloved, can witness to those around us in this day when there is no rest, peace nor joy; of the rest, peace and joy that is ours in Christ, because nothing can destroy it. Praise ye the Lord. The weapons in the hands of these valiant men, speak to us of our weapons which are not carnal, but mighty to the pulling down of strongholds; and the casting down of imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Thank God, "there remaineth a rest to the people of God." (Heb. 4:9).

Now verses 9-10 tell us about the chariot of this Shepherd-King lover. "King Solomon made himself a chariot of wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem." Notice, please, that the King made the chariot himself. That it was a costly affair, and the plan, the material, and the purpose were all his own devising. It

was made of wood, silver and gold, paved with love. The King was the man who could do that.

This is all a picture of what God did in his work of the salvation of man. He had it all planned and made before the foundation of the world, and when his rest was broken he brought forth the "Chariot of the gospel." It was a costly thing. It meant the giving of everything. "God spared not his only begotten Son, but delivered him up for us all." (Rom. 8:32). The chariot of the King is a picture of Christ, the salvation of God. The "wood of Lebanon" is a type of his humanity. He was made a little lower than the angels for the suffering of death, that he might taste death for every man. He took on him the seed of Abraham. He grew up as root out of a dry ground. Only as he became human could he taste of death. Only in the flesh could he be made sin. The "silver" is a type of "redemption" (Ex. 30:12-16). The silver half-shekel was called "atonement money" it was given and accepted as a memorial unto the children of Israel before the Lord to make an atonement for their souls. The "gold" speaks to us of the Deity and the Glory of of Christ. In Rev. 1:13 John says he was "girt about the paps with a GOLDEN girdle." Paul, in describing the "armour of God" in Eph. 6, says:—"having your loins girt about with truth." What is Truth? Jesus said in John 14:6 "I am the Truth." John saw him in the glory with the golden girdle. The "girdle" in the armour is Christ, for Christ is "truth" and Christ is God. Thus we establish "gold" as a type of the Deity of Christ. The "purple" reminds us of his Kingship. Purple was the color of royalty. Even when they mocked him in Pilate's Hall as King off the Jews, they arrayed him in a purple robe. It was paved with love for the daughters of Jerusalem. This reminds us of the love of God for sinners. Eph. 2:4 "But God who was rich in mercy, for his great love wherewith he loved us." Here we have our Lord Jesus Christ coming in the flesh (wood) to redeem (silver) us, yet he was still God (gold) and shall be King of Kings and Lord of Lords (Purple) all because of his love for poor sinners like us. You had to be inside the chariot to experience the beauty and the comfort of it. You likewise must be IN Christ, to know the length, breadth, height and depth of God's love.

Now verse 11 tells us of the "crown" which comes after the sufferings. "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26). This beautiful maiden now says to the daughters of Jerusalem: "Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart." We too, as this maiden, can point out to the whole world our wonderful Saviour and lover of our souls. We can point to his costly finished work for us on the cross. From the inside of the chariot we can tell others of his beauty and loveliness, and invite others to ride with us, for it was made for the "daughters of Jerusalem." But how wonderful it is that we can also point him out as

the King who shall reign in righteousness. Behold him who shall be crowned in the day of his espousals, and in the day of the gladness of his heart. I am anticipating that day when the wedding will be consummated as we meet him in the air. That will be the day of the gladness of his heart also. And then, O glorious day, when he shall sit upon the "throne of his glory" (Matt. 25:31) We bid you to behold his rest, which is our rest. Behold him who is the very vehicle of God's salvation, and behold him crowned.

Glad day, Glad day! Is it the crowning day?

I'll live for today, nor anxious be;

Jesus, my Lord I soon shall see,

Glad day, Glad day! Is it the crowning day?

STUDIES IN GENESIS

By J. IRVING REESE

LESSON III—THE FIRST DAY

Chapter 1:3-5

I. HOW LONG WAS A "CREATIVE DAY?"

There has been a good deal of discussion concerning the length of time designated "day" in Genesis 1. There are two schools of thought among fundamental Believers on the subject. Some notable Bible students, among them the Rev. W. B. Riley, D.D., hold that it is a *geological period* that is meant. These give us a number of reasons for their opinion, here are four:

(1) the *uncertain meaning of the Hebrew word (yom)* that is used in the account and translated "day," nobody seems to be quite sure of the exact meaning, they say.

(2) There is a *progressive nature* to the creation story that makes it logical to assume that periods of development rather than twenty-four hour days are indicated. They do not mean to imply "progressiveness" in the sense of evolution from one specie to another, or from one stage to another of the same creative act.

(3) The *testimony of geology*. The formation of the rocks, they say, bears evidence of ages of creative formation.

(4) The *tradition* of other peoples beside the Israelites seem to support this view.

The majority of reverent Believ-

ers, however, accept the day as a *twenty-four hour period of day and night*, or rather of night and day. Dr. Harry Rimmer gives twelve reasons, I will list six of them:

(1) The *majority meaning* of the word "yom" in the Bible is "a twenty-four hour day." It occurs in the Bible 1,480 times and is translated "day" in 1,181 of these places.*

(2) Where the word is used and is *preceded by a numeral* article its meaning is always a twenty-four hour day. An example of this is found in Genesis 7:10, "And it came to pass after *seven days*, that the waters of the flood were upon the earth," here it must logically mean a solar day. You will notice the use of the numeral continually in the creation story.

(3) If these were geological periods centuries long then the *vege-*

* "Day" itself has a number of meanings: Four here in the account of creation: In Chapter 1, verse 5, light without reference to time is meant; the same chapter, verses 5, 8, 13, 19, 23 and 31, a definite period of time covered by "the evening and the morning" is in sight; Chapter 1, verse 16, we have the light part of the 24 hour day, and in chapter 2, verse 4 the whole creative period is included.

table life of the fifth day would have had to dwell in semi-darkness during these untold centuries. Certainly this does not seem probable, to put it mildly.

(4) The people of the East counted a day as "evening and morning."

(5) This view is supported by other Scriptures, outstanding among them is Exodus 20:8-11, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the sabbath day, and hallowed it." Surely any unprejudiced person reading this passage would conclude that twenty-four hour days were in the mind of the writer and if, as we believe, Moses wrote both this and the first chapter of Genesis here is pretty conclusive evidence for this position.

The fact just stated leads us naturally to the sixth reason given, namely,

(6) The natural conclusion from reading the scriptural account leads one to accept this theory. A child reading the Genesis story of creation would certainly come to the ready belief that one week of twenty-four hour days was the time in which the work was done.

II. THE MAJESTIC ACCOUNT OF THE PRODUCTION OF LIGHT, verses 3-5.

Please pause here and read with reverent joy Psalm 148:1-14. In Isaiah 45:7 God declares, "I form the light, and create darkness: I make peace, and create evil. I the Lord do all these things."

Moses states that "God saw the light, that it was good." Today we know that there are many reasons why light is good. It is good because it purifies; it is good because it makes visibility possible; it is good because it is essential to protection; makes possible instruction, and is one of the best instruments for healing known to medical science.

NOTE:—Some have scoffed at the idea of light before the sun was created but as far as we know neither Aurora Borealis, phosphorus, lightning bugs, cosmic light nor luminiferous ether is dependent upon the sun for its light producing qual-

ity. The first day's light, however, may have come from the sun as it was created in the unknown past of verse 1 and only made to appear in verse 16, up to that time it was hidden by the clouds of judgment.

God not only created this good light, but God controls light. We have this illustrated in one of the plagues of Egypt 10:21-23, "And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: They saw not one another, neither rose any man from his place for three days: But all the children of Israel had light in their dwellings."

Light is a symbol of God Himself. In John 1:9 we read of the Lord Jesus, "that was the true Light, which lighteth every man that cometh into the world," and in I John 1:5, "God is light, and in Him is no darkness at all." There are twenty-one references in the Old Testament speaking of light as emanating from God, as examples see Psalm 27:1; 36:9; 89:15. The Lord Jesus is spoken of as light not only in the reference in John quoted above but also in Isaiah 9:2; 42:6; 49:6; John 8:12; 9:5; 12:46.

"Come to the Light, 'tis shining for thee;

Sweetly the Light has dawn'd upon me,

Once I was blind, but now I can see;

The Light of the world is Jesus."

The Lord Jesus desires to shine out through His people in this dark world. Christians are compared to light containers. The Hebrews word for light in verses 3-5 is "or," meaning "light," but in verses 14-18 we have another word, "ma-or," "light-containers." This is just what Christ has made His people to be, "light-containers." In Philippians 2:15 we read that we are to be "blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation among whom ye shine as lights (better light-containers) in the world; holding forth the word of life." God has put His Word,—the Incarnate Word, represented by the Holy Spirit and the written word (Psalm 119:11, 105),—in our hearts and it is our precious privilege to let the Word shine out through us that we may be light-houses guiding men into the Harbor of Salvation, which is Jesus Christ. See also Ephesians 5:6-14 and I Thessalonians 5:5. CHRISTIAN, ARE YOU SHINING AS A LIGHTHOUSE FOR CHRIST IN THIS DARK AND NEEDY WORLD? "And God said, Let there be light: and there was light. And God saw the light, that it was good." Shall inanimate Creation put to shame the New Creation by its more prompt and perfect obedience of the divine fiat? "Therefore if any man be in Christ, he is a new creation" . . . "shine as lights in the world."

PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

"PERILS BESETTING THE PREACHER'S PATHWAY"

Scripture: II Corinthians 2:11; I Thessalonians 2:18

"For we are not ignorant of his devices."

"Satan hindered us."

It is a dream that induction into the ministry makes one spiritually invulnerable. Many of the common temptations are likely to be forceless in their appeal to preachers of the Gospel, but other and far more subtle ones are certain to strike. The testimony of men now living and the record of those long since at home with the Lord substantiate this claim.

Conversion could not be more striking than it was in Paul's case.

Ready submission to the Lordship of Jesus Christ could not be more absolute than it was to him. But he acknowledges to a whole church that Satan hindered him and his collaborators. Years later he testified that he was not ignorant of Satan's devices. In this chapter only a few of the precipices or perils that require a preacher's vigilance are mentioned.

THERE IS THE DANGER OF MINISTERIAL PROFESSIONALISM. In so far as inflexible Christian convictions and righteous conduct make one unlike his fellows, a

minister of the Gospel should be different. But laborious attempts to be eccentric, thus becoming repellent to lovers of the genuine, should be avoided. A ministerial whine, practiced ethereal gazes while in the pulpit, sepulchral tones in preaching and in public prayer, the wearing of special garbs under all circumstances designed to brand one with sanctimonious exclusiveness, only widen the chasm between God's servant and the people whom he is sent to reach. Our Saviour was so much like the band of men that He drew to Himself that the enemy found it necessary to secure the services of Judas to identify Him. Real injustice has been done the church of Christ by loose use of the phrase, "peculiar people." We are "peculiar" in the sense of being His blood purchased possession. We are nowhere taught to acquire unhealthy oddities of countenance, spirit, speech or attire. A preacher will rise or fall on the basis of the winsomeness or repugnance of its chosen representatives. Persons in need should find it natural and easy to approach one called to preach. A preacher's love for the souls of men should make it so. On the one hand he should not be a backslapper; on the other had he should not be the stern stoic.

THE DANGER OF SELF NEGLECT. A pastor must be in some measure the shepherd of his own soul. Not infrequently medical men have died of ailments which they cured in others, scores of times, Recently a distinguished surgeon went to his grave as a result of a disease that he had mastered several hundred times in other human bodies. It is possible for a cooking artist to die of malnutrition. One may from the pulpit and classroom dispense spiritual food that saves and sustains the souls of great numbers of people while he steadily undergoes spiritual decadence. Trees that provide shade for weary travelers, homes for singing birds, and keep moisture in the otherwise dry earth may be tottering with dry rot. How many of us could stand with the great apostle and say, "Though our outward man perish, yet the inward man is renewed day by day."

Behind the preacher there always stands the man. Is that man's heart aflame with holy love for Jesus Christ? Is that man exploring the Word of God for the continuous renewal of his own spiritual life? Is that man maintaining uninterrupted

communications with headquarters namely, the Throne of Grace?

It is relevant here to mention vacations. On one point this generation of Christians is better enlightened than its predecessors. It is commonly believed and urged that ministers of the Gospel actually take vacations.

There can still be found glib talkers who would explode the suggestion by saying, "The Devil never takes a vacation." He need not be wise to answer that. Of all people, ministers should not walk in the footsteps of the Devil. It is well to remember that so far as this planet is concerned some day the Devil will take an enforced vacation. Preachers who emulate "his highness" by ceaseless, often meaningless, activity will likewise take an enforced vacation. Sheer nonsense voiced by people who do not care whether the preacher lives or dies should not keep him from preserving as well as he can without neglecting his solemn obligation, the temple in which the Holy Ghost dwells. How plainly the Scriptures say that God "Rested on the seventh day from all His work." Christ commanded cessation from work for a season of physical refreshment. Mark 6:31, "Come ye yourselves apart into a desert place, and rest a while; for there were many coming and going, and they had no leisure so much as to eat." He does violence to divine law, violence to basic laws that operate in all nature and violence to the structural demands of His body who does not take time for physical recuperation. Some Evangelical denominations in giving codes to their leadership actually prescribe vacations.

A Christian minister should so labor that with a clear conscience he can take time away from his common duties in order to recharge the physical and mental battery for the resumption of those duties.

It is easy enough for any congregation to secure the services of competent persons in the absence of the regular pastor. Along with this it is generally admitted that the preacher's temporary absence only makes for a finer fellowship between himself and his people. In this case as in many others, absence but endears. It is sheer fleshly egotism to suppose that the interests of the Kingdom of God in a given locality will completely collapse because of the momentary absence of one person.

To be sure, no laws can be ad-

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vanced as to where and how a preacher should spend his vacation. Some suggestions may be worth while. He will gain more by not rushing from place to place. He will derive more benefit by spending some time in quietness and seclusion with his own family, if he has such, or with close friends. It is a doubtful kind of consistency and veracity for a preacher to claim that he is nearing exhaustion from his own work if he betakes himself to the field with an every night preaching schedule. America will not go to the "bow-wows" because a prophet of God takes time out for physical reconstruction, for delightful reading, strolls in woodlands and vales, or a dip in the briny deep. Spurgeon is reported to have been chided for not saving God's money to which he replied, "He felt it more important to have God's servant."

All nature rests. Mechanical devices are commonly built so as to relieve stress and strain. Perpetual motion is next to unthinkable. The curtain of night hung up by setting sun is God's constant reminder that work must be preceded, and followed by rest. We shall defy this truth, taught by history, and the Bible, at our own peril.

THE DANGER OF VOGUE OR UNTESTED VIEWS. In the ministry as in our teen age years we tend to climb up fool's hill. Some ascend the hill nimbly and quickly, others ascend it awkwardly and never reach the summit. Those who are still in the first decade of their public ministry will do well to thoughtfully weigh the question here raised.

Gospel testimony is today falling somewhat under reproach as a result of innumerable novelties and faddish Bible interpretations. Just as the inexperienced cook is apt to be captivated by catchy radio recipes, or a recipe that appears on a cereal box, so one recently entering upon the ministry may be magnetically pulled from his mooring by something that he reads in a book or something that he feels to be his own world-shaking discovery. We are convinced that this danger is to be listed among Satan's devices. There is sanctified sense to Paul's word of caution concerning the fitness of a bishop, "Not a novice." Untried men tend to try untried theories and doctrines.

An array of citations in support of this danger could be given, but one is enough here. Some years ago in a public meeting many of us

heard a young man declare with artless boldness, "Baptism is not a command for this age." In passing, look askance at all people whose writings and sermons make much of the expression "Not for this age." Later the young man in question sent a letter in which he said perchance he had come to illumination on the question of Baptism not at the command of the writer. We do not believe for one moment that his conclusion was original. On the contrary, with the shallowest of research to support him, he had set aside the findings of the best in Biblical scholarship covering several hundred years of time. Furthermore he definitely repudiated the authority of Simon Peter as recorded in Acts 10:48, "He commanded them to be baptized."

Great numbers of preachers in every generation have believed that the book of Acts is an inspired, historical document. They have believed that it shows under what authority the Gospel was proclaimed; the nature of that Gospel; the instruments God used; the influences accessory to and adverse to the spread of that Gospel; the trials and triumphs of the proclaimers; the inception, growth and location of Gospel churches, etc. Such preachers have felt the teaching and preaching of the book of Acts to be indispensable to healthy pulpit work. To offset this, many have dispensed with this book and its powerful, illuminating appeal by merely calling it, "A transition document."

The Bible for the church according to a certain religious coterie is the "Pauline Prison Epistles."

What brand of nonsense has not been taught in the last score of years with reference to predicted events. It is an unshakable conviction with all who declare the whole council of God that eschatology forms a preaching field that should receive its place. We give it, however, as our considered judgment that many of the things now taught as definite prophetic dogmas would be as shocking to the great luminaries of the Church of an earlier day as Unitarianism. They are vague, vogue, untried theories,—not proveable Christian tenets.

It may be argued that errors with reference to God's future program are not damnable to the soul. That does not give the claimer any added license. Hair tonic is not deadly if taken internally to the body. But it is very damaging. When thought-

ful men find that we are speculators with reference to the future they are apt to conclude that we may be speculators with reference to the past.

Every minister should carefully read Dr. Reuben A. Torrey's Confession on the errors of his early ministry and the bitterness of heart that it brought to him later. He states that he ultimately came around to the real truth of things but he was never able to fully lead those who fell under his influence to that same truth. People have a far greater appetite for novel ideas than they have for demonstrable Christian doctrines. The leader who dangles his guesses before his waiting audience may come to rue the folly of his course but the people who accepted those guesses on his claim that they were Scriptural will probably carry them on to their graves. Dr. Torrey tells of a student who meticulously followed him. The student dropped from one level of faith to a lower, on and on, until finally according to his own admission he became what he termed a "Christian Agnostic." Dr. Torrey was never able to restore that student to the faith. Let us have done with being the merchants of trifles. Let us be the messengers of the unsearchable riches of grace in Christ Jesus. Rome is burning. Let fiddlers become firemen.

THE DANGER OF BAD TIMING IN TERMINATING A PASTORATE. Some one said years ago that "there is a beautiful timing to all of God's movements." God begins, progresses and closes His work according to schedule.

There are two grievous faults in respect to the point under consideration into which Satan would gladly drag anyone of God's ambassadors. The first fault is withdrawal from a field with the given task unfinished. A preacher should ask grace from God to keep him from leaping every time the Devil says, "Frog!"

"The steps," and it has been added "stops," "of a good man are ordered by the Lord." It is evident that many a pastoral relationship is terminated prematurely. There is next to nothing to credentiate the wisdom of a change. A preacher should yearn for the salvation of the souls of men. He should find special delight in open confessions of faith in Christ. It is not carnal for him to crave a larger hearing for his message. It is, however, a baseless con-

clusion that a dry season in the life of the church means that he is out of God's place or that the congregation has ceased to follow his leadership. Let pastor and people plow, plant and water, then wait for God to give the increase. A Commanding Officer in the Army does not resign his post because there is not a ceaseless procession of victories.

There may be exceptions but we question seriously the wisdom of a true pastor's resigning a given field of work until God has opened the door elsewhere. The Head of the Church is the Door-closer and the Door-opener.

The other grievous fault is that of extending a pastorate long after the preacher's usefulness has ended or long after mutuality has ended between him and his church. It simply is not in some leaders to sustain interest and loyalty over a long span of time. Many men do splendidly in a transient ministry but break down completely under the long strain. A Christian leader should think too much of the work of the Lord and the Household of Faith to be an imposition. It is an acknowledged fact that if a pastor over-stays himself in a given place he finally gets away from the faith basis and employs tricks, maneuvers, "fake-plays" in order to keep himself ingratiated with a sufficient number of his people to guarantee his continuation. The writer feels very strongly that advanced age in itself is never a ground for expecting a preacher to relocate. But if age carries with it enfeeblement to the point of one's being unable to preach with force, unable to attend his pastoral duties the interest of the work should be respected.

Let us keep our eyes open to observe satanic pitfalls. Let the immortal hymn become a prayer, "Jesus, Savior, Pilot Me."

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STUDIES IN THE REVELATION

By DR. H. O. VAN GILDER

Study No. III

WHEN THE CHURCH GOES UP AND THE DAY OF REDEMPTION DAWNS

Text: Rev. 4 and 5

Chapter four begins the second section of the Apocalypse. The three divisions, it will be recalled, are indicated in 1:19, where John is instructed to write "the things which thou hast seen" (i. e., the things pertaining to the churches), "the things which are" (i. e., are present tense in the Day of the Lord), and "the things which shall be hereafter" (i. e., the things of eternity).

Thus the plan of the book is hung up at the door, so that we can find our way out. The fact that the major portion of the book is occupied with events which are to follow the end of the church age is quite in keeping with the theme of this book, which is "the revelation of Jesus Christ." Only those events immediately preceding and following His Unveiling—or second coming—are of major importance to the theme of the book.

The contents of chapters four and five may be grouped as follows:

A Mighty Call and Its Effect, 4:1, 2a.

A Heavenly Company and Its Worship, 4:2b-11.

A Weighty Challenge and Its Answer, 5:1-14.

Let us consider the significance of:

A Mighty Call and Its Effect

John sees a door open in heaven, hears again the voice that first talked with him as described in Chapter 1, hears the trumpet call "Come up hither," and immediately finds himself transported to heavenly scenes. The "Door" is easy of understanding, for there is only one Door to Heaven: Christ (John 10:7-9); there is no other Way by which men may enter there (John 14:6). The voice is the voice of Christ (cf. 1:10). The trumpet is "the trump of God," and the call "come up" is so mightily potent as to effect in the Apostle instantaneous and involuntary obedience, so that he finds himself at once amid heavenly surroundings.

This marks the fulfillment of I

Thess. 4:13-17. Note particularly these words: "The LORD HIMSELF shall descend from Heaven with a SHOUT, with the VOICE of the archangel, and with the TRUMP of God, and the dead in Christ shall rise first: Then we which are alive and remain shall be CAUGHT UP together with them in the clouds."

It is thus the church age is to be brought to an end, by the catching away of the true church; which event is represented here by the experience of John, who is caught up when the prophecy of the church age is completed!

A Heavenly Company And Its Worship

The company consists of twenty-four elders and two "living creatures" (most unfortunately called "beasts" in the King James Version). The "elders" are twenty-four in number. This was the number of courses in the Aaronic priesthood, from which it may be inferred that these are priests. But they are seated upon thrones and wearing crowns. They are "a royal priesthood" (I Peter 2:9), "kings and priests" (Rev. 1:6). They typify the whole family of the redeemed as represented by the twelve patriarchs of the old covenant in Rev. 19:8. The "living creatures" are the cherubim (cf. Ezek. 1). The worship is because of the creative wisdom and power of God (v. 11).

A Weighty Challenge And Its Answer

The scene is not shifted in chapter 5, but some new elements are added. Our attention is called to a little book, or roll of parchment in the right hand of Him Who sits on the throne. The challenge is heard: "Who is worthy to open the book?"

And now the choirs are stilled, the worship is hushed, and all the universe waits in silent expectancy, until it is found that "no man in heaven, nor in earth neither under the earth is able to open the book."

John weeps. Somehow this failure

to produce anyone qualified to open the book is a disaster of vast proportions.

Then John is told to weep no more, for "the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." And, looking up, he beholds not a lion but a lamb—a Lamb bearing evidence that it had been slain.

What follows gives us a vision of Jesus Christ claiming the title-deed to the world by reason of His having redeemed it (bought it back). The sealed roll is explained by the custom of the Jews in redeeming a piece of property. (See Jeremiah 32:6-15). The underlying thought of this whole scene is redemption. This appears from the nature of the roll,

from the aspect of the One who takes it, which is that of "a Lamb as it had been slain," and from the new song of His praise "Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

This world and all that is in it belongs to Christ, not only on the basis of creation (Col. 1:13-16; John 1:3), but also on the ground of redemption. He has paid the purchase price (1 Peter 1:18), although He has not yet taken possession of all that He purchased. Sometimes the term "redemption" is applied to the act of payment, and sometimes to the act of appropriation, as e. g., Eph. 1:14 "the redemption of the purchased

possession." Accordingly, the time when Christ will take possession of His own, is called "the day of redemption" (Eph. 4:30, and see Rom. 8:23).

This scene gives us a glimpse of the opening moments of that day, and establishes the basis of all that follows, for the judgments described in subsequent chapters of the book, and which grow out of the unsealing of the little roll, are Christ's means of taking possession of the world He has redeemed.

(Have you read these two chapters, and looked up the references given above? These comments are not a substitute for the Scripture, but an aid to your reading and understanding of the inspired Word. *Read the Revelation.*)

EXCERPTS FROM A MISSIONARY'S DIARY NO. 3

By MISS SADIE BUSSE

Today as I turned to my diary, the words, "The government shall be upon His shoulders," written more than five years ago, came back to a heart that is heavy concerning the news that Corregidor has fallen. The outlook is dark these days but the Uplook is Glorious. Beloved, let us look up and not be afraid for our trust is in Him. "The Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet. The Lord is good, a strong hold in the day of trouble; and He knoweth them that trust in Him." Nahum 1:3-7.

While burdened for those who are so dear to our hearts, in the lands across the sea, God has given to me this precious assurance. "He is *their help and their shield.*"

More than five years ago my diary recorded an account of the Steamship, on which I sailed from Seattle, entering Manila Bay and the thrills which were mine as I viewed the land to which the Lord had sent me. He had called me to make *Him* known in a land filled with paganism, superstition, darkness and fear. To a land where millions had a system of religion but where a living, loving Christ was unknown and where idol worship abounded. I dared not go with any other message but that of a *risen coming* Christ and His power to Save.

Turning to the diary again we will just rewrite paragraphs and impressions as they were jotted down so long ago. On April 5th, 1937 was written: We are nearing Manila.

Tomorrow morning at seven we shall disembark, the Lord willing. It has been many days, in fact thirty-four days since I left Los Angeles and my precious mother. God has been oh, so good throughout the way and there have been blessings amidst the trials. How blessed it seems to let the government of my life rest upon Him! How carefully He plans! 'My people shall be satisfied with my goodness, saith the Lord.' Satisfied? More than that. I marvel at His goodness! His ways are past finding out and He doeth exceeding abundantly above our finite expectations."

At last the boat has docked at pier seven in Manila. Five of the missionary ladies had been at the wharf since seven but it was eleven o'clock before we reached the pier. As I scanned the faces of the hundreds of bystanders lined up at the railing my heart thumped with excitement. Would it be possible for me to recognize any of our missionaries, under the Association of Baptists, from pictures I had seen of them? Soon I saw little books being raised and waved aloft and I knew they were our missionaries 'Holding forth the Word of Life.' The testaments in their hands sent a real warmth into my soul. Greetings were exchanged and I became a part in the family of 'Go ye's.' Ten thousand miles from my own family and yet not a stranger but a sister, through the bonds of Calvary, to these to whom the Lord had said 'Go ye.'

'Anywhere with Jesus over land and sea,
Telling souls in darkness of salvation free.
Ready when He summons me to go or stay,
Anywhere with Jesus when He points the way.'

Now for the weather and first impressions. I was all set for hot weather and sweat baths but it wasn't as hot as I expected it to be. That wasn't too big a disappointment but it was a shock to find Manila so Americanized. However you soon find that it is just in spots like Escolta street, Taft Avenue and Dewey boulevard. Edna Hotchkiss, Ruth Woodworth, Evelyn Engleton, Eleanor Bailey (now Mrs. Bernard Bancroft) and Esther Yerger met me at the wharf. They had waited at the pier for four hours and were almost overcome with the heat. Edna stayed by me and helped me through customs. We searched frantically for a box of records that I was bringing out for Dr. Cully to be used at Fellowship Center. At last we saw them way off in the freight room and away from all the other baggage. What a relief it was to finally see all my worldly possessions placed in a carretela and on its way to the dormitory. The carretela is a two wheeled native cart drawn by a dwarfed little native horse that looks half starved as it staggers along under the lash in the hands of the driver who is called a cachero. The calesa is the passenger vehicle and

resembles our old fashioned top buggies while the carromata is more like the old fashioned surrey. The entire Filipino family, with all their goods use the carromata in travel whether it be on a pleasure trip or on a moving expedition.

After my baggage was cared for Miss Hotchkiss and I took a native taxi and rode down the lovely wide street called Taft Avenue. Beautiful firewood trees were all aglow with flaming blossoms. We passed several colleges, a university and huge government buildings. Occasionally we passed a bullock cart or a cart drawn by the water buffalo, which is called caribou. It was nice to get to the home where Miss Yerger and Miss Hotchkiss lived after being on a boat for so many days. I hadn't been seasick during my travels but it took a bit of walking to get back to land legs again. After lunch and siesta (a nap or time of rest) Miss Hotchkiss took me sight-seeing. I told you a bit about the streets but it is on Escolta that you find beautiful modern and American shoe stores, drug stores, grocery stores, kodak shops and air conditioned cafes. You wonder if you have really left the States until you turn off on Echague and there you see the Japanese bazaars and industries as though you were back in Yokohama or Tokyo. Turning off the Escolta to the right you pass through narrow, dirty, smelly streets and alleys and you are sure that you must be back in Shanghai or Kowloon, China, but as you go through the streets your heart goes out to these hard working men and women who have left their crowded cities in China to make a home and livelihood for their little ones in this new land, so that their children might have a better opportunity than their parents or grandparents had before them. Many of the Chinese had heard and received the Gospel while in China and as they came to the larger cities in the Philippines they forsook not the Lord Jesus Christ but assembled themselves together as a body of believers and built a house of worship. A fine Chinese church was built in Manila and one of their own workers in China was called to take the pastorate. Simon Meek, the Chinese pastor is a spirit filled man and has been used in the salvation of many souls. Six months of the year he faithfully feeds the flock of God in Manila and the remaining six months he is sent forth by the Chinese believers to take the Word to their

people who are scattered throughout the forty-nine provinces of the Philippines. This faithful servant of the Lord has gone from place to place preaching Christ and Him Crucified. As he goes he is supported by the Chinese believers not only in a financial way but by much prayer. During the time I was stationed at Puerto Princesa in Palawan Province it was our joy and privilege to entertain this godly Chinese pastor and to have him minister to our many Chinese who live in Puerto and throughout the Province. In Iloilo the Chinese believers met for worship in the chapel of our mission until they were able to build their own church. Now their church is completed and our missionaries and Filipino believers have been given the privilege to use the Chinese church. A fine Chinese boy graduated from the Doane Evangelistic Institute several years ago and has gone to Jolo as a witness for Christ.

Besides the many Chinese and Japanese in Manila, and throughout the Provinces, there are the many merchants from India with their brass and silk wares. There are also many Spaniards and there are mixed marriages in all these races. As one goes about in Manila it seems as if every race or nation is represented and one longs to give the Gospel to each one so that it might be carried back to their own countries. Esther Yerger has started a fine work among the Jews in Manila and God is surely blessing His Word to their hearts. It is interesting to note that before the European war there were no Jews in the Islands of the Philippines. When oppression became intolerable and the Jews sought for escape or were driven out of Europe many came to the Philippines. When word reached the native Filipino believers in Puerto that President Quizon had opened the doors of the Philippines to the Jews they wept for joy and said "God will be merciful to us because our land has been opened to God's people." We, here in this place that is called a Christian nation, oftentimes show less Christianity than do those who have so recently heard the Gospel for the first time. After many, many Jews flocked into Manila the officials began putting restrictions upon the Jews but nevertheless they are there by the hundreds and strange but true these Jewish people, driven from country to country have sought out places where the Word is being taught and their hungry souls are feeding on the Bread of Life.

We rejoice in knowing that even in the Philippines there are those of "His other sheep" who have heard His voice and who will go forth as Evangelists when the Bride has been caught up to meet the Bridegroom. Others have not only heard but have believed and they together with us shall be caught up.

When we see human perishing souls we forget all about the color of the skin, or the hardships we may have to endure, and we see those for whom Christ died. Oh the love and compassion the Saviour gives! As I passed through the Filipino centers in Manila and saw the dirty naked little children covered with sores and scabs, playing in the pig mire or being carried on the hip of the elder sister or brother I wondered if it would be possible to love and cuddle them like our rosy cheeked little ones here in the homeland. It wasn't long before I realized it was not only possible but that it was a real joy. Sometimes now when my arms cry out to hold a dear little brown skinned youngster I wonder how I ever could have thought otherwise. God gives a very special love for those to whom He sends you and He gives special grace, too.

Do you know the story of the artist who painted a beautiful picture of Christ and The Children? The painting was to be unveiled the next day and the artist found it hard to sleep that night. In his broken slumber he saw someone enter the studio and lift the covering from the painting. Then to his horror he saw that the one who entered had taken up the brush and colors. He cried out and as he did so the man turned with hands uplifted. As the artist gazed at the uplifted hands he noticed they were nail-pierced and he recognized the Master Painter as He softly said "Did you think it was only for these that I came?" The artist awakened from his sleep and hastily arose. Taking the brush and paints he used the colors yellow, brown, black and red as well as rosy white. The artist praised God that he had had time to place around the Saviour's feet those of every nation.

When the Philippines became a possession of our country no effort or money was spared in taking civilization and education to the people there. In 1899 more than three hundred American school teachers went out on one boat. Yes, education, civilization, and the evils of sin, practiced here in our own land, were taken to the Philippines while we, God's commissioned ones, sat idly

by. Now the doors have closed, and those who longed to go out and could not, because we failed to give our money to God, are standing beside closed doors with breaking hearts. You and I have failed God. I believe assuredly that II Chronicles 7:14 applies to individuals as well as to nations and it applies to this present age, too. Are we willing to meet the requirements set forth in God's Word? He has promised to *hear, forgive and heal* if we will *humble ourselves, pray seek His face and turn* from our wicked ways.

I realize that you haven't been given much from the missionary's diary in this letter but this message comes to you with love from a burdened heart. Today as I write I cannot visualize Manila as I saw it five years ago, or even a year ago, but I see pier seven demolished, the Inter-island boats which took us off into the pagan tribe areas have been bombed and destroyed. The fortresses that we deemed so strong have given way, our missionaries have had to flee before the invaders, and our believers are scattered everywhere. I see the beautiful universities filled with American prisoners, and streets, once filled with gaily dressed people, now filled with the dead and dying. Oh were it not for His peace and promise it would be

impossible to go on telling about the work in the Islands. Amidst the heartache there is hope and even joy. As our missionaries and believers are scattered into the mountains and the interiors we know they are preaching Christ. To a purged people God will again be gracious and if He tarries doors will open once again to the land of darkness and paganism. Will you be willing to go should He open the door? Many volunteers are needed. God will not draft and send us forth as to the battlefield but He calls for joyous Ambassadors to go forth with glad tidings. Are you making the needful preparations so that you are in the place where He can speak to you? We must be in the Center of His will and near His side to hear His still small voice saying "This is the way." Oh, that we may see souls as whitened grain, long past the harvest stage, and may we thrust in the sickle. There are sheaves to be garnered at our door. Let us go forth and bring them in that they with us may go, pray or give when once again it will be our privilege to set sail for the lands across the sea.

"And if to battle He calls thee forth, He buckles your armor on. He will greet thee with smiles and a word of cheer. For battles His Sword hath won."

THE GLORY OF MELCHISEDEC

By JUSTIN PRESCOTT

(EDITOR'S NOTE: Justin Prescott, the author of this article, is a member of the church of which the editor is pastor. We wish every Baptist preacher had at least one Justin Prescott in his audience. It is a good thing to have laymen sitting in one's audience who are able to do some biblical thinking of their own. It keeps a preacher from being careless. When this editor enters his pulpit on Sunday he knows that there are men and women in his audience who have searched the Scriptures and are able to determine whether the pastor is just skimming the surface or whether he is going down deep into the treasure house of God's Word. We thank God for men like Justin Prescott. He is never critical. He does love to discuss some of the pastor's sermons with him, but always he tells the pastor what blessing and help he has received. He often drops some little word or sends us through the mail, some written paragraph or two of helpful comment in

addition to what we have said. Brother Prescott is not a theologian. He is a piano tuner. He knows how to keep a piano in harmony with itself. He knows how to work in harmony with the pastor.

We have read many articles and studied many hours on this perplexing problem of Melchisedec. We have never read or heard anything that approaches this fine and convincing explanation given by Brother Prescott. For many years we have held the position that Melchisedec was a pre-incarnate appearance of Jesus, but the implications of such an appearance never dawned upon us until Brother Prescott handed us this article today. We commend this article to the serious reading and study by every reader of the Bulletin, especially the pastors).

1—WHY IS THIS PERSONALITY SO SHROUDED IN MYSTERY?

Paul suggests that the reason is mainly in our dullness of spiritual

insight, for after pointing out the relationship of Christ to this undying priest Melchisedec, he stopped his dissertation long enough to remark, "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." (Heb. 5:11-12). So few have discovered that "first principles" are here involved.

2—WAS MELCHISEDEC A REAL PERSON?

It certainly took a real person to sit on the throne and rule as "king of Salem," and to perform all the religious duties as "Priest of the most high God." It certainly took a real person to meet Abraham and prepare "bread and wine" for him, and to pronounce a blessing upon him, and to accept a tenth of the spoils of battle from him. (Heb. 7:1-2).

3—WAS MELCHISEDEC A SUPER-NATURAL MAN?

Any doubt on our part as to this super-natural personality is to doubt the plain statements of God's inspired word. When Paul introduced this friend of Abraham to the Hebrew converts, he gave a description of him which could not possibly apply to any natural man, or to an angel, but which perfectly fitted the person of Jesus Christ.

No angel was called "King of righteousness," and "King of peace," or had it said of him, "Made like unto the Son of God."

Of no natural man could it be said that he was "Without father, without mother, without descent, having neither beginning of days, nor end of life," or that he "Abideth a priest continually." (Heb. 7:1-2).

4—WHAT HONOR AND GLORY IS DUE TO MELCHISEDEC?

Paul gave us some good reasons for exalting this mysterious person, and said, "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." The proof of his divinity, and his never-ending priesthood, had just been given, but that dullness of comprehension might be overcome, Paul pointed out the fact that more honor and glory was due to Melchisedec than to Abraham. The Hebrews knew from the writings of Moses that Abraham had received a blessing from this mysterious priest, but new light on biblical truth came to them through Paul when he declared that "Without all contradic-

tion the less is blessed of the better." (Vs. 7).

In the ranks of the great men of the earth, none were superior to the man Abraham, for he was chosen of God as the elect father of all believing Jews and Gentiles. "If ye be Christ's, then are ye Abraham's seed." (Read Gal 3). None but a divine person could be greater than Abraham, and we thus judge of the divine nature of Melchisedec, and should glorify his holy name to the honor of our great High Priest.

5—WAS MELCHISEDEC THE PRE-INCARNATION OF JESUS CHRIST?

Not pre-incarnation in a "terrestrial body," but a pre-visit in a "celestial body," taking human form, just as he was seen walking in the midst of the fiery furnace with the three saints who refused to bow down to an idol. (Dan. 3). Paul made it very plain that our Savior, either in the form of Melchisedec or of Jesus, could not have legally taken the office of priesthood while wearing a natural physical body. "For if he were on earth (as the seed of Adam) he should not be a priest." (Heb. 8:4). Not being in the line of Aaron or Levi, he could not be a priest under the Mosaic Law; (Heb. 7:14) nor in a body subject to death could he be a priest in the order of the undying priesthood; "But this man, because he continueth ever, hath an unchangeable priesthood."

6—WHY WAS SO LITTLE SAID ABOUT THIS PERSON IN THE OLD TESTAMENT?

Not much of a biography could be written about one who came without parentage, and left without having any earthly posterity.

Contrary to all other historical characters, his honor and glory was not in the things which he performed at Salem for human benefit, but in the position which he filled under divine appointment.

Neither under the Old or New Dispensation could human transgressions be forgiven without a blood-offering in the hand of a divinely appointed priest, who as a go-between, pleads the cause of the sinner as he presents the blood, and secures pardon and divine favor.

If dying men had secured the prior claim upon the priesthood office by being the first to receive this divine appointment, then Christ's claim upon this office would not have been legal; therefore to fore-stall and avoid such a disaster, God gave the office of priesthood to an undying

man long before any dying man was elected to this position, and this gave the undying priest the prior claim upon this holy office.

The importance of the Melchisedec advent was mainly in this one thing, "By so much was Jesus made a surety of a better testament." (Heb. 7:22). "Who is made, not after the law of a carnal commandment, but after the power of an endless life." (Vs. 16).

7—WAS THE MELCHISEDEC ADVENT ESSENTIAL TO THE PLAN OF REDEMPTION?

Yes; and more sermons along this line will be forth-coming when our theologians become familiar with this great biblical truth.

There is a form of redemption in the business world and in the great realm of jurisprudence, which was amply provided for under the Law of Moses by the Levitical priests, though they were men who must die, but legal redemption and eternal redemption are two different things. By following the Mosaic rules the Hebrew priest secured restitution of many things forfeited by the disobedient Jew, but eternal salvation can be secured only through the sacrifice and intercession of him who came down from heaven and has returned to heaven, and eternal Savior.

None but Jesus could be a Melchisedec, and only by the office he had secured in this pre-visit could he secure for us that eternal redemption which brings us into the heavenly family.

8—WHY DID ABRAHAM RECEIVE A VISIT FROM MELCHISEDEC?

Abraham had already received divine blessing from the heavenly Father, (Gen. 12:3) and it seemed to be the will of God that "the priest of the most high God" should add his blessing to this beloved friend of God, seeing that Abraham and Melchisedec were both related to the gospel of faith. The one was the elect "father of all them that believe," and the other the elect Priest of the New Dispensation. This Christ-Melchisedec visitation was a day of rejoicing to Abraham according to Christ's own words, for he said, "Abraham rejoiced to see my day, for he saw it, and was glad." (John 8:56). Another important reason for this meeting was that the undying priesthood of Jesus in Melchisedec should publicly be acknowledged by him who represented the church, (Rom. 9:8) using the method of acknowledgement common

to all the early nations, namely—the payment of tithes as official dues to their God and his priest. Under the Law of Moses it was a sacred obligation to pay tithes to the priests as a recognition of their divine calling to this office, and Paul presented a bomb-proof evidence of the right of Jesus to hold the office of High Priest, by showing that Abraham paid tithes to him at the time he appeared in the form of Melchisedec.

9—IS THE NAME MELCHISEDEC ONE OF THE BIBLICAL TITLES FOR CHRIST?

This was Paul's belief, for after his explanation of the character and position and mission of this undying priest, he presented his final conclusion and said, "Now of the things which we have spoken this is the sum. We have an high priest, who is set on the right hand of the throne of the majesty in the heavens." (Heb. 8:1).

This was Paul's way of saying that the story of Melchisedec is the story of Jesus in his preparation for the gospel dispensation, and now it has become a living reality in the application of that preparation.

This world has had but one undying priest, and so the name Melchisedec is certainly one of the titles of Christ. Paul was not talking about two persons when he quoted the words of David, (Ps. 110:4). "Thou art a priest forever after the order of Melchisedec," but was showing that Jesus filled the position he prepared in the days of Abraham, allowing the dying priesthood to fill the gap to the time of Calvary.

Paul made no difference in his description of Christ and Melchisedec, as will be readily seen in the study of Hebrews seven.

10—BY WHAT MEANS DID GOD GLORIFY MELCHISEDEC?

God could give no greater compliment to a person than to make that man a pattern for Jesus Christ to follow, and no greater honor could be bestowed upon a person than to have this compliment exalted by the oath of the Lord Jehovah. "The Lord hath sworn, and will not repent. Thou art a priest forever after the order of Melchisedec."

No son of Adam has ever been a pattern for Jesus to copy, and so Jesus was both the PATTERN and the COPY. "After the order of Melchisedec" was simply the priesthood order that came into being when Jesus took the form or appearance of a man, and this priesthood order was infinitely superior to

that of the Levitical order which Moses introduced. Jesus is a priest forever after his own order, and the name Melchisedec was glorified when it was connected with our Great High Priest.

11—WHAT HAS PRIESTHOOD TO DO WITH SALVATION BY FAITH?

It would take a large volume to clearly explain the vital connection between faith and priesthood, but the inspired word clearly teaches that the work of the cross could save no believer except as the crucified one revived and performed the office work of a heavenly priest. (If Christ be not raised your faith is vain." (I Cor. 15:17).

Saving faith is the heart belief in a divine intercessor to whom God will give ear in our behalf, and cause alienation to give way to full reconciliation, because Christ paid the penalty for our sins. Certain legal benefits were realized through animal sacrifices under the Ceremonial Law, but the Word clearly teaches that "It is not possible that the blood of bulls and goats should take away sin" (Heb. 10:4) therefore the work of the Levitical priesthood did not bring the penitent sinner into the actual experience of the NEW BIRTH.

The faith of the Old Testament saints made their blood-offerings of value, imputing salvation on credit, waiting the day of Christ for the completion of the miracle of grace, but in the return of Christ to his undying Melchisedec priesthood office, then the believer in this New Dispensation immediately receives the reward of faith in the matter of eternal salvation. This answers the question as to what the Christ-Melchisedec priesthood has to do with salvation by faith, and shows the infinite importance of the Melchisedec advent.

12—WHY WAS GOD SPOKEN OF AS "THE MOST HIGH GOD?"

In dependable secular history we learn that many nations in the days of Abraham had their false gods, and had priests who promoted some sort of religious exercise in the name of divine worship, and that a victory in battle was credited to the god of the victorious nation.

Moreover, it was common practice among these nations to reward the God who gave the victory with an offering of the tenth of the spoils won in battle, and this tithe was collected by the high priests of that god. When Melchisedec appeared in

Salem as a priest it was but natural for people to enquire as to which of the many gods he was a representative. The news came back that he was "priest of the most high God," "the possessor of heaven and earth," so that in rank this priest was far above all other priests. No doubt he furnished proof of his claim.

When Abraham and his soldiers returned from the battle against the armies of the five kings as victors, bringing back a great amount of spoils to the king of Sodom who held legal claim upon the goods, it was natural to suppose that the Sodomite priests would claim the tenth of the spoils for their god, but when the Salem priest appeared on the scene, both he and Abraham made it known that it was "THE MOST HIGH GOD" that won this victory, and that Melchisedec, the high priest of that all powerful God, had official right to collect the tithe, and carry off this portion of the spoils to his country and city.

13—WHY DID THIS HEAVENLY PRIEST FALL IN WITH THIS TITHING CUSTOM?

Abraham, the elect father of all Christian believers, might readily fall in with a harmless religious custom, but the Great High Priest, which both he and we strive to honor, certainly would not become a party to a popular ceremony unless some deep spiritual principle was at the heart of that religious ordinance. Righteous principles underlie the graces of "judgment, mercy, faith," and also of tithing, for Jesus said, "These ye ought to have done, and not to leave the other undone." (Matt. 23:23). The word of God has made known to us the fact that tithe-paying and tithe-receiving is more than a formality, and that it is an act of divine worship under the undying law of the FIRSTFRUITS, making a practical application of the GOD FIRST principle.

Faithful Abraham, the representative of the church, and Melchisedec, the representative of the gospel priesthood, put their seal upon the tithe principle some 300 years before it was borrowed by Moses to be used as a ceremonial law, and so the dispensation of grace has the prior claim upon this undying system of financial stewardship, even as it has the prior claim upon the undying order of priesthood.

14—WHAT IS THE SPECIAL VALUE OF THE MELCHISEDEC FINANCIAL SYSTEM?

This system is of divine origin, and

not the invention of man. This pay system is the only practical acknowledgement of divine ownership. It avoids making God and his ministers objects of charity. It applies holy funds, rather than filthy lucre, to the offertory. Its cost is more than covered by providential financial assistance. It has direct affiliation with the divine order of priesthood. It permits Christ to pay his own expenses with his own money. It makes the Christian stewards equal in their contributions. It doubles the amount that other systems pour into the church treasury. It makes the believer honest with God in his business life, and thus encourages honesty in things pertaining to his spiritual life.

ORDINATIONS

PAUL ALLISON BLOOM

A council meeting at the call of the Fundamental Baptist Church, Rapids Road, Akron, New York, unanimously recommended for ordination, Brother Paul Allison Bloom, on May 1, 1942. Ten churches were represented by twenty messengers. The ordination service took place the same evening.

* * * *

GEORGE McKOWN

Upon the call of the First Baptist Church, Edinboro, Pa., a council met April 3rd, 1942, and after examining Brother George McKown, unanimously recommended the church to proceed with the ordination which was carried out the same evening.

* * * *

NORMAN EDWARDS, FRANK MILLER, and VAIL JOHNSON

Upon the call of the 31st St. Baptist Church of Indianapolis, Ind., a council met on March 30th to examine for ordination, three members of that church. Mr. Norman Edwards, now pastor of the First Baptist Church of Cortland, N. Y., Mr. Frank Miller who is now superintendent of the Bacon Memorial Mission, Peoria, Ill., and Lieutenant Vail Johnson who will be serving soon as a chaplain in the United States Army. The Council unanimously recommended the ordination of these three brethren and the service was carried out the same evening.

* * * *

HAROLD TALLMAN

Upon the call of the First Baptist Church of Plainfield, Ill., a council met and examined for ordination, Brother Harold Tallman. He was unanimously recommended by the

council and the ordination service took place the same evening.

NEW CHURCHES ORGANIZED

SIOUX CENTER, IOWA

Under the leadership of Rev. J. C. Kastelein, formerly pastor at Yarmouth, Iowa, the First Regular Baptist Church of Sioux Center, Ia., was organized late in May. This is the only Baptist Church in a large area which is deeply in need of the Gospel as Brother Kastelein can preach it. The church immediately voted to declare itself in fellowship with the General Association of Regular Baptist Churches.

* * * *

AURORA, ILLINOIS

Under the leadership of Rev. M. A. McCone, the Central Baptist Church of Aurora, Ill., was organized with sixty adult charter members. The congregation immediately voted to declare itself in fellowship with the General Association of Regular Baptist Churches.

* * * *

WEST CORNERS, N. Y.

Under the leadership of Rev. Donald Stowell, the Baptists of West Corners, N. Y. have organized themselves into a Fundamental Baptist Church. The town has a population of nearly one thousand and has no other church.

* * * *

MARSHALLTOWN, IOWA

Under the leadership of Rev. Paul Middleton, the Fundamental Baptist Church of Marshalltown, Iowa, was recently organized and is launching out with an energetic and effective program. Brother Middleton is well and widely known throughout Iowa as a popular radio pastor. The church has voted to declare itself in fellowship with the General Association of Regular Baptist Churches.

Walter Carvin's Corner

A Southwest building wrecking concern has for its slogan, "We can wreck the Pyramids." Who couldn't? But could you build the pyramids? An idiot with a well placed bomb can demolish in a few moments what it took brain and brawn years to create and construct. All the idiots are not dead. At times they are present at the church business meeting. Like a pin, they are useless

when they lose their heads, or if they have not a wicked temper perhaps they have a stubborn disposition. They are like the deaf brother who used to cup his ear in a business meeting and say, "I didn't hear what the brother said, but I'm against it."

Then there are others who can wreck the church by trying to vote down every progressive undertaking. They live in the horse and buggy days. Such days remind me of a holiday we were trying to enjoy but on our way to the picnic we were held up on the road. Car after car was standing in line with motorists tooting and cars boiling. Finally we got going and to our amazement we passed an old horse and buggy with the driver smoking away on his pipe as though he had the world to himself. Holding up the whole party. We have people in our church like that. Usually, they are those who have made little success in life but who feel their importance in a church. They're always ready to put on the brakes. They are like a new brakeman on a freight train who claimed he saved the train from a wreck by putting on the brakes going up a steep hill to keep the train from slipping backward and crashing below. Such people are willing to call a pastor to be their leader. They insist he be trained for the work; a specialist in the field; a progressive "go-getter;" one that can build, yet when such a one offers a suggestion for church improvement, the wrecking crew gets busy. They can vote down in a moment of time something to which the pastor has given years of study.

Wreckers are not only busy in business meetings but also in the choir. Sit down strikers are nothing new in the church. We had them before the C. I. O. was born. Just let some member or the choir take a dislike to the leader or another member or the pastor and they will not only refuse to sing but they will try to cool the ardor of those who do wish to sing. Think of members of the church refusing to work because they dislike the pastor. Think of our boys in service refusing to fight for Uncle Sam because they do not like the president.

The enemy of the church used to be without. Now it is within. For many years the devil used the infidels; the sinners; the sneerers to do his joy, but today the devil has found the saint to do the work. They can do it much better than the sinner.

Get off the wrecking crew brother and join the construction gang. It is bad enough that a man should dwarf his own soul but that he should stand in the way of the people of God and cool their ardor and prevent their success, may God deliver me from that.

A good thing to remember
And a better thing to do
Is to work with the construction gang
And not the wrecking crew.

W. H. Carvin.

SHOULD HE COME ON A PRAYERMEETING NIGHT!

By Alice Hansche Motenson

Where would I be on a prayermeeting night,
If my Lord should suddenly come?
At church, in my place, or out with the crowd
Just having some innocent fun?

Where would I be? With the faithful and true,
Or at home in an easy chair;
Too weary, too selfish, too careless perhaps,
To go to the temple of prayer?

Where would I be? At my pastor's right hand,
Or hearing a lecture of worth;
Or out for a ride — on prayermeeting night,
If Jesus should come back to earth?

Where would I be? Getting food for my soul,
And praying for those who are lost;
Or, absent again — forgetting the One
Who bought us at infinite cost?

Where would I be? I've excuses enough,
But how would they look in His sight?
Where would I want Him to find me at last
Should He come on prayermeeting night?

—Gospel Echoes—1st Baptist Church—Pontiac, Mich

RENEW!

GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

"In every life
There's a pause that is better than
onward rush,
Better than hewing or mightiest
doing;
'Tis the standing still at Sovereign
will.

"There's a hush that is better than
ardent speech,
Better than sighing or wilderness
crying;
'Tis the being still at Sovereign will.

"The pause and the hush sing a
double song
In unison low and for all time long.
O human soul, God's working plan
Goes on, nor needs the aid of man!
Stand still, and see!
Be still, and know!"

In the last boat mail a kindly lady in the state of New Jersey wrote such a cheery greeting to us. She included this statement: "This letter requires no answer, I consider your letters in the Bulletin as personal to me." We surely do appreciate the spirit expressed in this letter for although we have made it a rule to acknowledge every letter, in these uncertain times we never know when our letters are going to reach you. We know that there are a great number of our readers who would express the same sentiment and we want you to know that it helps in the writing of this letter. So many times it seems in the heat and fatigue of this climate, words come so hard, but when we close our eyes and think of you friends who have written, the typewriter just begins to chat with you and the first thing we know the burden has changed to pleasure.

We are tired this morning. Do I hear you ask "Why?" Listen to this—Yesterday we closed a contest in the Friday afternoon class. The girls were supposed to make a special effort to bring their mothers to services and the mothers likewise were to bring their daughters. The treat was a feast which we called a Mother and Daughter banquet. The food really wasn't as good as what you folk would serve at an ordinary church supper but to many of them it really was a feast. We have learned to always expect some sort of emergency when we enter-

tain in Brazil. Someone always brings along some extra ones and the unexpected always happens. Yesterday, two hours before we were to provide a complete meal for around forty persons, the cook took sick with fever. God is always our "Jehovah-jireh" for he provided a competent maid for the day who was at our side helping in a very efficient way. The house didn't own enough glasses to provide for so many guests so we bought paper cups. They are quite expensive but we thought they would serve better because the girls in the kitchen break real glasses so easily. Well, I don't know whether it was the way the cups were put together or the climate but they all leaked and we had to eat our dinner off of tablecloths that were well nigh soaked with water. We did not plan an elaborate program but several children informed us of pieces or songs that they wanted to give just before we began so we did not lack for entertainment. These people have their weak points but they are lovable and we hate to leave them even for a season.

From now on until Easter we shall be busy rehearsing for the Easter program. You may think that we just have one program after another but we do feel that we reach so many unsaved parents in this way. Then too, always at Easter time the Catholics make a grand "todo" about a dead Christ so we feel it is very necessary to show forth a risen, living Christ. Please pray that the Word which is given forth that night may bring forth fruit unto life eternal.

Time passes rapidly for us, with so many things to do every hour of the day and with the passing of time your missionary family grows. On the morning of March 10th, we were awakened in the wee small hours of the morning by the hurried footsteps of Mr. Hocking and the tinkle of the gate bell. Before any of us could inquire he burst forth with the grand news, "It's a boy!" He is a darling little fellow with curly hair. Faith Rebecca has a baby brother, the Junior missionary society has a new member, and the Hockings are radiant over their new found treasure sent from heaven. Please pray for John Charles Jr., that God may keep him well and strong, and that he

may early come to a saving knowledge of the Lord Jesus Christ.

At the last monthly business meeting of the Mid-Mission missionaries on the Manaos field, we voted by the grace of God, to place a gospel in every home of our district or territory. This involves hundreds of calls and a great deal of effort on the part of missionaries and believers but it also means untold blessing to the work and to hungry souls who are needing Him. So for a time we should like to take you visiting with us in order that you may understand the blessings and responsibilities of the work that we are undertaking for Him.

The first home we came to was a very comfortable wooden house, clean, and with sufficient space to provide a very decent "sala" or living room. We found the lady very sociable, possessing great faith in God as a healer. After a few moments she brought us a picture of a huge tumor that had been removed from her stomach and listened to a lengthy account of all the details of the operation. Then she offered us some sandals that she makes from the inside bark of a certain kind of palm tree. We really could not refrain from laughing when we inquired about her husband and she replied, "I had one but he went to San Paulo and left me, thanks be to God!" She promised to come although she felt that she was too busy to attend any church because God could hear her prayers regardless of where she was at the time.

Our reception at the next home was not quite so warm and it did not take us long to understand the reason. But I wonder if some of you ladies won't smile when I tell you that one side of her living room was filled with sacks of charcoal and the opposite side housed a table with two huge pictures of saints elaborately draped with white net veiling. She listened to our story, informed us that all of her relatives were believers, but there was absolutely no response from her. While we were talking her brother arrived and he was very much interested, he had been at our services but had never entered the building. We are still praying that he may return and accept the gospel.

In the next home we encountered

the mother of two of our little Sunday School girls. She gave us a warm welcome, was very happy when we offered to read the Scripture and pray, and was overjoyed when we taught them a little chorus. She is a Pentecostalist, sends her children to a Baptist Sunday School, and that same week was going to hold a meeting for the Adventists in her home. In spite of the fact that the poor soul does not know her Bible well enough to see the evil of these "isms," our hearts were strangely warmed and encouraged by our visit.

At the next home we were warned before clapping that a cold reception would be in order. But we put on our very brightest smile and the ice gradually melted. The women were busy washing, perspiration was streaming down their faces, and one woman had a coarse black pipe in her mouth. Mrs. Trimble took the opportunity to preach or teach an object lesson to the woman washing the clothes. She explained that even as she washed clothes because they were dirty so our hearts need to be washed from the dirt of sin by the cleansing blood of the Lord Jesus Christ. We don't know that these

people will ever come to a service but at least they cannot point a finger at us and say, "You lived so near us, and yet you never told us the only way of salvation in the Lord Jesus Christ."

There are many other interesting incidents that happen some of them we cannot even publish but we thoroughly enjoy this part of the work and have found that it yields great blessing to our own lives and to His work.

Our hearts were thrilled and gladdened this week when we heard that the Barbers and Warfields would soon be back on the field, ready to shoulder their part of the burden in this place. We are assuming that before this letter reaches you, you will have been informed of our return to the homeland. We are not dead yet, but we do need rest and medical attention. For many months we have been praying that His will might be made clear to us. We realized that our return during this time of war would be a serious undertaking but our Father has made it clear in many ways and so we hope to come. We are claiming the same promise that Donna Lea (the washerwoman so dear to the hearts of the Moffatts)

gave to Lois and Don, "Wherever you go God will carry you there," as we make the long trip with Billy Boy. As a special seal of approval upon the step which we are about to take He has provided the passage money not from one or two sources but from many of our friends, ones to whom we had not written and we did not know that they knew or were interested in our anticipated furlough. For all of these kind remembrances we lift our hearts in praise and thanksgiving to the Father of love who "doeth all things well." There are young people, old women, and children whom we have come to love as sons and daughters in the Lord, we long to stay with them to help them in the way. But we have learned through costly experience that there is no place that can take the place of being where He wants us to be when He wants us to be there. One night not so long ago Willard read this verse to me during our devotions, "My presence shall go with thee, and I will give thee rest." And so although it requires a great deal more faith for us to leave this place, than to stay, we go with the quiet confidence in our hearts that it is His will.

FLASHES FROM FOREIGN FIELDS

DR. CROZIER AND STAFF HARD AT WORK IN INDIA

Alipur, Assam, India,
March 2, 1942.

Dear Partners:

Last month we gave you something of a view of the Mission Station, and a glimpse of the work that is being done; and in former letters we have told you of that great opportunity before us, the great harvest field that truly seems ripe unto harvest. Pray ye the Lord of the harvest to send forth, to thrust forth, laborers into the harvest, for truly the great and final harvest is drawing near, the days are few and fleeting and the night cometh when no man can work. This last clause MAY have a double application right NOW in India as well as in several other regions NOW being overrun by the Japanese army largely under German leadership and

training with the inspiration of Hitler. You should remember how in the early days many thousands of Christians in Japan were beheaded because they would not put the foot on the crucifix; you are aware that the present rule in Japan is almost crushing out Christian life and work there by forcing missionaries to leave the country or bow with local Christians to the image of the sun-god, the asserted ancestor of the Emperor, and you are aware of this extension of hostility to Christ into the areas conquered by Japan and by Hitler, and you know something of the millions slaughtered in Russia simply because they were Christians. You know, therefore, what the situation will be in India if the rule of the Beast is extended over India—truly a dark night when no man will be able to work for that blessed and coming King who even now is transforming and preparing them for a place in the Kingdom of Peace.

We, therefore, are putting forth the utmost effort to do His will while the day lasts: preaching the Gospel,

distributing tracts and Gospel portions, training young men and women for the services—in schools, in hospitals as nurses, in Medical Schools, in Bible Schools; and are happily pushing on with the Bible translation into the Manipuri language while the New Testament in Thadou Kuki is being printed. The man we mentioned last month as expected has arrived and has taken his place at the translation table. Rachel is helping them these few days while Mrs. Crozier has gone to place a Kuki girl in the Girls' Bible School at Jorhat under Miss Christianson, trained at Moody Bible Institute. Then she is to go across the river to call on the Garlows. Yesterday I read to the translation committee portions from introductions to the King James version now in the hands of most of you and also from some versions before that to encourage them not to fear reproach for slowness nor seek praise for speed, and not to hesitate to "bring to the anvil what had formerly been hammered out," and I ex-

plained to the committee the reason why Porom Singh made some of the mistakes in the present edition of the Manipuri New Testament and that Mrs. Crozier is with them in order to make possible an edition that will bear scholarly inspection, and I showed them how THEY were trying to do just what Tyndale did in his version before that which is called the King James Version; how he put the New Testament into such excellent and beautiful English so simply and plainly expressed that the "ploughman" can read it with pleasure, and that the excellence of that version was carried over into the Authorized version and to some extent into the American Revised now before them as a standard of excellence of translation and accuracy and beauty of diction. The three men have entered into this sacred trust with marked devotion, and Porom Singh has taken up his work in the committee as though he had no part in the former edition. We are highly pleased with their attitude and work, and truly wish that you would often pray for them and for Mrs. Crozier in this most holy work.

Porom Singh's son, Koireng, whom we have mentioned before as desiring to take up medical study, has passed his final examinations in the Jorhat Bible School with an average of 88.25 per cent and Dr. Cook (a graduate of Riley's Bible School) in charge of the school wrote us a letter that for a moment made us very sad, in that he asked through us that Koireng be permitted to come and be a teacher in the Bible School with him; but after prayerful consideration and consultation we were all of one heart and mind in offering him this great opportunity for life service and of blessing to the Bible School. Koireng prayerfully considered the matter a few days and said that he still wanted to take medical work and make use of his music and Bible training in connection with his patients, even being willing to take the Compounder's Course (certificate from which permits a man to be in charge of a dispensary) if again not permitted to enter the higher standard course. So Koireng is continuing here with Jewell for this vacation in evangelistic work while his application for admission to Medical School is being considered. The school opens July 1st, and a friend of ours in Cleveland has promised Koireng's support. Surely this consecrated

young Manipuri should be a blessing among his own and commingled tribes, as well as an inspiration to other young men just coming out of Hindu midnight. Pray also, for Nipamacha who is remaining with Jewell in active evangelistic work.

Your co-laborer in a hard job,
G. C. Crozier.

WIMERS TIRED BUT STAYING ON IN AFRICA

Bangui,
Free French Africa
January 22, 1942

Dear Folks In The Homeland:

Won't you come over closer so we can really visit? It looks like we won't get to you so you had better come to us. We are sending this letter air-mail so it will stand a better chance of reaching you and also to cover my shame for not having written sooner. It wasn't that we have so many letters to write but that we get occupied with the duties at hand and think that I have answered all letters till I come to look at the pile of them. The last group of letters came when we were in the midst of getting ready for our Annual Field Conference so all the letters had to be set aside for a time at least. We have a house full of company most of the time, but now for a few days we are alone and I shall get at some of my neglected tasks.

I wonder if you are all working more than ever now that our country is at war? It surely has put us in a difficult place out here for now no missionaries can get passports to come out and we who are here must stay until reenforcements come for we do not want to close down the stations and there is no need unless the missionaries are really sick or so tired that they can't carry on for awhile longer. Most of the stations have only one couple now and one has only one woman there. All are over taxed with the added burdens, but then all are glad to be here and at work rather than at home and wanting to come back and can't. Do pray for all who are staying over their term, that the strength needed may be given them daily as God has promised.

We had so hoped we would be coming back to the States this spring but instead we will have more work than usual and tired rather

than rested. God is able. We are not ill but just weary. We would hate to travel now with travel by sea so uncertain. The Farthings left for the U. S. the last of December and we do hope they got home safely. Will be anxious for news of their safe arrival. In their place a young single missionary volunteered to come and help us so he is getting into the work and is a big help. He boards with us but of course does not help with the entertaining as Retha did so we have all that to do, but then he can get out to more classes so that helps. We are hoping to get away for a little vacation which will not be a change of climate but at least a rest from the pressing duties here.

Our Conference was surely a great one and one where the Spirit was manifested in great power. It is not easy for 40 missionaries to agree when we are so many and varied personalities but the Spirit led and we had a grand time. The Sindersons, Brauns, Jeunnettes, Elsa Schlayer were with us for two weeks. Did any of your ears burn as we were reminiscing of the days past? I can't tell you the names of all the visitors but we sure had a house full. From 15 to 20 at the table for almost two weeks.

We are thankful to Him who has made it possible for the sending out of these letters and we noticed since the last one was sent out we have had more answers to letters and also the gifts for the work have been better. It seems that unless we write our friends soon forget us and it is impossible to write a personal letter to each one.

Now as to the work here. It is going on about the same as usual. The Lord is blessing by giving us souls for our labor. Last Sunday there were 26 who came to believe and the week before 20. Not always are there so many but it shows that the Spirit is working.

Since the Farthings went I have had the children's meetings each A. M. and it has been a real blessing. From 60 to 80 come and many from these classes have accepted the Lord and we can notice a real change in them as they grow in Grace. Mr. Peterson is going to take over that work for I haven't the strength to continue every morning for it takes all of one's pep to be on tip toe with them. I guess we are getting old is all and we really have had a birthday since we came back over here. You would hardly know the chil-

dren now they have grown so. The Colony does not seem to be hard on them except when they are studying hard then they notice the fatigue more.

We hear a good bit about rationing gas over there now that we have had a new radio given us by a friend. How glad we are for it as we can keep in touch with the events. We listen to Boston news each evening as well as London. These are momentous days and one wonders what next. Surely it is the last days and soon we will see our Lord face to face.

We are not rationed too heavily on anything and have plenty to eat and all the comforts we need. When we think of the poor suffering ones in the war torn countries we wish we might share with them.

Am running out of news so will have to close for this time. We have airmail service now from United States to Leopoldville which is not far from here then to us by river boat or air mail from there. Takes only 5½ days from U. S. Some of the missionaries are going home that way. If you care to write and send it airmail address it via Leopoldville by Clipper.

Greetings to all our friends,
Ted and Lila Wimer.

WORD FROM THE ROSSES

Caixa 103
Manaos, Brazil
March 7, 1942

Dear Victory Warriors:

"Hold the fort for I am coming Jesus signals still. Wave the answer back to heaven by thy grace we *WILL*." According to Dr. Harrison in his outline of Eph. 6 we are in the most wonderful warfare ever waged. And the *VICTORY* is certain. We want to wave the answer back to you who are fighting at the front lines on the Northern Front, that we here on the Black Negro, just a step from the equator are going forward under the banner of the *VICTOR*

New hearts are being conquered and broken, and to each one thus broken, a new heart is given, filled with love for Him, who washed us from our sins in His own blood. Yes, the battle is raging, but we too have the best equipment, "for we are not ashamed of the Gospel of Christ for it is the power of God unto salva-

tion to every one that believeth." And "The Word of God is quick and powerful, and sharper than any two-edged sword." Is there anything that can stand against that? We know of nothing. So we go into the fray certain of victory and the Lord has been giving it.

In our last service of '41 the Lord gave us two, who were ready to leave the prince of this world for the Lord of glory. In our first service of '42, He added four more members to the Body according to their testimony. Twelve this year have confessed Him, whom to know is *LIFE ETERNAL*. The last one to confess Him was our washwoman. When she first came to us six weeks ago, I think she was firmly decided that she would have nothing to do with our Savior. All she wanted was the \$2.50 per month that we paid for her service. In all the meetings she acted disinterested, BUT the Word of God is quick and powerful. We have the weapon with which disinterestedness is overcome and as it was wielded and the point began to prick she was awakened from her death sleep and the Lord gave her faith and she confessed Him as Savior. Last night as I passed by the help's room, where the door was wide open, I saw her on her knees by the side of the bed reading aloud her Bible to the cook, who was busily occupied with some sewing. She, too, had found the Lord and is saved. How come? Listen it is like this.

As we were about to close school last year I sent out a plea for an abundant *SUPPLY* of Prayer for "OUR KIDS," who were leaving the atmosphere of Iucaby for ungodly homes. I asked those who know our Lord to intercede for these our very own. In this mail, I received a reply from that plea. It was a pastor writing and he said: "I'm sure that your old heart would have leaped with joy if you could have been here when I read your "circular letter" to our two boys and a neighbor boy. When I read your plea for prayer for your "FIFTY KIDS," Johnnie (a lad of probably eight years) said: "Dad, let's pray right now for Mr. Ross' KIDS!" Charles, (an older brother) led off, and then the other two, and last of all, the Dad hit the throne of Glory with a bombardment in the matchless Name of Jesus. And the Lord gave us the *VICTORY* with a big V. Yes, we're fighting in this most wonderful warfare ever waged under Him to whom *ALL* power in heaven and earth has been given.

As the U. S. A. is sending supplies to all the world for this present war against the axis; so also do you have in your heart the supply that will win the battle on the Negro. How we praise the Lord for boys and girls that pray. Those who really go on their faces before God for this work at Iucaby. As the enemy in the present world conflagration has demonstrated that without supply our forces cannot win, so also are our hands tied if you who have the *SUPPLY* fail to meet with our God in the quiet place and with tears and supplication aid us in this work. We are depending on your *SUPPLY*.

The Lord has said: "To him that hath shall be given, and to him that hath not shall be taken away even that which he hath." Not all of you can go to a far off land to engage with the devil and his evil spirits in a hand to hand engagement, but every one who has been born again has the privilege of prayer. I wonder just how many of you who are reading this letter had a part, as the four of whom I have written, in the *SUPPLY*. If you didn't and do have fellowship with our Lord will you help in the future?

Because this year we are expecting a much larger enrollment of children, who will be here in Bible School every day of the week for more than seven months, the Lord has given us a new dormitory, and a new kitchen and dining room, so that we can use the old one for dormitory, thus increasing our capacity three fold.

Last year every one of the fifty students here confessed Christ. Will you send up your *SUPPLY* to the throne, that these who come this year may go forth from Iucaby next fall singing the praises of the Lord, because of Life eternal that they have in *HIM*?

Mrs. Ross and I are both feeling quite well in spite of the heavy building program during this vacation and in spite of the fact that she had two severe attacks of fever since last November. She lost several pounds, which she could ill afford to lose. But I'm glad to report that she has gained most of it back again. (part of it under my cooking, for we were without a cook for two weeks). But she is standing in need of prayer for we let our seamstress go, who did the patching for our children. You mothers who have three or four to patch and wash and doctor, will you remember her with from 50 to 150 to do that for? Will

you send up the SUPPLY for Mrs. Ross? She is going to need more strength than she has, and our God is able!

In which war are you the most interested? Which war do you talk the most about to your friends? Do you agree that with me that if we all became more interested in this "Most Wonderful Warfare Ever Waged" that the Lord would take care of this other one, too? I believe He will. We would enjoy helping you with your prayer requests if you will write us and let us know what they are. As you fight for our Lord may your heart be kept in perfect PEACE, even though you may not see the VICTORY, it is CERTAIN.

Just in passing on our way
to Glory,

W. A. and Herthel Ross.

AFRICA CRIES FOR WORKERS—PRAY!

Koumra, Fort Archambault,
Tchad,
French Equatorial Africa.
January 26, 1942.

Dear Friends in Christ:

"We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith and labor of love, and patience and hope in our Lord Jesus Christ, in the sight of God and our Father." I Thess. 1:2-3.

These words of the Apostle Paul, express the feelings of our hearts so well, for truly upon every remembrance of your fellowship in the work of making Christ known, at home or in foreign lands; we thank God and continue to pray for you.

A word of explanation, as to the seemingly long silence on our part, may be necessary before I proceed with this letter. You will remember that we arrived on the field just after the fall of France. Everything was upset and the future looked dark for missionary work. Days of anxiety followed but God was with us. A rift appeared in the clouds when this colony joined with Free France; and we took up once more the work in Koumra.

A letter was written shortly after this and sent to our friend, Miss Sanderson, who for many years printed and mailed our circulars. Last year, we received the sad news of her accident. She was knocked

down by a car and died two days later. But it was not until a few days ago that we received detailed news from her friend and room-mate. She was also injured but regained recovery after five months. She then wrote, telling us that Miss Sanderson had only mailed a few copies of our letter when the accident occurred; but this letter did not reach us. Since receiving the above news in Miss Read's second letter we felt that this explanation was necessary. We trust that you now understand why you did not hear from us after our return to Koumra. A later circular was sent to a friend in New Jersey but since we have had no acknowledgement from her, we are inclined to think that it did not reach her Mail service is irregular and uncertain these days; nevertheless, we believe you have remembered us at the Throne of Grace. Thank God the way there can not be affected by either war or censorship.

It is almost two years since we returned from furlough. Through every experience of joy or sorrow the Lord our Shepherd has led us in the right way. How wonderful to be serving a living Christ! One whose presence is real to comfort and cheer—Who manifests his power to save and keep. Surrounded by pagans and followers of the false prophet Mohammed, to know and serve a living Christ, just thrills our hearts; and to be able to tell them of Him is our blessed privilege.

In a short resume of some of the blessings seen during the past year, we begin with the native church. The membership has reached the hundred mark and quite a number are attending classes for instruction with a view to baptism. We regret to say that a few of the members have fallen into sin, and caused us grief, but the great majority have remained true to their Lord and are showing a deeper interest in the study of his Word. We believe they have grown spiritually; and they seem to have a greater concern for the Salvation of the lost. Three new workers have gone from our midst, and out-stations have been opened in three more villages. The Church fully supports them, besides five other workers. Three young men in Bible School also receive some financial help. Christmas Day, a special offering was taken to help build a chapel where most needed, and the response was indeed encouraging. We cannot give glowing reports of great numbers being saved and add-

ed to the Church (God knows we pray to this end) yet we are encouraged by a steady growth and to Him be all the Glory.

Several evangelistic trips have been made by native workers and missionaries. The total number of meetings held during the year is 1,220. (Station meetings not included). Our workers do not travel by train, bus or car; but in order to reach the outlying villages with the Gospel, they must travel many weary miles on foot. They walk the hard motor roads, or the winding native paths, through rain or tropical sun; because the love of Christ constrains them. Sometimes they are well received, but often find no welcome. The witch-doctors and old men who act as guardians of tribal customs talk openly against the Christians and blame them for disgracing their tribe. False accusations and malicious lies spread from village to village. Recently a man warned the people not to listen to the "Talk of God." He went on to say that the believers were thieves and of the worst kind for had he not heard that they dig up graves and steal the grave clothes. These dear servants of the Lord find His Grace sufficient and they can say with Paul, "None of these things move me." It is superfluous, I am sure, to add by way of request, your prayers on their behalf. They go forth to scatter the good seed, oft times with weeping; may we have a share in their rejoicing when they shall come with their sheaves.

It gives us much joy to write about the Lord's blessing on the work; but He has also been very gracious to the workers. We have much to praise Him for. During the past year we have had no serious illness. There have been days when we did not feel well; when it was an effort to keep going. The question arose—"It it malaria or laziness?" We concluded it was the latter and went to work. Tropical heat and fever infected mosquitoes will produce one thing or the other!

Another reason for thanksgiving is the way our money has come through without the loss of a dollar. This has not only enabled us to carry on but to enlarge the work and put up new buildings. Last year a good sized permanent chapel was built and now a dwelling house is under construction.

Many friends have written, asking if food supplies were obtainable to which question we are glad to an-

swer in the affirmative. For some months after the fall of France the stores in Fort Archambault reminded us of Pharaoh's dream of lean cows but fortunately the period of leanness did not last long. Of course we cannot always buy what we would like but of the essentials there is no shortage. Our plantation supplies us with peanuts, sweet potatoes, manioc and a few fresh vegetables. Chickens and eggs can be bought from the natives. What would we do without eggs? And how could we have an omelet without them? My bright little kitchen-helper was not so sure about that for when I told him to make a tomato omelet, he asked, "Madame, shall I put eggs in it too?"

My letter is already lengthy, but I cannot close without mentioning the need for workers on the African field. So many have gone home and only three have returned. Others are due for furlough. Pray that strength be given them to continue until reinforcements come.

War news is distressing. We are living in the twilight of the Day of Grace? The return of our Lord may be very near. Until that blessed meeting in the "Air" may we avail ourselves of the privilege of meeting at the Throne of Grace.

Your co-workers in the Gospel,
(Signed) "George and Ella
Sinderson."

WHO WILL FILL THIS GAP AND LET MRS. GREEN REST?

Upata, Bolivar
Venezuela, S. A.
March 23, 1942

(Beloved Friends):

" That we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us; ye also helping together by prayer for us,"
—I Cor. 1:9b-11a.

Once again we have seen the hand of the Lord working on our behalf, or rather on the behalf of Martha. He has given strength and once again she is almost ready to enter the thick of the battle against sin. We know we owe a lot to you who have so faithfully held us up before

the Throne of Grace, reminding the Lord of our needs (if I might say that He needs reminding, we know that He doesn't, but still it is our privilege to partake of another's work through prayer).

The operation for appendicitis was performed last Monday (March 15) and was very successful. Before entering the operating room Martha made it clear that she did not want a local anesthetic, she wanted ether. In a Venezuelan hospital the wants and wishes of the patient mean nothing. When the doctor began the operation it was with a local. Afterwards Martha said that it was the most nerve wracking ordeal she ever passed through. We brought her home last Saturday (March 21) and on Sunday she had a relapse, that soon passed and now she is well on the way to recovery. We are trusting the "Giver of every good and perfect gift" to continue the work of making her well and strong again. We are looking forward to going "home" to Palmer where the work of making doors and windows awaits us, more important than that work is the work of the Word and doing the work of building up the believers in the faith.

As yet we have not received the doctor's statement so we know not how much we shall have to pay. We are trusting in the One of whom Paul speaks in Phil. 4:19 and we know "He is able."

Many of you have asked what you could send to help us, perhaps the biggest help you could send us would be a young couple to take our place while we come home for a needed rest. Martha is very much run down and weak after her "ordeal" and feels that it would be far better for her if we could come home in September (our three years will be up in December but that would necessitate a wait of at least four or five months more until the summer comes at home). We are asking all our friends to join with us in prayer about this, that God would reveal His will to us. We want to do His will. No other way will satisfy us except His will. **PRAY THAT HE WILL SEND FORTH LABORERS.**

Trusting that we shall meet with you all daily at the Mercy Seat.

In His Love,

Martha, Steve and Jackie Green,
"Your Missionary Family"

Join The
BULLETIN FAMILY

IS WAR ON ITS WAY TO OUR INDIAN MISSION?

North Lakhimpur, Assam, India
March 16, 1942.

Dear Christian friends:

I had only decided that a little rest might help me catch my breath when Jim reminded me that it was long past my turn to write to you. But I do not think it is right to make me think so hard on this extra-special day. It is Jim's birthday! Since our guests had to leave this morning we celebrated last evening. There was no time to bake a cake so we put all the candles on the third of an un-iced cake which was baked last Wednesday. All the plates were in use, but it just fitted nicely on a pie plate. He had not as yet said his last three birthdays have been the happiest in his life—but maybe he will before the day is over!

Fifty years ago the first Christian was baptized in this district and the Christians decided to make this year's "Hobha" a Golden Jubilee. For weeks the men from the villages have been here on the compound, building a tabernacle and cooking and sleeping quarters with thatch grass, rice straw and bamboo. They were quite proud of the arch entrance to the meeting house, which they made of mud, lime and yellow paint. A cross was cut into the plaster over the doorway, lined with red paper and lighted with candles at night. Many Scripture verses printed on cloth hung around the inside of the tabernacle and the platform was well decorated with colored paper and leaves. The fellowship and attendance was good, with over one thousand attending one of the evening meetings. Dr. and Mrs. Cook, Miss Christenson and Mr. Selander were the visiting missionaries. The Cooks had their two little girls with them.

There were meetings morning, noon and night, so you will know these past five days have been busy ones for us. This morning the scene is quickly changing. There was a rush until our six guests were packed into the eight o'clock bus. The Christians are now starting home, some with their scanty bedding rolls and rice dishes tied to sticks over their shoulders (soldiers, our language teacher would say), while others are quickly dismantling some of the buildings.

Many non-Christians are living in

fear because of the present war situation, but we were thankful for the good spirit manifested among the Christians these past days. Knowing what happened in Burma and with the possibility of it being duplicated here in Assam, makes them realize they may be called upon to carry on the work under trying conditions in the future. Christ's words, "Lo I am with you alway; Fear not; Let not your heart be troubled" and other verses of assurance were heard often from the platform. Persecution and adverse conditions are often the seeds which bring forth an abundant harvest. We trust many indifferent hearts may be quickened by the Spirit these days.

You are probably hearing about Assam in the news. Extensive defense preparations are being made. Thousands of tea-garden coolies and others are now working on the two back roads to China. It is all being done in a rush and there is naturally much excitement. Changing a jungle village of a few hundred to accommodate 15,000 and moving mountains to make a way for heavy traffic is no small task.

Two weeks ago Mrs. Crozier spent two days with us. She had business in Jorhat and we were glad she did not forget about us, for we enjoyed her visit very much. Dr. Burrows was called to army service and at present is stationed in Calcutta. His wife has taken the three children to Mussoorie where they will be in school. It leaves Dr. Crozier and the others with quite a few extra tasks to do and they need your prayers.

Many of you have been praying concerning a location for a compound closer to the Miris. We have not written much regarding this lately, but we want you to know the Lord has been hearing and directing. Plans were being discussed in connection with a government project for a Miri Leper Colony, which would have provided land for a compound and Colony. A recent survey of some of the villages on the Subansiri River recorded 216 cases. With every attention turned toward war preparations, the Government is not likely to begin a new work of this kind for some time. Continue to pray with us about this and also give praise that we can reach Miri villages from here. Jim, Robeson and an Assamese Christian are leaving for the villages again next week.

Yours in His care,
Joyce and James Garlow.

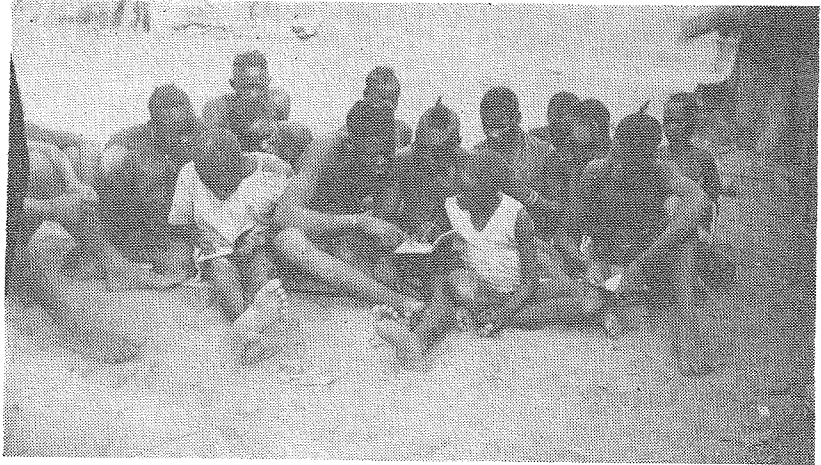
GOD AT WORK AMONG DISC-LIP TRIBE OF SARA KABBAS

Kyabe via Fort Archambault
French Equatorial Africa,
February 11, 1942.

Dear Friends at Home:

The first of this month we began our fourth year here in the "bush" at Kyabe among the Sara Kabbas.

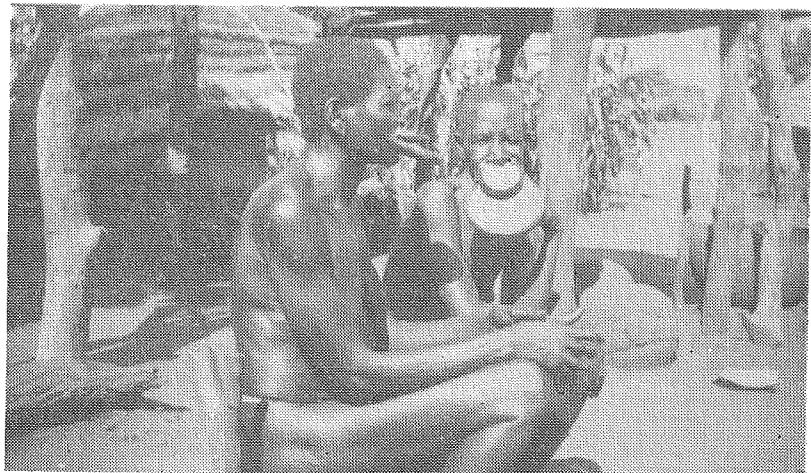
In two weeks we had a big grass roofed shed with grass mats for walls which was partitioned off into three rooms and "bath." We lived in this for six months while we made and burned bricks for the two roomed store house in which we lived for over a year while we got materials ready and built the dwelling house which we now occupy and enjoy. We dug a thirty-three foot well for our drinking water and a second one for water for fruit trees, gardens and flowers we had planted. In Novem-



A group of Sara Kabba men trying to learn to read.

How we thank the Heavenly Father for the way He has worked in our behalf during these past three years! Three years ago last month I left Fern and Donald at Archambault and came on here to put up a temporary house so we would have a place to live and get the work started. I pitched my tent in the shade of a big tree and set to work clearing the ground of tall dead grass, trees and underbrush. I hired about twenty boys and young men, at five cents a day, to cut poles, bring in bark for string and grass for roofing.

ber of our first year brother Peterson came to work with us. He lived in a small round native hut while he built his two room brick house. Now the Lord has taken him to Bangui to help there. Last March we made our Chapel which seats approximately two hundred. Just recently we put in the platform, pulpit and mud benches and it looks like a real Church now. Last week we finished burning what I hope to be our last kiln of 50,000 bricks. They are to be used later in building a combined garage and carpenter shop.



A couple of disc-lip women in a village. Not believers.

As I look out the window and see what a transformation has taken place on the Mission site, I pause to thank God for all He has permitted us to accomplish in the building line. But when on a moon-light night I hear the Christians singing hymns around their camp fires; or taking a Sunday afternoon stroll through the village I see them at their homes reading the Sango New Testament; or each week day morning see them gathered in the various groups of Bible reading classes here at the Station; then I praise God for what His Word has done in the hearts of these people who a few years ago were living in heathen darkness. Keep praying, dear friends, that during the coming years many more souls will find their Saviour.

Our hot weather has already set in, which slows us down a pace, and there is so much to be done. At Conference time in November, I traded our 1931 Motorcycle for a 1929 Ford touring car which had

been converted into a half-ton pick up. This week I have been working on it so that we can use it to visit the outlying villages with the Gospel. It can be run more cheaply than our Dodge. Our family has outgrown the motorcycle which served us well for six years. If we can get the gas and the Lord opens the way we would like to spend the latter part of March and April at one of our Down Country stations where it is a bit cooler than here. The children will especially need the change during those hottest months. They are both well now and we hope they will stay that way.

January 12th the Einfelts and I left on the Dodge for a thousand mile evangelization trip to the North. We were gone sixteen days and covered much territory where the Gospel was not known. Most villages were inhabited by Arabs who are strong Mohammedans. We found one section of natives who were not Arabs but have adopted the Mohammedan

ways and forms, yet are not satisfied with them. These were especially interested in the message of Jesus Christ and asked many questions showing a real desire to learn the true way of life. Mamadou, the only converted Mohammedan of our Mission that I know of, accompanied us and acted as interpreter and gave his personal testimony. His words counted much among these people. Pray that some will see the Light of Christ. We saw animals of all kinds, lions, leopards, giraffes, camels, and many species of antelopes, and I took what I believe will be some fine pictures. One of a big giraffe not more than twenty-five yards away. Perhaps you will some day see these pictures, if the Lord tarries until time for us to return on furlough. We do not want to leave our work until there are replacements on the field. Ask God to open the door for our missionaries to return to Africa.

Yours for lost Souls,
Roy and Fern Hamman.

GLEANINGS

Edited by R. F. HAMILTON

NEW YORK

THE FELLOWSHIP OF INDEPENDENT BAPTISTS OF WESTERN NEW YORK AND NORTH-WESTERN PENNSYLVANIA, held their April meeting on April 21, with the Baptist Church of Spartansburg, Pennsylvania. Rev. Francis Whiteman, of Mayville, New York spoke in the afternoon and Rev. Gilbert Loyd, brought the message in the evening. New officers for the association were elected for the day and included: Donald Miller as president, and Francis Whiteman as vice president, and Lloyd Crosby as secretary.

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BROADALBIN: After serving three and a half years in the Cornwall Baptist Church, F. Dean Banta, has accepted the unanimous call to the Broadalbin Baptist church beginning his ministry on March 15. During his stay in Cornwall 61 members were added to the church and the missionary budget increased from \$350 to \$800.

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REV. AND MRS. MICHAEL KLINOFF formerly associated with the Interstate Evangelistic Association and for a number of years pastor in the eastern part of the coun-

try, have now entered evangelistic work upon their own. The Klinoffs are thoroughly sympathetic with the position of the Regular Baptists and may be counted upon to do good work in any church. They may be contacted at 41 Scott Street, Oxford, New York.

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ITHACA: Revival meetings were conducted in the Tabernacle Baptist church from April 19 through May 3, by Dr. P. W. Philpott, with Paul Beckwith in charge of the music.

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SAGES HAVE SAID

"He that giveth a part ONLY to God, giveth NOTHING to God;" "It is a pitiable thing that God cannot trust more Christians with success;" "It is better to mend ONE fault in one's self than a HUNDRED in one's neighbor."—R. C. Kenney.

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PENNSYLVANIA

THE BI-MONTHLY MEETING OF THE NORTHEASTERN PENNSYLVANIA FUNDAMENTALIST BAPTIST FELLOWSHIP met at the Springville Baptist Church, Springville, Pa. of which Robert L. Titus is the pastor, on

Monday, April 27th. The guest speaker of the occasion was Pastor Geo. A. Palmer, Morning Cheer Radio Preacher of Philadelphia. Two local speakers, the Rev. Fletcher Saunders of the Braintrim Baptist Church of Laceyville, Pa. and the Rev. A. W. Whitehead of the Worth Baptist Church of Jermyn, Pa. also appeared on the afternoon program.

Pastor Palmer presented the work of the Morning Cheer Center for Service Men at Wrightstown, N. J. adjacent to Ft. Dix, to a capacity crowd in the Springville Community Building. In the evening meeting Pastor Palmer was given an offering of \$180.00 and an auto-load of cookies and cakes to help spread the Gospel of Christ to the service men at Ft. Dix.

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EDINBORO: Under the capable leadership of George McKown, the work of the Baptist church is steadily progressing. Special services were held in April with Dr. E. G. Griffith as speaker resulting in several splendid decisions. Work of re-decorating the church and parsonage has been carried on and the work in general is feeling the impact of Godly preaching by the pastor. Be-

ing a college town and summer resort it presents a very needy field for the gospel.

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EVANGELIST HARRY KETCHAM was scheduled for three weeks of meetings in May, in the Calvary Baptist Church at Athens, Pennsylvania. This is his second meeting at the Calvary church.

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OHIO

WELLINGTON: Paul McCullough, a 1941 graduate of the Philadelphia School of the Bible, was ordained in the Wellington Church and has been called to the pastorate of the Brethren Church of Homer-ville.

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La Grange: A **YOUTH FELLOWSHIP RALLY** of the young people's department of the Hebron Association was held in the La Grange Baptist Church on May 8. John H. Green was the speaker for the occasion.

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FINDLAY: E. C. Shute, of Ponca City, Oklahoma from April 27 through May 11, conducted an evangelistic Bible Conference in the First Baptist Church using a large oil painting as the basis for his Tabernacle teaching. Good results were experienced from the meeting.

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IOWA

DES MOINES: The annual report of the Grandview Park Baptist Church, was a real inspiration. Pastor A. D. Mohr reports 240 messages given during the year. These include four series of evangelistic meetings with sister churches, and 29 funeral services. Fifty-nine were added to the church by baptism, and thirty-seven by letter of restoration. The present membership is 588. The morning services have been broadcast since March 1 of this year. Total received for the year amounted to \$12,939.66. This was an increase of more than \$3,000 over last year. The present building debt is \$8,516. The Grandview Church was one of the number which came into the G. A. R. B. C. fellowship at Waterloo.

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EIGHTH ANNUAL YOUNG PEOPLE'S CHRISTIAN LIFE CAMP of Iowa sponsored by the regular Baptists of the state is to be held at Clear Lake beginning Monday June 22 and continuing through the 27th. Among the speakers

scheduled for the week are: Rev. A. W. Winkleman, Rev. Harold Cole, Rev. J. M. Carlson, Miss Sadie Busse, and Dr. R. T. Ketcham. The chairman of the camp is Rev. Robert M. Arthur of Ames.

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WATERLOO: A State Wide Youth Rally for September 18, 19 and 20 is being planned by the young people's association from the regular Baptist Churches of Waterloo. Rev. Wendall P. Loveless of radio station WMBI is to be the special speaker for the occasion.

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NEW JERSEY

ATLANTIC CITY: On Sunday, June 7, the "Message to Israel" program usually broadcast over WFPG of Atlantic City by Colson Shephard will extend its ministry to include WPEN the 5,000 watt station from Philadelphia, (950 KC). This program may be heard at 7:00 every Sunday morning. The financial obligation of this ministry assumed personally by pastor Shephard runs over \$1,000 a week. This ministry is very important along the eastern seaboard where there are so many Jews. In addition to the above the messages are being carried by transcription from WHEB, Portsmouth, N. H. and WRLC, Toccoa, Ga. We commend this broadcast to prayerful consideration of all our people.

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WISCONSIN

REV. OLIVER B. RANSOPHER was called to the pastorate of the Calvary Bible Church (Independent Baptist) at Wisconsin Rapids, Wisconsin, and began his ministry there on February 1st. For the past three years, Rev. Ransopher was affiliated with the Woodlawn Baptist church in Chicago, where he served as summer pastor and pastor's assistant. He has been active as pastor, evangelist, director of religious education, and young people's work for some seventeen years. Since Rev. Ransopher's coming to the Calvary Church there has been a steady increase in the attendance in all the departments of the church. There has been a continuous in-flow into the fellowship of the church. Five persons were received by letter, twelve on confession and baptism, and five people came forward on Easter Sunday night seeking Salvation. At the annual congregational meeting of the church held on March 26th, the Board of Deacons, and Trustees were enlarged, and a

Board of Deaconesses was elected. The Young People's Fellowship is playing a vital part in the evangelistic efforts of the church. A Visitation Campaign was conducted on Monday, Tuesday and Wednesday evenings before Easter in which forty-five homes were reached, 225 persons contacted, and two definite conversions were reported. Let The Lord be praised.

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WISCONSIN FELLOWSHIP GROWS. Two more Baptist Churches of our state have joined the happy fellowship of the G. A. R. B., Gospel Mission Baptist of Knapp with pastor Muralt, and Calvary Baptist of Wisconsin Rapids, under pastor Ransopher.

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ORDINATION: At the call of the Garfield Avenue Baptist Church, Milwaukee, a council convened April 20 for the purpose of examining Roy E. Briggs, for the Gospel ministry. Rev. Walter Carvin of Racine was moderator and Rev. S. R. Dobbertin of Merton was elected clerk. After hearing the candidate's statement as to his conversion, call to the ministry, and doctrinal beliefs, the council recommended unanimously that the church proceed with the public ordination service, which procedure was carried out that evening. The Rev. Mr. Briggs is superintendent of the Milwaukee Rescue Mission.

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CHANGE OF TIME: The Gospel Hour, directed by pastor Kuhnle of the Garfield Ave. Baptist Church is heard during the summer months every Sunday morning 8:30-9:00 over WISN . . . 1150 on the dial.

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MISSIONARY CANDIDATE: First Baptist of Merton is looking forward to sending forth one of their own people, Miss Ruth Dobbertin, as a missionary to South America. She will graduate from the Missionary Course of the Moody Bible Institute August 1 and the church is happy in the prospect of adding her support to their missionary budget.

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CALIFORNIA

LYNWOOD: The First Missionary Baptist Church enjoyed a fellowship dinner on May 25, at which time Carl M. Sweazy, pastor of the Calvary Baptist Church of Los Angeles brought a message and furnished music for the occasion. Henry C. Pool is pastor of the church.

INDIANA

THE FIRST PASTORS' CONFERENCE of the Indiana Fellowship of Missionary Baptist Churches, convened in the Walnut Street Baptist Church, Lebanon, May 4-5th. Rauph Hubble, Pastor. There were eighteen pastors and two missionaries present, as well as a number of laymen. The meeting opened with a rousing song service led by Arlin Halvorsen, Hobart, who had charge of the music throughout the conference. Rev. P. R. Halvorsen, Gary, acted as chairman. Inspirational messages were given by the following pastors: A. E. Colwell, Highland; Frank Kerner, Clinton; Orville Yeager, Princeton; Robert Johnson, Hammond; Kenneth Dod-

son, Mishawaka; Carl Brown, Michigan City, was in charge of the discussion period. Messages were heard by Harry Babcock and "Ted" Temoshchuk, Missionaries in West Virginia and to the Russian people respectively. This conference proved the lack of fellowship of many pastors of like precious faith, as many had never met. However, in the future, two such conferences are to be planned each year. The Holy Spirit certainly was manifested throughout the fellowship. All messages called attention to the blessed privileges we have of studying the Book and the effect of such study in the lives of His servants.

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REV. CARLYLE T. SCOTT,

Evangelist of Crawfordsville, Indiana, closed a successful evangelistic campaign in the Beech Grove Baptist Church on April 12. Many souls were saved and Christians were edified. Part of the results of this meeting are shown by the sixteen believers who have come into the church by baptism and by letter from another church. The pastor baptized twelve on April 19. The revival continues as souls are being saved.

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REV. ORVILLE YEAGER OF PRINCETON launched a new radio ministry in April from station WSON in Henderson, Kentucky. The program is continued every Sunday afternoon at 1:30. This station is located at 860 on your dial.



Pastors Attending Indiana Ministers' Conference

MICHIGAN

GRAND RAPIDS: The Wealthy Street Baptist Church inaugurated a new plan of church financing beginning in March of this year. All members were urged to regularly tithe and bring all the offering to the church. No special drives for additional money were to be made during the year. The goal of \$50,000 was set up to be divided equally for

missions and home expenses. The first quarter completed in May called for \$12,500 but under the system \$14,266, was received. The church greatly rejoiced under this evident blessing and leadership of the Lord. On June 8, Mr. William Griswold recently graduated from the Eastern Theological Seminary and a member of the church was examined and ordained to the gospel ministry.

REV. W. O. LOVE recently succeeded Harvey Morrison, in the pastorate of the Baptist Tabernacle in Hazel Park. Brother Morrison resigned to accept the pastorate of the Baptist Church in Berea, Kentucky.

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GRAND RAPIDS: An eight day celebration beginning May 31 and closing June 7 was held by the Berean church to mark their fiftieth anniversary. A souvenir booklet was

prepared for the occasion which carried a history of the church and the program for the week, along with some pictures. We congratulate the church and her present pastor, Howard A. Keithley, on the faithful stand which the church has taken through the years to the present hour and we trust it shall continue.

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ILLINOIS

THE RIVERSIDE CHURCH OF DECATUR AND THE FIRST BAPTIST CHURCH OF PANA, have entered into a friendly contest which is to last throughout the summer. Points are to be counted for Sunday School and morning church attendance. The losing church must entertain the winner with a supper on Labor Day. Win or lose both churches are expected to profit much from the contest.

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THE REGULAR BAPTISTS OF ILLINOIS met with the First Baptist Church of Pana, for their annual spring meeting, April 13-15. The meeting proved to be one of the best ever held in the history of the association. The fellowship was grand and the preaching was unusually good. All services were well attended.

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PLAINFIELD: THE CALHOUN EVANGELISTIC PARTY was scheduled to be with the church June 8 through 14. Special children's meetings were conducted with an open meeting in the evening.

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THE ILLINOIS ASSOCIATION OF REGULAR BAPTIST CHURCHES are holding their regular fall meeting with the Plainfield church October 5, 6, and 7. Those in the state are urged to plan early to attend this state conference.

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ALTON: Revival meetings were held in the Jameson Baptist church from May 31 through June 14 with Marion Beene, the Oklahoma evangelist doing the preaching. Five decisions were made the first week. The people and the pastor and the church are earnestly cooperating by conducting a house to house campaign. A healthy increase has been recorded in all phases of the church life. W. J. Richardson is the pastor.

The Jameson young people have invited ten other young people's groups to meet with them on the evening of June 19. Rev. John D. Jess, radio evangelist of Jacksonville, Illinois was to be the speaker.

BAPTIST BIBLE SEMINARY CLOSING 10TH YEAR

The history of the tenth year of service of the Baptist Bible Seminary is one of growth both in quality of work accomplished and numbers in training for the Lord's service. The climax of the year and the ten years was the closing exercises which comprised the commencement of the forty-four members of the class of 1942.

The first event of the closing days was the annual Banquet on Friday evening, May 29. 450 guests were served at the dinner and an excellent program of message and song was given by the Glee Club, Quartette Choir, Quartettes and Trios of the Seminary and members of the Senior class. On the evening of May 30 a musical program under the direction of Mrs. F. G. Nichols, music instructor, was enjoyed by an appreciative audience, in the auditorium of the Johnson City Baptist Church.

Mr. R. G. Le Tourneau's Baccalaureate message on Sunday afternoon, May 31 on the subject of "Power," was most practical and inspiring. Though the day was warm and the church auditorium filled to capacity, there was intense interest in the presentation of the Gospel message in Mr. Le Tourneau's own unique way.

The Baptist Church Sunday evening service was entirely in charge of the graduating class, Norman Edwards, class President, presiding. Short testimonies and musical numbers were presented by graduates and the final message by Stanley Lewis with the definite salvation and consecration appeal.

Commencement Day, June 1, was occupied in the morning with the Alumni meeting. Representatives from every class of the ten years of the Seminary were present and the day proved to be similar to a large family reunion. At two P. M. the closing chapel hour of the year was conducted by the Dean, Dr. E. H. Bancroft, and was followed by the Annual Seminary Fellowship meeting at which time the new members of the Board of Directors were elected. This election was followed by a meeting of the Board.

The Commencement speaker for the Monday evening service was Rev. William Headley of Gary, Indiana whose message fitted well with

that of the Baccalaureate message of practical value for the life of one who desires above all to serve the Lord for His glory. The Class President and William Manwaring gave the student messages of this evening. Again the church was filled to capacity for this service.

Dr. Earle G. Griffith, President of the Seminary, presided at the services and with Mr. George West, Chairman of Board of Directors, presented Diplomas on Monday evening to the 44 graduates.

An informal reception was held for the graduates after the Monday evening service, in the dining room of the First Baptist Church, with well over 500 in attendance. The year and the exercises were an evidence of the grace and faithfulness of our Lord in caring for His own work and children rendering service for Him.

A digest of the work for the year follows and shows good results:

Bible Classes Taught	199
Bible Classes Conducted	555
Child Bible Clubs Addressed ..	404
Choirs Conducted	91
Church Services Conducted ...	744
Factory Meetings Conducted ..	24
Leading Singing	791
Mission Meetings Conducted ..	30
Mission Meetings Addressed ..	64
Out-door Meetings Conducted ..	23
Other Religious Services	
Addressed	388
Other Religious Services	
Conducted	317
Playing	783
Jail Services Conducted	15
Radio Services	82
Singing	3,166
Sunday School Superintendent	219
Sunday School Classes	
Taught	977
Visitation—Hospitals and	
County Farm	1 360
Visitation—Houses	1,992
Persons Spoken To	3,607
CONVERSIONS	516
Backsliders Restored	51
New Testaments Distributed ..	107
Scripture Portions Distributed.	758
Bibles Distributed	4
Tracts Distributed	32,497

PASTORS

You can help by checking up on your members to remind them to renew.