

# The Baptist Bulletin



## NORTHERN BAPTIST CONVENTION SPLITS OVER FOREIGN BOARD

(AN EDITORIAL)

Word has just been released officially concerning a very serious upheaval within the ranks of the Northern Baptist Convention. A storm has broken loose centering in the American Baptist Foreign Mission Board which threatens to shake the Convention to its very foundations, and we would not be at all surprised if the foundations themselves will be shattered to such an extent as to threaten its very existence, at least its existence in any such form as we have known it through the years.

In 1935 this Editor published a booklet entitled "Facts for Baptists to Face." The first issue was ten thousand copies. A second issue of three thousand copies is exhausted and a third issue is now on the press. At the time this booklet was first released to the Baptist public the cry went up that the statements in it were not true. This was especially so in the case of the fundamentalists who were staying in the Convention, seeking to correct matters from within. However, to this hour not one statement in that book has been successfully contradicted, and none other than Dr. W. B. Riley is on record as saying that he read the book through and, to his certain knowledge, it is true in every particular. In recent months, however, the opposition to this book has changed its statement somewhat. The fundamentalists within the Convention are now saying that what we said in the book was true at the time it was written, but that by staying in the Convention they have succeeded in bringing to pass such a marked improvement in all of these matters that our book is now seriously out of date. Hundreds of inquiries have written asking for something up-to-date, on the Northern Baptist Convention. We have consistently referred them to our book written in 1935 and have said to them that, in the main, the conditions complained of then were still true; that while names and places may have changed some, the principles that are at work for the dis-

integration and thorough modernizing of the Northern Baptist Convention are still just as much at work as they were in 1935.

The Convention Fundamentalists have been especially emphatic in their statements that the condition within the Foreign Board in particular has improved. They have claimed that one by one they have been putting fundamentalists on the Foreign Board, and that they are there in such numbers as to practically control the fundamental interests of that Board. They have said over and over again that now Baptists everywhere could send their missionary money through the Foreign Board with safety and assurance and that it would be properly used for the propagation of old-fashioned Baptist faith. And now comes the crash! And the crash reveals exactly what we have all along contended, that the situation is not one whit better than it has ever been. The crash reveals that slow-going, compromising fundamentalists within the Convention have come up against something that even they cannot countenance.

*Dr. Fridell Storm Center*

Recently the American Baptist Foreign Mission Society elected as its Secretary, Dr. Elmer Fridell. Dr. Fridell was for a number of years pastor in Seattle, Washington, and from there went to the Berkeley Divinity School in California as one of its professors. No sooner was his appointment to the secretaryship of the Foreign Board announced, than a storm of protest swept through the Convention. Many outstanding fundamentalist Baptist churches still within the Convention passed drastic resolutions declining to send their money in to the Foreign Board until such time as Dr. Fridell was removed from the secretaryship. Such State Conventions as Arizona, Oregon, and Minnesota were outspoken in their protests. A veritable flood of letters was received by the Board protesting the appointment of Dr. Fridell, and at a

meeting of the Board of Managers of the Foreign Mission Society held in Springfield, Ill., May 20 to 22, a group of pastors and laymen from all over the country met with the Board, at their own expense, to voice their protest over Dr. Fridell's appointment. One of two things could reasonably have been expected. Either that Dr. Fridell himself would quietly withdraw and refuse the appointment, or that the Board would rescind its appointment. Neither one of these things happened. On the contrary Dr. Fridell stood pat and the Board at Springfield confirmed his appointment.

We will not lengthen this editorial by including in it quotations from Dr. Fridell's writings. In a later editorial we may do so. Certainly there must be something radically wrong with this man to create such a stir within the usually calm and quiescent fundamentalist ranks within the Convention. Recently when we were on the West Coast it was reported to us that while Dr. Fridell was pastor in Seattle, he was invited on a certain occasion to address a community meeting in the town of Bellingham, Wash. His address, however, was reportedly cancelled because of a protest which was lodged by the local American Legion. It was reported that the Legion took such exception to some of Dr. Fridell's social and governmental views, that they would not condone his presence on a community platform in their city. Surely the American Baptist Foreign Mission Society has gone a long way when it will appoint to practically the top position in all the work of the Northern Baptist Convention, a man who reportedly was refused the privilege of a community platform in a north-western city by reason of the protest of a bunch of "leathernecks" and "doughboys."

#### *Convention Press Softpedals*

It has been interesting to follow some of the editorial comment in denominational papers concerning the appointment of Dr. Fridell. We have before us the May issue of "Missions," the official organ published by the Northern Baptist Convention. In an editorial by Dr. Lipphard, discussing the protest of dissenting brethren he says: "Their concern must be earnestly, objectively, sympathetically and fraternally considered. On the other hand, there is danger ahead if a Board, whose 28 members were

elected by the denomination and who represent all varieties of Baptist theological, economic, and social opinion, were to yield to minority dissent. If that were to happen, any reasoned decision, course of action, or policy of any Board anywhere hereafter could always be upset. In such circumstances how could there ever be denominational stability or continuity of progress? What adds sorrow to the present incident is a threat to withhold missionary contributions. Must missionaries, many in grave peril of their lives, be compelled to incur additional hardship because of difference of opinion regarding a Foreign Secretary? Let it be emphasized again that in any democracy, political or ecclesiastical, the right of protest remains unquestioned. But when in good conscience a protest has been registered and when the Board as the representatively chosen trustees of the denomination has thoroughly reviewed the case, does it not then become the duty of all to accept and support its decision?"

Dr. Lipphard asks why add sorrow to the present incident by a threat to withhold missionary contributions and force the missionaries to undergo grave peril and incur additional hardship because of difference of opinion regarding a Foreign Secretary? It seems never to occur to these gentlemen to ask that question of themselves before they make such an appointment. All through the years this has been exactly the policy and practice of the modernistic outfit. They go ahead and deliberately put into practice such policies, and man their machinery with such modernists as to make it impossible for a fundamentalist to conscientiously cooperate, and then turn around and blame the fundamentalists for starving the missionaries.

#### *Baptists Will Support True Missions*

In former editorials we have declared that our wrath is kindled every time we hear these denominational overlords charge the Northern Baptist Convention missionary debacle to stinginess and lack of missionary vision on the part of the Baptist people at large. The General Association of Regular Baptist Churches, which is made up largely of churches that have withdrawn from the Northern Baptist Convention, has demonstrated to a finality that Baptists are neither stingy nor shortsighted in their missionary vision. At our annual conference held

the middle of May it was disclosed that our per capita giving for missions was \$7.98. The last figures we recall as being published by the Northern Baptist Convention on their per capita giving was \$1.49. Had Northern Baptist Convention constituents given on the same average per capita as General Association of regular Baptist constituents gave last year, the Convention would have received between twelve and fifteen million dollars for missions. Why this remarkable difference in the giving to missions between these two groups of Baptists? The answer is obvious. The General Association has placed at its disposal, Baptist missionary agencies which will not allow the slightest trace of any kind of modernism in any of the missionaries. And furthermore, these Baptist agencies through which the General Association operates are carried on at the very minimum of overhead expense. When Baptists have presented to them a missionary objective and agency which is absolutely pure in its doctrine, and economic in its administration, they *will* give. And it is slander of the first order to continue to say that the fearful decline in men and money for missions within the Northern Baptist Convention is due to the stinginess and shortsighted missionary vision of Baptists. Give these Baptists a missionary program free from any entangling alliance and watch them go!

#### *Who Is Provocative?*

In a recent editorial from the pen of Dr. Bradbury in the Watchman Examiner, discussing the appointment of Dr. Fridell, Dr. Bradbury urges the conservative and fundamentalist element within the Northern Baptist Convention to do nothing "provocative." He argues that the crisis of the world situation today is such that the Baptist conservatives should be very careful not to stir up any strife but to make every possible effort of cooperation. Here again is this same pussyfooting, comprising appeal. "Do nothing provocative!" Let the modernists provoke the fundamentalists all they want to, but the fundamentalists must do nothing provocative in return. Just sit and take it! Well in spite of such editorials pleading for calmness and non-provocative attitudes and actions, the fundamentalists within the Convention have gone on a rampage. A new Baptist

foreign mission society has been formed by the conservative fundamentalist element.

#### *New Board Formed*

In the June 3rd issue of the Watchman-Examiner, there is a statement signed "For the Committee" by Dr. Earle V. Pierce. The heading of the article reads as follows: "A Statement Regarding the Formation of a Foreign Mission Society. (For Conservatives Within the Northern Baptist Convention)." The statement is as follows: "For years, it has been increasingly manifest that the condition of the American Baptist Foreign Mission Society was not satisfactory either to the extreme liberal sections of the body or to the extreme conservative groups. In between are all shades of convictions, revealing that the membership of the society is a mixed multitude. Some years ago the board of managers of the A. B. F. M. S. published an inclusive policy which it felt would unify its constituency. At first, it was said that the policy meant an inclusiveness within the Gospel of Christ, but it has become increasingly to mean that churches and pastors who deny the inspiration of the Bible, the deity of Christ, and the supernatural elements of the Christian faith have equal right with those who believe these tenets to be represented on the foreign field. This has led to many churches' turning funds away from the society into other channels. It has also depressed enthusiasm in initiative for our missions in other churches. Other symptoms indicate a greater sympathy with so-called 'liberal' aspirations than with the desires of conservatives. Other aggravations have provoked increased dissension within the membership of the society, all of which leads in the direction of schismatic division and denominational deterioration.

"Recent events have precipitated such a crisis within the churches of the Northern Baptist convention that unless some practical measures were taken, irreparable division would result. Since all efforts within the existing framework of the society produced no solution other than the upholding of a status quo, and since it achieved nothing to follow such a policy, in order to retain the loyalties of many churches within the Northern Baptist Convention, the demand for a foreign mission society not dedicated to an inclusive policy is being met by the

formation of such an organization.

"The aim and object of the new foreign mission society will be the furnishing of a channel whereby missionary gifts of churches and individuals not willing to give directly to the A. B. F. M. S., but wishing to remain within the Northern Baptist convention, may be collected and disbursed on behalf of approved missionaries and missions. Those so approved will harmonize with that great Christian 'tradition' which in the past has made Baptist missions the most fruitful of all mission bodies engaged in the evangelization of the world.

"Churches and individuals in agreement with the project of creating a foreign mission society for such purposes are urged to participate by designating or sending money to the treasurer, Dr. Joseph W. Hakes, 2105 Fifth Ave., Hunting, W. Va. Inquiries concerning the new society may be addressed to Dr. E. Myers Harrison, 6207 South University Ave., Chicago, Ill.

"In due course, the constitution, by-laws, charter, and incorporation of the society will be completed, and copies of the same will be furnished as desired."

"Signed for the Committee"  
"EARLE V. PIERCE"

#### *Dr. Pierce In Reverse*

It is interesting to note here that it is this same Dr. Earle V. Pierce, who has so often declared that our book "Facts for Baptists to Face" is "out of date." Here over his own signature he admits the fact that the situation within the Foreign Board has never been settled and that it has been increasingly difficult to deal with it, and that now in order to hold the "loyalties" of a large number of Baptist churches, the old Board must be completely deserted and a new one set up. Our book "Facts for Baptists to Face" needs no greater vindication than this article signed by Dr. Pierce for the new Committee.

In this same issue of the Watchman-Examiner, Dr. Bradbury has an editorial entitled "The Baptist Conscience." We quote it in full.—"At the meeting of the Board of Managers of the American Baptist Foreign Mission Society held May 20-22 with the Central church, Springfield, Illinois, the election of Dr. Elmer A. Fridell as foreign secretary was brought under review. A widespread dissent over the appointment made such a review necessary. After receiving a

group of pastors and laymen who came at their own expense to voice their alarm over the results of the election in their various states, the Board went into executive session and after debate voted a confirmation of the election of Dr. Fridell. THE WATCHMAN-EXAMINER has not discussed the reasons for the agitation concerning Dr. Fridell because, in the nature of the case, it would involve personalities. We do not mind discussing causes, but refuse to discuss people. We think the Board erred in provoking dissent by electing one who formerly had engaged in controversy, the effect of which continues to this day. Howbeit we believe the Board acted in good conscience, but that does not seem to have helped matters, because in equally good conscience a group of conservatives, meeting in Chicago on May 24, organized to create a new foreign mission society dedicated to an intense prosecution of world evangelization. The new missionary group is to function within the fellowship of Northern Baptists and will support Northern Baptist foreign missionaries whom they appoint or approve."

#### *The Weakness of the Plan*

Now may we call the reader's attention to the inherent weakness in this whole procedure? True, it is a gesture in the right direction, but again it is a gesture which really touches nothing. It will be noted that all of this new procedure is to be carried on "within the fellowship of the Northern Baptist Convention." We have no hesitation whatever in asserting our conviction that such a procedure is absolutely impossible in any practical sense. A few years ago Dr. H. H. Savage, pastor of the First Baptist Church of Pontiac, Mich., together with a group of Michigan conservative churches, attempted this very procedure on a much smaller scale and at the end of one year of its operation it had to be abandoned. A moment's reflection on the mere mechanics of this proposed set up will show the impossibility of its successful action. Here are two missionaries on the same foreign station—one of them being somewhat liberal in his views will, of course, be supported by the old Board, the other one being conservative in his views will be supported by the new Board. From whom are they to take their orders as to the missionary policy of that particular station? Could one sup-

pose for a moment that such a joint control of a foreign mission station by the old Board and the new Board could work out harmoniously? Could one suppose that the old Board would be considerate of the wishes of the new Board and allow the emphasis to go on in the direction of conservatism and fundamentalism? Hardly! If the Board here at home is willing to see the Convention split from top to bottom rather than to concede a point to the fundamentalists over the appointment of a secretary, one could hardly expect this same Board to give very much in the way of concessions to this same fundamentalist group in regard to the operations of an individual mission station on a foreign field. The inevitable result of such a set up will be discord and conflict with resultant discouragement to the missionaries and to the churches. Is it hoped or supposed by the new Board for a moment, that the old Board will give full title and control of certain missionary stations into the hands of the new Board? It can safely be banked upon that the old Board will do no such thing. They have consistently refused to do so in the past and will continue that policy in the future. How will the new Board go about the dissemination of propaganda and information, concerning their missionaries and their fields which they are operating within the Northern Baptist Convention? Dr. Savage tried that and was told in no uncertain terms that he could not publicize, propagate, or develop the particular mission station or field which he and his churches took over apart from the propaganda and information sent out by the Foreign Board itself. Dr. Savage had quantities of literature printed which he was passing out among the churches, seeking to secure funds for the mission station which he and his colleagues had taken over. He was ordered to send every page of this literature in to headquarters and was told that individual publicizing of a mission station could not be allowed. That the Board must publicize and propagate the whole foreign mission enterprise as a unit and not as separate fields. How will the new Board operating within the Convention overcome such restrictions as these?

#### *God's Call Is To Separation*

We unhesitatingly predict that this attempt to set up a conserva-

tive, fundamentalist machine to operate within the Northern Baptist Convention, will not work. God's clear ringing command to be absolutely separate from doctrinal and practical error cannot be flouted. The men and churches of the General Association of Regular Baptist Churches discovered this more than ten years ago, and the ten years of their blessed history is the unanswerable argument in the vindication of their policy of complete separation. God still says that there is no communion between darkness and light, between truth and error, between God and Satan. Brethren of the new mission society, why not do the job right while you are at it and make the separation complete, and join the forces of those who saw this situation years ahead of you, and have put into operation a great Baptist fellowship based upon the old historic Baptist principles as found in the sure Word of God?

#### *Why The Foreign Board Only?*

There is one other angle to this whole situation which is interesting. Why set up a new *Foreign Mission Society* and stop there? Why not a new *Home Mission Society*? Why not a new *Educational Board*? Why not a new *Publication Society*? Certainly the *Foreign Board* is not a sinner above its fellow organizations within the Northern Baptist Convention. Practically all of its organizations are shot through and through with this same iniquitous thing. Frankly, we cannot see the point in making such a stir about a situation within the *Foreign Mission Board* and continue to travel on in fellowship with the other boards and agencies which are just as guilty. Why get so excited about the appointment of an Elmer Fridell to the *Foreign Mission Board*, and say nothing about the rank statements in the *Sunday School quarterlies* published by the *Publication Society* for use throughout Baptist Sunday Schools. We have not heard a single protest anywhere from any fundamentalist within the Convention over the statement in the "Adult Leader" published by the *American Baptist Publication Society*, in their treatment of the lesson for August 28, 1938, when the editor says: "There are two types of conversions. The first is the dramatic or spectacular marked by a sudden change, and exemplified by Paul, Augustine, Bunyan, and numerous converts of

rescue missions in our own day. The other type is more gradual and represents evolution rather than revolution. Samuel, Jesus, Timothy, and many a fine Christian in our modern life show this type." Certainly, the statement of a Baptist Sunday School editor that Jesus Christ was a converted man is just as blasphemous as any statement that Elmer Fridell has ever made or could ever make. Why so strenuously object to some of Dr. Fridell's socialistic and pink tendencies, and at the same time raise no voice of protest or do anything about the fact that on the 24th of January, 1935, Dr. Hestenes opened the auditorium of the Brooks House in Hammond, Ind., to the Communists of the Calumet region for the purpose of conducting a memorial service in honor of the 11th anniversary of the death of Lenin? Why all the rumpus about Dr. Fridell in the Foreign Board, when the Brooks House auditorium in Hammond, owned by the Home Mission Society, and controlled by the same, opened its doors every Friday night at 8:00 P. M. for the meeting of the International League against War and Fascism, which League was formed and organized by the Communist Party of the United States.

Modernism in all its deadly ramifications has so taken hold of every vital organization, and has so permeated the entire structure of the Northern Baptist Convention that any attempt to work within its framework is just a pitiable compromise. May God give a great host of pastors and churches within the Northern Baptist Convention courage even yet to take the step and the stand that alone will honor God.

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## RENEW!

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EACH READER  
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BULLETIN FAMILY

# STUDIES IN GENESIS

By J. IRVING REESE

## LESSON XIII

### THE CHOSEN LINE

Chapters 4:25—5:32



**INTRODUCTION:** In 4:25 through 5:5 the gulf made by the murder of Abel is bridged by the promise of Genesis 3:15. It is now Adam, Seth, Noah, Shem, Abram, Jacob, Christ.

We will notice three outstanding facts concerning the men of that Chosen line:

#### I. THEY WERE PRESERVERS OF THE TRUTH:

A. This is *seen in their names*.

"Seth" means "appointed" or "substituted" and so suggests a substitutional Saviour. "Enos" means "mortal" or "frail" presenting man's conscious need of One greater than himself. The words, "then began men to call upon the name of the Lord," i. e., to pray, reveal a realization of personal weakness which drove them to Jehovah (II Corinthians 12:9, 10; Philippians 3:3). Contrast the "self-sufficient" Lamech of Cain's line.

B. It was one *purpose of their longevity*.

1. Solar years are undoubtedly meant. Attention has frequently been called to the silly results obtained when lunar years are substituted. Also to make the length of life tribal instead of personal brings one into untenable positions. The only sensible and satisfactory explanation is to accept the plain statements of Scripture concerning the length of life of these patriarchs. Sin had not weakened their bodies and climatic conditions were in that day much more favorable to long life. In chapter 6:3, if that verse refers to racial life, we have the years shortened because of sin, and in Psalm 90:10 we have seventy years given as the "days of our years," while today vital statistics place average human life at about 35 years. So greatly has sin wrought in our physical frame.

2. The overlapping lives protected oral tradition; Adam lived to instruct Lamech, Noah's father. The following chart may help us to see this, each dot represents a century or major portion thereof, the letter "b" represents the century in which the one next in line was born.

Adam	.b.....
Seth	.b.....
Enos	.b.....
Cainan	b.....
Mahalaleel	b.....
Jared	.b.....
Enoch	b.....
Methuselah	.b.....
Lamech	b.....
Noah	.b.....

C. *Their testimonies* bear evidence to their preservation of the Truth.

(The next two main divisions of our lesson reveal this).

**NOTE:**—Israel was later made the preserver of the Truth, Romans 9:4, 5; today it is the Church, II Corinthians 5:19, 20.

#### II. THEY WERE PILGRIMS IN THE EARTH:

A. They had *no earthly history*.

Their story is briefly personal, they were born, they lived, they died. It is interesting to contrast with this the recorded accomplishments of Cain's line, chapter 4:16-24. (See also Hebrews 11:13-16). They of Seth's line were not trying to improve the cursed earth, they looked forward to the time when they could say, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him," (Jude 14:15). It is precious to remind ourselves, however, that God keeps a heavenly history of His own for we read in Psalm 56:8 "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book."

B. They were in the line of life but were "*appointed unto death*."

Like a sad and plaintive refrain we hear again and again the words, "and he died." Truly "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."

(Continued on page 6, col. 1)

# THE BAPTIST BULLETIN

—for—

BIBLE-BELIEVING BAPTISTS

Published monthly at  
110-118 E. Oak St., Butler, Indiana

by

GENERAL ASSOCIATION OF REGULAR  
BAPTIST CHURCHES  
(NORTH)

(Independent and Fundamental)

#### SUBSCRIPTION RATES:

Anywhere in U. S. .... \$1.00 per year  
Canada and Foreign ..... \$1.25 per year

Editor ... ROBERT T. KETCHAM, D. D.  
Assistant Editor .... R. F. HAMILTON

#### Editorial Office

Walnut St. Baptist Church, Waterloo, Iowa

Entered as second-class matter July 26,  
1938, at the post office at Butler, Indiana,  
under the Act of March 3, 1879.

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## STUDIES IN GENESIS ...

(Continued from page 5)

C. *Enoch was the great example of their pilgrimage.*

1. He walked with God. The Septuagint renders verse 22, "Enoch pleased God," and this is in agreement with Hebrews 11:5, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Both versions are in accord, however, for if one walks with God he is surely pleasing to him. Prior to the Fall God walked with man, now man is called to walk with God, (James 4:8).

2. Enoch was the one exception in regard to death. His "life was hid with Christ in God." He was the seventh from Adam, which speaks of perfection of pilgrimage, and contrasts with Lamech also the seventh but the perfection of sin and worldliness.

3. As a pilgrim he walked by faith; witnessed for God, and pleased God.

D. *Christians, too, are pilgrims.*

1. The Lord Jesus reminded His disciples that they were not of this world, John 15:18, 19, and we read the exhortation of the Spirit in I Peter 2:11, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

It should be noted in this connection that Enoch did not live a life of isolation but of separation, he was in the world but not of the world. God does not desire His pilgrims to cloister themselves in pious seclusion away from the world and its activity, but the path of Christian pilgrimage runs through the busy marts of commerce and among the shops of industry. It is a poor citizen of heaven who does not make earth somewhat sweeter as he passes through. In II Corinthians 2:14, Paul writes, (free translation), "All praise be to God who, because of our union with Christ, leads us in one continual Triumph and uses us in every place to make known the fragrance of His knowledge," the fragrance of the Rose of Sharon should linger in the path over which the heavenly pilgrim has passed.

2. Like Enoch the Church will be translated before the judgment of God falls upon the earth, I Thessalonians 4:13-18 with Revelation 3:10. It has been said that the "cross and the coming of the Lord form the termini of the Church's

existence,"—Abel represents the cross and Enoch the coming.

## III, THEY WERE PROPHETIC IN DOCTRINE:

A. *The Saints of God have always been of prophetic vision* when they have walked as pilgrims. Hebrews 11:10. See also Proverbs 29:18.

B. *Enoch was a preacher of prophecy.*

1. In the message he proclaimed, Jude 14:15.

2. In naming his son: Methuselah means "he dieth and the sending forth," and evidently speaks of the coming judgment of the Flood which should be restrained as long as this man lived. The flood came the year Methuselah died.

C. *Lamech was of prophetic understanding.*

1. The name of his son reveals his hope. Noah means "rest" and the father evidently mistook the boy for the promised Saviour for as he named him Lamech said, "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." He foresaw that Noah was to be a Saviour, as he was for his own house, but was wrong in thinking him to be the Saviour.

CONCLUSION: This Chosen Line finds its source in Seth, its home in Enoch, its life in Methuselah and its redeemer in Noah through whom it inherits the New Earth; it took all of these to faintly foreshadow the coming mighty Seed of the woman.

## ORDINATIONS

CARL P. NARDUCCI

At the call of the Bethel Baptist Church of Lindenhurst, L. I., N. Y., a council met April 5th, and after examining Mr. Carl P. Narducci, he was unanimously recommended for ordination and the service was carried out the same evening. Mr. Narducci is a recent graduate of the Baptist Bible Seminary.

LLOYD HOLM

At the call of the Fundamental Baptist Church of Belmond, Ia., a council met for a two fold purpose. First, the recognition of the new church, and second, the ordination of its pastor, Rev. Lloyd Holm. Seventeen pastors and thirty-seven lay-messengers constituted the council, and by unanimous vote the church was recognized as a Regular Baptist Church and the pastor was ordained at a service in the evening.

REVIVAL NEEDED—  
AT HOME

George R. Averill, of the Birmingham Eccentric recently visited a number of Army camps. At Fort Benning, he talked with Lt.-Col. Chaplain Frank M. Thompson, who has been in the Army for twenty-five years, and whose experience qualifies him to speak with authority. Mr. Averill quotes Chaplain Thompson as saying:

"Funny thing, though, how so many parents, after their loved ones get into the Army, immediately become aware of the part religion can play in guiding and saving people; So parents write me, asking if their sons go to Church, etc. I wonder why more of them weren't equally concerned on this subject while they were rearing these same sons."

The parents here referred to, of course, are those who are not themselves Christians, or who are Christians in the sense that they belong to some Church, or make a profession of some kind, the kind of people whose principal concern for their sons, prior to their induction into the Army, lay along social and financial lines. Such parents were greatly concerned that their sons "meet the right people" in a social way, and that they have the "right contacts" in the business world. They gave little regard to the claims of the Lord Jesus Christ upon their own lives and made little or no effort to induce faith and trust in God in the hearts of their sons.

Too, such parents were usually to be found in the ranks of those who wanted the Church turned into a social and recreational center, and who thought that insistence upon Biblical doctrines from the pulpit was proof positive that the preacher had served out his usefulness and should look for another field of labor.

Every community has its full quota of such parents. The tragedy is that their present concern for the spiritual welfare of their sons in the Armed Forces does not extend to themselves, or to the sons and daughters remaining at home, or to neighbors and friends who are living without Christ. They seem not to think of themselves as in need of a vital Christian experience and testimony. They are not one whit better in their attendance at the services of the Church on the

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# STUDIES IN THE REVELATION

By DR. H. O. VAN GILDER

## LESSON XIII

### THE FALSE PROPHET

Text: Rev. 13:11-18

In our study last month, we examined the first ten verses of this chapter, and saw delineated there the first of two Satan-inspired characters who shall dominate the scene during the time of the great tribulation. Now we shall look at the second individual.

#### *His Character*

"And I beheld," says John, "another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." He pretends to be lamb-like in character, and the "two horns like a lamb" may indicate that he has a governmental regime which, at the first, is beneficent and gentle. Horns are a familiar symbol of governmental authority (see 17:12), and this Prophet will be a king in his own right.

But however gentle he may appear at first, his speech betrays his Satanic inspiration. He is the last of a long line of antichrists (1 John 2:18, 22; 2 John 7). He is the archbishop of all the evil host of Satan's "ministers," who in this present age spew their infidelities from "modernistic" pulpits (2 Cor. 11:13-15). However, it should be noted that Paul says Satan's ministers in this age are transformed "as ministers of righteousness." They preach righteousness, but it is a bloodless ethic, a morality which is viewed as adequate without the redemptive work of the Lord Jesus. The true character of many such preachers is discerned rather by what they do NOT say, than by what they DO say. They extol the "ethics of Jesus," and "the religion of Jesus," and applaud the Sermon on the Mount. They may even speak passionately of the cross, but their preaching will omit the very elements which give the cross its value. In their preaching the cross is not that of One "Who was wounded for OUR transgressions" (Isa. 53:5), "Who His own self bare our sins in His own body on the tree" (1 Peter 2:24), "being made a curse for us" (Gal. 3:13). In

their view the cross is only an example of self sacrificing love and devotion to duty, the martyrdom of a noble man who was misunderstood by his age. But their heterodoxy is usually expressed in veiled inuendos, their infidelity betrayed to the thoughtful hearer only by what they fail to say.

On the other hand, the spirit of antichrist is the spirit of brazen denial, the spirit of blatant blasphemy: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." And this false prophet is no timid modernist, afraid the orthodox members of his congregation will rise up and throw him out. He is supremely arrogant and unafraid, because of

#### *His Authority*

"He exerciseth all the power of the first beast before him." He, too, is empowered, equipped and endued by Satan with authority over deluded men, over evil spirits, and over many of the forces and phenomena of nature.

It seems strange that many should have overlooked the fact that this individual has governmental authority, and yet few seem to have noticed this rather evident fact. It is clearly indicated in vv. 16, 17, where we read that, "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

We believe this person is identical with "The King" of Dan. 11:36. Note that in Daniel's prophecy we have to do with one who is the very embodiment of arrogant blasphemy: "He shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished, for that that is determined shall be done. Neither shall he regard the God of his fathers (Jehovah), nor the desire of women (the Mes-

siah?), nor regard any god: for he shall magnify himself above all."

Thus far the description Daniel is giving sounds like it might refer to the first Beast of our chapter, but let us read on: "But in his estate shall he honor the god of forces: and a god whom his fathers knew not shall he honor with gold, and silver; and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory."

It thus appears that this King of Daniel 11 does acknowledge a god. He repudiates "the God of his fathers," but he pays tribute to another. This other is called "the god of forces," but this must not be taken to mean that he pays tribute to a mere impersonal force. This one whom he acknowledges is another individual, as is shown by the last part of v. 39: "He shall cause them (i. e., himself and this other) to rule over many, and shall divide the land (Palestine) for gain."

And this King, like the one whom he honors, is to have a palace. His palace is to be planted "between the seas in the glorious holy mountain." This can be nowhere else than on the Mount Zion in Jerusalem, between the Dead Sea and the Mediterranean. This, along with the reference to "the God of his fathers," is sufficient to mark him as a Jewish King. We believe he is "The False Prophet" of the Revelation.

#### *His Ministry*

In part we have discussed his ministry in connection with his authority. However, there are some other features of his ministry mentioned in our chapter which have to do with his religious function as False Prophet. That ministry will be *Miraculous*. He will be able to call down fire "from heaven in the sight of men," (v. 13). This was the miracle by which Elijah confounded the prophets of Baal, and if any shall ask in the time of the Tribulation: "Where is the God of Elijah?" the False Prophet will say: "There he is!" and point to The Beast. Incidentally, it should be noted that miracles are no sure proof of the Divine authority of a prophet. Today, when "many false prophets are gone out into the world," (1 John 4:1), their character may be discerned not so much by what they do or fail to do as by the fact that their message does not

square with the Word of God. The Devil can perform miracles.

One of the startling features of this Prophet's ministry is the apparent vitalization of the image which he has made of the Beast. The fifteenth verse says: "And he had power to give life unto the image of the Beast, that the image of the Beast should both speak, and cause that as many as would not worship the image of the Beast should be killed." This translation is misleading. The Devil does not have the power of life, and the Greek word so translated here is the word for spirit: "He had power to give a spirit to the image of the Beast." That is, he causes an evil spirit to reside in the image, and so it seems to live and speak!

The Prophet's connection with this image is another evidence that he is an apostate Jew who will make Jerusalem the center of his activities, since, according to the words of Christ in Matt. 24:15 the image is to be set up in the Holy Place, i. e., in the rebuilt Temple. ("Abomination" means an idol, Deut. 7:25, 26; 27:15; 1 Kings 11:5-7; 2 Kings 23:13; Isa. 44:19). It is the setting up of this image in the Temple, at the middle of the seventieth "week" of Daniel, which precipitates the Great Tribulation (Matt. 24:15-21; Dan. 9:24-27).

### *His Destiny*

We glance ahead to the 19th chapter to see the fearful destiny of this man who will dare to defy God in so many ways. The Lord returns. In ineffable glory and dazzling splendor He comes as King of Kings and Lord of Lords. Accompanied by the armies of the redeemed, he sits upon a white horse; He speaks, and His Word is as a sharp sword. "And I saw the Beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the Beast was taken, and with him the False Prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his image. *These both were cast alive into the Lake of Fire burning with brimstone.*"

The King of Kings then establishes His kingdom, and reigns for a thousand years (20:1-10). At the expiration of that time, the Devil is cast into the Lake of Fire, "Where the beast and False Prophet are." It is the last glimpse the Book of

God gives us of this fearful pair of rebels. After a thousand years in which the earth is bathed in the sunlight of the Lord's own presence, righteousness and grace, the Beast and the False Prophet are still in the awful agony and horror of the Lake of Fire, and there at last they are joined by the one who inspired, authorized and used them in his final rebellion against the Lord of Hosts.

Now, before we leave this thirteenth chapter, just one other matter invites our attention, namely, the number which is associated with the Beast. It is the number 666, and it is "the number of his name." This means that it is the number formed by the letters of his name. In the Hebrew and Greek lan-

guages, each letter has a numeric value. For example the name of Jesus has the value of 888:

I	10
η	8
δ	200
ο	70
μ	400
ς	200
<hr/>	
	888

Those who are living when the Beast appears, will have this as an added identification. It is not given that we may know his identity in advance, but as a sign to the people of God who shall be living when the Beast arises "out of the sea."

## STUDIES IN FIRST CORINTHIANS

By KENNETH R. KINNEY

### Lesson I—I Cor. 1:1-17

(Editor's Note: This is the first in a series of Expositions in First Corinthians by the gifted pastor of the First Baptist Church of John-son City, N. Y.).

### FOREWORD . . .

The writer of the following articles makes no claim to literary skill, but it is his sincere hope that those who read them, not expecting literary finesse, will find something of real spiritual value in the remarks we shall make. There is to be no attempt at an exhaustive exposition of the book, for that would take more space than the Editor has available and more time than the reader has. But there are sixteen chapters in this great book, treating of some of the most vital matters ever called to the attention of a Christian assembly, so that neither can we be too brief, lest we do the book real injustice, and better not to write at all, than to do that. As we look to God for wisdom in the development of the book, we shall also hope that we shall be enabled to make this portion of His Word a bit more meaningful to our readers.

### INTRODUCTION . . .

Probably the most difficult of all tasks given to the Bible Christian in this or any other day, is that of maintaining proper spiritual balance. We, of the conservative school in the professed Christian

churches of the day, have heard so much of the "Social Gospel," and witnessed so much of its blighting work, that there has been a strong tendency to permit the pendulum of our faith to swing so far to the other extreme, that we have forgotten that there is a social aspect to the true Gospel of Jesus Christ. It is as true today as when initially written that we Christians are to: "follow peace with all men and holiness, without which no man shall see the Lord," and this involves one's social life. And the book of First Corinthians deals in large measure with the aspect of the Christian faith, the "Christian Society," both in the church and out. Therefore it is a practical book, dealing with the calling, ordering, and discipline of the local church.

The Society of Paul's day was ripe for the message he had to offer, for it had lost sight of God, even as threatened in this our day. As someone has written: "Three forms of sin had blinded men of that day. 'Self-Admiration' which makes a rebel of man's intellect; 'Self-Will' which makes a rebel of man's conscience; and 'Self-Indulgence' which makes a rebel of the emotions and passions; and in this three-fold corruption the world had grown giddy and godless, for in losing his God, man had lost himself, and this is always so, for faith in God and the welfare of man stand and fall together. Too, in losing



God men had lost their liberty and that too is always so. The religion of the day had degenerated into mere ceremony, (as is threatened today). The Priest, if a pagan, was a mere juggler, if a Jew, a hypocrite. And man's intellect was the god before which the masses bowed."

And it was into such a scene of mental, moral and spiritual corruption as this, that the Apostle had gone with the gospel which he asserted with all the vehemence of his passionate heart was: "the power of God unto salvation to all who believe, to the Jew first and also to the Greek." But, if his ministry is to command a hearing it must be ear-marked as from God. Hence he begins his message as:

### I. A VOICE FROM THE PAST.

Vs. 1-3.—Four matters of note in these verses should not be overlooked. The first is this, that "The Voice From the Past," is the voice of **AUTHORITY** . . . "Paul, called by the will of God to be an Apostle." God has no surplus of material in the Temple He is building "for an habitation of God through the Spirit." Every "living stone" has its particular place in the super-structure of that temple. It was so of Paul. It is so of you and me. For Paul it was "An Apostle." For you? For me? Well . . . that differs. Some are marked for a place of prominence, while others are marked for the shadows. Some are to exercise authority, while to others it is given to obey, **BUT** . . . that is God's business and not ours, as it is written: "But now hath God set the members every one of them in the body as it has pleased Him." So you and I are to take our divinely appointed place, living and laboring there for His glory, the good of the people, and the success of His program.

The second matter of note is this, that the "Voice from the Past" is the voice of **REMEMBRANCE** for he writes: "Unto the church of God at Corinth, to those who are sanctified in Christ Jesus, called saints. . . ." One of the greatest curses of the church today, even though conservative in its beliefs, is that of **PRIDE**. The story comes to mind of a gathering of ministers whom Dr. Josiah Parker was once called upon to address, before which address a testimony meeting was held. Each minister in his turn was asked to say something of the work of his parish in the year just ended. As each man

spoke, he delivered an abridged eulogy on his success during the year. The last one to testify, a man well along in years said, however: "I really have nothing of an eulogistic nature to say with reference to my work, for you see, I'm just a humble Presbyterian." As Dr. Parker came to the platform he remarked: "I was greatly interested in the testimony of the last brother who spoke, and there came to my mind one passage of Holy Writ that seemed to appeal to me, 'I will go and see this strange thing that has come to pass.'" This is what we mean. The tendency to **PRIDE** in personal accomplishment. Success, even a little, **CAN** be a dangerous thing. God's people need to give more heed than is commonly exercised, to the admonition of Isaiah as he writes about this very thing, saying: "Hearken unto me, ye that follow righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." What thoughts are aroused by Paul's salutation to "the church of **GOD** which is at **CORINTH**!" What a crowd they had been! As Titus wrote, they had been: ". . . foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." And yet now, by grace divine, they were "the church of God at Corinth." Where then is there place for boasting? For pride? What have you or I to offer God if we are honest, other than an unruly spirit? As someone has said: "Christ was born in a stable, and seems to have found it necessary to lodge in some such quarters pretty much of the time since." Ah, if only we will give heed to the voice of **REMEMBRANCE** it may be we will not be so quick to demand our rights, and to nurse our grievances, whether real or imaginary!

Again, the "Voice From the Past," is the Voice of **UNIVERSALITY** as he writes: ". . . with all that in **EVERY PLACE** call upon the name of Jesus Christ our Lord, both theirs and our's." To the writer, this is important, for we not infrequently hear and read those who assume to interpret the Scriptures almost entirely in the light of the people and the conditions obtaining among those initially addressed, so taking from the Scriptures what they **WANT** and leaving the rest to those now dead

these hundreds of years. But the voice of universality says in effect: Whatever is written in this book, whether it concerns church divisions, the worship of idols, marriage, divorce, gifts, giving, or what have you, is universal in its outreach, reaching to God's people in all places and in all ages. And thus, it is as binding upon you and me, Christian reader, as ever it was upon those who dwelt along the thoroughfares of Corinth, 1900 years ago.

But, as the song-writer has put it, "it's just like Jesus" to introduce the words that follow, as he offers: "Grace to you, and peace from God our Father and the Lord Jesus Christ." Thus the "Voice From the Past" becomes the voice of **BLESSING**. And this needs to be remembered. God is about to speak forth the **TRUTH** to the Corinthians, and through them, to us, as that truth relates to unholy and unhappy conditions among professing followers of Jesus Christ. But the voice from the **PAST** pauses before plunging into its somewhat thankless task, to remind those addressed, that the voice is not that of a **CENSOR** but a **LOVER**. The voice of One who desires only that His words shall tend to produce a holiness of life on the part of His people, not before enjoyed. There follows then, what we are pleased to call. . .

### II. THE FELLOWSHIP THAT COUNTS.

Vs. 4-9—The rapid growth in these days of "fraternities" of an educational, vocational, religious, and political nature is proof sufficient that men and women the world round are interested in the matter of "fellowship." And depending upon individual perspective, men affiliate with that group in which they find the greatest community of interest and themselves at the greatest ease. But in the final analysis, of what account is it to affiliate with any or all such fellowships, assuming such were possible? Little beyond the temporal profit and the physical enjoyment such groups may afford. But there is a fellowship that **REALLY** counts. And that by reason of the fact that it gives promise both: "Of the life that **NOW** is, and that which is to come." It is the fellowship of Jesus Christ our Lord, and in the verses before us, the Apostle traces the steps which lead to this conclusion. First to consider is "The Bestowal of God's Grace" as

he writes: "I thank my God always on your behalf for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him. . . ." The key-word of the Gospel of Christ is "Grace." By "grace" men are declared to be saved as it is written: "By grace are ye saved. . . ." By "grace" are the saved declared to be sanctified, as it is written: "My GRACE is sufficient for thee." And it is of course in the sense of Christian sanctification that it is used in our text. The Apostle is moved to give thanks to the Giver of "grace," that the believers in Corinth have given proof of their Christian standing, through their Spirit-enlightened understanding and utterance. Will the reader agree with the writer when he says that one of the greatest needs of the hour, as it relates to an effective Christian witness to the world, is that professing Christians will make sufficient "growth in grace and knowledge" as to "understand what the will of the Lord is," and thus, in the "full understanding of faith," "let our speech be always with grace, seasoned with salt?" And this to the end, among other reasons, that: "you lack no divine gift while waiting for the coming of our Lord Jesus Christ. . . ." Now all of this has to do with the believer's **STANDING** in Christ, and concludes with the delightful words of assurance: "GOD is faithful by Whom ye were called. . . ."—But then the picture changes. In a verse we dip from the pinnacle of God's **PERFECTION** to the valley of man's **DEFECTION**, which brings us to what we call. . .

## II. SPIRITUAL MALPRACTICE.

Vs. 10-17—The Faith of Jesus Christ is **DIVISIVE** in its effect. Of that there can be no question on the part of the spiritually enlightened. And whether men give consideration to it or not, God's Word calls for Christian separation, both practical and ecclesiastical. **BUT**, believers must learn to know **WHERE** these divisions are to be practiced for there is a "separation" which is contrary to Scripture, being in the words of Jude, "sensual and unspiritual," that is, based upon personality rather than principle. And such was the sad spiritual state of the Corinthians to whom the Spirit initially addressed this letter, and alas, the state of too many of God's people in this, our day. The writer begins by setting

forth the divine ideal for Christian fellowship as he says: "I beseech you brethren . . . that ye **SPEAK** the same thing, and that there be **NO DIVISIONS** among you . . . that ye be perfectly joined (united) in the **SAME MIND** and in the same **JUDGMENT**." The type emphasis which we have placed in the above quotation should so imprint the teaching relative to Christian fellowship and labor upon our hearts and minds as to need little if any exposition. Not infrequently the reaching of this ideal on the part of the **ENEMIES OF GOD**, and the failure to reach it on the part of the **PEOPLE OF GOD** gives cause for embarrassment, and certainly for grave concern. An historical case in point is recorded in Genesis 11:1, where of the descendants of Nimrod the rebel against God it is written: "And the **WHOLE** earth was of **ONE** language (voice) and **ONE** speech (purpose)." While of the people of God it is too often true: "In those days there was no King in Israel: every man did that which was right in his own eyes." How much God's people need to realize that it is not so much the individual, but the cause of Christ as a whole that counts, to the end that not personalities but principles shall be our predominant concern, is attested both by revelation and observation, whether one looks at the past or the present. For the Corinthians were guilty of overstepping the bounds of legitimate Christian practice as the Apostle declares saying: "It has been declared unto me . . . that there are contentions among you . . . one saying, I am of Paul . . . another I of Apollos . . . another I am of Cephas . . . another I am of Christ." It is true of course, that it is impossible to divorce service from personality, and one's personality will have much to do with one's success, measured at least by human standards. And it is equally true that one will not like all people in equal measure. In the same way, no one of us will equally enjoy all preaching. Some will prefer **TEACHERS** such as was Paul; some will prefer the **ORATOR** as was Apollos; some the **EVANGELIST** as was Peter; while others, fearing lest they shall rob God of His glory by giving credit to **ANY** man will say with saccharine tone and pious gesture, "I prefer only Christ." But there is a great danger, and altogether too much practice, of carrying our likes and dis-

likes to a hurtful extreme. The writer has seen many instances of such. God's dear people so attached to, so enamored of some favorite "Paul" or "Apollos" that should another dare to question or disagree with him, either in the crossing of a "t" or dotting of an "i," he would be charged with blasphemy, and not infrequently treated with contempt and scorn and slander. Friends, "these things ought not so to be," for in the language of our text: "Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?" **OF COURSE NOT**, says the Apostle, answering his own questions. **WE** are not the **OBJECT** of the Gospel, we are but the **PROCLAIMERS** of it, "for Christ sent me not to baptize, (that is, to make converts to a certain "way" as many mistakenly supposed John the immerser did . . . Acts 18:3), but to **PREACH THE GOSPEL** . . . ;"—And, the **GOSPEL** has nothing to say of favorite "teachers" or "orators" or "Evangelists," but everything to say of **CHRIST**. Therefore, let us beware lest we promote "sensual and unspiritual" divisions in the assembly of believers, when, "**UNITED** in the **SAME MIND** and **SAME DISCERNMENT**" we could accomplish so much by "**Speaking the SAME THING**" in our witness against **ERROR** and those who **ERR** concerning the truth. Alas how many have missed the mark in this matter is witnessed by the host of those who, even in the "evangelical" camp, are far busier in word and deed against those of "like precious faith," than those openly apostate. Let us, reader, not be party to such.

FOR religion and religious purposes in the year 1941 we gladly spent \$600,000,000. Good! Now read this, which isn't quite so good — We spent for:

Alcoholic Beverages	\$ 5,000,000,000
For Gambling	6,500,000,000
For Crime Costs	15,000,000,000
Vice and other sins	
(estimated)	5,000,000,000
	<hr/>
	\$31,500,000,000

OR, to put it briefly, for every dollar we gave the Lord, we gave the brewers, gamblers, etc., fifty dollars. Read it, America, and weep. —Miss Marie Gezon, Executive Secretary, Christian Guidance Bureau.

# PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

## CHAPTER 29

### THE OFFICE OF DEACON: ITS DIVINITY AND DUTIES

Scripture: I Timothy 3:8-13; Philippians 1:1



Christians are much too vague respecting the character and functions of deacons. Frequently these are chosen to office without any clear knowledge of the plain teachings of the Bible regarding their spheres of service. At the same time men accept the honor thus offered wholly ignorant of the exalted privileges and solemn obligations which are theirs.

Considerable injury has been done deacons by preachers on occasion, and others too, by making them the target of light, flippant humor. Added injury has been done by persons who rashly engage in general condemnation. Back of these lines stand several years of pastoral experience with the consequent close associations and fellowship with deacons. For every deacon who has been a disappointment and failure in the experience of this writer, five have been a joy, inspiration, and have rendered invaluable service. Christian leaders who are out to spread the maximum of good will among Christian people will not select particular groups and parade them contemptuously before unthinking masses. Paul in his letter to the Philippian church makes dignified reference to the deacons in the opening verse. We believe that such practice would serve our common purposes better than making one another the butt-end of cheap jibes and broad condemnation.

**THE WORD DEACON DEFINED.** To understand the term one must keep in mind that it has a general and a special significance in the New Testament. Our English word "deacon" comes from the

Greek DIAKONOS which "primarily denotes a servant, whether as doing servile work, or as an attendant rendering free service." In the broad employment of the term "deacon" one merely means a person performing some kind of service. Those persons at the wedding feast in Cana of Galilee, see John 2:5 and 9, who carried out the orders of the governor of the feast, or who placed before Christ enormous quantities of water which He converted into wine, were deacons. The reader as well as the writer of these sentences is a deacon if performing any useful ministry. In I Corinthians 3:5 Paul accepts the classification of a deacon. The word basically is employed of a Christian woman as indicated by Romans 16:1. In the broad, free use of the word anybody, even without the credentials that come from being democratically chosen or named by appointment, who gives himself to serving others is a deacon.

At the same time it is plain to all readers of the New Testament that under apostolic direction and with apostolic sanction there came to be a class of servants in the churches who were known as deacons. These were in close alliance with the bishops or pastors; the eligibility requirements for such distinction in spiritual spheres are minutely detailed in I Timothy 3:8-13. It cannot be readily proven that the seven men mentioned in the opening verses of Acts 6 formed the first special committee of deacons. It is also true that the church is not shut up to those verses for light on making proper choices.

At the time of the selection of deacons it would be a good practice to have Paul's instructions carefully read. It would likewise be helpful to tell persons having to do with their selection to keep these Holy Spirit given standards in mind. It would nourish the spiritual life of a Christian deacon, keep him humble and true to his calling were he to often read if not actually commit to memory the principles given for his guidance in the third chapter of I Timothy.

A GLANCE AT THE DIVINE

PLUMB LINE. No one disputes the teaching that the office of bishop or elder is of divine origin. But many fail to see that the diaconate proceeds from the same source. Paul moves very naturally from his statement of spiritual requirements for bishops to that of deacons by the use of the word "likewise." The word "likewise" has the force of "in like manner." If Paul were followed, the same care would be exercised in the choice of deacons who are to work with the pastor as is followed in the choice of a pastor.

Please observe what Paul fails to say. He fails to say in that connection that deacons are ex-officio the finance committee of the church. He does not say that it is the work of deacons to hire and fire the pastor. He does not say that a person once chosen to the office of deacon is to hold that office for life. There is not even implication in the New Testament to warrant the practice of some churches, namely the selection of deacons for life-time tenure. Wherever this last practice is followed it has been our observation that it wrought infinite evil.

Inspiration gives us the marks of a man who can be granted this sacred trust. The first mark is gravity. A deacon should be capable of clear, serious, solemn thinking. He should be a man whose mental demeanor causes people to look up to him.

He should have a tongue mark. The text reads, "Not double-tongued." A man who changes his viewpoint in expression with each succeeding person whom he meets is unfitted for so noble a work as that given deacons.

He must be marked by self control. "Not given to much wine." In a day when individual license is rampant throughout the land there is need of men who like Paul bring their bodies under, bring themselves into definite subjection to the Spirit of God and thus live above the base cravings of the flesh.

Another mark is the absence of money madness. "Not greedy of filthy lucre." There can be no bigger barrier to the progress of any Gospel church than a greedy, covetous church officer. A deacon should be known for his generous, unstinted support of his church.

He should have a faith mark. "Holding the mystery of the faith in a pure conscience." We have known deacons who were perfectly willing to have the faith defended provided the defense rested upon

shoulders other than their own. A man who thinks more of his friends than he does of his faith, that is the whole of the Christian revelation, does not qualify for the office we are considering.

The deacon is also to have a practical test mark. "And let these also first be proved." Countless times churches have chosen undesirable men, and incompetent men, to fill this office in the hope that the office itself would awaken in them spiritual impulses and develop latent gifts. This is not the Bible order. A man is to submit through a period of time proof of the genuineness of his Christian character, the soundness of his Christian convictions, the worth of his Christian capabilities, and then be placed among the deacons. Taxi Cab companies are commonly far more careful in choosing their chauffeurs than churches are in choosing those who are to help shape the destiny of the local church.

The deacon is to have a domestic mark. His home life including the ways and spirit of his wife and children if he has such is to be superior to others. The things that have been said and written about the standard to which a preacher's wife should rise would fill a large library. Christians have been equally silent about the rules laid down for wives and children of deacons. The Bible proposes no standards of life other than by implication, or sphere of service for a bishop's wife, but it is very explicit concerning the wives of deacons "Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well." No man should desire to serve as a deacon in any church unless he has the heart concurrence of his wife and her co-operation in all the duties that fall to him. A man can be a Christian without being a deacon and can serve well in the life of his church outside the office. That humbler station he should gladly accept as his lot if he cannot have the support of his family in an official connection. No man can be so good or so great that his wife and children cannot somewhat neutralize the lustre and value of his life.

**A SUMMARY OF THINGS UNALLOWABLE IN AND POSITIVELY EXPECTED OF DEACONS.** It is utterly intolerable for a deacon to be gossipy. He should be incapable of treachery. He cannot serve acceptably if he divulges con-

fidences which come to him from fellow deacons, other church officers or the pastor. His office were better vacant than for him to be in it if his profession and practice contradict each other. No real Gospel church can long survive the evil effects of a deacon who falters in the face of danger. Ours is an age when great decisions must be made by local churches. The pastor is likely to lead out in the presentation of the issues. He will summon all the people to take a stand. No one should give a better or more pronounced expression of loyalty to precept at any cost than a church deacon. If a deacon lacks in power of independent judgment he is much too vulnerable. The man who must go home to find out what his wife thinks or what his children will say would do better never to return to his work. No man is fully fitted for any sphere of Christian leadership if he is in the last analysis answerable to his own family circle or to his friends. Good men do not go on the hunches and intuitions and whims of other people. Intuition is a poor substitute for inspiration.

Positively, deacons are expected to be the embodiment of all Christian excellencies. They should be regular and faithful in their attendance upon the stated services of worship. They should be behind Bible Conferences, revival meetings, and all obviously Biblical efforts at soul winning including the local church's missionary program. When the local pastor is a man of uprightness, sound judgment, and true to his divine calling as a minister of the Gospel, deacons should render to him an intelligent and consistent loyalty. Blind loyalty is never expected in anybody. Deacons will vary as men do in other departments of church life, but all should render some kind of praiseworthy Christian service. That service should go far beyond the distribution of the memorial elements in connection with the Lord's Supper. In fact it cannot be shown by the Bible that that is the function of the deacons.

Their tenure of office should end with any pronounced show of indifference, with the break down of moral character, with their removal to some point too remote to render acceptable service to the local church that chose them, with any departure from sound doctrine, or any moves on their part which

bring reproach upon them or the local church. When a man finds himself too aged and infirm to fulfill the obligations of the office he should gladly yield up the honor to his successor. "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

## THE GOVERNMENT FORGETS THE CHURCH AGAIN

(An Editorial)

The administration personnel at Washington seems to have a hard time remembering that there is such a thing in existence as the Christian church, and such a group of individuals as ministers, pastors, and missionaries. We have been impressed often in recent years with the conspicuous absence of any reference to the ministry in the published rules and regulations governing special taxes. There are certain exemptions to which "professional" men are entitled in making up their Federal Income Tax report. Railroad fares and hotel bills incurred in travelling to and from professional conventions, books and equipment necessary to carry on their profession, and many other such exemptions are granted to professional men. We know that the Government includes the gospel minister in this heading "professional men," but we have failed yet to see a single printed rule or regulation, or explanation of those rules and regulations which says so. In all of the printed schedules we have ever seen the heading reads something like this: "Exemptions for professional men, such as lawyers, doctors, etc." The point is that most ministers do not consider themselves as "professional men." We do not consider the ministry a profession but a calling. But since the Government considers us as such, we have no quarrel with it. The difficulty is that since there might be a question as to what constitutes professional men, and since the Government includes a minister in that classification, why not add that group in the heading?

Then along came the Victory Tax of 5 per cent on all earned income above \$12.00 a week. Here again the administration personnel totally forgot or else deliberately overlooked the fact of the Christian church, and its position on separ-

ation of church and state. The Government allows doctors, lawyers, and other such professional men to make their own tax returns direct to the Government. But the Gospel Minister and salaried church workers were overlooked, and the treasurer of each church was constituted by the United States Government a collector of Internal Revenue, subject to fine and imprisonment for any error in his returns. In spite of the volume of protests, which went into the Administration at Washington, from churches, conventions, associations, and individuals, this provision was not changed. Walnut Street Church as did hundreds of other churches all over the country, sent along a protest signed by the Board of Trustees, which accompanied the first tax check sent in by the treasurer, in which it was emphatically and clearly stated, that the pastors and salaried workers of the church did not object in the least to the payment of the Victory Tax, and in fact were happy to carry their share of the burden of winning the war, but that we did protest the method of its collection. We declared that it was a violation of the sacred principle of the separation of church and state, and that the Government had no right to force the church into the tax collecting business.

We notice that the new tax law which is commonly called the "Pay As You Go" Law which was recently produced by the legislative bodies in Washington, does take account of the status of the gospel minister, and provides that the minister is not to have his tax collected by the church treasurer, but instead he pays it like other professional men do direct to the Government. However, even here the inability of the Administration personnel to really catch the idea of what it's all about is again evident, for while they named the minister as being exempt from having his tax collected by the treasurer of his church, they fail to make any mention whatever of other salaried workers of the church, such as janitors and secretaries. They fail to recognize that it is not the separation of the minister and state that we have been protesting about, but rather the separation of the church and state. And while they have removed the minister from the objectionable provision, they still leave the church treasurer the Government collecting agent for the

20 per cent withholding tax on all the other employees of the church. This is just as objectionable to us as it was to include the minister in that provision. The gentlemen at Washington seem totally unable to understand this distinction.

And now comes the latest oversight of the church. The new rationing book No. 3 has been applied for by all good citizens of the United States and they were advised that their ration book No. 3 would be mailed to them. Naturally, we all supposed that there would have to be some kind of a receipt given to the postman when the ration book was delivered so that the Government would be sure that every person had actually received his book. But we were certainly totally unprepared for the announcement that has come out of Washington as to just how this is to be done. In the McCall's Magazine for June, 1943, there are two pages devoted to information and instruction to McCall readers, covering all matters of Government regulations and orders, etc. In the upper right hand corner of the first page we read this statement: "WASHINGTON NEWS LETTER" — "As we go to press this information is factually correct and has been checked with Government departments. It is subject only to changes as may be caused by last minute developments in the war and in the nation." This would seem to give whatever we find on these two pages the stamp of genuineness. It is therefore interesting to read the following paragraph: "Your Ration Book No. 3. You'll get your war Ration Book 3 in a new way. Instead of waiting in line as you did for your other ration books, you will fill out an application form and mail it to your State Ration Board. In return you will get a receipt, which you must hand over to the postman when he delivers your book. He'll come on a Sunday sometime next month. Plan to stay home that day until he comes." Here again the Government forgets the church. During the entire month of July someone in every home in this country will have to remain at the house until such time as the postman comes by with the ration book for the family. And it could altogether be possible that every individual in the house has to stay home to sign his own receipt for his own individual book. If this proves to be the procedure, and unless there is some change in

the Washington order it looks very much as though it will be there will certainly be widespread havoc wrought in the churches of this country during the month of July. But the church and the Lord's Day seems to be the last thing that the folks at Washington think about. We could tell these selfsame gentlemen a thing that they ought to know, but they wouldn't listen to us if we did, and they wouldn't believe us if they did listen. We'll take a chance on saying it anyhow. Gentlemen, when the folks at Washington begin to put the Church and the Lord's Day first and to honor the Lord of the Day and of the Church, from that day on the future of this nation is assured.

### REVIVAL NEEDED

(Continued from page 6)

Lord's Day. They seldom ever attend a prayer meeting. They continue to think that tithing is just another scheme thought up by preachers to get money into the Church treasuries for the payment of salaries!

There is unmistakable evidence of a Spirit directed revival in the American Forces. The place where revival is now most needed is among the people at home.

What kind of homes, and what kind of Churches, will our men in the Armed Forces find when they come home following the war?

—L. P. Buroker  
in "The Fundamental Fellowship"

### BLEAK HOUR OF PRAYER

Bleak hour of prayer, bleak hour of prayer,  
You once were sweet, you once were fair!  
Now, from a gallery's lofty height  
I view the films each Wednesday night.  
Reel-life from Hollywood I prize  
So much I've come to realize,  
That after all, I do not care  
For thy return — bleak hour of prayer!

Bleak hour of prayer, bleak hour of prayer,  
Thy "consolation" I'll not share!  
An hour's too long, I must confess  
To keep my soul in dull duress!  
I crave to see Clark Gable's face,  
And Vivien Leigh's alluring grace;  
I'll cast on them my every care;  
Gone with the wind! bleak hour of prayer.

—Paul G. Jackson.



# "REBUILDING THE GATES"

By REV. A. D. MOHR

Have you ever read the third chapter of Nehemiah? If you have I am sure you found it to be a chapter full of strange names and tongue-twisters. However, we find many lessons in it for us.

The walls of Jerusalem had been broken down "and the gates thereof burned with fire." Nehemiah in captivity, living far from Jerusalem was greatly burdened for this "city of his fathers' sepulchres." Whenever visitors returned from Jerusalem, he would ask them about the condition of the city. When he heard of the broken walls and burned gates he wept, and fasted, and prayed.

One day while serving the king there in the strange land, the king asked Nehemiah, "Why is thy countenance sad seeing thou art not sick?" And Nehemiah replied, "Let the king live forever, why should not my countenance be sad when the city, the place of my fathers' sepulchres lieth waste, and the gates thereof are consumed with fire?"

God then granted Nehemiah favor with the king who authorized Nehemiah to lead an expedition back to Jerusalem to rebuild the city and restore civil authority. Now then, in this third chapter of the book we have the record of the rebuilding of the walls outside the great city of Jerusalem. The walls "and the gates thereof" must be rebuilt before the city could be restored.

Let us take an imaginary trip around Jerusalem and look at the gates. The city had twelve gates, but only ten are named here. What are their names? In the Bible there is never a name without a meaning, so we find in the meaning of the names of these gates a beautiful symbolism of the Christian's life—beginning at Calvary and ending with the Lord in heaven.

Jerusalem is a type of the eternal city. Oh those who are saved by grace can enter the eternal city. So it is here. We find the first gate is

## *The Sheep Gate*

The Sheep Gate was the gate through which all the animals were led to the sacrifice. The sheep was offered—during those Old Testament days—as an atonement for the sins of the people. So the Sheep

Gate, being the first gate to be repaired, speaks of the greatest event in all history—Calvary, where the Lamb of God was slain to atone for our sins.

The Sheep Gate is mentioned first. How true this is, for the sin question must be cared for first. We must experience salvation before we can partake of the blessings which God has for His redeemed. It is impossible to follow Christ until you have entered this gate. You can be a church member, a church worker, a good man or a good woman, but you will never have a part in the eternal city if you fail to go through this gate which speaks of Calvary. The Gate speaks of God's provision for us through the sacrifice of His Son, Jesus Christ, and this is the only way by which we can enter the city.

We must needs go home by  
The Way of the Cross  
There's no other way but this.  
I shall ne'er get sight  
Of the Gates of Light  
If the Way of the Cross I miss.

The Way of the Cross leads home,  
The Way of the Cross leads home.  
It is sweet to know as I onward go  
The Way of the Cross leads home.

My friend, do not neglect the Sheep Gate. Take your place at the foot of the cross, see yourself as a sinner, and accept God's provision for the atonement of your sin. "Behold the Lamb of God which taketh away the sin of the world." Yes, the way of the cross leads us to our heavenly home. I plead with you, do not neglect this.

## *The Fish Gate*

The next gate we come to is the Fish Gate, of which we read in the third verse. I believe this is very significant, for when we speak of the Fish Gate, immediately our mind goes back to the time when Jesus called his fishermen disciples saying, "Follow me and I will make you fishers of men."

That was not only true of the disciples in those days, but we who have been redeemed, we who have come by the way of the Sheep Gate, should think first of our fellowmen outside of Christ. This church, my friends, will never become a great

church until men and women will go out and bring others to Christ. Most of the people who have been saved here have been brought by someone else. You bring them, and I'll preach to them—that's fair, isn't it? If you have any unsaved friends, bring them along and sit by them. Say a word to them and ask them if they won't come to Christ. You can be a soul winner even if you don't know how to do personal work; you can bring them along and let them hear the Gospel. If this church ceases to be a soul-saving church, then it has lost its reason for existing. That's its business.

And you Christians out in radio-land, how is it with you? Are you doing your part? I believe the Fish Gate is a gate which needs to be rebuilt here in your own lives. May the Lord help us to be "fishers of men."

## *The Old Gate*

Notice the next gate is mentioned in the sixth verse. It is the Old Gate. Now what can this symbolize? God never gave a name in the Old Testament unless it was significant, so this Old Gate must be significant. When we think of the word "old," let us read Jeremiah 6:16:

"Thus said the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."

What is meant by the old path and the old things? You know we are living in a modern age. People demand new methods and some demand a new gospel, which is known as the social gospel. Churches are being emptied and men are on their way to hell. That is the result of the new social gospel.

Oh, my friends, there are some old things to which we must cling. Let us look back and see some of the old things which we ought to bring back into our own homes and into our lives. I am thinking of the old-fashioned family altar, where we take the Book of God and bring our children around us and commend them to the Heavenly Father. I say, there can never be any substitute for that. How many wayward children would be saved today if that old family altar had been retained in their homes!

And we need the old-fashioned prayer meeting and hymns. We need the old-fashioned gospel where the invitation is given, and men and women come to Christ receiving Him as Saviour and Lord. Yes, these are some old things which we cannot afford to disregard. They remain the same, they never grow out of date.

You know there are some other things which never change—sin is just the same as it was six thousand years ago; death is the same; sorrow is the same. True, we don't have the old-fashioned hearse; and that old-fashioned coffin is now called a casket; and we used to say "undertaker" and we now call them a "funeral director." But I say to you, my friends, death is still the same and sorrow is still the same as it was six thousand years ago when Cain slew his brother Abel. When the news came to his mother that her son was slain, her sorrow was no different than that of today.

And more than that—the remedy for sin, and sorrow, and death is still the same. My friends, do not forget the Old Gate and what it stands for.

#### *The Valley Gate*

The next gate is mentioned in the thirteenth verse. It is the Valley Gate. Now I believe this Valley Gate expresses humility. And what quality is more important for the Christian to have than humility? One of the greatest virtues of the true Christian is humility. Many times in God's Word we are cautioned to be humble, and every great man and woman of God has been humble. The greatest preachers have been humble men.

We read the story of these great servants of God, and we see that the secret of their power was their humility before God and men. It is written, "God resisteth the proud, but giveth grace unto the humble." James 4:6. Yes, beloved, humility is something that is lacking in the lives of many of us. If we want to be used of God, let us humble ourselves, let us be the servants of others. God cannot use us very much if we have not had a part in what the Valley Gate represents.

#### *The Rubbish Gate*

In the fourteenth verse we come to the Dung Gate, or Rubbish Gate. All the rubbish and defilement of the city was taken through this gate out into the Valley of Gehenna where it was burned in a great fire.

You see the application, do you not? There is nothing more important to the Christian's testimony than a clean life. God pity the man who hasn't come to the place where he has used the Rubbish Gate, and cleansed himself.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Corinthians 7:1.

The crying need of the church today is more men and women who purge themselves from filthiness of the flesh. I'm not much given to the preaching of reform, but we must pause and make these comments. Whenever a man begins to humble himself before God, immediately the Spirit of God begins to reveal certain things in his life that should be eliminated. There is not one of us who couldn't by the grace of God, eliminate certain things from his life and be a better Christian. There are some things we may do as Christians which will not send us to hell—but they may send somebody else there. I ask you, are you a stumbling-block? Is your testimony spoiled by uncleanness in your life? The Bible says, "Love not the world, neither the things that are in the world." How many Christians there are who are not used of God because they cling to their filthy habits, or they have a wicked tongue, or they refuse to give up the pleasures of the world.

A Rubbish Gate—oh listen beloved, if this touches your life, confess your sin to the Lord. If you love Him, by the grace of God resolve that the few years you will live down here will be consecrated years, years of real service without being a stumbling-block in the way of somebody else.

#### *The Fountain Gate*

We have considered the Valley Gate of humility and the Rubbish Gate of cleansing. Now we come to the Fountain Gate, mentioned in verse fifteen. What does the fountain speak of? It speaks of a Spirit-filled life. Whenever you read of a spring in the Scriptures, it speaks of a life overflowing with the Spirit of God.

In order to be filled, as God intends His children to be, we must be emptied of self and the sins of the flesh must be eliminated. After these things have been purged from

our lives, there remains but one other thing to do, and that is to yield ourselves to God for the infilling of His Spirit. There's nothing complicated about it. Some call it sanctification, some call it baptism of the Spirit. I believe we ought to call it a filling of the Spirit. Remember that the Holy Spirit cannot fill a life that is cluttered up with rubbish. This is the divine order, as typified by these last three gates—first humility, then cleansing, then filling.

#### *The Water Gate*

The twenty-sixth verse tells of the Water Gate. What is the difference between the Fountain Gate and the Water Gate? Now the fountain always speaks of the overflowing or Spirit-filled life, whereas water usually typifies the Word of God. Water purifies and cleanses. As we read God's Word and take it into our life it does just that.

How important this gate is! Do you go to God's Word daily? You cannot grow spiritually unless you feed daily on His Word.

Here is a remarkable thing about the Water Gate, and I do not believe it is a mere coincidence. When we come to this gate, it is just mentioned. Nothing is said about rebuilding it. Perhaps this gate was not destroyed but was still intact. This is the only gate concerning which no repair work is mentioned. That suggests to me the infallibility of the Bible. Men have tried to change it, to shorten it, to add to it. But woe be to the man who tries to tamper with this Book. And woe be to the Christian who fails to partake of what this Water Gate typifies — the daily drinking in of truths from God's Word.

#### *The Horse Gate*

The twenty-eighth verse speaks of the Horse Gate, through which the horses were led, through which the armies went to battle. The horse has always been used as a symbol of war. Read Job 39:19-25 where you have a most wonderful description of the horse going into battle. His hoofs paw the earth, his nostrils are extended as he charges into the fray.

What does this have to do with us? My friends, the Christian must be a soldier. We must fight the good fight. Do you not know that we contend against Satan and the powers of darkness? We are told

to "endure hardness as a good soldier in Christ Jesus." Men and women, boys and girls need to stand true to the Lord. We cannot turn back. It is

"Onward—Christian soldiers  
Marching as to war,  
With the Cross of Jesus  
Going on before!"

#### *The East Gate*

We are almost around the wall now, and we come to the East Gate, which is mentioned in the twenty-ninth verse. What might this East Gate typify? Perhaps you can guess the significance here. I remember when I was a little boy I used to attend funerals. I noticed that all the graves were facing toward the east. I asked my mother one time why it was they always buried people that way. I was told, and I have heard this again since then, that there has always been a belief that when the Lord Jesus Christ comes, He is coming with the sunrise. Then as people are raised from the dead, they want to face Him as He comes.

This gate speaks of the return of our Lord. Why should we be interested in that? John tells us that every one who has this hope in him purifies himself as He is pure. I know of nothing that is so great an incentive to a holy walk as to look for the coming of our Lord. There are some things we would not like Him to find us doing when He comes.

#### *The Miphkad Gate*

In the thirty-first verse we come to the last gate, the Gate Miphkad, a Hebrew word meaning "a place of appointment." This is indeed the last gate, and this is an appointment which you and I are going to keep. We read, "It is appointed unto man once to die, but after this the judgment." God's Word says that He has appointed a day in which He will judge the world.

Listen to this, dear unsaved friend, you have an appointment with God, and that is a day when you will stand before the Great White Throne to receive your sentence. But you won't need to appear if you have come first to the Sheep Gate. Notice the last verse in the chapter comes back again to the first gate—the Sheep Gate. Start at the Sheep Gate, accept Christ, and follow through with the other gates; and when you come to this last gate how different will be your

place of appointment.

And, Christian friend, every believer has an appointment with God in which each one will be examined in regard to his service. This last gate brings all things to fulfillment. Our Lord will take His redeemed ones to be with Himself. We shall be there at the marriage feast with our blessed Lord. We shall see the wounds in His hands and feet and side. Then we will remember it was He who was pierced for us, and that if it had not been for His sacrifice you and I could never have en-

tered into the eternal city.

The Sheep Gate speaks of salvation through Christ; the Fish Gate of soul-winning; the Old Gate of God's unchanging order; the Valley Gate of humility; the Rubbish Gate of cleansing; the Fountain Gate of a Spirit-filled life; the Water Gate of God's Word; the Horse Gate of Christian welfare; the East Gate of our Lord's return; the Miphkad Gate of God's final place of appointment. May God help us to keep these gates in good repair in the lives of all of us.

## FLASHES FROM

## FOREIGN FIELDS

### BABCOCKS BUSY IN WEST VIRGINIA

Pickens, West Virginia  
April 30, 1943

Dear Praying Friends:

"O give thanks unto the Lord, for He is good: for His mercy endureth for ever." Ps. 107:1.

Our hearts are filled with thanksgiving unto the Lord for the blessings showered upon our lives these past months. He has proven over and over again that He cares for His own. We join with you in rejoicing for prayers so definitely answered.

Yes, we have moved. We now live on one of the fields in which we have a work organized. Pickens a small mill town, with a great need to know the Lord Jesus Christ. We are happy to be located here near the little Baptist church in which we are ministering. Our work here has been progressing slowly but yet we can't help but see the hand of the Lord leading in each step. There is a steady increase in attendance. We find the Christians are becoming more awakened to their heavenly calling in Christ Jesus. We are teaching the book of Ruth in the Sunday morning services. This proves to be a rich blessing to the group and we are happy in showing to them the Grace of God manifested in this precious book. We are starting a mid-week prayer service in the church. We are happy for this opportunity to use our efforts to win more to Christ and strengthen

Christians. If you recall, sometime ago we told you that the church had been closed since 1936. Thus all of these added efforts are proving to re-establish a gospel testimony in this much needed community.

Our work in Removal is proving to be of much blessing to us as we minister to those dear folks. Lately, the little school has been packed with additional chairs brought in to accommodate the crowds. We are seeing a deep interest and outstanding growth manifested among the ones who belong to our Saviour. The opposition manifested when we first went to this community has been removed to a great extent for which we give much praise to the faithfulness of our Lord in working out all problems for us. Our Christian library is proving a rich blessing in this community. I know that many of you will be interested in hearing how the Lord has been using this means in reaching souls. A man, who has been a drinker all his life, was suddenly stricken with paralysis and couldn't attend our services. I took to him several of the books, both of good fiction and of the Bible study character. Upon calling the next time in the home we had a long talk about the Lord. The library has reached his heart with the gospel and in his hours of quietness he has been doing serious thinking. Pray much that soon he will be won to the Lord. Another incident which will manifest the true value of this method. A man, in Removal, with whom I have wanted to converse about Spiritual things for so long wouldn't permit such a conversation. He became deeply

interested in our library and read many of the books; both fiction and non-fiction. The result was that through a Grace Livingston Hill book, I was able to carry on a three hour conversation with him pointing out the way of salvation clearly to him. He was deeply interested and listened with a hungry heart. Won't you join us in praying for this man too? I could go on telling many more thrilling stories of the success of the library but have only taken the time to mention these in a form of request. I know you will join us in praying for these two definitely. It won't be long now before we will be starting Daily Vacation Bible School work. We are now making plans for at least three schools and hope the Lord will permit us to have four. Mr. Pelton Vandercoy, a graduate of this year's class from the Baptist Bible Seminary in Johnson City is joining us this summer to help in these schools. I need not emphasize the importance of reaching these dear children while their hearts are still young and pliable. Do join us in this summer schedule, praying that God will give us many precious souls for Christ. Also we do want to be used to help strengthen others who have found the Lord Jesus precious. We request that you remember Mr. Vandercoy as he joins us that the Lord will richly bless his ministry in our midst and that he will be mightily used of God to win precious souls.

We have received another invitation to hold meetings thirty-five miles east of where we live in Dry Branch. We have consented to give them one night a week there. We hope to start those meetings right soon. Won't you pray that God will use our testimony in that community to His honor and glory?

Continue to pray for the health of the missionaries here. We have been laid aside some with sickness and feel the need of His strengthening hand in our bodies. Won't you remember us before the throne?

It is a joy to write all of you dear ones allowing you to share with us the work here. We know that you receive a blessing praying for the spreading of the gospel throughout the world. We too, remember you folks to our King in prayer. Thus we write you again urging you to pray, to rejoice with us in all that God has done for us. We do not want to run ahead of Him nor lag behind but follow faithfully step by step in His will.

We remain still your faithful missionaries, witnessing to lost souls, watching for His glorious appearing. Do continue to pray for us.

Yours in the glory of Calvary,

Peggy and Harry Babcock.

## GREAT NEWS FROM MERCADO

### *A New Venture of Faith*

The first of February of this year marked the beginning of a new venture in the Independent Baptist work of our state and perhaps of the west. For months previous the Phoenix Bible Institute had been a subject of prayer, and care, not only for the directors of the Mexican Gospel Mission but also for three of our best friends in the Salt River Valley; one our Secretary for the mission; another, the pastor of the only other Independent Baptist church here in Phoenix and the third one, a former teacher in the Institute. The Lord put it into the Heart of our Brother Roy O. Bancroft, the Dean and President of the Phoenix Bible Institute to turn this institution over to the Independent Baptist brethren and calling us together, necessary arrangements were made. It is impossible to tell you all the details that had to be worked out in order to make the exchange even though the Institute is a small institution. We praise God that finally on February 1, we officially took over the institution that is listed in the enclosed leaflet. With all the other work we praise God that we have had a part in this new venture. Soon afterwards we thought of calling our California brethren for a conference in Phoenix.

### *Something New in the City*

It was thrilling for us to advertise all over the city the coming of eight southern California Independent Baptist leaders to meet with six other ordained Independent Baptist preachers in our city and to invite our friends both Baptist and other Independent minded folk to a three day conference which was held in the new Baptist Bible Institute. An advisory board was organized with nine pastors. The doctrinal belief and the policies of the new institution were gone over thoroughly and carefully. Every brother had an opportunity to express the desires of his heart as they were related to the subjects we discussed. It was a real joy for

our local brethren especially to have this time of Christian fellowship with other pastors of like faith and this meeting will long be remembered.

### *Definite Distinctions*

Since the Baptist Bible Institute and the Mexican Gospel Mission, Inc. are so very closely connected and indeed of one mind, I believe it is in order that we make some very definite distinctions in order that you might get a clear picture of the two Independent Baptist works. The Mexican Gospel Mission is not officially nor legally the same in any way, shape or form with the Baptist Bible Institute. The former is a missionary society sponsoring, directing and financing with full responsibility the evangelistic activities among the Mexican people both in Arizona and Old Mexico. The Bible institute is a separate and distinct educational institution, we believe, raised up of God for the training and complete preparation of pastors and missionaries and Christian workers who will serve the Lord among all people. The fact that I, the President of the Mexican Gospel Mission, Inc., am also the Secretary-Treasurer of the new Institute might, in the minds of some, connect the two institutions and for this reason we are making this explanation.

### *Brother Carrillo in Sonora*

It is with true joy that we remind our friends of our dear Brother Ramon Carrillo, whom you will remember was the deacon in whose home the Mexican Independent Baptist Church was born over twelve years ago. This saintly brother has grown in grace and in the knowledge of our Lord and Saviour Jesus Christ and having been called so definitely to the work of evangelizing it has been our joy to add him to the staff of our regular workers in our Sonora field. This brother makes a wonderful team with our pastor at Nogales, Brother Lopez, for together they are able not only to evangelize in that needy frontier city of 18,000 souls but also they take turns in going south to three other mission points where the Lord is using them to evangelize. Our brother is being used in personal work in a way that would warm your heart if you could just see him, while our Brother Lopez is being used as a preacher in a wonderful way.

### *Hungry Crowds*

When last visiting Nogales in April, our Brother Lopez told us of how God had opened the way to preach to many new people. The daughter of one of the Railroad officials died. The mother of the child had heard the Gospel and did not want to have a regular "wake" with the usual time for mourning and oftentimes drinking, so she begged her husband to send for Brother Lopez and have him speak to the people who would gather in their home. Being of the better class of people, their friends naturally belonged to the same class and when Brother Lopez was called and contacted and arrived on the scene there were around two hundred people who were waiting for "the Protestant who was going to speak." He was not looked upon as a preacher or minister, but just simply as a Protestant man. The surprise, however, was great when the head of the house introduced our brother as a Baptist minister of the Independent Baptist Church and according to our brother he had to make no effort to hold the attention of all the people for an hour or more as he preached unto them Christ Jesus and the life eternal which He came to impart. The next day he was called to accompany the people to the cemetery and for the first time in many years over 250 people had the opportunity to hear the Gospel of Christ preached in open air as Brother Lopez again was asked to "freely preach to us as though we were in your own church." Of course he did not need a second request to do this. Many have been those who have taken the Lord Jesus as their personal Saviour as a result of the preaching of the Word.

### *Future Students*

It was our joy also while we were there in Nogales to interview three fine young Christian boys who not only have been saved but definitely called to serve the Lord Jesus Christ as preachers and teachers of the blessed Word. We talked to one after another of the three and their testimonies were so clear cut and their knowledge of Christ so intimate that we had no question in our minds as to their possible use by the Lord in His service. These young men need the training that our Bible Institute can give them and we are asking you to pray that God will undertake for them and remove every obstacle so they will be able to come to Phoenix, and

prepare themselves to serve the Lord.

### *Yaquis on the March*

On the march indeed, some who have heard the word proclaimed but still in utter darkness of its power to save and to keep, others who have experienced the working of the Holy Spirit in their hearts and have a desire to serve Jesus. When the government army camp moved in recently, the Yaquis were scattered abroad. Some to the fifty or so new cement block houses built by the Water Users, some of them back to old Canal Seco and still others have gone further to the East starting a small new camp of their own. We give to you four of the names of the recent converts that you might pray for them to continue to read the Word and to grow in Grace; Maria Francisca Flores, Aldrindia Flores, Virginia Jiminez and Alex Montana. Some of these Yaquis we may never see again, they have moved so far away and therefore we ask your prayers for the future work among these people. If we are not able to have open air meetings for the adults or children God is still able so please pray that more personal work can be done.

### *Little Lambs in the Cotton Fields*

For months now it has been the privilege of several of our workers among the children to teach them out in the cotton camps and it is with true joy that we are able to say that many of them have received the Word of God gladly. Miss Evangelina Miranda and Mrs. Sylvia Castro have been working in the camps for several months.

### *New Workers Among the Indians*

For some months we have been interested in a young couple who the Lord had burdened us for and who are in the Mountains of Chihuahua, known as the Sierra Madre mountains. There is an old tribe of Indians widely scattered in these regions that are called Tarahumara Indians. They inhabit part of several of the Mexican states bordering this range of mountains and are readily accessible to a Mexican especially if he has enough Indian blood so that he does not look like the average North American. Such was the case with our Brother Jesse and his wife and so the Lord has used them and is using them to preach the unsearchable riches of Christ among these people. After hearing from our Brother on several occasions of his great de-

sire to be affiliated with a group of Christian people who would support the work and after praying over the matter, God answered our prayer and through one of His mighty men spoke to us to definitely add them to the staff of our missionaries. We are therefore, very happy to announce to our friends that they may rejoice with us in the fact that we now have fourteen adult workers without counting the families of these, which make twice that many souls. We need not only the prayer support of our friends and co-workers but we beseech you brethren to pray that God will give us wisdom, grace and strength to do the many tasks that lie before us as we endeavor to lead our people in a more acceptable service to our blessed Lord and Saviour Jesus Christ.

Leonardo and Hazel  
Mercado.

## **ANDERSONS REJOICING AS GOD WORKS**

5872 Cabanne Ave.  
St. Louis, Mo.  
June 1, 1943

Dear Friends and Co-Laborers:

"The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." Sometimes when the going is hard and we would be discouraged, the Lord calls to our minds this wonderful verse from Ruth. It always causes us to take heart, and to realize that God is interested in our faithfulness to Him, and not in what might seem like success or failure to those looking on.

Those of you who have been interested in, and praying for our dear brother Meyer Cohen, will rejoice to know that he is now happy in the presence of the Lord whom he loved. God called him to Himself early Tuesday morning May 18th, and the funeral was held the next day. Of course it was in the hands of his family who, previous to the time he became critically ill, had not bothered about him at all. When they knew he was dying, however, they had to pretend great concern, and naturally he had to have a Jewish funeral with an orthodox Rabbi conducting it in Yiddish. Carl and I were out of town at the time of Meyer's home going but Mary was able to attend



the funeral. A few days before Carl left he went to see Meyer in the hospital. He put his arms around him, laid his head on Carl's shoulder and wept as he prayed that God would bring him safely back to him again. Then he said, "I don't know if I'll still be here when you come back, brother Anderson, but I'm ready to go and I know I'll be better off with the Lord." He gave Carl his Gospel of John and the motto with the verse he loved so well, Jesus never fails, and asked him to keep them so his family wouldn't get them and destroy them. We praise God that in spite of all his family did to try to turn him away from Christ, they did not succeed and he was a real testimony for the Lord to the end. A week after the funeral one of his daughters called on the phone and told Carl they appreciated very much all that we had done for their father and wanted to know if there was anything they could do to repay us. She left her name and address and said if at any time they could do something for us they would be glad to. Pray with us that the opportunity may be given us to witness further to these unsaved loved ones of our dear brother Meyer Cohen.

Our hearts were thrilled the other day by the testimony of Bessie Siegelman. I am sure you, who have been receiving our letters, will remember her, and how she has been so afraid of her family since they caused them so much trouble after the Siegelmans public confession of Christ. A few months ago Bessie publicly acknowledged that she had failed the Lord, and asked for prayer that she might have courage to stand and be a faithful witness for Him. Carl stopped to see Charles and Bessie on the way to prayer meeting last week and she told him how the Lord gave her the opportunity to witness to the sister who had struck her and of whom she had been so afraid. Every time her sister tried to say something Bessie would say, "But the Lord Jesus said this" and then she would quote some Scripture. She said, "Carl, she just couldn't get anywhere because I kept throwing the Lord Jesus at her and His name stopped her." She has also refused to permit her son to continue his Hebrew training so that he could be confirmed. Charles' father had put the boy in Hebrew School and was paying for his lessons. They also told of a visit to their home of the Rabbi. It was surely a joke on the

person who sent him because, instead of it being an opportunity for him to show them their mistake in turning from Judaism to Christ, they spent the time preaching the Gospel to him. They told him they knew why he had come and before he had a chance to say anything they began to show him Scripture after Scripture from the Old Testament and asked him how he could explain them apart from Christ. The Rabbi had no answer and his eyes blazed when Charles showed him a passage from Isaiah where God says the leaders of Israel have caused them to err. He finally threw up his hands in defeat and left but Charles and Bessie asked him to come again. You can imagine that all this has given us cause for rejoicing and it is truly an answer to prayer.

May the Lord richly bless all of you who pray and give to make our ministry possible. Keep praying, He is faithful and He is able.

Yours in His wonderful Name,  
Carl and Mildred Anderson.

### ONE HUNDRED FORTY- SIX BAPTIZED AT FT. CRAMPEL

God's command to Israel in bygone days to enter in and possess the land is also His command to us these days. He has opened the doors and asks us to enter in. We here at Fort Crampel have never worked under more favorable circumstances than we do now. There are many doors open to us and by His grace we are entering into new fields every year and God is giving us a harvest of precious souls. Last year we sent out five new workers, four of them into new fields. This year there are six more that will complete the two-year course in the Bible School.

During the month of Feb. we baptized 146 believers at Fort Crampel and out-churches, and there are twenty-eight more to be baptized as soon as we can arrange for it. These have all been instructed in the Bible eighteen months and over.

At present all our outside evangelists are here at Fort Crampel for spiritual instruction, fellowship and advice concerning the work. For the past three or four years it has been customary to have them all in during the month of March, and it has proven a great blessing both for missionaries and evangelists. It

always brings blessings to our hearts as we listen to their testimonies given at our prayer meetings. Last Saturday evening it was stirring to say the least to hear Guerembali tell of a most remarkable answer to prayer. We have written you before of this man and his simple faith in the Lord, so his name is not new to you. Every eye was riveted on him as he told the following story: "I had worked hard to get a good food garden started and after a few weeks the food was up and the garden looked so good. One evening as the village people returned from their gardens they told me they had seen a big black buffalo eating up my garden. I went there to see and the damage he had caused to my garden made my heart feel bad indeed. Ndamé, (a native convert and a good friend of his) and I went there at night thinking we might be able to spear him but he never came when we were there. Then I bowed my knees right in the place where he had caused so much destruction and prayed to God to kill him in some way. Either that some native hunter may be able to kill him or else some other buffalo (which happens some times). From that time on he never came to my garden anymore. A while later, on a Sunday morning, I saw a group of men gathered in one place right in the road. I went over to see, but before I got there they called out to me and told me that God had answered my prayers about the buffalo. As I came near I saw a big black buffalo right in the road—dead. Almost every bone in his body was broken and his head was all mangled up. He had been killed by another buffalo as I had prayed. He could have died out in the woods and no one would have known a thing about it. But in order that the people may see that my God answers prayers God made him come right out in the open where everybody could see him. And he was even headed for my village when he fell and died."

It was a stirring testimony and one could have heard a pin drop as he told the story. The next morning (Sunday) he told the same story to an audience of over 500 people before he preached his sermon, and they were very much astonished. It will soon be told all over our field and the name of our Lord will be glorified as a result.

There was also something else

that brought great joy to our hearts and praise to our God. Jack told us that the Mohammedan village at D. is opening up for the Gospel. Many years ago we tried to put an evangelist in that village but in vain. We were told that the chief and his people had turned Mohammedans and didn't want us. One day about a year ago I was there and asked the chief to come and see me. He came and we had a friendly talk together. We spoke of Christianity as well as Mohammedanism, and I asked him if he got anything for his heart when he turned moh, and he replied that he didn't. When I asked him where he was going when his time came to die he replied that he was going to heaven, so I informed him that he would have to accept the Lord Jesus before he could go to heaven. At last he admitted that Mohammedanism was a commercial enterprise more than anything else. Then about a month ago our converted Mohammedan—Mamadou, made a preaching tour that way and he was used of the Lord. He preached Christ to the people and when the Mohammedan alfaki (teacher) heard of it he came quite worked up because he had left Mohammedanism and now he was preaching Christ and thereby destroying the Mohammedan advance. Mamadou replied. "If you want to talk things over quietly I shall talk to you, but since you are so mad I'll leave you." Now last Saturday Jack, (our evangelist at D.) told us that an older brother of the above mentioned chief had thrown away all his native medicine and has believed in the Lord. Since he took that stand ten other young men have followed his example and come to the meetings regularly. When the big chief heard of it he gave permission to his people to do as they wanted to, accept Christianity or Mohammedanism. That is something to praise the Lord for. We feel it is in direct answer to prayer, and as many of you friends at home are praying and sacrificing for this work we feel sure that it will bring blessings and joy to your hearts to hear of it.

The Lord is working in the hearts of our people and we would urge our friends to keep this work before our God in prayer and we shall see great and mighty things done. Our God is able.

N. G. Pearson.

## PRAY THE SLOCUMS OUT

Care National Bible Institute,  
340 West 55th St.,  
New York, N. Y.

Dear Friends:

Presume that many of you have been wondering about us and we have delayed writing, hoping our next letter would come from Africa. Most of the last three months we have spent in New York City. Have made a few short trips in that time. We had inoculations, like the "Boys" get for typhus, typhoid, yellow fever and smallpox. For a time we surely felt the effects of these, can sympathize now with those in the armed service.

Prospects looked very bright for us in regard to leaving, so recently we went to Philadelphia to arrange baggage and details, but alas! The way was closed to us in that we lacked one permit—(Portuguese). We applied for that on April 5th and it should have come by cable ere this. One lady out of ten in our group received hers, five from other missions got theirs and these, with our Miss Crumb are on their way now. Most of our folks are lacking the French along with the Portuguese.

Just why this visa has been delayed we do not understand. If we could have had it in time for a steamer that left in March, we could have saved more than \$100 each, as the fare has been increased that much since. But our lives are in His hands and we must realize that the "Stops" as well as the "Gos" are in His appointments for us. In these perilous times we cannot question. Rom. 8:28 is still true.

Recent letters from our field in Africa tell of the fatigue of those needing furlough, and the vacancies because some have had to seek rest in more temperate parts of Africa. Several stations are without a white missionary and others are undermanned to the extent that the work suffers. Even there is a suggestion that the Native Bible Training School may have to be closed for lack of teachers. This saddens our hearts when we know "The harvest is white and the laborers are few." From all reports the natives are as ready for the Gospel as ever. On one station classes are being held for English-speaking soldiers.

We have received from the Governor of the Colonies, through our field secretary, an official document

giving us a welcome to return to the colony to continue our work.

Speaking of material needs out in Africa, there is one for cars and tires. Gas seems available. Other commodities as well.

Frequent letters from our children in the Westervelt Home assure us that they are happy and well. Lois, in Utah, is in the close of her first year in High School, and keeps well.

How we praise God for His care over us and our children. Especially over us these past weeks, which have been strenuous as there has been an unusual lot of "red tape" in connection with priorities, government permits, etc., but all have been provided except this one permit. He is able to give that.

Just here the mail came in from New York with an answer to our cable to Portugal about the permit. We are to present this cable to the Consul in New York and our Portuguese friend who is trying to help us, thinks it will accomplish the desired purpose. Please keep on praying. Another steamer is to leave early in June and God can enable us to go if it is His will for us.

Yours to do His will,

The Slocums.

Isa. 41:10 and 13.

## DELAYED WORD FROM FLORENCE ALMEN

Fort Sibut,  
February 15, 1943

Dear friends at home:

The Lord hath done great things for me, and oh, how I do praise Him for His great faithfulness to me! He who promised to go before me in the way as I left the States has done so and has brought me to the place which he had prepared. I didn't know it would be here, but He did, and so had a work for me to do for Himself.

Words didn't come very easily on my arrival. After having seen one native Christian after another say, "Merci na Nzapa" (thank the Lord) and clap their hands and one even kneeling in the road to show her heart's praise to Him, I had a full heart. You see, the natives have also heard some of the Zam Zam story, and now I'm learning their angle of it even as I had to learn yours when I returned to the States. Now too I've learned how they've been praying; men,

women and children, and I know God has answered their prayers.

This is my second week at children's classes, and such a blessing they have been to me. I'll never be lonely in Africa as long as God gives me this joy in the children's work. They hadn't been coming out very well, but a new voice or I should say, an old one, come back again, has much weight with the youngsters, so I've had 68 to 82. They still sing, "Ta Nguia" with much fervor and also, "I washed my hands this morning" . . . I enjoy singing them with the kiddies, with motions of course, just as much as they do. One boy I used to mention quite often because of his great ability to repeat Scripture verses, Yakio, now goes to French school so I only had him in class on Thursday. One of the helpers asked him to repeat the verses of Romans 12 that we just had been repeating, and he stood and repeated the first 12 verses that we had memorized 3 years ago without making one mistake. I was thrilled to hear him, and more so when I checked with Mrs. Vanderground and was told she hadn't used those verses at all in memory work. The hours of grinding are not in vain, and some who were struggling along with their reading then have learned to read well. That's such an encouragement.

As I told many of the evangelists here of the sinking, I found that they too learned time and time again of HIS faithfulness to them personally.

The big house on the hill top is my abode for the present. It seems strange to be all alone in this big house that is, alone except for the bugs and mice, etc. Demele, the boy who worked with me before is working with me again. Right now he is cook, house boy, and everything in one.

I have found that money goes rather quickly. In buying supplies we have to buy quantities larger often than we need, and then too chances of getting to Bangui, the nearest town are slim, so starting out with all the supplies does use up the money quickly.

That you're remembering me in prayer, I'm sure. That you'll keep remembering, I pray, for through your prayers He will accomplish His will here. I was sitting out in front tonight and what a joy thrilled my soul as I knew I was here again at his command and in His will. Time goes on, and we can miss

loved ones and friends in a measure, but He outshines everything else. "There's joy in serving Jesus."

There are other classes to be taken up again here as well as the village reading classes, and we need His guidance so much in everything. Remember the Vandergrounds with whom I'm working here. They've had 3½ years out, seem well, but tired.

I'm still sorry that I couldn't give all of you proper notice of my departure, but I didn't have that myself. I did say though that I knew that when I'd be leaving, it would be in a hurry . . . and it was. My trunks haven't arrived yet, so all my last term's things are all around me, and maybe that's what helps me feel so at home here. Best of all, the Lord Himself is with me.

It's only 8:30 P. M., but it's time I finished this or I'll be starting a third sheet; that would never do!

Thank you again for your every kindness to me and your prayers in my behalf, for we are laborers together with Him.

Ever in Him,

Florence Almen.

### WORD FROM TRIMBLES

Caixa 35 A, Manaus, Amazonas  
Brazil, S. A., Mar. 17, 1943.

Dear Friends in the Homeland:

We invite you to take a peek behind the curtain of distance and view, for a few moments, the acts that are going on here.

Business is quiet, and there are only a few men hanging around the counter, so Lucio picks up his well used accordion and sits down to play some more of the same thing. Its not a lack of practice or perseverance, but somehow or other his fingers find the same keys each time. For a time Lucio was sick and the little old instrument accepted a much needed rest. Lois went over to treat him, and we read to the family and many a time we invited them to come to the gospel service. When we were here the first time, he used to invite us to hold our meetings in front of his store, which is also his home, but now he can never find time to come across the street to hear the song of salvation.

Recently the old mud walls of the place received a new coat of plaster and some paint, but his half-witted son still runs around in

a long, white night-gown, and crys day and night. It is night, but by the flickering light of the kerosene lamp his fingers find their accustomed trail across the worn keys of the accordion, and we hear some more of the same thing. Won't you pray that the Lord will give Lucio a new song in his heart?

Darkness prevails, but across the breezes of the evening hours, comes the strains of a beaten drum, the jingling of the tambourine, the strummed guitar, and the soaring melody of the violin. The pleasure-loving villagers have gathered for the dance. Soon we hear the stamping of feet, and wild yells, and the longer the dance the louder the yells, and the more perspiry become the participants. They catch cold, pneumonia, tuberculosis. The music stops, but still they clap for more of the same thing.

Do you wish to hear something different? Listen, and you will hear the sweet voice of a young girl. And what is she singing? Nossa morada na Rocha esta. (Our dwelling place is in the Rock) and my cup is full and running over. Her name is Nair, and she has been coming to the Sunday School, and to the children's class on Friday P. M. Though she has not made an open profession, yet, she is much interested, and our prayer is that she may soon accept Him.

The other afternoon, she came to the door to sell us some young chickens, and being anxious to sell the chickens as she was in need of a new pair of shoes, she said to Garnet, "If you don't buy them, I won't come to the meetings any more." Garnet told her, "Well, then I won't buy them because that means you only come to sell your chickens, you don't come to worship the Lord." She lowered her head and in all seriousness said, "No, whether you buy them or not, I will come because I love Jesus."

Perhaps my heaviest burden is for Dona Tacir. She is the saddest person that I have ever met. Three years ago when we were up here the first time, her little girl died, and she wouldn't eat or sleep or be comforted until we gave her God's Word. She has kept the little Testament and read it many times, and although she says she is trusting in the Lord, I do not believe that she is fully surrendered to Him. I spent a whole evening with her the other night just talking to her about the Lord, and she said, "When I'm sad, I'm coming over to your

house, you make me feel glad." She has never gotten over the death of her child, and my heart was torn when she told me how she was in Manaus and went to the cemetery, where a girl that had died does miracles. The people told her if she asked anything of that girl, that she would get it. Dona Tacir said that she knelt before the grave, and prayed and prayed, but received nothing. Then some friends told her that the Spirits brought the dead so that you could see them, and she wanted to see her little one so bad, so she went but saw nothing, and felt so creepy that she only wanted to get out of there. My heart has been crying out to the Lord that she might definitely be born again. Pray she will come to the services. She hardly ever leaves her home.

The Lord be praised, our home is all paid for, and we want to thank each one of you for the part you have had in it. The cement has arrived, and as soon as we can get the bricks, we want to repair the front wall, which at present it covered with zinc.

We close, with much love in Him,  
Fern, Garnet and Grace Ann  
Trimble.

## FROM FAR OFF INDIA

### MANIPURI MISSION MONTHLY

Alipur, Banskandi P. O.  
Assam, India,  
15 Dec. 42,  
No. 87

Dearly Beloved:

Surely of many of you I can sincerely and reasonably use that duplicated expression of our appreciation of your steadfast faith and love. We arrived home four days ago after an absence of nearly seven months. It has been really a sort of furlough with a two months of laziness up in the hills of north India and three months of close work in Calcutta proof-reading the New Testament in the Thadou Kuki language; we were there four months on the promise that the press would give us the work as fast as we could attend to it, but at intervals they wasted from a few days to a week of our time. However, they have done better than the press that printed the first edition of WAY of SALVATION in Manipuri for us,—

promised the entire 10,000 in five or six weeks and took just fifteen months! Hold your job as long as you can and get as much money as possible from others while doing so seems to be the rule of many out here. While doing this printing, the Secretary of the British and Foreign Bible Society told me he was at that time printing the Bible or portions of it in eight different languages, using several different presses.

The next morning after handing in the last proof, we started before daylight for home. This being a first translation of the New Testament into this language, it required much careful study, reducing the language to writing, and formulating rules for spelling, grammar, etc., also much training of the Assistant for Mrs. Crozier. Though he had done a little work in his own language before, it took some two or three years for him to get the idea that this being the Bible, the Word of the Living God, it MUST be accurate. To have the normal construction of the Thadou language, he cast the sentences by getting something of the idea from English, Assamese, Bengali, Nepali, and Hindi, and Lushai; but Mrs. Crozier closely checked every verse and phrase of it with the original Greek, often looking up the passage in half a dozen English translations and sometimes checking with the German and French.

It was not an easy job in the midst of an otherwise very busy life but for several years two to four hours daily was given to this work. Long before it was finished, people began scolding us for being so slow. "Print it quickly and get it out into the hands of the people and correct the mistakes when it is revised two or three times." "No," we said, "not so lightly may we deal with the Word of God. Known mistakes will not be printed; the best is not good enough, but the best we can do is all that we will do." The future is likely to reveal plenty of mistakes, for we are not yet masters of the language. Many Thadous are said to be on the tip-toe of excitement as they anticipate having in their hands and in their own language the Word of God's wondrous love. We trust their joy may be full as the day approaches on which the Angels sang "Joy to the World."

We thank two of our former missionary associates for the hospitality

of their homes for a month or two during three summers as their contribution to this our vacation work for some of the people in their own mission areas, but NOT in our present area of work; and we thank YOU for prayerful and financial backing, and the Lord for His un-failing grace.

Mrs. Crozier is now awaiting response to our prayerful call for two Manipuris to help revise the New Testament in their language, her special work laid down near the end of Matthew as we went away to the hills for two or three years or longer. Mrs. Crozier's Thadou helper requested the Society to print the Psalms in Thadou. He consented to do so on condition that I check up on it and supervise the printing; I consented, for the Psalms is a book I am intensely interested in. Thus depending on the Lord to adjust the calendar, health, strength, assistants, fellow missionaries, and financial backing, we have laid out our service to be mingled with the daily routine of mission work. I believe we can depend on YOU and the Lord to see us through these next few years. After that? ? ? Will you kindly ask the Lord to prolong our silver cord and keep our pitcher from breaking at the fountain till the numerous people calling for the Old Testament in Manipuri language get that blessed volume in the language they can readily read? Four thousand Kuki and Naga Christians and a few others need that precious Book, and we believe there will be many Manipuris in a few years. Is God waiting for US to give it to them, or is He raising up another for this great trust? Surely, friends, you will give God the advantage of your help in this vision of need. Time and souls are swiftly passing. With God's blessing upon you, please give us all the help you can as we stand surrounded by numerous people in utter darkness on the slippery road to eternal ruin while we look through the gloom to the glorious light of eternal day.

Jewell Earnheart was on vacation in the hills about two months and then in charge of this station for about four months, and then sailed for home on the urgent call of his church, saying it was harder for him to leave than it was to leave home when he came out. But he seemed to have a strong hope of returning.

"Barney" (Miss H. Leola Barn-

um) vacationed in the hills with a bad ear four months and then nursed in the Community Hospital in Landour three months, and Rachel Funk studied about half of the first year's work in the Hindi language (for it is one of the languages spoken about here); then they came to Calcutta for a little dental work and shopping and medical examinations and then came with us home again. Dr. Burrows is still with the British army in Calcutta and his family in Landour where there is a good school for the children. Koireng Singh showed the right stuff and spirit by taking up medical studies in the Compounder's Course at the Dibrugarh Medical School while waiting for the delayed reports on the result of the College Entrance Examinations to determine which applicants would be admitted to the Sub Assistant Surgeon's Course—the regular four year medical course—and was rewarded for his quality by being taken up into the regular four year course when it started four months late on the 12th of November. He wrote us and the friends in Cleveland that are supporting him of his great joy to which he had been looking for several years. Pray that his faith and purpose be not diverted from the mission and the Lord.

A very encouraging letter written by our Assistant and pastor of our Station church at the request of two leading men, a minor Government Officer in this neighborhood and the richest man near here, was received in Silchar telling of their great interest in our return, for they had been the most interested men in getting us located here, and telling of large official powers given them together with many men officially placed under them to help keep the peace in this region and prevent fifth columnists from disturbing the community. Very soon after our arrival these two men came to call on us and then others have come, and the sick have begun to call me to their homes while my office still looks as if it had been occupied by wild men of the jungle—which is not too far from the truth! Several of these leading Mohammedans have given close attention as I have given the brief message of Joy to the World and personal salvation through the death and resurrection of Jesus, facts they stoutly denied during the first two years we were here. I have returned home with a strong burden

for their salvation; please pray with me daily for them.

Our hearty Christmas greetings, belated but sincere, to you all.

By God's grace your messenger of peace,

G. D. Crozier.

\* \* \* \*

### MANIPURI MISSION MONTHLY

Alipur, Nanskandi, P. O.,  
Assam, India,  
28 March, 1943,  
No. 90

#### Prospective Pillars:

I've had to do so much house building these past forty-three years that even the Bible is becoming a text-book on architecture! I rejoice that many of you are becoming steadfast mechanics in the House of God to be transformed into pillars in a more marvelously beautiful temple than that one built by Solomon—which cost twenty-five times as much as the famous Taj Mahal. Some of you are pillars already; in our daily prayer group I am asking our Master Mechanic to chisel me into shape for some necessary place. We don't know what is ahead of us—except a great door wide open—and are getting tremendously anxious for the outpouring of power and the sending of reapers and the gathering of the ripening harvest. Numerous Manipuri men and women are on the way to and from terrible shrines of horror instead of shrines of holiness, and this Word of the Living Christ appeals to these hungry and dreading souls. Bear ye one another's burdens.

A girl we have known since she was a tiny tot, now a graduate nurse with a year's service on salary in the hospital where she was trained, is spending her vacation with us as the nearest approach to what might be called home for her. During my first year in Manipuri, her father was one of my first lepers; then he became overseer of the Leper Colony I started there. Her mother helped Mrs. Crozier take care of many babies that had lost their mothers. This girl is now on her vacation giving me skillful and happy help with some of these women in distress. Her younger sister was with us a while more than a year ago, and gave me excellent help in a village home, thus opening the door for the work her

sister did last week with a few suggestions I gave her; and now she is helping me with another anxious and very nervous woman they brought from a Hindu Manipuri village some five miles from here.

We are in a hurry for the war to cease and Dr. Burrows to get back and prices to get adjusted and cash to arrive for the building suitable to make it possible to render this ministry of love to the numerous people around us. They are pressing on me daily for work I cannot do at present, and for much surgical work I cannot do in a carpenter shop. The Lord provided David and Solomon with plenty of gold and silver—and He still claims the ownership. We want some also for the church and school house as soon as the war is over; we are getting along at present in a hut. I have the main posts and enough six-inch nails for the job—they cost Rs 13 per keg of 100 pounds just before the war, but now would cost not less than Rs 200 per keg, if at all available. The price of most other things is up six to ten times the normal price. So practically no building can be done now except what is necessary for the world crisis. But the human heart needs the Gospel of God's redeeming grace, and THAT can be given now. We are praying and working towards that end, and we earnestly ask for your reinforcing power. For that purpose the ladies are planning on a boat trip of several weeks if the present violent storms subside. There are many miles of Manipuri villages available along the large river that diagonally crosses this District and splits into two large rivers at the west border, and these go on through dense population.

I have brought in enough paddy to last the Leper Colony for a year, and we have advanced money on their salaries for the families on the compound to lay in a partial supply, perhaps enough to last till the early rice is harvested. Had we not bought the rice in advance, we probably would have been compelled to close the Colony, as the price is now very high and still rising.

Mrs. Crozier has again taken up the revision practically amounting to a re-translation of the Manipuri New Testament. Porom Singh is her helper, and we are continuing to pray for a second helper also. He is the first Manipuri Christian. His oldest son, Koireng, is a student in



a medical college; eldest daughter in nurse training; second son is my cooly work overseer, repairer of Mission bicycles, mail carrier, and teacher of our little Compound school. His 16 year old sister readily took up a 124 pound bag of paddy when I was buying for a compound and brought it a mile to their home and then went back and got another bag full and jauntily went off with it, and came back and helped her younger brother with his load. It's fun to see a husky youngster like that! Her younger sister has been admitted to the Welsh Mission Girl's School where we have two other girls; the younger ones are lining along up for our local school.

It is a joy to see the great pleasure that Thadou Kukis have in getting the New Testament in their own language. Fifty copies were carried away for the villages a few days ago, and a man is to come soon for the fifty he ordered and 100 more will arrive here in a day or two. We are outside of Manipur, but this is the nearest contact these hill people have. There are frequent calls for the Manipuri Testament but they can't get it for another two years or more. Work of that kind cannot be done in a rush. It takes years of preparation for that kind of work, and we are praying that God will lead some young people near us; at least four of them should have the New Testament complete in their own languages. Most of these languages have not yet been reduced to writing. We are hoping that Jewell Earnheart, now on furlough in America, will contact some suitable young men and women for that work if God is calling them.

The wife of our Medical Assistant had an appendix that was making trouble and "Barrey" took her to the Mission Hospital at Jerhat, but the thing ruptured before she arrived. However, the Lord, and Dr. Hasselblad, and the nurses fixed her up, and now she is back home rejoicing greatly in the blessing God gave her.

A few days ago I sold the Mission car we bought second-hand six years ago, and we hope to buy a cycle ricksha with the cash so that the ladies can readily call at a number of villages. Right NOW they have gone to a village a mile or three-quarters of a mile away to a home where they were invited several weeks ago to come again.

Dr. G. C. Crozier.

## HAROLD PALMER DEAD

Dear Friends:

Our hearts are very heavy as we write this letter to inform you of the latest news which has come to us concerning our missionaries in the Philippines. This latest news came to us on May 11th in the form of a letter from Mr. R. P. Read, 701 Excelsior Ave., Hopkins, Minnesota, which we reproduce herewith since it is self-explanatory.

"The following is a report of a short wave broadcast received direct from radio station JLG-2, TOKYO, JAPAN on May 8, 1943 at 11:50 A. M. Central War Time. This broadcast was on a frequency of 9.505 megacycles. Every day at this time the Tokyo radio broadcasts messages from American prisoners of war. This message was read by the station announcer and is as follows:

"From Edward C. Bomm, Interned Santo Tomas Camp, Manila, P. I. Message—Marion and I have had good health during the year. We are all well at present. Marion is relieved on pass and is living at home. I am interned at S. T. Internment Camp. We are able to see each other by special pass. We are able to get along as well as conditions permit. Regret to say that Harold Palmer died on October 20th, ten days after an appendectomy. His wife and children are well—notify his mother. We send Season's Greetings to you all and we are thinking and praying for you all.

Signed—Ed. C. Bomm."

"I have a powerful short-wave receiver with a recorder and this message, along with 5 others, was recorded. Receiving conditions were fairly good here today and this record is quite plain. I have been recording these messages and sending them on every day since last Christmas. So far I have sent out 400-500.

Yours very truly,  
R. P. Read."

How grieved we all are to learn of Harold Palmer's homegoing under the sad conditions of internment as reported in the May issue of "The Message," to which we trust you have subscribed.

We believe the above message was composed about Christmas time because of the reference to "Season's Greetings" and it took all this while for it to be cleared through

the Tokyo Censors. We assume the message to be authentic in view of the accuracy of the names. The Palmers had only one child, little Carole Jean, and we assume the word "children" to be a mistake.

It is good to know the Bomms were well when the message was composed. Let us keep praying earnestly for them all, and especially for Mrs. Palmer and Carole Jean, and the bereaved relatives in this country. Gifts for Mrs. Palmer will gladly be received and held in our treasury to be sent to her at the earliest possible time. We surely need to stand back of this courageous widow and daughter with all that we have, and see that they lack no good thing after communications are once again restored.

Ever faithfully yours,

Signed: Harold T. Commons,

President

ASSOCIATION OF BAPTISTS  
FOR WORLD EVANGELISM

## MISS AYRES TELLS OF NATIVE PRAYER

Fort Crampel

French Equatorial Africa  
March 30, 1943

Praise ye the Lord—Bless the name of the Lord from this time and forever more—The Lord is high above all nations—Who is like unto our God—He raiseth up the poor—and lifteth the needy—"Ps. 113.

Truly, who is like unto Him? Yet He maketh our lives to overflow with the riches of His grace. We just can't help praising the Lord when we see how much He has done and is doing for these black people out here in Central Africa. This month our 26 out-station evangelists, were here at the Station for a time of Bible study. They, with the 44 young men in the Bible School met each morning in the school building for classes. As we stood before them, the tremendous responsibility yet marvelous privilege in giving to them the Word of God seemed almost overwhelming. We could see not only these faces but the many whom each has won and is winning for the Lord in the villages!

It was good to hear their testimonies of answered prayer, of the power and of the faithfulness of God. Such child-like faith which God so delights to see in His children. One told of ten Mohammedans in the district where he is working having accepted Christ. If any

of you have contacts with Mohammedans you will know that they are perhaps the hardest people to reach with the Gospel. We have a large Mohammedan village near this station. We pray for these people without ceasing but so far we know of none who have come out for the Lord. Yet God has seen fit to use this humble evangelist to bring some to Himself. We are so often reminded of the fact that "God has chosen the weak things of the world to confound the things which are mighty . . . that no flesh should glory in His presence."

I have been back on the Crampel Station for two months. Miss Manuel who was having a vacation came back with me on the truck which carries mail between Bagassou and Bangui. Mr. Pearson met us at Sibut and brought us to Crampel. We were very happy to see Miss Florence Almen at Sibut whom the Lord has brought back to the field after the Zam Zam experience and many months of constant attempts to cross the ocean. Her boat was just fourteen days in crossing this time.

This year I am living with Mary Kneeland, the station nurse who returned to the field a little over a year ago. We are keeping house in the home of Mrs. Camp and Miss Houston who are now home on furlough. Mary is a real companion in the work. We have many times of happy fellowship together.

The first week we were back was set aside for prayer. All classes were dismissed and each day from seven until five missionaries and natives spent as much time as we were able together in prayer. We are confident that this week is going to make a difference in the work of the entire year. It was a time of heart searching and renewing of spiritual strength for us all. Perhaps you would be interested to know just how the natives express themselves in praying. The following sentences are taken from their prayers. "O God, our Father, we give you thanks that we are able to come before you to pray. You are all good, all righteous, and all love. We give you many thanks for saving us. We thank you because you died on the cross of wood because of our sins. Long ago we did not know to gather like this to pray. When we gathered we came to dance and to drink. Now your Word has come to us to show us the way. We give thanks to you for the missionaries who did

not come to this country for money but to show us the way of God. Tie up the World in our hearts—command our tongues. Things of this earth often are too much for us but nothing is too much for you. Take care of the missionaries. You know our water here is not good for them. We can eat meat that is ten days old but they cannot without getting sick. We pray for our relatives who are still in the path of darkness. We thank you that you are the true Light." When we see these hearts and minds open up to the Gospel we are assured of the truth of the words, "—Thou hast hid these things from the wise and prudent, and has revealed them unto babes."

The three months while at Bagassou I received a greater insight into the tremendous power of Satan and the hold he has upon these people, but I also received a greater vision of the power of God. Many in that section are possessed with evil spirits. This means that in the past the individual has yielded himself to Satan as we would yield ourselves to Christ. Satan never has to have a second invitation but is only too happy to take complete control. At times such a one acts much as a demented person—the evil spirit causing him to go through all sorts of contortions. The individual is absolutely helpless to go against the wishes of the evil spirit at such a time.

One day after having a meeting out in a village an old, old woman came up to me. She was possessed with an evil spirit, but longed to be freed from its hold. As it was my first contact with such a one my first feeling was of utter helplessness. Then came the consciousness that to free this woman in no way depended upon me but Christ and Christ alone. Had He not borne the Cross and triumphed over Satan so that just such a poor helpless soul as this might be freed! The woman claimed the victory and threw the three iron bracelets which signified her allegiance to Satan, in the woods. On various occasions afterwards we saw this woman and we did not have to ask if the evil spirit had returned, the light on her face was sufficient evidence of the work of grace that had gone on within.

The Sunday following this experience while dealing with some women who had stayed after the service we found two more who likewise wished to be delivered from

evil spirits. God's power once more availed. The following Sunday one of these came up to me and very timidly held out a dirty little piece of cloth in which was tied a few coins. "This," she said, "is money I had placed on the altar for the evil spirit but now I want to give it to God." Oh, as Christians, that we might follow this native woman's example and give over to God everything that we had so freely given over for the indulgence of self and the serving of the Prince of this world!

The conditions of things here in this part of Africa are just about as they have been for some time. We are not, however, unmindful of the terrific battles not so far to the North of us. We count ourselves very fortunate indeed to be so little affected by this terrible calamity that has come to the world as a whole. We are ever aware of the many missionaries in Europe and Asia who are being tried and tested in ways we can little realize. Our hearts also go out to you in the homeland who are giving of your loved ones for the cause of liberty. In the face of such a sacrifice may you find your heart's need met in the Lord Jesus.

I do thank you for your many prayers in behalf of this small section of His vineyard. It is surely true that the harvest is plenteous but the laborers are few. Pray that the ever widening gaps in our line may somehow be filled. Pray for us here at Crampel—Mr. and Mrs. Pearson, Miss Kneeland and myself, as we attempt to take care of the big program on the station including the native Bible School. Three have been ill with malaria in the last five weeks. The Lord is doing the "exceeding abundantly" for me—I have steadily increased in health since being back on the field.

God does hear prayers and answer!

Yours for Africa,  
Catherine Ayres.

**WELL, THE LORD SAID  
HE WOULD DIRECT  
YOUR STEPS**

Caixa 173\* (Note\*)  
May 3, 1943

Dear Friends:

Once again we span the distance between you folks and Brazil with the news of His work here in Manaus. Surely we can say that in the

months that have passed since our last letter, the Lord has blessed and the work here has grown, grown to such an extent that the little mission no longer is able to properly hold those that attend. The folks too have realized the need and are working towards a goal of \$400 for the starting of a new building. The Sunday evening services are aiming at \$250, the Sunday school at \$100 and the Young People at \$50. Of this, \$75 has already been raised. We are glad to see the folks giving; for when the church is built, they will know that it stands because of their giving of that which the Lord had prospered unto them.

A few weeks ago, saw the mission home the scene of two marriages within three days. One was the wedding of a young believer who had fallen into sin and was returning to the Lord. He was one of the steady Christians in the work, but had drifted away through bad company and finally to living with a girl to whom he was not married. For over six months he seldom appeared at the services and then one Sunday night he came to the service and the Lord spoke to his heart and he came back to Him. The following Thursday in prayer meeting, the girl came to the Lord and took Him as her personal Saviour. They immediately made plans for their marriage.

As we go about our work, we sometimes get to the place where we take things for granted and forget to praise the Lord for the many unseen dangers that He delivers us from. We praise Him only for the deliverances that we are able to see. This past month we were reminded again of the ways in which He watches over. One night upon entering into our bedroom, I noticed a small scorpion on the wall near our bed. As I looked for something to kill it with, I noticed that there was not one, but eight small scorpions on the wall. Surely the Lord led me into the room to see them before they got onto the bed where perhaps we could not have noticed them so quickly. Then another night, when walking back to the shower room through the dark kitchen, I felt something crush underneath my slipper. At first, I thought nothing of it, but afterwards turned to see what it was. Seeing something dark, I kicked it out into the light and there it was, a large tarantula. I had stepped directly on it, killing it at once.

Again I praised the Lord for had

I stepped on only part of it, I would have been badly bitten, as I was wearing the native slipper which leaves the top of the foot bare. The following night we killed another under the rocker in the living room. It no doubt was the mate of the first one. How much we have to praise the Lord for we will never know in this world, but we are assured daily that He *saves*, He *keeps* and He *satisfies*.

We are alone this month as the Hockings have left for the States, and the Barbers have gone with them to the coast and expect to stay there for a month's rest. When they return, we expect to go away for a month also as this past year has been a trying one as far as our health is concerned. This past month saw our Billy boy sick two days with fever, and myself down two different times for a week each, because of fever. Remember us and the work, that we might have the strength needed to carry on for Him.

\* Our address is no longer Caixa 35-A, but Caixa 173. All mail written to us, should be addressed to this number. We would be glad to hear from you folks in the homeland and about your work for Him.

Now as we bring this letter to a close, we want to express again our thanks to you folks for your prayers and gifts to this work. May the Lord bless you and your labors for Him in these dark days.

Yours in His service on the Rio Negro River,

Walter and Mildred Warfield.

### YOUR MONEY SPENT WELL IN AFRICA

January 21, 1943,  
Fort Archambault, Tchad,  
Free French, Africa.

Dear Prayer Helpers:

Three months have slipped by since I last wrote to you. Three months have seemed like three days, because of every hour being occupied in some way or another. Sometimes it seems like a dream. Conference is over, Christmas and New Year's Day is past and a new year has begun with a program so full that I have given up all hope of writing to you individually of whom I think so often. Even if I do not write, often times in the night I wake up thinking of you out in California or Washington or in some other state, think of your problems and pray for you. I also

praise God for you for I know you are praying for me also.

As we look back and see what God has done throughout this last year our hearts are filled with praise for His goodness. When I made out our yearly station report I was overjoyed to see that in some respects we had made advances in several phases of the work. He has seen fit to give us more native workers and has given them a will to work as never before. It has been a joy to see them take on responsibility as the white missionaries have left us and returned home on much needed furloughs. I believe you at home have had a great part in what has been done because I believe you have prayed as never before.

I do not wish to tire you with lots of figures but perhaps a few of the totals will interest you because it really is because of your prayers and money that we are here and that we have been able to carry on for Him. On this station and in town from October 31, 1941, to October 31, 1942, we have held (with the help of two evangelists) 662 gospel meetings with a total attendance of 25,596; 52 church services were held with an average attendance of 471. In this district our evangelists have held 1,464 gospel meetings with a total attendance of 21,970. They held 1,632 reading classes with a total attendance of 47,328. The Gospel of John or the New Testament in Sango is used in all reading classes. We will know the results of these reading classes in glory for remember "His word shall not return void." Please join us in giving Him the glory for all that has been done.

As to finances we must praise Him also. From you dear friends we have received up to date the sum of \$1,755. Of this we have used \$709.88 for station expenses, \$33.54 for personal taxes, \$639.69 for gas and the remainder for personal living expenses. How we praise God for having taken care of our children we lift at home. He is so good to us.

You will note that our gas bill is high. That is because of the nature of our work. Besides three meetings a week in town, I have had to go there very often to oversee the work being done on the house there and to take care of business for other missionaries. Besides this there have been trips to see the preaching points and lately a trip each month to Kyabe to care for

the work there during Hammans' absence. As I already have told many of you, without your liberality we would not have been able to do all of this. Thank you.

Please pray that our tires will hold out until it becomes possible to get more. They have already done more than 20,000 miles. Without a car it would be impossible to carry on even a fourth of the work we now do.

I am afraid this letter will be long and I must tell you about our Christmas program. Most of you know that we have had a Christmas program for the white people of Fort Archambault each year for the last four or five years. This year we did not know what we would be able to do. There were no other missionaries here to help us with the singing, music, et cetera. It seemed for a while that we would have to do without program for 1942. When we mentioned the possibility to our French friends they protested vigorously. Those who attend our Saturday evening Bible Class in town offered to help. We enlisted the native boys who attend the French Sunday School Class, the boys of the R. A. F. who come to our Thursday evening and Sunday evening meetings, and the missionaries from Fort Crampel consented to come to Fort Archambault for Christmas. One of the Fort Crampel missionaries, Miss Kneeland, plays the accordion so our music problem was solved. Jackie and Evelynne learned two Christmas carols so eventually we were able to work out a program. The hardest part on me was that I had to preach the Christmas sermon in French. I am sure it was as hard on those that had to hear. Next year I hope Mr. Burkhardt to whom French is the native tongue, will be here to do that part.

It was a good deal of work for my wife and all of us getting the program ready but we were happy that we did not omit it. Many were the congratulations we received after it was over. For many it is the only Gospel message they received throughout the year. Some were there who heard for the first time the real reason for the birth of the Son of God.

There were seventy-five white people present, the largest attendance we have had as yet.

After one year's meetings with the white people in town on Thursday, Saturday and Sunday evenings, we want to thank you for

your prayers. We praise God for what we have seen Him do in hearts there. We have had three very definite conversions. We believe that some who have attended our meetings, but who are now at the front, have also accepted Christ. One letter sent from a group tells that there where they are they meet on Saturday evening to read and study their New Testaments we gave them. Several have told us that they never heard the message of salvation through faith in the shed blood of Jesus before coming to Fort Archambault. One man told us a couple of weeks ago that he had never seen a Bible or New Testament before in his life. How hard it is for them to realize that "Neither is there salvation in any other, for there is no other name given among men whereby we must be saved." Acts 4:12. Pray for us as we try to make Christ known in these meetings.

We have been very busy this last year and we are hoping to be able to take a short vacation somewhere when it gets so hot here in March. If it is His will He will show us where to go and make it possible.

We have received very few letters these last three or four months. I feel that no doubt most of our Africa line boats were used in another part of Africa. Anyhow we have not received the financial statements for monies sent since June, 1942. We have received the money so I thank every one of you who have made our work possible by your gifts. May God bless you for your liberality.

Keep praying for us and we will GET ON WITH THE JOB, as our English say here.

Yours in His wonderful service.

"THE METZLERS"

Paul, Etienne, Jackie and Evelynne.

## GLEANNINGS

Edited by R. F. HAMILTON

### CALIFORNIA

LOS ANGELES. The Calvary Baptist Tabernacle will have as their guest speaker June 14 through 20 Rev. James A. McGinlay, former pastor of the Central Baptist Church of London, Ontario, and now engaged in evangelistic work.

The boys of the church, ages 14 to 18 have been organized into a Fisherman's Club under the direction of three spiritually-minded men of the church. The purpose of this club is to help the boys know the plan of salvation, not only for themselves, but also that they may give it to others.

July 3 through 10 is young people's week at Camp Radford. Special effort is being made by the church to get large numbers of their young people in attendance.

Recently payment was made in full for the building on Terminal Island, and the first payment of \$1,400 has been made on the contract for the moving of the building. It is to be erected in Compton to house their work in that community.

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### IOWA

SIOUX CENTER. The Lord has enabled the First Baptist Church, under the leadership of Pastor J. C.

Kastelein, to purchase two lots for the erection of a church building. They are also negotiating with a group of Methodists for the purchase of their church. They request the prayer of the Lord's people for His leadership in this matter. Although they are incurring plenty of opposition, the work continues to progress. Pastor Kastelein has been privileged to run a weekly gospel message in the local newspaper, which thus enables him to reach about three thousand readers.

\* \* \* \*

DES MOINES. The annual report of the Grandview Park Baptist Church has come to our desk, and we are happy to note the splendid record which the church has made under the leadership of Pastor A. D. Mohr. Received into the membership during the past year, May 1, 1942 to April 30, 1943, were 101 additions. Losses during the year were eighteen. Present membership is 664. Forty-five of their boys are serving in the armed forces. \$10,049.49 was dispersed for current expenses during the year, \$2,249.92 for missions, and \$3,710.04 for radio broadcasting. Total receipts from all departments of the church amounted to \$18,234.64.

REV. ROBERT ARTHUR, who has been pastoring the First Baptist Church of Geneva, Ill., has been called to the Walnut Street Baptist Church of Waterloo as Associate Pastor. Mr. Arthur began his ministry in Waterloo, Sunday, June 20. It was the joy and privilege of the Editor of these Gleanings to be associated with Dr. Ketcham as his assistant for six years in Gary, Ind. The lessons we learned under the guidance of this pastor will never be forgotten and we continually thank God for them. We can say without hesitation to Brother Arthur that he has a precious experience ahead of him as he works with the great Walnut Street Church and its beloved pastor.

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#### WISCONSIN

MILWAUKEE. The annual report of the Garfield Avenue Baptist Church evidences real progress in every branch of the work. During the past church year eighty-one new members were received. Receipts for current expenses totalled \$8,582.72, for missions, \$4,983.80. Received through the church for the Gospel Hour Broadcast was \$2,485.55. The total receipts for the year amounted to \$20,125.48. A missionary budget of \$6,200 was adopted by the church at the annual business meeting. William E. Kuhnle, pastor.

\* \* \* \*

#### ILLINOIS

ALTON. The June meeting of the Mississippi Valley Fellowship of Regular Baptist Churches met with the Milton Heights Baptist Church on Saturday, June 19th. Sessions were held in the afternoon and evening, with local pastors doing the speaking.

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#### INDIANA

GARY. The Brunswick Baptist Church conducted their Third Annual Missionary Conference May 16 through 23. About seventeen individuals or groups were heard throughout the week. Much of the music throughout the conference was furnished by nearby church groups.

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HAMMOND. The quarterly meeting of the Lake Region Fellowship of Regular Baptist Churches was held with the Hessville Baptist Church, of which Bob Johnson is the pastor, on Tuesday, June 1st.

\* \* \* \*

CLINTON. The quarterly meeting of the Indiana State Regular

Baptist Pastors was held with the Calvary Baptist Church of Clinton on June 7 and 8. The pastors meet in these conferences not only to hear messages of inspiration, but also to discuss their common ministerial problems with great profit to each other.

\* \* \* \*

#### MICHIGAN

GRAND RAPIDS. On Thursday, June 10th, a council of churches was called by the Wealthy Street Baptist Church, for the purpose of examining Charles Conrad with a view of ordination to the gospel ministry. Mr. Conrad was graduated this spring from the Baptist Bible Seminary of Johnson City, New York, and has been called as assistant pastor to Rev. William Headley of the Central Baptist Church of Gary, Indiana. Brother Conrad gave an excellent account of himself, and was ordained in services that evening in the Wealthy Street Church.

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GRAND RAPIDS. The Children's Bible Hour, with headquarters in the city, has recently taken on additional stations. They are now heard over the Michigan and Wisconsin network of radio stations. The weekly need of this broadcast amounts to \$1,200.00. Dr. David Otis Fuller of the Wealthy Street Church is one of the directors of this splendid work, whose main object is to reach the children with the gospel. Recently Rev. Malcolm Cronk, pastor of the Calvary Church, and Rev. Merle Johnson of the Mel Trotter Rescue Mission of Grand Rapids, resigned to devote their full time to this work. The program is heard every Saturday at 11 a. m., CWT.

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LAPEER. Rev. E. C. Shute recently called to the pastorate of the First Baptist Church, was busily engaged in an eight-day Bible Conference during the first of June, with the Knoxville Baptist Tabernacle of Knoxville, Tennessee, Rev. Garrett R. Graham, pastor. During his absence, Rev. C. L. Whitman of the Sudan United Mission, and Rev. E. A. Ford of Detroit were the guest speakers.

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FLINT. The by-monthly meeting of the Association of Regular Baptist Churches of Eastern Michigan was held on June 4th with the Edwin Avenue Baptist Church. Speakers for the afternoon were Rev. Richard A. Elve of Bay City

and W. S. Colgrove of the First Baptist Church of Rochester. The evening message was brought by Rev. James Patton of the Carmel Avenue Baptist Church of Detroit. The meetings were well attended, especially the evening service, when the church was filled. A committee from the Grand Rapids Association met with this group to lay plans for the organizing of a statewide fellowship of Regular Baptist churches. A united call will be issued for a meeting to be held in Grand Rapids some time in the fall.

The next meeting of the Eastern Fellowship will be August 6th, in the First Baptist Church of Vassar, in which Jack Bowen is pastor.

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#### OHIO

CLEVELAND. A prophetic missionary conference, sponsored by the Hebrew Christian Alliance of America, was held in the Huff Avenue Baptist Church, May 16 through 20. Afternoon and evening sessions were conducted.

The young people's department of the Hebrew Association is planning to conduct their Summer Bible Conference at the Beulah Beach Camp Grounds Tuesday through Sunday, July 6-11.

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#### PENNSYLVANIA

ERIE. The Sunday School Board of the Bethel Baptist Church recently voted to send a year subscription to the "Christian Reader's Digest" to each member of the Sunday School now in service. We are sure that the boys will appreciate this Christian literature.

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REV. AND MRS. STEPHEN GREEN, missionaries recently returned from Venezuela, report the arrival of Elizabeth Susan on May 31st in "The Bawl Room" of the Huron Road Hospital. Congratulations to the parents.

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EVANGELIST V. F. ANDERSON, whose headquarters are at 4505 N. Keeler Avenue, Chicago, reports many successful meetings since the first of the year. Beginning in February, six weeks of meetings were held in Canada. After a number of successful meetings in the states including a meeting recently held in the Mission Baptist Church of Evansville, Indiana, he returned for another five months itinerary in Canada. Brother Anderson is a member of the Central Baptist Church of Gary, Indiana.