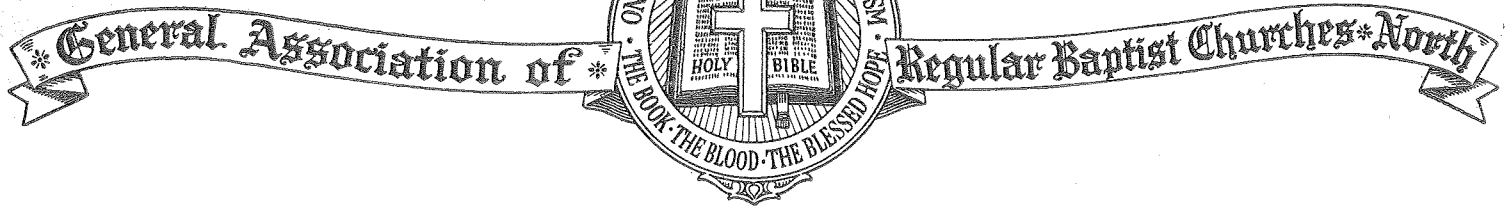


# The Baptist Bulletin



## GOD'S CALL FOR INTERCESSORS

*Sermon Delivered at Grand Rapids by*

**REV. KENNETH DODSON**

*II Chron. 7:14*

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." I dare say this morning that our world is face to face with its greatest crisis hour. In the humble opinion of this servant of the Lord, we face in our nation either a revolution or a revival. I believe that in my very heart. Out there this morning in the camps, foxholes, on land, on the sea and in the air, there are seven million of our young men and women face to face with death and hell. Thank God for every one of them who knows Jesus Christ as Saviour. Thousands don't know Him. They are coming back home some of these days—those who are alive—to make the most terrific readjustment that any human personality ever has to make. Many of them write to me and say, "Pastor, keep the home fires burning. We want to come home to a church that is alive and on fire for Christ." They are hazarding their very lives to preserve Christianity in our nation. Having faced death for its preservation they are not going to be satisfied with the pink tea variety of Christianity here in our home churches. They have faced the issues of life and death. They know what is means to pray every night to see the dawn of another day, and to have God answer that pray 'mid shot and shell. They will be utterly disillusioned when they return if they do not find Christians here at home who are as willing to hazard their lives for Christ's sake as they were to hazard their lives for country's sake.

If I know anything of the crisis hour in which we live today, it presents the greatest challenge to old-fashioned Bible-believing Baptists that they have ever faced. In this hour, we, as men, must realize our insufficiency. Therefore, I want to bring home to your hearts by the power of God the burden of intercessory prayer which is upon my own

soul. We have had what men can do and what men can do has brought us to this hour. It is time we have what God can do. We need what God can do in a world that is war-torn. We need what God can do in our individual churches. With all due respect to the means used in our fundamental churches for the propagation of the gospel, I believe very few of us have seen what God can do when our congregations are on their faces before Him in true intercessory prayer.

I am not speaking of prayer from the viewpoint that most of us know it, but of INTERCESSORY PRAYER—when God finds a human channel on earth through whom He can pray for the accomplishment of His divine purpose in a world in which He cannot work apart from that prayer. Let us consider two aspects of this type of prayer.

I. INTERCESSORY PRAYER — GOD'S METHOD IN HEAVEN. The great spiritual giants of the past have been mighty men of prayer. George Mueller, Andrew Murray, Murray McCheyne, Praying Hyde, Charles G. Finney, and the Baptist giants, Christmas Evans, A. B. Earle, A. J. Gordon, and Charles Haddon Spurgeon, all believed that God can work on earth only in answer to intercessory prayer. We give intellectual assent, but DO WE PRAY? We acknowledge that God does nothing in the spiritual realm on earth except in answer to Intercessory Prayer, but we do not pray as we ought.

Perhaps we are bothered by these philosophical questions, "How can a God of infinite wisdom and power answer the petty petitions of millions of His human creatures?" "How can an infinite God care for the minute details in daily lives of those who are mere specks of dust in a universe composed of millions of worlds infinitely larger than ours?" The answer is two-fold. With the first portion we are very famil-

(Continued on next page)

iar. With the second portion we may not be so familiar.

First, an infinite God is the only God who can do for all His human creatures what they cannot even ask or think. The Lord Jesus said in Luke 18:27, "The things that are impossible with men are possible with God!" and the Apostle Paul reminds us that the God we worship is "able to do exceeding abundantly above all that we ask or think." (Eph. 3:20). Again we give intellectual assent, but how much do we pray?

Second, many of us admit God's ability but are still bothered by the fact that He would limit himself to the intercessory prayers of His creatures. Behold this wonder of wonders! The infinite God has written intercessory prayer into the very nature of the universe because it is a part of the interaction of His own being. The key to the mystery of intercessory prayer is the mystery of the Trinity. If God were only one person—He is in essence of course—there could be no thought of nearness to Him nor could any outside influence be brought to bear upon Him; but He is three persons and so intercessory prayer begins within the trinity, the Son—the Intercessor in heaven; the Holy Spirit—the Intercessor on earth; and the Father—perpetually and eternally answering prayer. The decrees of God make room, first of all, for the intercessory prayer of the Son of God as Mediator, Intercessor, and Advocate, in heaven. Listen to the Lord Jesus speaking in Psalm 2:7, "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

Everything God does on earth is done in response to the eternal asking of the Son of God, our Paraclete before the Father. All true prayer on earth from human lips is inspired by and is but a faint shadow of His constant, unceasing prayer in heaven. "Seeing then that we have a great high priest that is passed into the heavens, Jesus, the Son of God . . . let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:14-16).

Brethren, the Lord Jesus is asking for men and women who will go with Him into the Holy of

Holies while He pleads His precious blood as the only remedy for human sin. He is asking for old-fashioned Baptist preachers who will go with Him into the garden of Gethsemane and all the way to Calvary. I want to say with a broken heart, that He has brought me down to the place where I know what He daily desires of me. I believe that what He is asking of me He is asking of every pastor and every layman—complete, practical, daily identification with Him in His death, burial and resurrection life. I asked for a passion for souls one day and after I prayed, the Lord said to me, "You don't need to ask for a passion for souls. What you need is identification with me. You are asking for my gifts apart from Myself!" What we need this morning as Christian workers is an utter identification with Him in His present intercessory ministry without which He cannot save men on earth. (Heb. 7:25).

It was of this identification with Him He spoke in John 14:12-14 when He said, "He that believeth on me, the works that I do shall he do also; and greater works shall he do, because I go unto my father; and whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son." (See also John 16:23, 24). When we realize that everything accomplished in the church in the first few chapters of Acts was accomplished in answer to this very type of intercessory prayer, we know that we have discovered God's appointed means for working in the lives of men in this age of grace.

## II. INTERCESSORY PRAYER—GOD'S METHOD ON EARTH—

The decrees of God not only make room for the intercessory ministry of the Lord Jesus Christ in heaven but for the intercessory ministry of the Holy Spirit through men on earth. It was the Holy Spirit who fulfilled Jesus' word in John 16:23 and 24 by baptizing all believers into the spiritual body of Christ (I Cor. 12:12, 13) so that they were absolutely identified with Him and could use His name in Intercessory Prayer to the Father. We say again that God's method of working on earth is through the Holy Spirit's intercession in yielded believers' hearts.

If this is so, why does the Scripture not say that the Holy Spirit prays through us? I Cor. 6:19, 20 is the answer. "What! Know ye not that your body is the temple

of the Holy Ghost which is in you which ye have of God, and ye are not your own?" The secret is in that one word "temple." What is a temple for? It is a place of worship. Listen, your body and my body and other millions of living bodies of Christians are the only temples God, the Holy Spirit, has on earth today. These temples are not ours, they belong to the Holy Spirit, bought with the blood of Jesus. Jesus worships the Father in a heavenly tabernacle in the Glory. The Holy Spirit worships the Father in the temples of our bodies here on earth, "likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we should; but the Spirit himself maketh intercession for us with groanings which cannot be uttered, and He that seeth the hearts (human hearts) knoweth what is the mind of the Spirit because He maketh intercession for the saints according to the will of God." (Rom. 8:26, 27). The Father has to search the hearts of men to find the petitions the Holy Spirit is making through the yielded lives of believers. I do not profess to understand this marvelous ministry, but will you not accept this plain statement of the word of God and let the Holy Spirit begin to pray true intercessory prayers in the temple of your body? Too much of our prayer is like that of the little boy who was falling out of a tree and cried, "Lord, save me!" Just then his pants caught on a limb, and with a sigh of relief he said, "Don't bother, Lord, I can get along all right now." How different our prayer life will be when the Holy Spirit with His world view of God's perfect will begins to fulfill the Father's purposes in our prayer life.

How does the Holy Spirit worship the Father in the temples of our bodies? First, He offers praise through us for what God IS. In the last year of his life, when Praying Hyde had received the promise of four souls a day for his ministry, he said, "If I did not see four souls won for the Lord each day, almost invariably I found that it was the lack of the Spirit of praise in my life which prevented the Lord from using me." Some of us are so sour we look like "sour pussies." We are so down in the dumps and melancholy over a world gone mad. Read Paul's admonition to praise in Phil. 4:4 and I Thess. 5:16 and realize that God does not change.

We can always praise Him for what He is. Try rejoicing IN THE LORD instead of in your circumstances. Is He not the One Great Circumstance?

Then the Holy Spirit also thanks God through us for what He does. (I Thess. 5:18). If each of us could realize through the revelation of the Spirit what God has really done in our lives we would be constantly thanking Him instead of saying, "Give me, give me."

Thirdly, the Holy Spirit makes supplication through us for God's mercy and grace for our daily lives. Did you ever notice the difference between the prayer of supplication and the prayer of faith in the New Testament? There is no specific promise of an answer to the specific requests mentioned in Phil. 4:6 and 7. The only promise is "and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." Too many of us have stopped with praying the prayer of supplication for our own needs.

Thank God for the peace which passeth understanding given to us when we trust Him for our daily necessities but there is a higher type of prayer than this. It is the prayer of faith mentioned in Mark 11:22-24; I John 5:14, 15; and John 15:7. Notice the explicit promise is "if ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In order to pray the prayer of faith in any particular case for which we are interceding we must know the will of God before we can will His will to be done in prayer. Therefore, only the Holy Spirit can pray the prayer of faith through a believer for He is the only one who knows the will of God in every particular case of human need. He always maketh intercession for the saints "ACCORDING TO THE WILL OF GOD." (Rom. 8:27).

In Mark 11:22 the Lord Jesus commands us to have "the faith of God." It was into this place that the Apostle Paul entered when he could say of his identification with Christ in Gal. 2:20, "the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me," and in Rom. 9:3, "I could wish that myself were accursed for my brethren, my kinsmen according to the flesh." We have not gone that far. Do you know where that is? That is Golgotha where the Son of God

cried out, "My God my God why hast thou forsaken me?" as He was separated from God by our sins. He went where you and I need never go and tasted the separation from God which is hell. Then when He was God-forsaken as no other human being on earth has ever been, and when there was no answer to His "Why?", he said, "Father into thine hands I commit my spirit." That is the faith of the Son of God by which Paul said he lived his wonderful life.

Oh, that we might yield to the Holy Spirit so utterly that He could pray through us for souls on their way to hell.

God is looking for human channels of intercession. The history of God's working on earth is the record of the Spirit's intercession through a handful of yielded men. When God wanted to preserve the human race from the iniquity of the antediluvians He found an intercessor in Noah who walked and talked with Him. When He wanted to build the nation through whom the Messiah would come He found Abraham, the intercessor, to be the father of that nation. When He wanted to deliver that nation from Egyptian bondage He found Moses, the mighty intercessor, on the back side of the desert. When He wanted to restore Israel to Palestine from Babylon He found Daniel, the unique Vice-President who was a mighty man of prayer. There came a day in Israel's history when God looked in vain for an intercessor. (See Isa. 59:16 and Ezk. 22:30). That day the glory departed and century-long judgments began. Heb. 11:1-40 is God's Hall of Fame for intercessors. Verse 40 shows us that the list is incomplete. Will God be able to include you in the list of those "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions . . . waxed valiant in fight, turned to flight the armies of the enemies."

God is finding intercessors in other nations in the midst of this terrible war. Since 1940, in answer to the prayers of those intercessors, there have been great revivals in Korea, Norway and Switzerland, in Finland, and even in Germany. Even now a mighty revival is sweeping our mission stations in French Equatorial Africa.

Why can't we have a revival in America? We will win the military phase of this war and lose the

spiritual phase unless we win that by intercessory prayer. We are not warring "against flesh and blood but against princes and powers, against the rulers of darkness of this world, and against hosts of wicked spirits in the heavenlies." This is a "holy war" whether you believe it or not. I believe H. G. Wells was right when he said, "This is a war to deliver the oppressed peoples of the world from the vice-like hold of Roman Catholicism." I say, my friends, it is time we did what our Baptist forefathers did in the days of old—get down on our knees and pray to a God who is big enough to take care of the pope and all his henchmen and the devil and all his hosts!

Just one or two words of personal testimony. A friend of mine who was a mighty intercessor died about three weeks ago. He was a missionary in Arizona. He died praying for the lost souls about him. When his clothes were removed for burial great callouses were found on his knees worn there because of prayer. He came to me one day and asked me to pray with him for Al Capone's salvation. That was a big order, but I knew he believed God and I did too. We prayed and then wrote a letter to Al in Alcatraz. The letter came back with a notice that we were not on the preferred mailing list. My friend said, "We have done our part. Now let's go to God." In the agony of intercession we claimed the soul of Al Capone for Christ. The next week the Associated Press published an article stating that Al Capone had accepted the Lord as Saviour. A second article said that the acting chaplain of the prison lost his job for telling it. A sequel to that answer to prayer is that Al Capone's own son who is in the U. S. Army in England under an assumed name has recently accepted the Lord over there. Somebody prayed for you and me to come to Christ or we would not have been saved. How can we do less than intercede for lost men and women on their way to hell?

"If my people, which are called by my name, . . . shall pray . . . then will I hear from heaven, and will forgive their sin, and will heal their land!"

**DON'T LET YOUR  
SUBSCRIPTION  
EXPIRE**

# STUDIES IN GENESIS

By J. IRVING REESE

Pastor of the First Baptist Church, Elyria, Ohio.

## Lesson XXIII

### THE SUPPLANTER

Chapters 27:1—35:15



INTRODUCTION: In Genesis 25:27 Jacob is called "a plain man," or better "a perfect man," but it took years of work by the great Potter to bring the actual vessel to the form of the pattern that God had for him.

I. MAN'S WAY AND ITS RESULT, chapter 27:1-45.

Machintosh wrote: "Chapter XXVII exhibits a most humbling picture of sensuality, deceit and cunning; and when one thinks of such things in connection with the people of God, it is sad and painful to the very last degree. Yet how true and faithful is the Holy Ghost; He must tell all out: He cannot give us a partial picture. If He gives us a history of man, He must describe man as he is, and not as he is not."

We must remember that all the way through Jacob is the object of Divine grace; nowhere is that grace so clearly seen as against the black background of man's sin, (Romans 5:21-6:2). All of the characters involved in the story forgot that the "God, that cannot lie, hath promised" that Jacob should receive the blessing. They failed to "wait upon God." "Faith" can wait God's time "the flesh" cannot. In Abraham, Isaac, and Jacob we see this constantly illustrated. There is nothing in which most of us are so lamentably deficient as in patience to wait God's time (Psalm 37:1-7). Look at Christ's answer to Satan in Matthew 4:1-11. "It is enough to drive nature to distraction to find itself bereft of all resources but God."

A. Isaac's fleshly desire, verses 1-4.

1. "His eyes were dim," spiritual as well as physically, what a contrast to Moses as recorded in Deuteronomy 34:7. (Lamentations 5:16, 17; Isaiah 29:10).

2. "Make me savoury meat, such as I love." We are not too surprised to have it recorded of Isaac in the full strength of his manhood that he "loved Esau, because he did eat of his venison," yet the loves of middle life persist

and often dominate in old age and how sad it is to find the aged patriarch on the verge of eternity occupied with "savoury meat." What is engaging your attention now? is it that that you shall want to delight in when you are going down the sunset side of life's mountain?

3. "That my soul may bless thee," this was in direct opposition to the will and purpose of God as He had revealed it to Isaac at the birth of the boys (Genesis 25:23). God has revealed His will in His Word and that we may be governed by it, let us seek no "new" revelation. (Galatians 5:17).

B. Rebekah's crafty scheme, verses 5-11.

1. It is Rebekah that is active throughout, she "heard," "spake," "took," "put," "gave." It is her scheme and she puts it over and in verse 13 assumes all responsibility for it. This is doubly sad when we remember that Rebekah is used in chapter 24 as a type of the Church, it reminds us of the New Testament warnings of "the woman" who is responsible for corrupting the truth (Matthew 13:33; Revelation 2:20; 17:4-6). Even the true church should take warning lest she run ahead of her Lord and substitute her plans for His.

2. Jacob is willing to sin but fearful of the results. God has a good name for him, and incidentally for most of us, in his natural state. "Thou worm, Jacob," Isaiah 41:14. The Believer is always dispicable when he takes his life into his own hands, or follows the dictates of the flesh.

C. The seemingly successful scheme, verses 14-29,

1. The plan executed. The amazing mercy of God is seen in His allowing wicked schemes to be carried through, often it is so that He may use them to teach the futility of sin. (1) Deceit becomes blasphemy as we see in verse 20, where God is brought into the evil deed, "And he said, Because the Lord thy God hath brought it to me." How easily we involve God

(Continued on page 5, Col. 1)

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in our sinning, saying, "The Lord led me," be sure that He never leads contrary to His Word. (2) The saint blind to God's revealed will is easily the prey of Satan, "The voice is Jacob's voice, but the hands are the hands of Esau." (II Corinthians 2:11; 11:14, 15).

2. The stolen blessing. The "kiss" of Jacob here reminds us of another kiss of betrayal and deceit (Luke 22:47, 48).

NOTE: The confident assurance with which Isaac speaks reveals the fact that while he could descend to fleshly levels yet he was aware of his dignity and position in faith. "It is the proper province of faith to rise above one's own failure and the consequences thereof, into the place where God's grace has set us." (Study "the blessing" in the light of Genesis 12:2, 3).

D. *The results of trusting the flesh*, verses 30:45.

1. For Isaac, it was heartbreaking consternation. It is instructive to note, however, that God in Hebrews 11:20 records that "by faith Isaac blessed Jacob and Esau concerning things to come." God so graciously wrought even in that black hour of shame and deceit that His will was accomplished in spite of the scheming and the unspirituality of those involved.

2. For Esau, remorse without repentance. "I will slay my brother Jacob," shows no sense of his own guilt in seeking to defeat the purposes of God, or consciousness of his own fleshly character.

3. For Rebekah, loss of her best loved son. She never saw Jacob again after his banishment, one wonders how many times her mother's heart and wifely sense of duty must have sadly regretted the wicked plan to outwit her husband, cheat her eldest son, and debase her youngest.

4. For Jacob, exile with separation from loved ones (Proverbs 13:15; 14:12).

NOTE: The sin of this chapter has been Israel's sin through the nation's entire history, see Romans 9:31, 32; 11:7.

II. EXILED FROM HOME  
JACOB BECOMES A PARTNER  
WITH GOD, chapters 27:41-28:22.

A. *Jacob becomes an exile*, verses 27:41-28:5.

1. The murderous hate of Esau drove the younger brother from the home. No man can sin with impunity, there may seem to be an immediate advantage in it, but "sin

when it is finished bringeth forth death."

2. Rebekah is still scheming in verses 42:46. One deception, one sin, always demands another. "Oh what a tangled web we weave, when first we practice to deceive."

3. Isaac's change and blessing, 28:1-4. The father now recognizes the proper son as the heir to the family blessing. (1) Keep separated from sinners, "Thou shalt not take a wife of the daughters of Canaan." God's people in the Old Testament were constantly warned against marrying the heathen (Deuteronomy 7:1-4; Judges 3:5-8), so in the New Testament He earnestly exhorts us to separation from all that savors of the world and union with the world is called "adultery," (II Corinthians 6:14-7:1; James 4:4). Disobedience to the law of separation always brings loss of fellowship, a ruined testimony and sorrow of heart. (2) Remember the Covenant, "And God Almighty bless thee. . ." To be blessed with "faithful Abraham" was now Jacob's privilege, (Galatians 3:6-9).

4. "Isaac sent away Jacob," how sad must have been the heart of the father in thus exiling his son, how different than that other Father who freely gave His Son to be a Stranger and Pilgrim upon the earth that men might be saved!

B. *Esau reveals his true nature*, verses 6-9.

Esau illustrates the old fleshly nature of the Believer.

1. He saw the blessing and desired it, so the flesh often covets the blessings of God, see Numbers 23:10. Men today pray for God's blessings upon our armies and war plans, they desire what He has to give but are unwilling to be brought into subjection to His will for them, so

2. He was unwilling to pay the full price, we read that Esau "took . . . the daughters of Ishmael." The New Testament example of this is found in the case of Ananias and Sapphira, Acts 5.

3. The natural man can never quite attain unto God's standard (Romans 8:5-8). Esau at his best is less than Jacob at his worst.

C. *Jacob becomes a partner with God*, verses 10-22.

1. "Jacob went out. . ." It is often necessary to "go out" to meet God (Hebrews 13:12-14).

2. Alone in the desert he received the vision needed: (1) "He . . . tarried all night." The

experiences of Jacob which led up to this vision were no easy ones—driven from home, leaving his loved ones, especially the mother who had tenderly loved him, behind, traveling throughout the lonely hours of the long day, and now with his head pillowed upon a rock spending the night in this dreary place,—but these experiences preceded the "open heavens." (Exodus 20:21).

"Though like the wanderer, the sun gone down,

Darkness be over me, my rest a stone;

Yet in my dreams I'd be, nearer my God to Thee."

(2) "And he dreamed," this is the second mention of a dream in the Bible, the first is in chapter 20:6, 7. God more frequently directed by dreams in that day because the written revelation was not in their hands. Even today God speaks to men in dreams for their good (Job 33:14-16), but a dream is never a proper basis for the assurance of salvation (Ephesians 2:8), and is more apt to be the result of a too active mind rather than a revelation or message from God (Ecclesiastes 5:3; Isaiah 8:20). (3) "Angels of God ascending and descending," it has often been pointed out that the angels are said first to be "ascending," which seems to indicate their residence upon the earth. We do know that they are here as God's ministers to the saints (Hebrews 1:4). Perhaps in the vision they are partly to remind Jacob that he is not alone. (Compare John 1:51).

3. The Abrahamic Covenant confirmed. The American Standard Version margin makes verse 13 to read, "And, behold, Jehovah stood beside him," rather than "above it" as the King James has it. This makes the presence of the Lord very intimate and personal.

4. Jacob's covenant with God. (1) "And Jacob waked out of his sleep and . . ." What you do after the dream may be more important than the dream, no matter how God speaks to one there is a response demanded from the one addressed. (2) "I will surely give the tenth unto Thee. Jacob has been accused of bargaining with God here, but this writer does not so understand it, he is doing what every Believer should do, recognizing God's right to all that he possesses. The "if" of verse 20 is not so much



a questioning of God's future blessing as a conjunction joining his vow with God's promise and so might better read, "Since God will . . . I will." (See Gray in Christian Worker's Commentary). Study Leviticus 27:30-32; Matthew 22:21; 23:23; Malachi 3:8-11.

This whole story but emphasizes again the matchless grace of the God of Abraham, Isaac and Jacob, Who, praise His name, is our God too.

### III. EXILE EXPERIENCES, chapters 29:1-31:55.

Driven from his home by his own sin and forced to become a pilgrim and a stranger, Jacob illustrates the history of his descendants since their great sin of rejecting Christ as they wander from country to country, becoming truly "the wandering Jew."

#### A. Out of the place of blessing, 29:1.

1. There is always the place of special blessing for God's people: (1) For Jacob and his descendants, it was Canaan (Genesis 26:3; Deuteronomy 28:29, 30). (2) For the Church, the will of God (Romans 12:1, 2).

"There is a place of constant rest,  
Near to the heart of God.

A place where sin cannot molest."

Israel today is out of the place of blessing because of her rejection of Christ (Matthew 23:37-39), and the Church must constantly "watch and pray" to keep in that place of "constant rest."

#### B. New relationships and interests in the land of exile, 29:2-30.

1. Jacob's experience here is full of spiritual illustrations: (1) Of Israel, out of blessing but prospering materially and becoming settled in the lands of exile; (2) Of the Church: Notice the details of the story (a) A "well in the field," typical of the Gospel, see John 4:10-14 with Matthew 13:38, (b) There were "three flocks of sheep," "three" for the Trinity, "sheep" for the Church—the divine flock, "the Church of God which He hath purchased with His own blood." (The three flocks may also illustrate the truth "other sheep I have which are not of this fold," that is, Israel, the fold of which Christ was speaking; the Church, His flock in this day, and the Tribulation Saints.) The whole presents a scene that exiled Jacob does not understand, compare Ephesians 3:5, 6.

(c) He becomes wedded to the daughters of the land, this is the danger of the Church in every century of her history.

#### C. Still the promise of prosperity operates, 29:31-30-43.

1. Great personal fruitfulness, so national Israel has multiplied during the years of her dispersion in spite of the persecution she has suffered.

2. Great material prosperity, Jews do not like to have it said but it appears true to the careful observer that "the Jew holds the pursestrings of the world" today. It is true that whenever given a chance he prospers beyond his Gentile neighbor.

#### D. Despised and persecuted even by those to whom his presence brought blessing, 31:1-13.

1. Contrast chapter 30:27 with chapter 31:1. The modern Jacob has proved a blessing to every nation in which he has found a refuge and yet anti-Semitism has prevailed through the centuries and is surprisingly strong today, even in this land of liberty and Bible light. The world never likes to give Israel credit for any blessing, yet the promise holds true, "I will bless them that bless thee."

#### E. Trouble on the way back to the place of greatest blessing, 31:3, 14:55.

1. God commanded the return to the land of blessing, verse 3. God will again call Israel back to the land of His greatest favor for that people (Jeremiah 31:1-21; 16:14-16).

2. The flight revealed: (1) Jacob's fear of man and lack of full faith in God; (2) God's protection; (3) Rachel's attachment to false gods (This sin caused the family of Jacob much heartache until the final chastening for it in the Babylonian captivity.)

3. The covenant of separation. The "Mizpah," or "beacon," set up between these two was not so much a blessing as a guard against treachery, it is as though each said to the other, "Don't try any crooked stuff for God is watching between us." We trust the blessing of Laban in verse 55 was sincere.

As we have already suggested we see the typical teaching of this story fulfilled today in anti-Semitism and the return of the Jews to Palestine.

### IV. THE SUPPLANTER TRANSFORMED, chapter 32:1-32.

#### A. Divine protection "in the way," verses 1, 2.

1. There is always an invisible host around the believer (II Kings 6:13-18; Psalm 34:7; Hebrews 1:14, and compare Matthew 26:52, 53).

#### B. Praying and planning, verses 3-5.

1. The debasing efforts of sin.

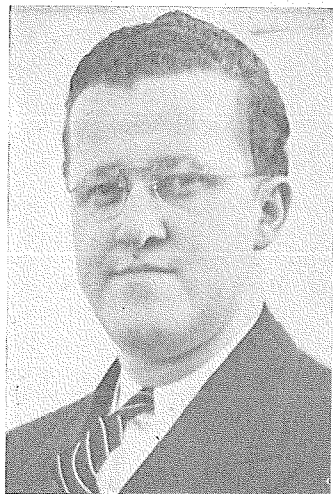
(1) Sin always drags the Believer from the high position of liberty in which God places him, "Thy servant Jacob," compare Galatians 4:8, 9. (2) Sin leads the Believer to seek the favor of the world, "that I might find grace in thy sight."

2. Scheming first and praying second. The flesh can more easily trust *after* it has done its utmost and made its own preparations. Verse 10, however, reveals the first trace of humility in Jacob, but his real spirit is seen in verse 13. In verse 12 he pleads a promise of God while he is planning a program of His own by which he hopes to meet the coming danger. Let us not blame him too severely, rather let us read and be on our guard, remembering the promise of Psalm 37:5. "Commit thy way unto the Lord; Trust also in Him; and He shall work."

#### C. Trusting a present or a Presence, verses 13:32.

1. Hiding behind a present Jacob hopes to meet his offended brother in peace. It was a most valuable gift.—580 animals. You will note that there is a dramatic crescendo to the plan as outlined in verses 17-20, Jacob learned well the lesson of scheming his mother taught him. (1) No gift is large enough to cover a rebellious, self-reliant heart (Acts 8:17-24); I Samuel 15:20-23; Psalm 51:16, 17). This is seen in the fact that Jacob was still afraid in spite of his gifts. "Sin makes cowards of us all."

2. Jacob had, however, a Presence with which to reckon (1) "And Jacob was left alone." God knows how to isolate a soul, see I Kings 19:10-14; Daniel 10:8; John 8:29. (2) "There wrestled a man with him." This "Man" was undoubtedly the Second Person of the divine Trinity, Whom we know as the Lord Jesus Christ (John 1:1-3, 18; 8:58; Isaiah 63:9, 10). We have to do with this same Man today, the question asked by Pilate in his distraction is still the most important question that men have to answer. "What shall I do then with Jesus Who is called Christ?" (John 5:19-27). (3) "There wrestled a man with him." Jacob did not seek  
(Continued on page 26, Col. 3)



# STUDIES IN FIRST CORINTHIANS

By KENNETH R. KINNEY

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

## Lesson XI—I Cor. 7:1-9

### "CONCERNING CHRISTIANS AND THE MARRIAGE RELATIONSHIP"

The Bible is a practical book. It speaks with authority and dignity upon every matter that has to do with man's life, both that which now is and that life which is to come. Too, it speaks with perfect frankness. Not with the frankness of that easy going familiarity with which fallen man is prone to indelicately speak about matters better left undiscussed, but with the frankness that is the very embodiment of purity, since it comes from very heart of God. Matters that could not be constructively discussed under any other auspices in a mixed audience, can be so discussed under the auspices of the Bible, the Word of God.

We have seen in our study of this First Corinthian epistle thus far, that it is distinctly an epistle of reproof. Even the doctrine it contains is there by way of reproof and correction, and it is therefore an intensely practical book. Its object is to reprove and correct abuses in the social and ecclesiastical life of the people, and though primarily intended only for the Christians at Corinth, the principles declared, make it suitable and applicable to God's people of all times.

This seventh chapter of the epistle deals with the subject that has been the embodiment of confusion down through the centuries, the subject of marriage and divorce. Obviously we have not chosen to write upon this subject with any ulterior motive, but rather because in the exposition of the book we have arrived at this particular portion. It needs to be understood and remembered that this revelation is given to Christians. By a Christian of course I refer not to that group of people commonly looked upon by the world as being Christian, simply because they are moral,

upright people, but in the Bible sense of that term, men and women, boys and girls who have through personal faith in Jesus Christ, been saved from the penalty of sin and stand now clothed in the righteousness of God. I cite this because the Word of God does not attempt to regulate the lives of the unsaved. Furthermore, it needs to be remembered that what God reveals is binding upon the believer. If such a one should choose to disagree and to deliberately disobey in matters that pertain to life and godliness, the day of reckoning must be taken into account. In the development of the message note first. . .

#### I—THE ADVISABILITY OF MARRIAGE

Vs. 1-2 "now concerning the things whereof ye wrote unto me: it is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband."

From the opening words of this first verse it becomes apparent that the Corinthian church had written to Paul concerning certain matters, amongst which was the question that relates to the marriage relationship. And it is important that we get clearly before us the question which produced the answer that is written in verse one, lest we get a wrong impression of what Paul is teaching concerning marriage. The first question concerning this matter, apparently, in the light of the answer of verse one was, whether or not a single life for the Christian was wrong. In answer to this the Apostle pointedly says that it is not wrong, but good. Now, let none suppose that Paul is here opposing marriage. He is only arguing that celibacy may be good in certain limitations. There is no support here whatever, for the Roman doctrine of celibacy, which doctrine would have one to suppose that the celibate position of the priest and the nun is a more holy position than that existing between a Christian husband and wife. Paul himself indicates that what we have

just said is true, for later on in this same epistle, chapter nine to be exact, and verse five he says, "have we, (that is, Paul) not authority to lead about a wife as well as other Apostles, and as the brethren of the Lord, and Cephas?" Indeed it was this same apostle who wrote as recorded in Hebrews chapter 13 at verse four, "Marriage is honourable in all, and the bed undefiled." Therefore to make a dogma out of the matter of celibacy as does the Roman Catholic church, savors more of the charge of heresy than any other thing, as it is recorded in First Timothy 4, verse one and three, "Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, forbidding to marry" . . . When we read Paul's words, "It is good for the man not to touch a woman" we must keep in mind the fact that the context, as we have already seen in chapter six, is dealing with the matter of Christian service. And undoubtedly the Apostle has in mind the fact, that the servant of Christ who is unmarried is frequently freer for duty than his married brother. Yet, even in so speaking, the Apostle recognizes the fact that there may be certain inherited tendencies in individuals, which would make such an unmarried state untenable. In which case the unmarried state might work against the purity of the individual. In such cases he then writes, "nevertheless, to avoid fornication let every man have his own wife, and let every woman have her own husband." Again consider the fact from these words, that Paul does not have a low estimate of marriage simply because he says as in these verses, to avoid fornication let every man have his own wife and every wife her own husband. You see, Paul is answering certain definite questions and is not in these verses, dealing with the whole marriage relationship. Corinth was a morally profligate city, and out of that city those who constituted the Christian church in Corinth, and whom Paul in this epistle addresses, were saved.

Therefore the problem of personal morality was a very real one with them. So, in answer to their question, the Apostle Paul is saying, as set forth in the freer translation of the 20th century New Testament, "it is good for a man not to touch a woman, but because there is so much immorality let each man have his own wife, etc." The avoidance of fornication is not the only reason for marriage but it is a true one. The main purpose of the marriage is the expression of mutual love and the rearing of a family, because the family is the basis of all civilization. However, the matter of morality is a very real one in dealing with this subject. Such in brief, is the discussion on the advisability of marriage. There then follows,

## II. THE AUTHORITY IN MARRIAGE

Vs. 3-4 "let the husband render unto the wife due benevolence; and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband; and likewise also the husband hath not power over his own body, but the wife."

It used to be that the marriage ceremony, in the part of it which heard the vows of the woman, contained the word, "obey" in connection with the women's promise to love and honor. In the modern ceremony, this part has largely been deleted, largely due to a misunderstanding of what was in the mind of God when He used that expression. To the untaught, it seemed to indicate that the husband was to be the "boss." That he was to rule with a "rod of iron." But such is not the case. Certainly it is stated here in our text that the authority in marriage is vested in both alike, so far as their relationship to each other is concerned. There is no place in the plan of God in the Christian marriage relationship, either for the SLAVE WIFE or the HEN-PECKED HUSBAND, but each is to carefully consider the needs of the other. In the marriage relationship the two become one, as it is written in Ephesians 5:31 "for this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." Therefore as the members of one's physical body exist to do the bidding of the other, so a husband and wife exist for the mutual benefit, one of the other. This brings us then, to what we call,

## III. THE PLACE OF AUTONOMY IN MARRIAGE

Vs. 5-6. "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. But I speak this by permission, and not of commandment."

We have used the word autonomy in connection with the subject of marriage at this particular place, because it is one of those words with which we have become familiar in this day, growing out of its usage in connection with the present war. When used in connection with states rights it means the right of any nation or people to be independent and self-governing. Since the verses before us are dealing with this very matter as it relates to marriage, we use the term here as expressing in a modern way what was in the mind of the Apostle. Now, as we have seen in the verses immediately before this, the general rule in the marriage relationship is, that neither husband nor wife are self-governing nor independent, but mutually responsible. However, there arises the question, might there be at any time an exception to this rule? The answer is yes, under certain limitations, as expressed in the word "except" where the Apostle uses it as in verse 5 saying, "Defraud ye not one the other, except it be with consent for a time." By these words we understand the Apostle to be saying, if the two parties to the marriage relationship are agreed that circumstances are sufficiently pressing, they shall live apart from each other, but note, it is only for a time, which indicates that there is a limit even for such living apart, a limitation to be set by both parties, and that even the reason for such separation shall be a Scriptural one, namely in the light of our text, "that ye give yourselves unto fasting and prayer." Then says he, (20th Century Trans.) "come together again, lest through your lack of self control Satan begin to tempt you to sin."

This says he, vs. 6, "I speak by permission, not of commandment." Now what does he mean by this? Some assert that Paul is not claiming divine inspiration for what he has just said. But it was he, the same Apostle, who had written as in II Timothy 3:16 "ALL Scripture is given by inspiration of God," therefore we may be sure that the Apostle is not in our text speaking in such a way as to suggest that what he is saying is his opinion,

and not God's. Obviously, the permission of which Paul here speaks, refers not to Paul's speaking, but to the husband and the wife living apart for a while, and as we have already said, for the Scriptural reasons of fasting and prayer. That he is saying in effect, such autonomy, such independence, such living apart for awhile, is PERMITTED the married couple but NOT COMMANDED. You see, circumstances differ with the family. What might be permitted along this line in one family, might not do for another family at all. There is no hard and fast rule governing this matter, thus the word employed by Paul, "I speak this by permission and not by commandment." Such is the place of autonomy in the marriage relationship. There then follows.

## IV. THE APOSTOLIC ADVICE CONCERNING MARRIAGE,

Vs. 7-9. "For I would that all men were even as myself. But every man hath his proper gift of God, one after this manner and another after that. I say therefore to the unmarried and widows, it is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn."

Now, to understand the advice with which the Apostle begins this portion of our text, it is necessary that we go back to the first part of this chapter, where the Apostle says "Now concerning the things whereof ye wrote unto me." By doing this, we keep in mind the fact that Paul is giving his advice in answer to specific questions. From the language of verse 7, it becomes evident that the unmarried in Corinth had written Paul saying something like this, Paul what is your advice concerning marriage—should we marry or, should we not? In answer to which the Apostle writes as in verse 7 "I would that all men were even as I myself." That Paul was then unmarried is obvious from the verse which follows where he says addressing the unmarried and widows "I would that the unmarried abide even as I." So then, does this mean that the Apostle, being unmarried, is advising all men to remain in such a state? I DO NOT BELIEVE SO! Such an attitude as that would be foreign to the ways of God, for it is God who ordained marriage, and that through marriage earth should be kept populated, so, if Paul was to carry the attitude that men ought not to marry, he would be setting



himself at variance with the Word of God, as God had revealed that word, even through Paul. What then did the Apostle mean? From this same chapter and verse 26, it would seem that there was some situation then obtaining in Corinth, which made it seem to the Apostle, that local circumstances would make it better for those Christians to remain in a single state for, said he, verse 26, "I suppose therefore that this is good for the present distress." However, such advice was not even then a hard and fast rule, for he immediately says, verse 7, "But every man hath his proper gift of God, one after this manner, and another after that." The Gift of course, of which he here speaks, is that which refers to the marriage state. To one, Paul is saying, God has given the gift of living in an unmarried state, while to another the gift of being a family man or woman. For the Christian, the matter of marriage should be a subject of much prayer with the will of God as carefully sought in this relationship, as in any other matter a Christian might contemplate. Too often, marriage is dictated solely by the heart without the use of the head, and particularly without consulting the Spirit of God in the matter. The not infrequent results of such hasty action, being heart-break and broken homes. We speak very frankly now, both in the light of divine revelation contained in the Word of God, and in the light of observation as we have had opportunity during our ministry to observe the effects of marriage in the lives of men and women. It remains as true today as when the Apostle by the Spirit of God initially addressed the message to these same Corinthian Christians, as recorded in the second book of Corinthians chapter six, verse fourteen to seventeen, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord." Now, this is not just good advice, this is the com-

mand of God for those who are desirous of His will. The present appalling divorce rate even amongst many who profess to be followers of the Lord Jesus Christ, is in no small measure directly due to the failure of the Christian to heed this word of warning. Mixed marriage, whether one refers by the use of such a term to the marriage of a Christian with a non-Christian, or of a Christian with a Roman Catholic, is the bane of the marriage relationship and is bound to lead to marital difficulties. Indeed, we are so fully persuaded of this that we will not knowingly perform marriages which involve such a union. I know the old argument that one cannot dictate where his heart's affections may go, but I take issue with that statement. It is no more

a valid reason for the marriage of a believer with an unbeliever or of a Christian with a Roman Catholic than it would be for an honest man to lay aside his scruples and join with another in the robbing of a bank, merely because he loved money. Thus if such an one should permit the principles of honesty to keep him from becoming a partner in crime, so Christian conviction should come to the rescue of that Christian who finds himself or herself developing a heart interest in one who is not a Child of God, and thus give such an one grace to follow the will of God rather than the dictates of his own heart.

Such is Paul's revelation concerning marriage as to its advisability, as to its authority, as to its autonomy, and as to his advice.

## CHAPLAINCY COMMITTEE'S CORNER

DR. CLARENCE E. MASON, Jr., Sec'y.  
211 N. Rosboro Avenue, Atlantic City, N. J.

### *Introducing Chaplains Bliss, Boldt, and Smith*

Three new appointments have been made to the chaplaincy from the ranks of the G. A. R. B. They are, Rev. Alfred P. Conant, of Northeast Baptist Church, Miller-ton, N. Y., Rev. C. Allen Taff, Washington Avenue Baptist Church, Johnston City, Ill., and Rev. Arnold C. Westphal, First Baptist Church, Michigan City, Ind. This brings our total of G. A. R. B. chaplains to thirteen.

The following chaplains have gone overseas since the last list was published: Fremont Blackman, Arlin Halvorsen, William Goldie, and Milton Dowden. A note from Chaplain Goldie says: "Landed safely somewhere in England, after an enjoyable but thrilling trip over. Was appointed transport chaplain in the absence of the regular one who was left at port ill. Had many unexpected opportunities for witnessing and preaching, and had the joy of seeing quite a few make decisions for Christ."

Here are two other letters, one from Chaplain Nida, and one from Chaplain Smith, which will be of interest to the readers of this column:

Rev. C. E. Mason, Jr.  
211 N. Rosboro Ave.  
Atlantic City, N. J.

Dear Rev. Mason:

Due to a change in address your letter was delayed and had to travel several thousand miles extra. I am at present in paradise of the Pacific on the island of Oahu, T. H. and enjoy the land and climate. However, I feel that this is only temporary and the length of our stay here depends on the developments of the war.

The unit that I am with is made up of New York, New Jersey, and a few New England men, with a majority of them Catholic. The field is difficult, however, a testimony of the Grace of Christ is really needed. God's blessing and earnest has been given in that several men have found Christ as their Saviour. Prayer for the unit is so necessary and those in authority greatly hinder His work by constant and flagrant abuse of the Lord's name.

Sincerely,

Clarence R. Nida.

\* \* \* \*

Winfield, Kansas  
26 May 1944

Dr. Clarence Mason Jr.  
Atlantic City, New Jersey

Dear Brother Mason:

Two things have come to my mind that I would love to have you bring to the attention of our people everywhere you go.

Hq 307th Inf. APO 77  
% PM, San Francisco, Calif.  
1 June 1944

April, 1944

First, will you encourage your pastors to get in touch with the Chaplain at the Post where their men are located and ask that Chaplain to get in touch with those boys. Had this been done I could have had the pleasure of meeting and working with some of our Regular Baptist boys. Due to one reason or another it is hard to get hold of these men unless we know exactly who they are.

Second, encourage every Christian boy who is entering, or about to enter the service to volunteer his talents to his Chaplain. There are many "borderline" men who would use an earnest witness for the Lord even if they did not agree with his theology, for those Chaplains are finding that the boys who "know in whom they have believed" are the only ones who are interested enough to take part.

I am to be transferred to the 2nd Air Force on June 1. Since Catholic Chaplains are scarce I am to be the only Chaplain on the Field at least for a time. With our people sending up a great volume of prayer I know God is going to save precious souls.

I guess I better clarify my above statement about being transferred. The 2nd Air Force takes command of this Field on June 1. Instead of taking me away and reassigning me with the Central Flying Training Command I am being transferred into the new Command and being left right here. Probably will be here now until I go overseas.

Would appreciate your prayers for an assistant who is a real man of God. I need one very badly.

In His service,

Chaplain Karl Smith.

It will be of interest to Bulletin readers to know that the booklet prepared by Dr. Clarence E. Mason, Chairman of our Chaplaincy Commission, entitled "The Adequacy of Christ" has been listed by the Zondervan Press among the three current best sellers. Churches would do well to supply themselves with these books to give to every departing soldier and one to the home from whence he goes. We understand that a liberal discount will be given by Dr. Mason to any pastor wishing to distribute them.

At the Grand Rapids Conference, Brother Ransopher of Wisconsin Rapids told of his experience as a temporary chaplain in the Naval Training School at Chicago University. It is suggested that pastors located near such training schools might take advantage of such an opportunity as did Mr. Ransopher. His letter follows:

May 23, 1944

Rev. Clarence E. Mason, Jr.  
Atlantic City, N. J.

Dear Brother Mason:

As per your request I am writing a brief statement concerning my recent

experience in serving as a Protestant Chaplain at the U. S. Naval Training School at Chicago University.

It was my privilege under God to serve as a Protestant Chaplain in the U. S. Naval Training School, University of Chicago, Chicago, Ill., on May the 11th and 18th.

The invitation to serve in this capacity came through Rev. Edwin F. Hall, Jr. the associate pastor of the Woodlawn Baptist Church who serves as the regular Chaplain three nights a week.

An inter and outer office is provided for the Chaplain and at 7:00 P. M. the officer in charge made the following announcement over the loud speaker system—(The Protestant Chaplain is now in his office and anyone who wishes to see him may call between now and 10:30). This announcement was made three times.

The outer office was soon filled. Problems that involved military order, were turned over to Rev. Hall who knew the proper procedure, and I gave my time to those who had spiritual needs and problems. How I do praise God for the joy of seeing many of these Sailors accept Christ as Saviour. The conversions are so genuine and the assurance of their Salvation was so evidenced.

The extracts of a letter from one of these fellows will bear out the above statement. For example, here is one: "I praise God that I had the opportunity of meeting you. I thought at one time that my life was full, but now I don't see how I ever lived without God. That night when I walked out of the Chaplain's office, I will remember the rest of my life. I felt as if I was walking on air.

"God has already begun pouring out his blessing upon me as my studies are coming to me easier now, and I can see now that He is the cause of it as I fly through everything with ease.

"I am looking forward to seeing you next Thursday night. I have prayed everynight this week and asked God to let it be that I could maybe bring someone else to Him. Maybe I can bring my buddie.

"Pray that God will help me to win my friends.

"Yours with God,"

James M. Womble  
Co G Section I  
Bartlett Gymn  
University of Chicago,  
Chicago, Ill.

O. B. Ransopher.

## THE NATIONAL BIBLE INSTITUTE

### "FREE FROM ENTANGLING ALLIANCES WITH MODERNISM"

In obedience to the Word of God, after much deliberation and prayer, the president of The National Bible Institute was instructed by the directors to send out the following:

Memorandum to Directors, Faculty members, and other officers of The National Bible Institute

Dear fellow workers:

The time is coming for our annual individual reaffirmation of our adherence to the doctrinal platform of The National Bible Institute. Signing the platform is a form of testimony. May I ask each of you to sign and return your copy as promptly as possible.

There are other matters included by implication in the doctrinal platform and the historic stand of the N. B. I. On May 8, 1941 the Board of Directors adopted the following resolution:

WHEREAS the late Dr. Don O. Shelton sought to maintain in The National Bible Institute a distinctive testimony for the faith once for all delivered unto the saints, and

WHEREAS the first contact of the new president with Dr. Shelton, nearly twenty years ago, was in connection with an aggressive campaign against modernism, in which such speakers were employed as the late Doctors J. Gresham Machen, Robert Dick Wilson, John Roach Straton, John Carson, A. T. Pier-son, as well as Dr. Buswell, and

WHEREAS Dr. Shelton through out the years expressed the strongest sympathy for the distinctive testimony of those in various denominations contending for the faith,

THEREFORE BE IT RESOLVED that these distinctive policies of Dr. Shelton shall be perpetuated by the new administration of The National Bible Institute in the strongest possible aggressive program,

THAT we hereby declare our allegiance to the doctrinal platform of The National Bible Institute,

THAT we hereby declare our opposition to all doctrines or practices contrary to this platform or to the Word of God,

THAT we exhort all Christians everywhere to separate themselves from such denominations or other religious societies or organizations as have gone into the apostasy, or have by official constitutional act set the word of man above the Word of God.

Since the adoption of this resolution many things have happened in

the Protestant world. The issue of alignment with the proven apostasy of the Federal Council has been brought before the world by the great war, the chaplaincy question, and other factors of historical moment. Apostate forces in the large denominations have been further unmasked in the election of an extreme modernist as the head of the Presbyterian Church U. S. A., and the election of an extreme modernist to a prominent place in the Northern Baptist Convention. At a meeting of the Board of Directors on January 24, 1944, we discussed the very significant development of the American Council of Christian Churches, its distinctive testimony, and the testimony of the N. B. I. along similar lines. (I am enclosing a reprint of my editorial on the American Council from *The Bible Today* of October, 1943.) The Directors voted that the President explore the possibilities of closer cooperation with the groups or denominations composing the American Council. It was suggested that several representatives of the Independent Fundamental Churches of America be added to the Board. We already have representatives from the General Association of Regular Baptists, the Bible Presbyterians, and the Bible Protestants (formerly Methodist Protestants).

The people of these groups are our logical constituency. They are all in accord with the slogan used in our advertising. "Free from entangling alliances with modernism." They have all suffered for their stand against apostasy in various denominations and in the Federal Council. Many of them are now asking me, "What about the connections of your own associates in the work? Is the testimony of the Board merely an idle boast? Are not some of the N. B. I. personnel actively connected with Federal Council ecclesiastical machinery through their denominations? Are those who have such connections actively striving to correct the situation, or are there some who are acquiescing in their connection with apostate church machinery?" I am constantly meeting such questions. It is the feeling of our supporting constituency that Christian leaders and teachers have no right to continue on indefinitely in organizations which are thoroughly under modernistic control.

May I ask each of you to give me a frank statement in connection with your signing the doctrinal plat-

form, explaining your own personal attitude toward connection with denominations in the Federal Council.

Yours in Christian fellowship,  
J. Oliver Buswell, Jr.,  
President.

### RESULTS OF THE APRIL MEMORANDUM

As requested by the board, the replies of the directors and of the members of the faculty were presented by the president at the meeting of the corporation and the board held May 30, 1944. There was much prayer and earnest study of the problems involved in our obedience to the Word of God. A few Christian brethren have resigned because of this memorandum. We love them as brethren in Christ. The large majority expressed their understanding of and loyalty to the policies outlined in the memorandum and in the resolution of May 8, 1941, quoted in the memorandum. We feel that these policies are right and necessary. The board has been strengthened by four new members and the faculty will be strengthened in the fall by the addition of new well qualified teachers.

The daily battle in Christian service is never easy. We feel that in this matter the Lord has given a great victory. This school does not wear the anomalous yoke of compromise with modernism. The board and the faculty stand solidly together on this issue.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. (Isaiah 43:2).

EVANGELIST AND BIBLE TEACHER, H. E. Ketcham has open dates for Bible Conference and Evangelistic meetings in July, August, and the first half of Sept. From Sept. 24 to Oct. 8 he will be with Rev. E. A. Johnson in the Independent Baptist Church of Oshkosh, Wis. From Oct. 15 to Nov. 5 he will be with Rev. R. A. Fargo in the Oakland Baptist Church of Distant, Pa. From Nov. 6th to Nov. 19 he will be with Rev. Chas. Eltringham, in the Broad Street Baptist Church of Washington, Pa. Rev. Ketcham can be reached at No. 3 Locust Drive, Asbury Park, N. J.

## G. A. R. B. C. TREASURER'S REPORT

Recapitulation:  
Receipts and Disbursements  
1943-44

### RECEIPTS:

For General Expenses	....\$4054.93
For Baptist Bulletin	..... 2844.25
For Missions	..... 833.74

Total Receipts	.....\$7732.92
On hand May 1943	..... 984.55
	<hr/> \$8717.47

### DISBURSEMENTS:

#### General Funds:

Postage, Telegrams and Phone calls	.....\$ 338.60
Printing	..... 900.84
Incl. The Answer	
\$558.00; Facts	
\$112.50	
Secretarial help	..... 327.25
Council Meetings	..... 641.02
Annual Conference	..... 639.81
Travel of A.C.C.C. representatives	..... 209.31
Chaplaincy Committee	..... 90.00
Office Equipment	..... 28.72
Special donations	..... 400.00
A.C.C.C. \$300.00;	
B.B.S. \$100.00	
Miscellaneous	..... 50.00
	<hr/> \$3625.55

#### Baptist Bulletin:

Equipment (office)	..... 288.49
Postage and Miscellaneous expenses	..... 175.00
Secretarial help	..... 385.00
Printing and mailing	... 2368.46
	<hr/> \$3216.95

Forwarded for Missions	... 833.74
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Total disbursements	\$7676.24
Balance on hand, May	

9, 1944	.....\$1041.23
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NOTE: \$372.70 was transferred from the General fund to Baptist Bulletin account to make up deficit.

R. F. HAMILTON,  
Treasurer.

Please send all gifts to the new treasurer:

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

# MID-MISSIONS — 977 The Arcade — CLEVELAND, OHIO

## Report for Year Ending Nov. 1, 1943, for the FRENCH EQUATORIAL AFRICA FIELD

Dear Friends in Christ:

Gal. 6:17—" . . . I bear in my body the marks of the Lord Jesus." Many black-skinned men and women of this land into which our Founder, Rev. Wm. Haas, penetrated first in January 1912, now bear the distinctive marks of Ownership by the Lord Jesus Christ. They have accepted Him as a real Person Who bore their many sins in His own Body on the cruel tree, and have separated themselves from their former sinful practices unto Him, that the rest of their lives might be lived not unto themselves but unto Him Who died for them and rose again.

Each of the thirteen stations has made a detailed report of activities for the year, and we believe the host of interested praying friends will be thrilled to read of the results of the year's work out in this erstwhile cannibal country. When a native professes faith in Christ and discards his fetishes, excess wives, and other outward indications of the old life, he is put into a class for new converts, meeting two or three times a week, where instruction is given painstakingly concerning the Christian life. If he is unable to read, he attends reading classes for his own sex, the Sango New Testament or Gospel of John being the text book. Here his progress is carefully watched for a year, at least, the native deacons observing him to see if "the life really corresponds to the lip." When he has thoroughly proved that he is born again and intends to go on to know the Lord, he is allowed to be baptized and then becomes a member of the local church. Mrs. Becker at Bangassou will not allow a native to be baptized under two years, and the length of proving time thus varies between the stations. Those who are finally baptized, then, are as nearly true believers, walking with the Lord daily, as it is humanly possible to determine, and of such there were 452 last year. A much greater number is on the waiting list, however, the number at Bangui alone awaiting baptism, when Ted Wimer lift for furlough, being 350.

Eighty-five native evangelists are

supported in outstations by the thirteen native churches, and in addition a host of lay preachers continually travel to villages, holding reading classes and preaching as the Holy Spirit guides, receiving no support whatsoever. A total of 16,088 meetings and classes were held in regularly established outstations and 18,613 in other villages along the roads, in addition to 15,282 meetings and classes on the main stations. This faithful definite work is bearing fruit for Eternity.

To close this little report and encourage you to pray more for these faithful missionaries of the Cross, we give the average morning church attendance over the whole year:

Fort Archambault	455
Bakouma	207
Bambari	141
Bangassou	635
Bangui	475
Bria	201
Fort Crampel	519
Ippy	151
Kembe (Native only)	101
Koumra	190
Kyabe (new)	38
Moroubas	159
Fort Sibut	350
	3,622

The first white boy born in that area is Eugene Rosenau, son of one of the 1920 pioneers, who, a college graduate, has now applied to Mid-Missions, with his bride, for service back in the land of his birth, the language and native customs of which he understands perfectly. What a thrill this gives us, and what a challenge to all, to pray the Lord of the Harvest to thrust out yet others into this land which has been claimed for the Gospel through the Lord Jesus Christ, whom we love and serve.

Your Servant for Christ's Sake,  
C. C. Barrett,  
Tr. and Gen. Sec.

### MID-MISSIONS CONFERENCE AT GRAND RAPIDS, MICH.

Reported by C. C. Barrett

On May 12th the quarterly Con-

ference of Mid-Missions was held at the Calvary Baptist Church of Grand Rapids, Michigan—Rev. Robert L. Ryerse, Pastor. The first group to arrive at the Church took a taxi from the Union Depot out to Burton and Martin Streets, and before the cab left to return to the Station, Pastor McCarthy had led the young chauffeur to Christ, as they bowed together out at the curb. The young man was to enter the army during the following week and later a Gideon testament was sent him, properly inscribed. Thus, the Seal of God was upon the Conference from the beginning to the end, and His Presence was manifested during the three days in a most precious way.

The General Council met continuously during Friday and Saturday, and after thorough and prayerful examination, accepted the following candidates as Missionaries to the fields indicated:

Rev. Carl Barber of Hayward, Minn., brother of Wayne Barber out under Mid-Missions at Manaos, Brazil. Formerly an accepted candidate for Brazil, but now preparing to leave with Harlan Rahilly for Liberia, West Africa.

Mrs. Pauline Demy, member of Garfield Avenue Baptist Church of Milwaukee, Wisc., now working in Mountainburg, Ark., and accepted for Liberia with her husband, Rev. Millard Demy, who was accepted in February.

Miss Harriet O'Keefe of Bethel Baptist Church, Erie, Penna., graduate of Baptist Bible Seminary—Africa.

Rev. Laverne Olson of Ceres Baptist Church, Ceres, Calif., lately working in migrant camps in Yuba City, Calif., under the Missionary Gospel Fellowship—accepted for Africa.

Miss Effie Peck of Wealthy Street Baptist Church of Grand Rapids, Mich., formerly working with Mid-Missionary Rowena Becker at Bangassou, French Equatorial Africa, to which station she desires soon to return.

Rev. and Mrs. Sanford of Ionia, Iowa, desirous of entering Chile, South America, to do pioneer work.

Rev. Robert W. Smith of Rev.

Thomas' Church in Caldwell, N. J., and his wife, member of the Pana Baptist Church, Pana, Ill., ready for service in Liberia, West Africa.

Norman C. Warner, graduate of Baptist Bible Seminary, anxious to serve in the Kentucky mountains with Rev. Everett, now that South America seems temporarily closed.

The Lord's Day services were marked by the presence of the Holy Spirit, and in response to invitations both morning and evening, twenty-five young people publicly yielded their lives to go where God would have them. It was a most blessed experience and especially so because of the conversion of a dear fellow at the close of the "Inner Circle," one for whom many had been praying. Don and Lois Moffat were present at the closing service and we were all greatly moved as they joined the great circle of Missionaries. Volunteers and Council, surrounding with a Circle of loving clasped hands the Inner Circle of those who expected to sail for the field before the next Conference at Emmanuel Baptist Church, Toledo, Ohio, in August. It was very wonderful of God so to honor the testimony of the Missionaries, and the Conference closed amid great stirring of hearts and thanksgiving to our Heavenly Father Who showered us with such blessings. Three additional Council Members were added: Dr. Earle G. Griffith, President of Baptist Bible Seminary of Johnson City, N. Y.; Rev. James T. Jeremiah, Pastor of Emmanuel Baptist Church of Toledo, Ohio; Rev. Robert L. Ryerse, now Pastor of Cherrydale Baptist Church, Arlington, Va. "The Lord redeemeth the soul of His Servants: and none of them that trust in Him shall be desolate."

#### MID-MISSION FLASH NEWS

A cable has just come in from Willard Stull, Mid-missionary at Manaos, Brazil, telling of the miraculous escape from death from hemorrhaging of ulcers of Missionary W. A. Ross. His station is at Iucaby, up the Rio Negro, one of the tributaries of the Amazon. It is said that Brother Ross needs an immediate operation, and we are calling for prayer that God will spare this veteran missionary in the land where there is such great need right at the present moment.

Rev. Joseph Gavitt of Burton, West Virginia, was notified of the sudden death of his aged mother in

Westerly, Rhode Island, and upon reaching there with his wife and four-months-old boy Leroy, was forced to put the baby into a hospital with the possibility of an early operation because of the recurrence of earlier throat trouble by reason of the sudden change in climate to the moisture-laden atmosphere of the Atlantic coast. This dear little baby was a gift from God, and we do pray that he will be spared to the dear missionary couple who have been working faithfully among the county schools during the last winter.

Some thrilling news has come to us also this past week. Brother Hocking and family obtained plane booking for Brazil and flew Saturday, May 27, by Pan American Airways for Belem, Brazil. A cable was also received from Rev. William Nimmo announcing the safe arrival of his wife and family of three children at Matadi, ready for the three weeks' trip up the Congo and Ubangi Rivers into the interior. A group of nine missionaries en route to French Equatorial Africa expects to sail about the middle of June, thus providing sufficient replacements to enable some of those in the French Equatorial field to come home and rest their tired bodies.

Letter received by Mrs. Hausser in Cleveland, June 1, 1944.

Praise the Lord He has answered prayer at last. The root of the trouble has been found. A crowned tooth that never hurt at all was taken out two days ago and right away there was a change. It was not even very badly infected, but it was doing the damage. There was a second consultation of doctors on Tuesday, and they could find no infection. There were plenty of complications, but they were caused by the infected tooth, so it was decided to begin on that. Because of his weak condition, they began with one tooth, the crowned one, and I think that will be all. He still has slight fever, but less each day. His resistance is low, but within two hours the stiffness began to leave. He still sweats at night, but it doesn't last as it did. The doctor said he would come again today. We are so very thankful that God has answered prayer, even as He promised. It has been a hard fight. The Enemy would come in like a flood at times, but I could always find comfort and as-

urance in the blessed promises the Lord has been giving to me.

Silvan's temperature now is normal, but his pulse is at 100. The doctor said it is all right, and that it has not damaged his heart. The Lord again answered prayer. Praise Him! I am quite confident that the next letter will say that his fever has entirely left. The poison is in the blood stream, and every day the temperature is normal for a longer time.

With all my school responsibilities every day, I can not take a rest yet, but when Silvan is better I will take a good rest. The Lord has really given me strength through it all. I shall be writing again soon.

Lovingly yours,

Eunice.

#### ST. LOUIS JEWISH WORK BEING BLESSED

June 6, 1944

Dear Co-Laborers in the Gospel:

"The Lord hath done great things for us; whereof we are glad." Psa. 126:3. Our hearts are filled to overflowing with praise to God for all He has done for us in recent weeks in answer to prayer. In addition to our new missionaries, the Woods, the Lord has met a real need in sending us a missionary housekeeper. Miss Florence Carpenter came to us the last week in May and she has surely proven a great blessing since she has been here; especially as Mildred and Mary have both been on the sick list. Mildred has been in bed most of the time during the last four weeks with Sciatic Rheumatism, and Mary has had to go away for a much needed rest because of the threat of a nervous breakdown. We ask your prayers for these two missionaries that God may raise them up and enable them to be back in the work where they are much needed. Pray for Mrs. Wood's health also. The care of the three small children has been a drain on her strength and she is quite run down. One of Satan's favorite tricks is to strike at the bodies of those who minister the word, but God is able to over-rule all things to His glory and we are looking to Him. We thank God that He has kept Mannie and me well and able to carry on for Him.

We are praising God for the joy of witnessing to Israel and for the



privilege of taking over the children's work. Reva has been teaching the girls and I have had the boys. Hearts are truly hungry for the truth, but fear keeps many from receiving it. At present we have just a few Gentile boys out to the boy's class and also a few girls. Two boys have definitely given their hearts to the Lord and are already inviting others to come. Pray for our children's work, especially that many Jewish boys and girls will come and we may have the opportunity to tell them about the Lord Jesus; also that as we visit their homes, hearts will be ready for the message. Carl and I have visited a number of Jewish stores together. This is in itself a testimony to Jews as they see a Jew and Gentile, now one in Christ, preaching the same message. Many, seeking the Messiah, ask if I really believe and am sure that Jesus Christ is Israel's only hope. Oh what joy it is to open God's word and allow it to answer the question. We thank God for our co-workers, Carl and Mildred Anderson and Mary Dowding. Eph. 6:19.

Mannie and Reva Woods.

"For the word of God is quick and powerful." I had a real thrill at the demonstration of this truth a few weeks ago. The Lord definitely led me to a store where I spent an hour and a half talking to a young Jewess. She really did drink in the message. As I read the Old Testament Scriptures concerning the blood offerings she began asking questions. "Why did Jesus die if He was God?" I read Isa. 53:3-6 and explained how he fulfilled this prophecy and others. She said, "It doesn't seem fair that He had to die for the sins of others." I emphasized the "so loved" of Jno. 3:16 and explained again that He paid the sin debt for every person. She said, "Being God He could do that." I gave her a New Testament and about a week later I saw her again and she had been reading the testament and even talking to her boy friends, both Jew and Gentile about it. She said she had never read anything like it before. She asked if the Jews would consider her a traitor if she became a Christian. I told her they probably would but God says it is the only way to be saved from sin. She said, "I believe if a person accepts Christ in their heart, they don't mind persecution." She told me she had never thought

about religion until I talked to her. Now she is concerned about her sins. Pray that God will use us to win her to Christ.

Mary Dowding.

Out of the many precious experiences we have had this past month it is difficult to select one that would be of most interest to tell you. A few days ago we were talking to a young Jewish woman in a store when a Jewish man entered and we started to talk to him. At first he was very scornful, and definitely emphatic about not being at all interested. Then we took out our Hebrew Old Testament and opened it before him and showed him some of the Scriptures. This immediately engaged his interest and he told us he had studied Hebrew since he was a small boy. We learned that he was a policeman and he said he was completely disgusted with the Rabbis. He said, "I am not opposed to Jesus Christ being the Messiah, but why don't the Rabbis teach these things?" We told him that what the Rabbis did would not help him, that he was a sinner and needed salvation and the God of Abraham had fulfilled His promise and sent the Redeemer, the Lord Jesus Christ, to be the sacrifice for sin and now it was up to him. As we continued our conversation his interest increased and he said, "You talk like a man with sense and I'd like to see you and talk to you again when I have more time." He said he lived in University City and had one of the New Testaments we had given out there and that he was going to read it. Please pray for him.

This is the first of our composite missionary news letters. With the increase in our missionary family we plan to keep in touch with you in this manner instead of the individual letters we have been sending. Continue to pray for the work and for us. We do not cease to thank God for your faithful help by prayer and gifts. May God richly bless you.

Yours in the Gospel ministry,  
Carl and Mildred Anderson.

### DR. GRIFFITH'S ARTICLES

In spite of his fearfully busy life, Dr. Earle Griffith has been faithfully coming through with the installments for his articles on Pastoral Theology which have been

running in the Baptist Bulletin for some time past. The article will not appear this month and probably next. The following quotation from Dr. Griffith's letter is self-explanatory:

"My dear Bob:

"I trust this word to you will carry no special disappointment. It is utterly impossible for me to get out my article this month. By now you have received the word that the Seminary has opened its Summer School of Theology in compliance with expectations from National Service Selective Headquarters. This has imposed upon us an extra load of all but insurmountable proportions.

"Not anticipating this, long ago I accepted appointments for the summer in Bunker Hill, Westmont College, Los Angeles, two or three weeks in the Los Angeles territory, almost a week in Modesto and San Francisco territory, then I am to come back to Indianapolis to Niagara Conference for a few days, handle the Deanship of the Ministers' Conference at Canandaigua, go to Harvey Cedars as you know, a Sunday with Carl McIntire, a Sunday at the First Baptist Church in Hackensack, and a Friday to a Sunday with Arthur Williams, bringing me up to the third of September.

"This means I am not only loaded to the limit but I am to be out of the city and of course will have no secretarial aid except what I can pick up or purchase. No doubt you are loaded down with material much superior to anything that might be sent. This is not a let down, it is simply a situation of not being a Thomas Edison who can write with both hands, hear a different conversation with each ear, and talk all at one and the same time."

### SEMINARY NEWS



In the midst of final examinations, a pleasant retreat was enjoyed by the student body and faculty in their annual outing and picnic held this year at beautiful Chenango

churches and composed of thirty-eight messengers unanimously recommended his ordination and the service was carried out the same evening.

\* \* \* \*

#### FLOYD H. PARACKMAN AND PERRY L. WOODFORD

At the call of the First Baptist Church of McDonald, Ohio, a council met on June 5th to examine Brother Floyd Parackman and Brother Perry Woodford for ordination. The council unanimously recommended their ordination and the church proceeded with the service the same evening.

\* \* \* \*

RALPH CRANDALL of Elyria, Ohio, was ordained to the Gospel Ministry on June 2nd, after being examined by a council of 19 messengers called by the First Baptist Church of Elyria. The ordination sermon was brought by Rev. Arthur Glen, director of the Hiawatha Lands Independent Baptist Missions, the mission agency under which Brother Crandall will be ministering on the Upper Peninsula of Northern Michigan. Brother Crandall is the son-in-law of Rev. J. Irving Reese of Elyria.

\* \* \* \*

HOWARD GRAY was ordained to the Gospel ministry on May 4th, after being examined by a council called by the Little Church on the Corner, a Baptist testimony in Chicago. Rev. Howard Fulton was elected Moderator and M. S. Hansen was elected Clerk of the Council.

\* \* \* \*

FAY E. DEMAREST was ordained to the Gospel ministry on March 28th, after being examined by a council called by the Calvary Baptist Church of Chatsworth, Illinois. Brother Demarest has been pastoring this church for sometime. The ordination service was conducted that evening with Orville Yeager giving charge to the candidate, Rev. Gordon Ray the charge to the church. Rev. J. M. Carlson offered the ordination prayer and the hand of fellowship was extended by Rev. Charles Riley. Rev. Joseph Bower brought the ordination message.

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

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

program. At 10:45 A. M. the Seminary Directors and Student Alumni met in their annual sessions. Dean Emery H. Bancroft conducted his closing chapel period at 2:00 P. M. with students and alumni participating. The Seminary Fellowship gathered at 3:00 P. M. for the purpose of electing new directors and the new Board of Directors met at 4:00 P. M.

Monday evening at 7:30 featured the Commencement Exercises with President Earle G. Griffith, D. D., presiding. Heber O. VanGilder and Claude Eggleston, members of the Graduating Class, presented messages on "The Rapture" and "The Revelation," respectively, based on their class verse of Titus 2:11-14. The Commencement Address was given by Dr. Heber O. VanGilder of Temple Baptist Church, Portsmouth, Ohio, on the theme, "Threshing Mountains." He assured the Graduating Class of victory over the many obstacles of the Ministry by the unlimited resources to be drawn from the Word of God.

And so with the completion of the Graduation Exercises, it is with conflicting emotions that we bid farewell to the 44 members of the Class of '44. Their fellowship and inspiration have been enjoyed by all, and for that reason we are sorry to see them leave the halls of Baptist Bible Seminary. On the other hand we are happy for them that they have reached another milestone in God's great program, and we wish them God's richest blessing as they perform His good will for their lives.

Normally the school year of Baptist Bible Seminary ends with the month of May, but this year there will be a Summer School of Theology, beginning June 13. The Board of Directors of the Seminary have thought it advisable to comply with the Government suggestion that all Theology schools operate on a year-around, accelerated basis. The summer session will operate until approximately the first of September, allowing a little interval of time before the regular school year opens again on September 19, one week earlier than usual.

### ORDINATIONS

#### LLOYD SMITH

A council called by the First Baptist Church, Marathon, N. Y., met May 1st, to examine Pastor Lloyd Smith for ordination. A council representing seventeen

Valley State Park on Friday, June 19. Class work was completed at noon, giving the entire afternoon for participation in softball games, hiking and boating. The picnic supper was one of the main features of the program. We truly thank God for a lovely day in which to enjoy His great out-of-doors and admire His Handiwork.

The Twelfth Annual Graduation Exercises of the Baptist Bible Seminary were held May 26-29, 1944, at the First Baptist Church, Johnson City, New York. The Annual Banquet was held at 6:30 P. M. on Friday, at the Masonic Temple in Binghamton, N. Y., with our President, Earle G. Griffith, presiding. After the banquet was completed, a program of music and messages was furnished by the students and faculty of the Seminary.

The Annual Sacred Concert, under the direction of Virginia Hall Mitchell, Seminary Director of Music, was presented on Saturday evening at 7:30. Various individuals and musical units of the student body participated in a most delightful and appropriate hour. All of us express our sincere word of thankful appreciation to Mrs. Mitchell for her splendid contribution to the musical program of Baptist Bible Seminary.

The Baccalaureate Service was held on Sunday afternoon at 3:00. The musical numbers of the program were provided by various members of the Senior Class. Rev. Kenneth A. Muck, Pastor of Calvary Baptist Church of Binghamton and part-time member of the Seminary faculty, delivered the Baccalaureate Message using the theme, "For Such A Time As This." Pastor Muck reminded the graduates of those fundamental issues on which they must take their stand in light of ever-increasing opposition from the opposing forces.

The regular Sunday evening service of the First Baptist Church was relinquished by the church and its Pastor, Rev. K. R. Kinney, and turned over to the Graduating Class of the Seminary. The entire service was conducted by the Senior Class with the Class President, Heber Osborne VanGilder, Jr., presiding. Personal testimonies were given by the class members and special messages were heard from Brena J. Price, Lawrence R. Hilliker, Delbert B. Denelsbeck, and Joseph E. Valastak.

Monday completed the graduation exercises with a packed

## FLASHES FROM FOREIGN FIELDS

### PRAY FOR LIBERIA

Dear Praying Friends:

Another month has passed by, which means that we are another month nearer to our return to Liberia. It is our desire to return to the field in September, and we ask you to pray that if it is the will of God that we might get back to our field of labour at that time. We are trusting Him to lead in everything connected with our return—and ask you to join us in prayer that every need may be met to make possible our return. That means that we should pray concerning the means of transportation, the time of departure, the funds necessary to get us out to Liberia and all the little details connected with getting goods from the U. S. A. over to Africa. How wonderful to have a God who has promised to "supply all your needs" and we are trusting Him to do just that.

Our hearts continue to overflow with praise to God for supplying new workers for the field of Liberia. There are now just twelve who are going out to help carry on the work just as soon as God opens the way for them. Will you not pray for them that they might be able to depart soon for the place where they have been led of God to go and minister the gospel. There are two young men who are waiting the word to go and expect to be on their way any day now—in fact they may be even now on the way to Liberia. However, do not stop praying, for we need other workers yet, and are looking to the Lord to give us about forty more new missionaries for Liberia. So keep on praying and believing God to supply every one of these workers.

Just about a week ago Dorothy was in Sandusky, Ohio, and while there had a blessed time, speaking at a missionary conference. Upon returning to Massachusetts she brought along the news that the church at Sandusky had bought us a refrigerator, for which we had been praying. How we praised God for this most useful addition to our equipment, for not only will it bring us a little added comfort out in Liberia, but we had been praying for a refrigerator, because there was

a need for one to keep a supply of medicines which we were taking back—and again He answered prayer. After they had finished with the refrigerator business, the church decided that they also wanted to help us get a station wagon, which we have also been praying for since we heard that the roads would be through by the time we returned to Liberia.

We are looking for those who will be real prayer partners for Liberia, and have prepared a little article about Liberia, which we should like to get into the hands of those who would be interested in uniting with you and us in prayer for that needy field. If there are those among your friends who would be interested, just write and tell us how many copies of this paper you can use, and we shall be happy to send you a supply. Or if you are a pastor and would be willing to place a few in your church for folks to take, let us know how many you can use, and we shall see that you are supplied.

Again we say, thank you for your prayers—please continue to remember us and Liberia in prayer—and also join with us in praise to Him who is all faithful, and who never fails us. We can once again say "Great is His faithfulness."

Yours in Christ,  
Arthur and Dorothy Nickerson.

### HELP PRAY MILLERS BACK TO LIBERIA

Corry, Pa.  
May 19, 1944

Dear Friends:

"Awake to righteousness and sin not; for some have not the knowledge of God: I speak this to your shame." I Cor. 15:34.

It is time for another general letter so we shall tell you about our progress in getting ready for our return to Liberia.

Dick has been on a missionary speaking tour in Minnesota, Iowa and Nebraska. We praise the Lord for the interest of the churches in the work of Liberia and for those who are helping by prayers and gifts.

Some Missionary Societies have

been sewing on our equipment. We still need all our medicines, sheets and pillow cases, food in tins and some clothing.

We have already written concerning passage. Pray with us that the Lord will supply soon because we are needed so badly to replace workers whose furloughs are past due many months. Our passage will cost about \$3,000, this will include the entire family. We realize this is a large amount due to war conditions but our God is able to do exceeding abundantly above all that we ask or think.

We do need prayer concerning boat or plane accommodations. The price is about the same but children so far have been unable to go by plane. God can change this situation and it would save weeks of travel.

You will hear from us as soon as we have definite word. We have asked for August.

Yours for the lost in Liberia,  
Dick and Mary Miller  
and family.

### NEWS FROM MISS CRUMB

Fort Archambault. Tchad  
Free French Africa  
March 21, 1944

Dear helpers in the Lord's service:

These have certainly been busy weeks since I wrote the last letter the seventeenth of December. I cannot begin to tell you all the details. The day before Christmas at five o'clock we had a service in town for the white people. There was a good attendance, and a fine message in French by Mr. Burkhardt. The following morning we missionaries—Metzlers, Burkhardts, Hammans (who were still awaiting a part for their truck) and I—had our gifts together. Thank you for your presents, cards and letters of Christmas cheer (which are still coming) which helped to make this holiday season home-like. The day after Christmas, we had a program in the chapel at Balimba for the natives. January 6-9 we enjoyed our native Christian conference in Koumra. It was a time of real blessing to natives and missionaries

alike. I stayed in Koumra until the thirteenth and enjoyed a rest.

The twenty-eighth of January I was called out of bed to go to the Burkhardt home in town to stay with their three little girls (at that time four years, two and one-half years, and ten and one-half months old). At one o'clock the next morning Paul and Paulette Burkhardt arrived to gladden all our hearts, and especially the parents. Mr. Burkhardt then went to Fort Crampel and brought Miss Kneeland (a nurse), and Miss Ayres. The thirty-first Mr. and Mrs. Sinderson arrived from Koumra, bringing Mr. and Mrs. Jacobson and their six-weeks-old daughter. Mr. Jacobson had been sick for a week, and was taken to the hospital the next morning. The third of February it was definitely known that he had diphtheria, an almost unheard of disease in Africa; and Mrs. Burkhardt and the twins returned to their home, so that Miss Kneeland could give all her time caring for Mr. Jacobson. Three days later some serum arrived from Fort Lamy and Bangui, but too late to bring recovery; and at three o'clock in the morning, February 8, Mr. Jacobson left his earthly temple of suffering for the presence of the Lord. Our hearts were saddened by this great loss to Mrs. Jacobson, and to the work. We again saw the Lord's grace manifested, as He lovingly sustained Mrs. Jacobson in this time of great sorrow. Her sweet acceptance of the Lord's will was a real testimony at the funeral. She has since returned to Bangassou to continue her work there.

The fourteenth of February I returned to Balimba to resume my work, and the first week of March our evangelists were here for Bible study. There has been considerable coming and going at Balimba. Mr. and Mrs. Fogle arrived from the States after spending four months on the way, and have gone to Kyabe to work. The Hammans have gone to Fort Crampel to help there until their furlough. The Sindersons and the Metzlers left recently for a rest. Since I am the only missionary now at Balimba the other workers thought I should not spend the nights alone, and therefore each evening I go by push-push to the Burkhardts, and return each morning in time for my children's class at 7:30. It takes 45 minutes each way, and I conserve the time by knitting things for the twins. The

Burkhardts plan to move to Balimba soon, while their house is re-roofed. Perhaps you are wondering about my prospective house. In between many duties, I chose a location, and have a temporary road made to the site. We hope to start the foundation in a few weeks. Please remember the needs for this building in prayer.

May the Lord richly bless you, each one, and use you according to His will.

Yours because of His faithfulness,  
Clara M. Crumb.

### MISS COCHRAN BACK IN AFRICA

Bakouma par Bangassou,  
Oubangui-Chari,  
French Equatorial Africa.  
March 31, 1944.

Dear Friends at Home:

It has been so long since I have written to you, and so many things have happened in the meantime, that I hardly know just where to begin on this letter. I certainly hope there is not as long a gap between your prayers for me as there is between my letters to you!

Needless to say, I am delighted to be back in Africa, and the Lord has been gracious to allow me to return, when the way has been closed for so many missionaries to return to the fields of their hearts' desire. It seems that our return to the field has been one blessing after another. First of all, we had the joy of attending our Field Conference at Fort Crampel just five weeks after reaching Africa, and it was a most blessed time of fellowship with the other missionaries. I have not been privileged to attend many Field Conferences, but of all I have attended, this one was the most outstanding in harmony and unity, a real spirit of love and helpfulness pervading every session. Many of the older missionaries expressed their joy and pleasure in the spirit shown—I really should spell that word "Spirit," with a capital, for it was the working of the Holy Spirit in hearts that made it possible. His control was so strongly felt, that even the business sessions had the hush of a prayer meeting! Praise God for His mighty power.

Among the many joys awaiting us on the Field was the reunion

with our co-workers at Bakouma, Mr. and Mrs. Virgil Moneysmith, and with the native Christians here. It was a real feast of fellowship for us, and for days, we could not get enough talking and telling the experiences of the past two years, during our absence from Bakouma. We returned almost two years to the day from the time we left for home. It has been wonderful to see the progress in the work and to see the new babes in Christ brought into the fold during our furlough, but it was an even greater joy to greet those that we had led to Christ, and encouraged and trained and to see the way they had, many of them, become leaders in the church.

Miss Stowell and I are now living in what was intended to be a garage, but was converted into a temporary dwelling, when we returned to Bakouma. As you will remember, we built our house here before leaving last term, and the Moneysmiths have been living there. Now they have started building their own house, and as soon as it is finished, we will be able to move into our house. They have the foundation for their house well along, and the pressing need now is for cement, of which there is a great scarcity. But we are praying that God will make it possible for them to get enough that the work will not have to be stopped, for there is a real need for the house, with two households working on the stations.

Many of you heard me speak a number of times, when I was home of the nine evangelists and their wives, who went to the Native Workers' Bible Training School at Fort Crampel shortly after we left the Field. We had the joy of seeing them all when we were at Conference, and now we have just received the good news that the wives of the evangelists are on their way home, having arrived at Ippy, a little less than halfway, where they will await their husbands to make the rest of the trip. They will soon be here, and we anticipate their coming with joy. We are also praying constantly that God will make it clear to each one just where He would have him work. There have been many calls coming in from time to time for an evangelist in the different villages, and we know of two chiefs in neighboring villages about 25 miles from the mission, who have had a really serious contest over who shall have

the evangelist for that district live in his village! Such is the hunger for the Word of God in some quarters.

In closing, may I say to those who have sent gifts, and have not yet received acknowledgement from me, your gifts have reached me, but I cannot acknowledge them individually yet, for the ledger slips from the Mission Office have not come through. You see, we get our funds by cable (since the war began), but the slips come by mail, telling us of the individuals who gave them, and we have had mail from the States only two times since we arrived on the Field in October. So you will be patient, won't you? In case some would like to know, and have not yet been notified, the New Mission address is:

Mid-Missions  
977 The Arcade  
Cleveland 14, Ohio

May the Lord bless each one of you, and may He lay the work of Bakouma and French Equatorial Africa as a real burden of prayer on each of your hearts, in a new and living way. We can say with Paul, "For a great door and effectual is opened unto me, and there are many adversaries." I Cor. 16:9. Your prayers can help us enter into that door, and defeat those adversaries.

Yours for His Sake,  
Irene Cochran.

### PAULSON ON WAY

New York City  
June 10, 1944

Dear Christian Friends:

Some of you will be surprised to learn that we are still in the States but for many reasons we were not able to sail in April as we had planned. In just three days, June 13th, we shall be sailing together with seven of our missionaries, on the S. S. Serpa Pinto. This boat was held up by two German U-boats on its way over—no doubt most of you have read about this incident in the papers. Many canceled their booking the very next day giving room for more missionaries; I don't think any missionary canceled. We praise Him that this ship was spared for another passage abroad. There will be forty or fifty missionaries on

board. We are looking to all of God's people to uphold us in prayer and are confident that our Heavenly Father will bring us safely through.

We praise God for all that He hath wrought in our behalf—supplying all our needs, opening up the way and over-ruling in many obstacles that were before us when we came to New York in April. For all this we praise His holy Name.

Now our hearts are set towards Africa. What a joy it will be for us as well as the blackies when we arrive at Kembe. They have been praying daily I know for our safe return and are waiting for us. We thank God for this grand furlough and thank each one of you for making it possible for us to come home.

Miss Evelyn Benson, 124 Howard St., Cadillac, Michigan, has graciously offered to put out our circular letters for this term. If we have accidentally left your name off the mailing list or any others desiring our letters may drop her a card with your address and she will send you our letters.

Our Mission office address is: Mid-Missions, 977 The Arcade, Cleveland 14, Ohio. Mr. C. C. Barrett is handling all our funds for us.

Our African address will be the same as last term:

Rev. and Mrs. R. A. Paulson  
Kembe par Mobaye  
Oubangui-Chari  
French Equatorial Africa

"The grace of our Lord Jesus Christ be with you all."

His, for Africa,  
Dick and Irene Paulson.  
Gen. 28:15.

### HAMMANS BID GOODBYE TO KYABE

Fort Crampel,  
Oubangui-Chari,  
Free French Africa  
February 29, 1944

Dear Friends at Home:

You will remember that at our annual conference in November, we were asked to go to Crampel to teach in the native workers Bible Training School. I am writing this from Fort Archambault where we are awaiting a part for our car before going on to Crampel.

The Fogles, who are to replace

us at Kyabe, arrived a couple of weeks ago and we were with them long enough to get them acquainted with the people and things before turning the work over to them. Please continue to pray for them even as you have for us.

Our last Sunday at Kyabe was a blessed day. In the morning we all went to the river a few miles behind the mission and baptized seven young men who have been saved and attending reading and Bible classes for more than two years. They all gave a good clear cut testimony before the people and we trust that God will use them to lead many more of their native brethren to a knowledge of the Lord Jesus as their Saviour. Pray for them for they will have many temptations, but God is able to keep them from falling.

In the afternoon we gathered at the Chapel for a testimony meeting and how our hearts were filled with praise, as we heard them testify, one after another, of how they had been brought out of the darkness of heathenism into the glorious light of the Gospel, and were no longer slaves to sin and fear, with no hope beyond the grave. As I sat on the platform that last Sunday afternoon and looked over the congregation my heart was touched and tears welled up within my eyes more than once when I realized how many were there who, before our coming, had never heard that Jesus died for their sins and that by believing on Him they could be saved and go to heaven. We realized then that all the disappointments and discouragements of the past five years couldn't begin to compare with the joy of that hour when we were permitted to see some of the visible results of the work of God's word in the hearts of these people. Yes we praise God that he gave us the privilege of bringing the Good News of salvation to this tribe.

March 25, Fort Crampel.

Yes, here we are, established in our new home and work. As the Native Bible Training School ends its work this week, we had only a few classes in the school since coming here the 8th of March. However it was a taste of the joy that shall be ours in opening up the Word to these student Evangelists and their wives during the coming year. They are eager to learn all they can and for the most part are



yielded to the Lord to know and do His will. This makes teaching such a joy. April is vacation month for them and in May the new school year begins. We are depending upon you to bear us up in prayer that we may be mouth pieces for our Lord. Young lives are to be moulded for His service. May the Divine potter use us for this work. We are finding Crampel much cooler than Kyabe. Several rains this month have changed the atmosphere. We are eight missionaries on this station and that too is a change from our secluded life at Kyabe. How we do enjoy the Spiritual fellowship. Each Saturday and Sunday we meet for prayer, praise and a message. You may wonder why so many workers on this one station. There is a dispensary work, taking a nurse's full time; a school for white children, taking the teacher's full time; besides the regular meetings and classes common to all stations; then there are 30 evangelists in surrounding villages who need to be visited and supervised, so every one keeps busy. We will give you more details of the work here when we write again, that you may pray intelligently, and in the meantime, be faithful in your intercession for the Fogle's and the Sara Kabbas.

Yours for lost Souls,  
Roy and Fern Hamman,  
Fort Crampel,  
Free French Africa.

### MISS BARRINGTON BUSY IN AFRICA

Bangui, Oubangui-Chari  
French Equatorial Africa  
April 10, 1944

Dear Friends and Prayer  
Helpers:

Psalms 107:10, 11, 13. "Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God. Then they cried unto the Lord in their trouble, and he saved them out of their distresses."

This morning as has been the case almost every morning since my coming to Bangui, I was awakened at four o'clock with the sound of the ganza horns. The young boys are taken back into the bush and kept there for three months while they are put through the circumcision rites. Some never return

alive and others die later from infection which sets in during the ritual. Some of our Christian mothers have been taking their boys to a Christian nurse to be circumcized. Won't you pray that more of our folk will realize the danger in this heathen ritual and other heathen practices and realize that in our Lord Jesus Christ they will find true liberty?

At the annual Conference in November, Miss Schlayer and I were asked to take over the Children's work at Bangui, and we are now nicely settled in our new home. The children's work is progressing far better than our small faith expected, with attendance keeping well over the 150 mark. We do thank the Lord for those who come, but not far away are hundreds more who could come. Pray for them and also for native assistants to help with the work.

Bangui is a busy station with many classes and a heavy building program. In addition to this, we have folk staying with us most of the time, as they pass through on their way to and from their stations. Life here is far different from what it was at Moroubas, which is back in the bush country, and we surely enjoy the fellowship we have with these other missionaries. Won't you pray that the Lord will give us of His strength for this work and that we might be a blessing to each one with whom we come in contact.

One evening Mrs. Braun and I rode our bikes to a village a short distance away to visit Dai, one of our faithful Christian women. A relative of hers was visiting her and she told us this relative had not yet believed. Mrs. Braun spoke with her and we had prayer together. The Holy Spirit did His work in her heart and before we left she had received the Lord into her heart. Won't you pray that more of these people will come out of heathen darkness into the marvelous light which is in Christ Jesus. Pray also for Dai and her husband, Thibeau, that the Lord will open the way for them to go to our Native Workers' Bible Training School at Crampel.

We are praising the Lord for progress made on the Chapel which was destroyed by fire during a storm two years ago. The walls are up and we expect the bamboo shingles will be all on in a few days. Of course, there is nothing but a dirt floor and no benches, but that will all come in time. Am also

praising Him for His guidance in the study of the language. Results are sometimes most interesting. I asked Yamali to bring some water for washing. He came with a small tin can of water. Presume he didn't think I was very dirty.

Thank you for your interest shown by gifts, prayers and letters. All that thou givest, Jesus will repay. All gifts should be sent to Mid-Missions, 977 The Arcade, 400 Euclid Avenue, Cleveland 14, Ohio.

Sincerely in Him,

Isabelle M. Barrington.

### MORE NEWS OF BROTH- ER JACOBSON'S HOME- GOING

I had thought I would be able to write to you another letter before leaving Fort Crampel, but as the time for our departure for the Belgian Congo drew near the work seemed to multiply more than ever.

Mrs. Pearson Frances and Miss Manuel had left Ft. Crampel about two weeks ahead of me. They were very tired and felt they had to get away, so on Jan. 30th they left for Ippy where Mrs. Laird also helped them with sewing, etc. And the day after Misses Kneeland and Ayres left for Ft. Archambault, so for the first time in its history the station was left with only one missionary. The native Christians were very good however, and helped along daily in the various classes until Mr. and Mrs. Slocum and Mr. and Mrs. Farthing arrived. Mr. and Mrs. Hamman were to arrive at the end of Feb.

It was hard to make plans for leaving the station. The Lord had blessed our work there gloriously, and had our strength permitted, we would much rather have stayed to help carry on the work. The revival sent from on High last Oct. was going on and I would judge that up toward a thousand people had confessed faith in Christ. Three of the many chiefs who had confessed faith in Christ had put away all plural wives, and when threatened with imprisonment if they didn't take them back, they replied that they would never take them back regardless of consequences.

On Feb. 6th at half past two in the morning, Mr. and Mrs. Braun arrived at our station and woke me up out of a sound sleep. When I inquired as to the reason for them

arriving at that hour of the night, they told me that they were on their way to Fort Archambault with medicine for Nils Jacobson who was sick in the hospital with diphtheria. But as they had had a good deal of car trouble, they asked me if I wanted to go. In an hour I was on my way with the medicine and as the road was not any too good, it took over six hours to cover the two hundred miles distance. Upon my arrival at the hospital, I found Nils sitting up in bed trying to clear his throat. When he saw me he waved at me but didn't say anything. He was very weak, and was expected to pass away any time as he had had a very difficult time breathing. On Monday night, word came that he was very low. We gathered and prayed for Nils. Then some of us went to the hospital to stay with Mrs. Jacobson and Miss Kneeland, our nurse from Ft. Crampel who happened to be at Ft. Archambault at the time, in case they should need any help. As we entered the room, he turned and looked at us. Some of us quoted some Scripture verses to him, and when Mrs. Jacobson had quoted the first three verses of the 23rd Psalm and couldn't go on any further, Nils began with the fourth verse and read on. It wasn't hard to see that he was about to enter into the presence of the Lord. At three o'clock on Tuesday morning, Feb. 8th, he asked Miss Kneeland to help him up so that he could gargle his throat, as he had a very difficult time breathing. As she reached for the glass of water, his head fell forward on his chest and he fell back on the pillow and in a few seconds he was gone.

It was hard to believe it, and although I was there when he departed and saw him dead upon the bed, I couldn't make myself believe that it was true. I had felt sure that the medicine I was bringing would restore him to health again, but when the doctor opened the package, it said: "Must not be used after 1940." No wonder it didn't have any effect. The Mid-Missions lost a fine consecrated worker in the going of our brother. He was very spiritual and had a simple faith in the Lord. I always loved to come in contact with Nils because he had something to say that was uplifting to the "Inner Man."

It was beautiful to see the way Mrs. Jacobson took it. As soon as he was gone she stepped out on the veranda, looked up toward the star-

lit sky and said, "We must not think of him as he was, but as he is now with the Lord." All throughout the day and at the funeral at five o'clock in the evening, she bore up so wonderfully that we all marveled. She proved the truth of God's promises that "as thy day so shall thy strength be," and also the Lord's reply to Paul: "My grace is sufficient for thee."

As I returned to Ft. Crampel and Ippy where I was to join my family, Mrs. Jacobson decided that she would come along as far as Morouba and wait there for an occasion to go to Bangassou where she and Mrs. Becker will hold the fort.

After a day's stay at Ippy, we started out on our journey to Rethi and Ruwenzori in the Belgian Congo from where this is written. We had prayed a good deal about the journey, and God very graciously undertook for us all the way through. It wasn't without a certain amount of concern that we undertook the trip as so many things can happen on these African roads where the garages are not quite as numerous as on the highways in America.

Our first stop after we had entered the Belgian Congo was Monga, one of the three stations. Monga, Bondo and Buta, where the Norwegian Baptists are working. We found Mrs. Waldemar home alone with her two little children as Mr. Waldemar had been taken to the hospital (some 200 miles away) the week before. She had had no word since he left, but we heard later that he was seriously ill. Our hearts went out to Mrs. Waldemar as she was carrying on the work alone, and no news concerning her husband.

From there we started out for Bondo where Mr. and Mrs. Bakke are doing a fine work. But we hadn't gotten very far before the gas-line broke off where it is fastened on to the tank. We had to take off the tank and try to solder the thing on again, but to my surprise I soon discovered that I had no soldering iron. I tried to heat the corner of my ax, but it wouldn't work, so I had to wet a string, soap it and wrap it around and it held till I got to Buta where I had it soldered at a garage. Buta is a good sized town. We found that the towns in the Belgian Congo were much nicer than the ones in our colony. Their stores were well supplied with the necessary food supplies. Surely Congo doesn't know there is a war raging in Europe. No one of us

have the slightest reason for complaining. Of course things are high in price but they can be had. I doubt if there is a place anywhere that is so richly blessed as the Congo.

From Buta we passed through Titulle on our way to Niangara. We left at half past four in the morning. We stopped along the road several times to ask the natives if we were on the right road to Niangara, but that was very difficult because we didn't know their language, and they didn't know any French. and besides when they saw the car stop they were afraid and ran away. At both of these places the "Heart of Africa" Mission is "holding forth the Word of Life."

Dungu was the first African Inland Mission station that was reached. As we arrived at Dungu we had to get some gas, and as I went into the store to pay for it, a young man came up and asked if we were Americans. He happened to be Mr. Weiss, the man in charge of the station. They were five workers there, and they had the sad misfortune of having two of their brick homes burned the week before we arrived. Mr. and Mrs. Weiss and Mr. Sprout lost all their belongings in the fire. They took it very courageously and trusted in the "all things" of Rom. 8:28. Next morning we started for Aba, the headquarters of the A. I. M. for many years. It was a great joy for us to meet the workers there. They were 13 on the station although at the time some were away for a rest. They were very spiritual and yearned for a revival.

Well, I have already covered two pages, so I'll stop and give you dear friends at home the rest of the news in our next letter which we shall send soon. May God bless you, one and all. Rev. 5:9.

Gust Pearson.

## VANDERGROUND MISSIONARY LETTER FROM AFRICA

March 31, 1944

Greetings in the Name of our Risen Lord!

How precious it is to know that ours is a living Lord in the Glory, One who cares for us moment by moment, One who is touched with the feelings of our infirmity, One who is able to empower us that

we might walk close to Himself in this present evil world and thus be effective witnesses to His resurrection Power, that He is able to save to the uttermost all that come unto Him.

We have been at Moroubas nearly three months and we enjoy the new work. We do miss the dear black folks at Sibut, but the knowledge that the Lord has led us here brings peace and joy. This is indeed a needy field, and there are many opportunities to give out the gospel. If one could only do all there is to be done!

For the last month, we had very few workmen available and the station is beginning to look rather unkempt. Clarence Juennette had the workmen's village moved before all the grass was burnt off the surrounding country and the rains came, so the men had to build new houses. The rains are coming a month early this year which means that ground must be dug for a new garden, the old spot being unproductive.

Living at Moroubas is quite different from Sibut. The people are Bandas and are very hardheaded. The largest number seem to be Dakpa Bandas who love their sin and are in great fear of evil spirits. They have many fetishes on their persons, and around their houses and gardens and at many streams can be seen altars at which they worship. They are not very willing to hear the Word of God and therefore do not come to the Mission unless it is to sell something or get medicine for various ailments.

The Sunday morning church service is interpreted by Mindolmali, the station evangelist, or by one of the Christian workmen. Three days a week Betty has the women and children together for a Bible message or story, but her message must be interpreted, for very few of the women know enough Sango to take the message. The children's classes are held in Sango, so they are learning it and it will slowly get into the homes. For my Sunday messages, I expect to go through the first Epistle of John verse by verse. Most of the Christians live on a low plane of Christianity and therefore continually fall into sin. Dancing, beer drinking and other evil habits are a part of their lives, and they think nothing at all of exchanging a mate for several weeks at a time. The chain with

which Satan has bound them is one that they like, so naturally they don't have much desire to be freed since they are blind to their true condition. The Christians living in the midst of such conditions fall victims to Satan unless they lay hold of the power in the Blood of the Lord Jesus Christ, and this many of them fail to do. First John gives us plainly the grounds on which we can have sin forgiven and thereby be brought into fellowship with God, and the basis for maintaining this fellowship is walking in the Light, walking uprightly, walking in love. Please pray that I myself will be brought into a closer walk with Him and that these people also may have a deeper experience with the Lord and obtain the power by which to make war on the Enemy of their souls.

In a week or so, I expect to take Miss Stacey and my family to see the evangelist Tombele and his wife Elizabeth who are working among the Sabanga people about fifty miles from here. Miss Stacey just got back to the mission last evening after having been with Mrs. Jacobson following the tragic death of her husband. Tombele needs encouragement and I am very thankful that I am still able to use Brother Nimmo's truck with which to make this trip, the Lord having furnished two new tires. A man, his wife and five children have gone from Moroubas to Crampel to enter the Bible school there for two years. He is very earnest in his desire to be in full time service for the Lord, and Brother Nimmo will have great joy in teaching him the things of God in that school.

We know you are remembering us as we enter this new phase of our missionary experience, and we want you to know that it means much to have your prayerful support. Never before have we so felt our utter dependence upon Him. In ourselves we can do nothing, but He has promised to help as we call upon Him. Thank you for the many letters, gifts and cards during the past few months. May God continue to bless the work at Hough and bring many to Himself in these last days before His coming.

Yours in His Blessed Hope,

Bill and Betty Vanderground.

### **SLOCUMS GIVE ENCOURAGING NEWS**

Fort Crampel, Oubangui-Chari

### **French Equatorial Africa**

Dear Prayer Helpers:

"O Lord, our Lord, how excellent is thy name in all the earth!" Ps. 8:1.

Surely we can say with the Psalmist, "How excellent is thy name!"

It has not been two months since our last letter but since it was late we shall try to be more prompt this time. First, let us thank each and everyone of you who has had a part in the financial support that we receive regularly. While we cannot thank you personally until we receive our statements, yet we can thank the Lord who has made gifts possible for us. Mail is uncertain for we had practically nothing for three months. Then when it came there was none from our children, though we know the two in the Westervelt home write regularly.

We told you we had arrived safely at Crampel station and assure you we are very happy here. While the month of March was a strenuous one in every way yet we praise God for the strength that He gave. It brought into our home for the school year, the two children that we wrote about before. This carries added responsibilities and we ask for your prayers.

During the month too, more than 25 native workers from the outside were in for fellowship and instruction. We regretted that we were unable to hear more of their experiences first hand. We rejoice that God has raised up so many to follow Him in paths of service. Not an easy service for many told of real persecution among them and their converts.

When in meetings in the homeland, we often asked prayer for the oldest native pastor in this region, and for his work at Kabo. Do you remember us showing his picture in a worship ceremony of his tribe—the one who prayed for the leper woman? He had shown how the service was conducted so we could take the pictures. Praise God he reports as many as a thousand in his meetings. The Lord has raised up a helper for him from among those leaving the Bible school this term. He is a man originally from the Kabo locality. Your prayers have been answered for this growing work and we want

you to keep these two men on your prayer lists.

Last Sunday morning seven men from the Native Workers Bible Training School spoke. Each was selected to represent his group or community among the 26 completing the two year course. It surely did our hearts good to hear them give their testimonies as to how the Lord had called them out. Some had fought the call but all admitted no peace or happiness until they yielded. Pray for these men as they go back to their own churches and seek a place of labor in outlying villages. If it pleases the Lord to send one of them to Kitika, we shall be happy. We wrote you about the faithful storekeeper who is having meetings on his own there.

At present writing we are out about 15 miles from Crampel where Mr. Slocum is felling trees to get lumber for station buildings. Our camp outfit came on a trailer pushed and pulled by six natives. Mr. Harman brought us in his car. He returned to the station while we will remain here for three days so that the natives can be shown how to saw, square, and get the logs ready to be handled on a log cart.

In 1933 Mr. Seymour (now in glory) and Mr. Slocum came to this village to mark out a chapel site for the first outpost from Crampel station. A man from the Bible Training station was placed here and one has carried on ever since. When we first traveled this road in 1927-28, these folks knew but one song. Now you should hear them sing Gospel songs. Then we did not have a New Testament or a song book. Many have them now and we could sell many more but no supply is available because of war conditions. Pray with us about these.

We have had several meetings here and what interest and how they sing! The native pastor told us of the great joy that had come into his heart as he has seen three chiefs, the one from this village and two others, give up their plural wives—four and five, and he added "And they are living straight too." Not that they are told they must do it but when the Word of God speaks to them it does more to change them than the preacher or missionary can.

We are constantly receiving reports of the effects of the revival, which continues in a lesser or greater measure. With the true re-

vival always comes the false for Satan sees to that. In a district some fifty miles away from our station a man professed that he was Christ and directed the people to follow him. Then he led them to a stream and told them to drink the water and they would receive what the Christians had been receiving. He led hundreds to the place and some he directed to build houses and not return to their own. At this stage three of our native pastors appeared, having heard of him and broke up his meeting. It was not in our direct territory but we praise God that He gave them the spiritual discernment to recognize the false as well as the true. Pray for those who seek, that they may find Jesus as Saviour and Lord. The man later proved to be insane but still Satan had used him for the time being to accomplish his ends.

Yesterday we heard of a chief of chiefs who had given a feast for his friends. When taunted because he served no beer, and that certain folks were leaving because of it, he replied that he didn't care for his feast was for his Christian friends. He has been persecuted since his conversion but still stands true. Pray for him and others who likewise suffer. Brethren pray for us. Satan would do all in his power to keep the work from going forward through fever, etc., as all three men missionaries have been down this past month, but praise God the victory comes through Him who is all powerful.

Faithfully Yours,  
Mr. and Mrs. John Slocum.

### MID-MISSIONS IN JAMAICA

Rock Cliffs, Giddy Hall P. O.,  
Jamaica, B. W. I.  
May 3rd, 1944.

Dear Friends:

We rejoice with you in the Lord Jesus who has cleansed us from our sins by His blood, clothed us with the spotless Robe of His Righteousness and who indwells us through the Holy Spirit (God's gift to every believer) that He might work mightily in us to the enrichment of other lives with His boundless grace. "For by grace are ye saved through faith; and that not of yourselves. It is the gift of God: Not of works, lest any man should

boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:8-10), (John 7:37-39). We have been elected for salvation and for service.

Our Glorious Lord is saying to us: "I have set before thee an open door and no man can shut it" (Rev. 3:8). Last Lord's Day morning I preached in the Nightingale Grove Baptist Church and announced my acceptance of the call of God through the church to become its pastor at the end of the month upon the termination of Rev. J. J. Cummings' ministry. Our friend and brother in Christ is relinquishing the work there on account of ill health but he is still pastoring the New Independence Hall Baptist Church, 2½ miles from St. Peto. Please pray for him and for me as I take the responsibility of the oversight of this church which has not had any baptisms for six years, and where there is no weekly prayer meeting. Within the space of six months the sphere of my pastoral labours has increased from one to four churches. They are situated 4, 20, 14 and 5½ miles from here in three different directions. All are located in the southwestern parish of St. Elizabeth where the Baptist testimony is weaker numerically than in any other part of the Island. About one-twelfth of Jamaica's population of 1,237,000 live in St. Elizabeth.

The work at Thornton and Hewett's View shows signs of improvement especially in the Sunday Schools. During two week-end visits to Thornton last month we held open air meetings on the Sunday afternoons in the district steeped in superstition and false revivalism, named Coka, about 2½ miles from the church. Pray for the members who live there. I am to marry a couple on Friday whose children have been attending our Hewett's View Sunday School, and on the coming Lord's Day afternoon I hope to hold another open air meeting in the district of Craigie, 3 miles beyond Hewett's View, where I have married several couples lately.

On my last visit to Cataboo, April 9th, I stayed overnight for the first time. We held an open air meeting late on Sunday afternoon in the yard of my host, the acting Superintendent of the Sunday School, and the next day we visited about a dozen homes of members

and enquirers. There are now 8 in the Enquirers Class there. The people in Cataboo earn their living by growing Cassava, making baskets from the leaves of the thatch palm which thrives there and by fishing in the rivers. Some work on cattle pens. They travel to and from the nearby market town of Black River in their canoes hewn out of the trunks of the giant cotton trees.

Pray that God would raise up more preachers for the churches under my care. I can only visit each of them once a month now in the following order: Hewett's View, Cataboo, Thornton and Nightingale Grove. When there are five Sundays in the month I shall go again to Nightingale Grove, and I ask you to remember the Sunday School teachers in prayer. I have introduced the Union Gospel Press Teachers' Quarterlies in three of these Schools this year.

My new tract "The Bible and the Baptists" or "New Testament Principles" written to meet the challenge of the hour here, is being printed in Toronto. Our Interim Pastor, Professor W. G. Brown, M. A., is piloting it through the press for me. Pray that its message may steady and establish in the faith many who claim to be Baptists in this land.

We are cooperating in the Island-wide Literacy Campaign which has for its slogan "Each-One-Teach-One." We hope that through this thousands of illiterate adults will soon be able to read the Bible. Moral conditions are going rapidly from bad to worse. Destructive criticism of the Bible is still very much in evidence in the theological colleges here. Jamaica's greatest need is a spiritual awakening; a Biblical Revival of vital Godliness. Pray earnestly for such a visitation from God. Help us to lift the Island heavenwards on the wings of believing prayer. "The supplication of a righteous man availeth much in its working." (Jas. 5:16 Amer. Revision).

Thanking you,

Sincerely Yours in Christ,  
Dorothy and G. Wilfred Smith.

### LONG BUT THRILLING LETTER FROM THE CROZIERS

Dear Friends:

A month late! These are beauti-

ful days. Rain has relieved the long dry season when many wells went dry and water had to be carried far to keep the garden alive. As new leaf-buds burst on many deciduous trees, and grass becomes green one is reminded somewhat of spring at home. The dust-laden atmosphere has been washed and the mountains on three sides of this valley are once more visible. We had good devotional meetings Good Friday afternoon and evening preparing hearts better for Easter. The children decorated the old bamboo-thatch chapel with great sago palm leaves and it was like a leafy-booth Easter morning. A Kabui Naga woman was baptized after Sunday School. Her baptism gave us particular joy, for she had shown so clearly during the terrible experience through which she and her husband had recently passed that she had been born again. In the space of 16 days all three of their little children were taken from them. They believe they have gone to be with Jesus, and their faith is so simple and childlike that He has given them marvelous victory in their crushing sorrow. The calmness and self-control of this mother as she saw the little ones one by one breathe their last has made us praise God. Her husband is our new gardener and he has learned to ride the cycle pulling the rikshaw. He was baptized the day after Christmas, but she had not been able to attend the Pastor's class for new Christians and could not answer the questions and so had been asked to wait for baptism, but it seems that she believed first and has led her husband to the Savior. Her face fairly shone when she was baptized Easter Sunday.

The death rate of children in India is appalling and this couple had buried four or five little ones before they came here. Usually people living on the Mission Compounds where they have opportunity for medical care have large families with rarely a death. So it grieved us when these three were taken and we feared nonchristians would say, this is because you became Christians, and they might fall away. The oldest, a lad of 6 or 7, was a strange baffling case. Dr. Burrows was here and gave advice too but nothing was of any avail. The dear little girl who reminded me of my little Kallu, a motherless babe of the same race that I raised in Manipur, had

worms along with some symptoms like her brother ("worms" is something terrible here, and oh, so many little ones die of them!), and then a rash which proved to be smallpox; but the fever went down and she drank the milk that I sent. Even when so ill she would put out her little hand to salaam me. There was a turn and we were shocked to hear that she was gone! The baby had a clear case of smallpox, but seemed to be recovering nicely—then a sudden call at daybreak—Galen's hasty word to me. Spasms! Pray! And I did so, so earnestly, asking the Lord to spare this last one to the bereaved parents. All that day I was sad and wondered why all our prayers seemed of no avail, for we had all been praying for these little ones. I am comforted now, for it seems that our All-Wise Lord Jesus permitted this affliction that He might reveal His grace in this couple. Making them witnesses for Him.

Smallpox has raged in many places. Rachel and Barney saw with their own eyes many suffering and dying with this dread disease, and Barney has helped in vaccinating many. There are Government vaccinators but they don't seem to get to every village, and some refuse. We have been so thankful that Mrs. Burrows and the children were vaccinated shortly before starting for Calcutta, before we knew of the danger here. Since then we have all been vaccinated and it took beautifully.

We had been praying that Dr. Burrows might be able to come here before the children must start back to school, and our prayer was answered. He was given two weeks and suddenly appeared just two weeks before they had to leave. His journey was formidable, as he had to walk over 100 miles. He had taken a severe cold which laid him up several days, but recovered and his coming meant much to us all. Mrs. Burrows took the children to Calcutta to join the school party going up to the Hymalayas, and just when she had finished shopping for all of us and was going to start back here, Dr. Burrows appeared by air, and she stayed on with him five days before he could fly away to a new post. We are relieved that this time it is not in a place of so much danger and hardship. Mrs. Burrows has learned to ride a bicycle and plans to take Barney's place in going to the villages with



Rachel. Barney is preparing to go on furlough, trusting the Lord that somehow He is going to undertake for our Mission and permit her to return after furlough. These young people cannot be expected to stay beyond their time. They need the refreshment of seeing their native land and loved ones, and many will want to see them and hear them tell of their experiences in India. Oh, do pray that the way to India may be made easier!

Galen went up to North Lakhimpur to visit the Garlows and make a tour in that District with Jim, at his earnest request. That is why the sending out of this letter is so delayed. He found Joyce and Joanne very well, and wrote, "Joanne is a beauty with two large patches of rich sky-blue — looks strongly like Jim." He wrote of seeing some of the wild Daflas from the mountains where missionaries are not now permitted to go: "A raw Dafla called this noon—said it was the first time he had been here—hair done up in a bunch on the upper part of forehead and two quills stuck through, one of them a very long one. Six Daflas just walked out of the yard. They have a nice red tail six inches to a foot long as a drape of strings (really rattan). They wear a padded quilted coat. I just went out and helped them get scraps of old bamboo for cooking their evening meal, and they said (I think) that they would be back to sleep here tonight. Some of them talk a little jargon of Assamese. Barney and our one Indian helper carried on in Galen's absence. Barney and Rachel make a good team in the work in the villages, Barney with her ministry to bodies and her gift of song and Rachel with her gift of giving out the Gospel in clear convincing Manipuri. As we meet to pray they tell of villages opened to them through the medical work where they have been able to tell the way of salvation to attentive thoughtful groups. Galen often asks them to go with him, and so more and more villages are opening to them and there are requests for them to come. The reports of the evangelists as they told their story at the end of the month were encouraging. The faithful sowing of the precious seed surely will bring a harvest.

You are no doubt reading in your papers and perhaps hearing over the radio how the Japs have infiltrated into Manipur State. This

has been intensely interesting to us to know all the places mentioned. Several of our helpers here come in anxiously to get the latest news, for villages where they have friends and near relatives are in the pathway of these marauders. They dread to think of their being robbed and perhaps killed. As our medical helper prayed for his loved ones he broke down in his deep emotion. Manipur is directly east of us and her mountains in view. We have not been alarmed however, for we believe there must be ample military forces to cope with the situation. Daily we pray that soon the Japs may be driven far back. It seems terrible to kill so many of them but there seems no other way. Last winter we had the privilege of entertaining occasionally small groups of British and more recently Americans. It seems to mean so much to these boys to get into a home, to sit at a table spread with a white cloth, and to talk with some women of their own race. We have tried to be some spiritual blessing to them and long to have more opportunities to help. Daily our prayers ascend for them and some of these men have told us how they have prayed when in danger, and how God has marvelously saved their lives. Our Kuki boy who will be 18 on May 1st is a soldier for His Majesty. It is now some time since I received a letter and I think he may be at the front.

A kind Government Officer has seen to it that our needs for kerosene, sugar, flour, etc., are supplied. How we praise our Father for His marvelous care and provision for every need! A large quantity of paddy has been purchased from farmers nearby and stored up to feed our group here. Our gardens have supplied our tables through the winter and fruit cans are filled with tomatoes, etc., to eat when the monsoon makes gardens impossible.

The translation work goes slowly on; we shall probably finish Acts this afternoon. It has taken 2½ months for there have been some interruptions. Tomorrow we will start Romans. We do thank you for letters from some of you. They are coming through a little more quickly now. We appreciate the deeply spiritual messages that Mr. Barrett sends by air each month from the Cleveland Office. We rejoice that there and in many places you are praying for us, as we are

for you.

Galen is home again after a very wearisome journey. The demands on his strength are too great for a man of his years, though his strength is a constant marvel to all. He adds a very few words of vital interest for prayer and information.

With loving greetings to you all,

Mabel Roseworth Crozier.

Yes, and they must be very few, for I must go on three village calls in 15 minutes. "Wearisome?" Yes, one of the hardest trips I have ever made, and one of the most inspiring, for it showed what a large and responsive field Jim has and his vitality and Christian grace: most of the roads are poor dirt roads as in all pioneer life, though on the plains in the midst of dense population: most of the land subject to annual inundations from the rivers on three sides of this area and the villages mainly along near rivers that call urgently for touring to the very large Subansiri River that rises in Tibet and cuts directly down through the Himalayan mountains and across the district and empties its great volume of cold water into the Brahmaputra. Then 12 miles in a borrowed motor car and Jim's oxcart and cycles and then on 9 miles more down to a small river that runs parallel with the Brahmaputra, then northward near to the foot of the great mountains, and then eastward and slightly to the south and by "dugout" boat ferry across that mighty River. We visited a number of Miri villages where Jim has very responsive contacts, and several Assamese villages where an Assamese evangelist has effectually preached and lived the Gospels—as shown in part by about 150 people (including several of their leading men) sat or stood for three hours one day while we three preached the Gospel in the yard of that evangelist. **VERY URGENTLY** Jim's field calls for three more well trained mission families at the earliest possible moment. There are three sections and all on the plains in open British territory where these families ought to be located. Besides a love for Christ and His Book they **MUST** be able to learn and use constantly both the Assamese and the Miri language. Pray **MUCH** and believingly that the missionaries may be available **NOW** and the door be opened for them to come **NOW** or immediately at the close of the war

in Assam. The door *seems* to be shut, but God is still on the throne, and these places are all in open British territory. Jim and Joyce must go on furlough soon; one family ought to be here NOW studying the languages. Pry the door open by prayer. More than 200,000 peo-

ple await your coming, and most of them have had barely a touch of the Gospel.

Faithfully your fellow servant,  
G. G. Crozier.

HOME OFFICE  
977 The Arcade,  
Cleveland 14, Ohio.

## GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

Dear Praying Friends in Christ:

"I Understand"—(Ps. 50:15)

"Hast thou been hungry, child of Mine?

I, too, have needed bread;  
For forty days I tasted naught  
Till by the angels fed.  
Hast thou been thirsty? On the cross

I suffered thirst for thee;  
I've promised to supply thy need.  
My child, come unto Me.

"Perhaps thy way is weary oft,  
Thy feet grow tired and lame;  
I wearied when I reached the well,  
I suffered just the same:  
And when I bore the heavy cross  
I fainted 'neath the load;  
And so I've promised rest to all  
Who walk the weary road.

"Doth Satan sometimes buffet thee,  
And tempt thy soul to sin?  
Do faith and hope and love grow weak?

Are doubts and fears within?  
Remember I was tempted thrice  
By this same foe of thine;  
But he could not resist the Word,  
Nor conquer pow'r divine.

"When thou art sad and tears fall fast

My heart goes out to thee,  
For I wept o'er Jerusalem—  
The place so dear to me:  
And when I came to Lazarus' tomb  
I wept—my heart was sore;  
I'll comfort thee when thou dost weep,  
Till sorrows all are o'er."

We know that these are days of deep waters of trouble at home, for many of you have written of your individual trials and burdens. These are days of sorrow and difficulty for us, too, and so we wanted first of all to pass on the above poem, thinking that the words of

it might be a blessing to you as they have been to us. Oh, the joy and blessing of knowing that no matter how the world, friends, or enemies may judge us, "He understands."

On Saturday night a few weeks ago we were called to the bedside of one of the charter members of the church here in Cachoerinha. She might be described as one of "God's poor weak ones" for she was faithful to the "nth" degree although she never did realize complete victory over the tobacco habit. I wish somehow it were within my power to picture for you that death-bed scene. Surely if ever there were a perfect illustration of the penalty of sin, we saw it there that night. The house is made of mud and inside there are very few furnishings, everything dark and grimy looking. The woman lay upon a rude bed made of wood and covered with rags. The odor was almost unbearable. A half dozen neighbors hovered around and the family walked in and out at intervals. Every few moments the dying woman would be seized by an attack which would seem to wrack her whole body. She would roll her eyes at us, moan and then lift her arms in agony toward heaven. When the end came it was so swift, right after one of the seizures that the children scarcely knew ~~it~~ had come. She died of syphilis. She died as a result of sin. Saved? Yes. Forgiven? Yes. But sin had left its mark in her body, and finally took its toll. The funeral was held the following day and we were surprised to find her in a white shroud made from a sheet. The night before they had dressed her in the prettiest little blue cotton dress that she possessed. When we inquired where the dress was they showed us that she still wore it, and the rest of her clothing that was of any real value was tucked into the casket at the bot-

tom of her feet. This was our first acquaintance with this custom.

The following week we went to visit another believer who had been confined to the Tuberculosis Hospital. The women's ward was not such a disagreeable place for it was on the second floor where there was plenty of light, air, and sunshine. As we, three of the women from the church and I, sat around the bed and read the Scriptures and prayed, the jeering and laughing was almost as bad as a street meeting in some of our big cities at home. But how glad that we had made the effort, for three weeks later the woman died of T. B. of the throat, and that visit was the last one with her when she was rational. We found the men's ward very pathetic, dark, poorly ventilated, and with some very tragic looking specimens of humanity. One young man about 18 or 19 was dying and during our three visits there, we found the same thing happening. Young men dying of that awful disease, going out into a Christless eternity. We had hopes of holding a short meeting there once a week, but after meeting the caretakers we were very doubtful that such a thing could ever be arranged.

But in the midst of all of this depression comes a bright experience after a Sunday night meeting. A little girl raised her hand expressing her desire to become a Christian. Her name was Rachel. When I dealt with her she seemed to understand the plan of salvation very well. She said that she was a sinner and need to be saved. So I asked her if she had ever told a lie. The answer was "no." Then I asked her if she had ever said anything unkind. Again the answer was "no." Finally I asked her if she had ever taken anything that did not belong to her from her mother's kitchen. And another time the answer was "no." So as a last resort I showed her from the Word of God that all of us had sinned and needed a Saviour. The thing that amused me was that she insisted that she had never committed any of the sins that are so common in a child's life and things which our American children own up to almost immediately.

The Bible Institute of Cachoerinha has really begun. The first week in spite of much rain the enrollment was between 15 and 20. In looking the students over we really have the cream of the people who

are members or regular attendants in our services. The desire to learn has been so great that when we offered them two courses as electives they rebelled. They wanted to take advantage of all of the courses as well as the class in Portuguese. There are problems which come up always in a new endeavour such as this and so we covet the prayers of those of you who see the value of a training school for native workers.

Some of you know from our personal letters that we have also opened up a week day school for little children. The enrollment is now over 35 and we have done nothing to secure pupils except to make the announcement in Sunday School. They are learning to read and write in addition to memorizing the Scripture every day. On Friday afternoons we have an hour of Bible Study followed by practical hand work for both boys and girls. It has proved a real booster to our Sunday School, and has been especially successful in reaching the little boys. Plans are now under way for a real program for the boys of this section in charge of Mr. Warfield with the assistance of Mr. Stull. We have one little boy attending the grammar school who is five years old but is about the size of a three year old child at home, and he is a regular little monkey. He is happy, appealing, but learning does not trouble his little head.

We were somewhat disturbed this month when a real financial emergency hit us and we were faced with the possibility of having to lay off the workmen. However, some money had come designated for boy's work to Mr. Warfield and he was willing to put it to work at this time. There is now a nice court in the making where a number of games can be played and the prospect for a real, permanent boy's work is very good. In this way the workmen were transferred to other duties until money for the church comes in. Also there was difficulty in finding lumber for the frame for the foundation on the first floor, but the men all put their heads together and decided it could be done with rock. On top of all these circumstances a buyer appeared with a very good offer for the present mission building. With the money from the sale of the property there would be enough to put on extra workmen, buy sufficient materials to complete one

room large enough for services. The day that the buyer was supposed to return we had a heavy down-pour of rain but we are still hoping that the transaction will be completed. This lift should tide us over until more help reaches us from home.

Two orphan girls, one fifteen and the other thirteen, have come to live with us. One goes to school in the morning and the other in the afternoon. They were in rags and we have had quite a time getting them one or two dresses apiece for school and Sunday wear. For several nights the older one awakened me, moaning with toothache. So one day last week we made a visit to the dentist. It was an interesting adventure for me. The little one, especially, was comical. All the dentist was going to do was to make an examination but she approached the chair and sat down in it as if she were going to be electrocuted at once. He practically had to pry her mouth open. She refused to put her head back on the head rest sitting all of the time with her neck out similar to a young gosling. The dentist's verdict was that the fifteen year old would have to have nine out and the younger one four. This is what climate, neglect, and improper diet do for the teeth of the vast majority of these people.

There is quite a bit of activity in our missionary camp as this letter is being written. Dynes and Maxine McCullough and little Judy, expect to leave tonight at ten o'clock on their long trip up river to their station in Cruzeiro do Sul. They have had a long wait and a hard time securing passage for themselves and their goods on the same boat. Good news came for them and those who have been praying for the arrival of their trunks from the States this week. The letter notifying that the things have actually left Rio de Janeiro came and so they have real hopes of receiving the things some day. The delay has been because of congested shipping conditions between here and Rio.

From Fern and Garnet Trimble comes the news that they will be coming down to Manaus on their annual trip for the purpose of laying in supplies for another year. We are praying that Garnet will be led to take a little extra time off this year, perhaps for a little vacation at the coast since his accident has impaired his health. It would

help Fern and Grace Ann to have a bit of change and rest away from this climate and the problems of the work.

Tomorrow we are expecting Mr. and Mrs. Neil Hawkins from Para, Brazil. They are on their way to a far interior work amongst the Indians. They have been called of the Lord to special linguistic work and will be going among many tribes for the purpose of putting the language into writing. Their life will not be an easy one. We are hoping that their last visit with us for some time may be a pleasant one.

The Warfields are anxiously house hunting again since the house in which they are now living must be vacated soon. They are also located a long distance from the work which is a great handicap in this hot climate. Their Billy Boy is in good health and enjoys a romp every few days with our Billy. Tommy Barber is able to sit and stand alone. His Mama has been quite busy treating the sick and just recently was called upon to deliver a baby since the doctor did not show up in time. Their new work has progressed to the point that they are now opening a morning Sunday School. And more than this we are anxiously awaiting the arrival of Charles and Martha Hocking and their children sometime this month.

Pray for us, we are depending upon you, and we are remembering you.

## STUDIES IN GENESIS

(Continued from page 6)

the conflict, the "man" sought it (Hosea 4:1; Jeremiah 25:31). The flesh in the Believer must be broken, Christ died that it might be "rendered inoperative" (Romans 6:6 correct translation). (4) Jacob at the end of himself, the pronoun "he" in verse 25 refers to Jacob, "And when he (Jacob) saw that he (Jacob) prevailed not against him (the man)," after that must the Man touch "the hollow of Jacob's thigh," and "the hollow of Jacob's thigh" be "out of joint," to further prove his utter helplessness. Mackintosh expressed it thus, "But God can bring down to the dust the stoutest character. He knows how to touch the springs of nature's strength, and write the sentence of death thoroughly upon it; and until this is done there can be no real

'power with God or man.' " (II Corinthians 12:7-10).

3. "And He blessed him there." God will deal as severely with us as necessary and as gently as possible, but He purposes to bring us into the attitude proper for receiving His best (Hebrews 12:5-11). A part of the blessing was a change of names: "Peniel," "turn ye (to) God," "becomes "Peniel," "the face of God," (Psalm 27:8); "Jacob" which means "supplanter," becomes "Israel," "prince of God." Who would not be willing to be broken for that!

Three phrases tell the entire story: Verse 13, "he lodged there that same night;" verse 24, "until the breaking of the day," and verse 31, "the sun rose upon him." The Psalmist declared by inspiration, "His anger is but for a moment; His favor is for a life time; Weeping may tarry for the night, But joy cometh in the morning." Remember also the word of II Corinthians 4:15-18.

V. BACK AGAIN TO "THE HOUSE OF GOD," chapters 33:1-35:15.

It will be found of profit to compare the long arduous journey of Jacob's return to the land of promise and blessing with the terse statement which describes Abraham's journey thither in Genesis 12:5. It is harder for a backslider to get back into full fellowship than it is for a sinner to be saved.

A. *Reconciled*, chapter 33.

1. With Esau: (1) Courage gained at the place of prayer. The Peniel experience gave Jacob a strength and courage he had not previously possessed, compare verse 3 with 32:21-24 (Acts 4:13; Proverbs 28:1).

(2) Problems are solved in advance at the place of prayer, as we see by comparing verse 4 with 27:41, 42, Esau's anger was assuaged by Jacob's victory with God. Many a conflict with man would cease to exist if we had more complete victory with God.

(3) Jacob's old nature still asserts itself for it is "Jacob" not "Israel" who says, "Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand,"—still trusting earthly means. They who teach that Jacob's old nature was eradicated at Peniel should note this carefully. (Galatians 5:17).

2. With God:

(1) To be right with God is to be right with men (Matthew 5:23,

24).

(2) Israel worships in peace and safety, verses 10-20. (a) "Shalem" means "security," and may be a common noun. The A. S. V. reads, "came in peace to the city of Shechem." Contrast verse 17. (Psalm 4:8; 55:18). (b) "Shechem" means "shoulder," the place of strength, compare Deuteronomy 33:12. (c) Here he pitched his tent on "purchased ground," compare the Christian as revealed in Acts 20:28 and Ephesians 1:13, 14. (d) "El-elohe-Israel," verse 29, is literally, "God, the God of Israel," freely we may read it, "my own God," how personal and sweet that is, it reveals the place of full fellowship into which Israel had come. May every one of us know that same precious spot.

B. *Chickens come home to roost*, chapter 34.

We shall only spend time with this sordid chapter to remind ourselves that

1. Children readily learn the lessons taught by their parents examples, and

2. We sow what we reap (Galatians 6:7-9), even the mercy and grace that brings the Believer back to the place of blessing does not always deign to prevent a harvest of bitter grief for the sowing of the days spent out of fellowship.

C. *Home again*, chapter 35:1-15.

1. Grace gives a fresh command and it is three-fold, (1) "Go up to Bethel and dwell there." Stay put! don't wander around anymore, but stay in the place of their original vision and the place of restored blessing. (2) Put away the strange gods, lay aside all the evidences of the years of exile, the backslider is liable to bring back with him from the world some evil habits, these must be put away. (II Corinthians 6:14-7:1). (3) "Be clean, and change your garments." (I Corinthians 5:7).

2. Israel's ready obedience, how different than his past. Immediately he commands his household, "Let us arise." (1) A grave beneath the oak, there needs to be a grave where is buried all the remains of our old lives of rebellion and sin. (2) Journeying with the power of God, verse 5, when we walk in obedience we walk in conscious and evident power. (3) Back home with God, "And he built there an altar, and called the place the God of the house of God." Compare Luke 15:20-24.

3. Full fellowship with full sur-

render, verses 8-15. (1) Another grave beneath the oak? "Deborah" means "bee," and speaks of "natural activity." "Honey" a natural sweet, was forbidden to be used in the meal offering which spoke of the human perfections of Christ under suffering (Leviticus 2:11). The record of the death and burial of Deborah just here in the story of Israel is significant, for all natural, fleshly activity must give way to the activity of the Spirit of God as we walk in the fullness of fellowship. In Galatians 5:16 we are told, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh," (Hebrews 4:9, 10). (2) "He poured a drink offering." This offering was apparently wasted, it was just "poured out." The drink offering, however, typified complete abandonment of the offerer to the object of worship. Jacob is now abandoned to God.

"All to Jesus I surrender, all to Him I freely give.

I will ever love and serve Him, in His presence daily live."

#### WORLD ALLIANCE CLAIMS BAPTISTS TOTAL 12,700,000

One of the largest church bodies in the world, the Southern Baptist Convention claims a total membership of 5,943,027 (1943 figure), a net gain of 1,843,697 in the past eighteen years.

During the convention's recent sessions at Atlanta, Ga., Dr. W. O. Lewis, Washington, D. C., secretary of the Baptist World Alliance, announced he has accurate records of 12,700,000 Baptists in the world, not counting an estimated 4,000 Baptists and Evangelical Christians in Russia.

Though Baptist membership totals are tremendous, convention leaders are concerned with a drop in the percentage of yearly increases. The convention was told that the decline has continued from one baptism for every 16.2 members in 1925 to one baptism for every 27.02 members in 1943.

Southern Baptists have been exhorted to "sound a clarion and heart-broken appeal to our constituency to again renew their soul-winning efforts" during south-wide evangelistic campaign of the centennial year of 1945. Approximately 5,000 Southern Baptist churches report no baptisms at all each year, the convention's report on evangelism disclosed.—From "The Protestant Voice."

# GLEANNINGS

Edited by R. F. HAMILTON

## CALIFORNIA

LOS ANGELES: Although Pastor Carl Sweazy was absent from his church, being in attendance at several important meetings in the East, evangelistic services were nevertheless conducted in the Calvary Baptist Tabernacle by Rev. James McGinley from May 7-12. On Sunday evening May 14th, Rev. G. Sherman Lemon occupied the pulpit. Rev. Lemon recently resigned his pastorate at Wilmington, in order to enter the work of the Baptist Home Mission Society of the Regular Baptist Churches of California. This is a recently organized Mission Society, that is doing an excellent work in establishing Regular Baptist Churches in California.

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LOS ANGELES: The First Baptist Church of Graham of which H. Carrel Aagard is the pastor, reports progress being made in the liquidating of their church debt. Great stress is being laid upon their penny banks. The church debt is approximately \$2,000. Recently the church spent \$400 on improvements in their auditorium; the floors were sanded and varnished, and new carpets laid. Pastor and Mrs. Aagard were privileged to attend the National Conference at Grand Rapids.

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## WASHINGTON

TACOMA: Rev. Fred L. Brown of Chattanooga, Tennessee, conducted a very successful evangelistic meeting with the Temple Baptist Church April 2-23. Pastor R. L. Powell expressed great delight with the forceful preaching of Evangelist Brown. The congregation enthusiastically voted to ask him to come again next year.

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EAST PORT ORCHARD: Dr. R. L. Powell in Temple Tidings tells of the organization of a Negro Baptist Church in East Port Orchard on Sunday April 30th. Large numbers of Negroes from Southern States had been moving into the Pacific Northwest for a number of years. Missionary work has been done among them by Rev. Leonard B. Sigle, resulting in the recent organization. At a recent interstate

Baptist Mission Rally a committee was appointed to carefully study the fields and needs for further advancement for this work among the Negroes.

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## MINNESOTA

CANBY: The First Baptist Church held a special service on March 23rd, when members and friends were invited to inspect the completed work of remodeling in the church basement. Pastor Sauser reported that \$200 was spent in doing the work, in addition to much labor being donated by members of the church. On this occasion, Rev. Harvey Hill of Maynard, Minnesota, brought a very stirring message.

The Canby Church was host to the Minnesota Association of Regular Baptist Churches June 19-21.

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ROCHESTER: Pastor George Edstrom reports, that the First Baptist Church closed a most successful year on April 30th, surpassing any previous years financially and in many other ways. There were 223 decisions for Christ in the Church Services, in the homes and in the hospitals. Forty-two members were received into the church and there were twenty-one baptisms. The church began to broadcast its morning services in addition to Pastor Edstrom's daily broadcasts, Tuesday through Friday mornings. Regular church offerings have increased \$3,648.06 over last year. This does not include special meeting offerings. Approximately \$7,600 was given for Missions.

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## IOWA

WASHINGTON: The Calvary Baptist Church of which A. E. Didams is pastor, held a dedication service on April 2, with Rev. A. G. Annette as speaker. The Calvary Church grew out of a Bible class which was organized into a Bible Baptist Mission in the Fall of 1942, and in August 1943 incorporated under the name the Calvary Baptist Church. In September 1943 the church purchased the present property and remodeled it into a place of worship. On the Monday following the day of dedication

Baptist Pastors from nearby churches met for a time of fellowship and inspiration in the afternoon and evening.

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CRESTON: The First Baptist Church of which Harold Cole is the pastor enjoyed the services of Evangelist Ralph E. Stewart, April 30th through May 14th.

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SIOUX CENTER: Several months ago we reported the story of the debate challenge issued by Rev. J. C. Kastelin, pastor of the First Regular Baptist Church of that city. Sioux Center is a stronghold of the Reformed Church. There was bitter opposition to the teaching of the Baptists. Pastor Kastelin put a notice in the paper announcing on February 4 opportunity would be given to hear the subject discussed "The Scriptural and Unscriptural Administration of Water Baptism." A considerable stir took place in the city. Town Hall had been rented for the occasion, and several hundred people turned out to hear the discussion. Special invitations had been given to Reformed Pastors and various other Baptist Pastors from nearby had been asked to come. Pastor Kastelin had prepared a large chart for the occasion, on it he had outlined the Scriptural teaching of baptism. He spoke until about 10 o'clock after which he offered the floor to anyone who could prove from the Scripture that what he had presented was contrary to the Word. A few feeble efforts were made to answer him from the floor, but it was clearly evident to friend and foe alike, that the Baptist position had been presented so clearly that there was no refutation of it. Pastor Kastelin believes that the discussion clearly enhanced the position of the Baptists in this community, and that many Reformed people have come to see the light on this subject for the first time. Pray for this work.

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DES MOINES: The Grandview Park Baptist Church had the services of Evangelist John Carrara for two weeks beginning May the 16th. Great Blessing was reported by Pastor A. D. Mohr.

A Sunday School contest was entered into in March with the Temple Baptist Church of St. Paul, Minnesota. At the close of a very close contest the last of April the Temple Church won. Grandview



piled up almost 2,500 points and the Temple had over 2,500 points, which totals over 5,000 people brought in through the contest. The average attendance at Grandview was 730, before the contest it was 420. Even though they were the losers, they were the gainers by their increased attendance. Congratulations to Grandview on their great record.

The Church year closed on April 30th. Present membership 707. Seventy-three were received into the church during the year. The net income for the church was \$23,375.22. \$3,761.78 was disbursed for missions.

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### WISCONSIN

**WISCONSIN RAPIDS:** Pastor O. B. Ransopher, reported that Calvary Church engaged in a visitation week in April. There were 22 people taking part, and people calling in 55 homes and praying with 142 persons. One confession of faith, and one restoration was reported from these visits. This was climaxed on Easter with seven confessions of faith.

Anniversary week will be observe the first week in July, marking the 2nd Anniversary of the radio ministry.

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**MERTON:** Rev. John Grant of the First Baptist Church was ordained to the Gospel ministry, Monday, May 8th, following the examination by a council convened at the church. Rev. Clarence Sharer, pastor of the First Avenue Baptist Church at Racine, delivered the ordination sermon that evening.

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**MILWAUKEE:** The Garfield Avenue Baptist Church continues to make forward strides under the able ministry of William E. Kuhnle. The church year which closed on April 30th revealed that \$34,931.21 was received into the church during the past year, of which amount \$7,213.70 was for missions. A new budget recently set up, calls for a missionary budget of \$9,100, and for current expenses \$10,798. During the year a drive was put on to raise money for a new church building, resulting in pledges of \$21,600, of which \$6,400.20 has been paid in cash to date. There were 34 additions to the church, and 9 losses, making a net gain of 25; bringing the present membership up to 335.

"A bring them in campaign," carried on by members of the

church every Sunday, has resulted in a goodly number of service men brought into the Sunday School and Church Services. A few weeks ago, 11 of these service men responded to the invitation to accept Christ. Members of the church extend a cordial invitation to the service men to have dinner with them in their homes.

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### ILLINOIS

**QUINCY:** The Chapel of the Air, radio program originated in Quincy under the direction of John D. Jess, and carried over a chain of stations in the Central Mid-West will not be heard during the summer months. Rev. Jess and family will be moving to California, to assist Rev. Porter Barrington in his work with the service men in Hollywood. The Mid-West radio broadcast will be heard in the Fall by transcription. Doubtless some of the California stations will be added to the chain. After July 1, Rev. Jess can be reached through P. O. Box 787, Hollywood 28, California.

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**DECATUR:** Rev. J. M. Carlson, pastor of the Riverside Baptist Church, is quite a poet, as well as a preacher. Almost every church calendar contains one of Mr. Carlson's original poems. He has gathered a number of his poems and put them in a little booklet, which he has entitled, "Lyrics of a Pilgrim," and has dedicated this booklet to his good wife. No price is indicated on the booklet, but I presume copies may be secured by writing to him.

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**HARVEY:** The First Baptist Church has been enjoying the blessings of God in numerous ways in recent months. The revival spirit kindled by the Carrara meetings in February has been continuing, so that very few Sundays have passed without souls making decisions for Christ. The missionary giving of the church has increased more than \$500 over the preceding year. The missionary program was increased recently by the addition of Rev. C. E. Davis for a certain portion of the missionary budget. Brother Davis works in a Christian service men's center in Chicago.

Many improvements have been made in the building in the past year. The outside was tuckpointed, the floors of the auditorium were refinished, and the platform and choir loft rebuilt. New pews have been installed together with new

carpets, and rugs placed on the platform and in the pastor's study. A contract has been let for a new lighting system of the indirect type for the auditorium.

On the occasion of M. S. Hansen's birthday the Trustees and Deacons had a surprise get-together for the pastor and presented him with a new Bible.

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**ROXANA:** Although this news was a little late in reaching us, our readers will doubtless be glad to know that the First Baptist Church of Roxana, called Rev. Gene Daley of Evansville, Indiana to be pastor. He took up his new duties April 9th. The church has recently been redecorated, a new desk and mimeograph machine purchased for the pastor's study.

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**BUNKER HILL:** The Berean Baptist Church of which Rev. Don Moffat is pastor, recently presented to the four young people of the church graduating from High School, a Christian Workers' New Testament. The annual report of the church shows that missions has increased \$993 over last year, while current giving is up approximately \$700. Total income for the year was almost \$4,000. A tentative missionary budget for the coming year has been approved, amounting to \$1,515.

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**PLAINFIELD:** The Chicago Christian business men's committee, held Gospel services with the Baptist Church, June 4th through the 18th. This writing is too early to get a report from C. F. Fields of these meetings.

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**SYLVIS:** It was with deep regret that we received a letter this week from John G. Rader of the First Baptist Church of Sylvis, informing us that he had resigned the Sylvis pastorate, to take effect Sunday, June 18th. Brother Rader has considered this step for some time in view of Mrs. Rader's health, and present indication she may have to stay in Arizona for some time. Brother Rader will be conducting as usual, The Gitche Gume Camp at Eagle River in Northern Michigan. After that he plans to go to Arizona, to be with Mrs. Rader. We urge you to pray for Mrs. Rader's restoration to health, and that the Lord will use Brother Rader in a profitable ministry in Arizona.



REV. HUFFMASTER

CHICAGO: On Sunday, May 8th, Merle T. Huffmaster, began his ministry as pastor of the Portage Park Baptist Church. For the past seven years, Rev. Huffmaster was pastor of the Riverdale Baptist Church in Flint, Michigan. He has seen the church progress from a weekly income of approximately \$7 to upwards of \$500 per month. The first unit in a new church building has been constructed under his ministry, on which all indebtedness has been cleared. He has been very active in the various fellowships in the State of Michigan.

The Portage Park Church was made vacant by the leaving of C. F. Fields, who went to work at Plainfield, Illinois. The Illinois brethren extend a most hearty welcome to Brother Huffmaster. His Chicago address is, 4347 Irving Park Road, Chicago 41, Illinois.

THE ILLINOIS ASSOCIATION of Regular Baptist Churches is planning for the annual Fall meeting to be held in Alton, September 24th, 25th, 26th and 27th. All Illinois brethren are urged to keep these dates open.

LASALLE: We do not have the exact dates, but we can give you the general facts. Rev. Robert Cook, who for the past 4 or 5 years, has been pastor of the First Baptist Church, resigned in April to take up new pastoral duties in Chicago, being associated with Rev. Torrey Johnson in his rapidly growing work out on the North side. The going of Rev. Cook left a real hole in the state Baptist fellowship. Brother Cook is a member of the

state council and a very aggressive leader. Up to this writing we have had no word from the LaSalle Church of any called to fill his place.

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## INDIANA

BOONVILLE: Rev. Forrest R. Morningstar is carrying on a very aggressive work in the Calvary Baptist Church. A most excellent printed 4 page paper is being circulated in the community to advertise the church in the cause of Christ. Revival meetings were held April 16th through the 21st, using the services of Evangelist J. Darrell Handel of Nebraska City, Nebraska, where he is the pastor of the First Baptist Church.

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GARY: The Hosford Park Baptist Mission engaged in a Sunday School contest with the First Baptist Church of Hobart, which concluded in April. The contest was won by the Hosford Park Mission. Their peak attendance was 234. Brother Earl Brown is pastoring this very aggressive little group.

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GARY: Pastor William Headley of the Central Baptist Church, spoke 4 times on Thursday, May 25th, in the Peoria plant of the Le-Tourneau Corporation.

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HIGHLAND: The Highland Baptist Church recently liquidated their indebtedness on the parsonage built four years ago, carrying a debt of \$4,200 against it. We congratulate Pastor A. F. Caldwell and his people. On April 30th a 'mortgage burning' service was held, at which Rev. William Headley of Gary spoke.

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MICHIGAN CITY: A Sunday School contest was entered into by the Missionary Baptist Church, along with the Beverly Bible Church and Liberty Township Sunday School. The contest was concluded with a Rally held in the High School auditorium, Friday evening June 9th. Wendell P. Loveless, radio station director of station W. M. B. I., brought the special message. The contest was won by the Liberty Township Sunday School. Although Missionary Baptist Church lost the contest, on May 28th they were able to break their Sunday School record with the attendance of 205 in Sunday School, which made Pastor Carl Brown quite happy.

A Young People's recreational and devotional fellowship has been established in the church, meeting Thursday evenings at 7, for Young people 12-19. Recreational equipment has been given or purchased for the use of this group.

An Evangelistic Campaign is to be held by the church, September 3rd through the 17th, with the McArthur-Davies Evangelistic team from The Moody Bible Institute.

The Church is also planning to entertain the Indiana Fellowship of Missionary Baptist Churches, September 18th and 19th. Dr. D. O. Fuller of Grand Rapids, is expected to be the main speaker.

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## MICHIGAN

FENTON: Pastor Andrew G. Pratt reported great blessing from the ministry of Rev. E. C. Shute, of Lapeer, who conducted a week of services in the First Baptist Church in April. Brother Shute used 8 beautiful paintings of the Tabernacle to illustrate his messages. There were two conversions during the week.

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LAPEER: Pastor E. C. Shute rejoiced in 93 decisions among boys and girls, conducted by the four uncles of the Children's Bible Hour, during the week of April 11th through the 16th. It resulted in a great stirring in the church. The Lapeer Church entertained the Semi-Annual Bible Conference of the Regular Baptists of Michigan, on April 18th.

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FLINT: The Riverdale Baptist Church enjoyed the ministry of Evangelist, Orville Yeager, April 2nd through the 16th. Rev. Huffmaster highly commended the work of Evangelist Yeager. Twelve persons responded to the invitation, plus a number of others who were restored. The Ambassadors from Detroit, had charge of the music. Rev. Huffmaster resigned the Flint church in May to take up his new pastorate in Chicago.

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GRAND RAPIDS: Rev. Robert Ryerse concluded in May his ministry with the Calvary Baptist Church. Brother Ryerse came to the Grand Rapids Church from the First Baptist Church of Valparaiso, Indiana. During his ministry a \$70,000 superstructure has been completed, upon which \$45,000 has been paid.

He began his ministry on June 1st at Cherrydale Baptist Church

of Arlington, Virginia, a short distance from Washington, D. C. This Baptist Church is unaffiliated with any convention.

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**GRAND RAPIDS:** The Baptist Bible Institute, of Grand Rapids, has announced an enlarged program which involves the operation of the Institute "as a day school with evening classes," beginning with the opening of the fall term on September 5th.

At the same time it was announced that Rev. Norman Douty, former director of Hepzibah Heights Bible Conference, New York, had been called as President.

Rev. C. E. Garvin will continue as Dean.

In announcing the enlarged program of the Institute, Rev. David Otis Fuller, outgoing president, appealed for special offerings from the Churches to provide funds for the operation of the school, and for Churches to include the Institute in their budgets.

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**GRAND RAPIDS:** Rev. Howard A. Keithley, pastor of the Berean Baptist Church, attended the conference of missionaries in Guatemala, in the month of April. Pastor Keithley was the special speaker on their program. The Berean Church supports several missionaries working there in Central America. In a special article published in The Fundamental Fellowship, Pastor Keithley reported the sights he witnessed while on this trip.

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**PORT HURON:** In October of 1939 an Independent group of Baptists under the leadership of Rev. C. E. Vasbinder, signed the contract for the purchase of the property belonging to the First Methodist Protestant Churches. On May 7th, less than 5 years after the 'mortgage burning' service was held. The church has been growing numerically and financially.

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**ALMONT:** Rev. William Reed, a student at Wheaton College and a missionary elect to India, has been called to the pastorate of the First Baptist Church succeeding L. P. Buroker.

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**ST. JOHNS:** The Quarterly Bible Conference of the Grand Rapids Association of Regular Baptist Churches, met with the First Baptist Church of St. Johns on June

7th. Rev. Peter Dekker was the host pastor. Sessions were held morning, afternoon and evening.

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**MELVINDALE:** The Bi-Monthly meeting of the Association of Regular Baptist Churches of Eastern Michigan, was held with the First Baptist Church Friday, June 9th. Rev. L. C. Tucker is pastor of the host church. Sessions were held afternoon and evening. Speakers were pastors Hurley, Ferguson and Elvee.

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**PONTIAC: SECOND COOPERATIVE HOME MISSION CONFERENCE.** Last fall representatives of several independent Baptist Home Mission agencies met in the Central Baptist Church, Gary, Indiana, to seek closer cooperation in the prosecution of their work. At that time a second meeting was authorized which was held May 10th and 11th in the First Baptist Church of Pontiac, Michigan, the Rev. Henry H. Savage, pastor. Nine agencies joined in the call for this second meeting: Baptist Bible Seminary; The Columbia River Basin Mission; Cumberland Bible Institute; Fellowship of Baptists for Home Missions; Hiawatha Land Independent Baptist Mission; Interstate Evangelistic Association; Mexican Gospel Mission; Great Lakes Independent Baptist Mission; Mid-Missions and West Virginia Fundamental Baptist Mission. Six of these groups had representatives at Pontiac. A day and a half was spent in discussing the problems related to missionary work within continental United States. It was decided to publish a handbook of independent Baptist Home Missions which would carry the story and list of missionaries of each mission. Plans were laid for what is hoped will be a great rally of home missions in 1946; a committee on arrangements was appointed consisting of Rev. Arthur Glenn, Hiawatha Land Mission; Rev. Tom Clark representing the Interstate Evangelistic Association and Rev. Dr. Earle G. Griffith, Baptist Bible Seminary. The group took the name of the Council of Co-operating Baptist Home Mission Agencies and adopted the following resolutions: "We recommend that all groups in fellowship with the Council of Co-operating Baptist Home Mission Agencies use great care in keeping records; distribution of funds, with careful honoring of all designation of donors, thus endeavoring to be

thoroughly business like in all financial matters that His work be not blamed.

"And, that wholesomeness of Doctrine be used with soundness in presentation of Scripture Truth.

"Also, that we mutually co-operate in exposing any who have demonstrated that they are unethical or dishonest in dealings; immoral in conduct; or whose propaganda is false or questionable, in order that they may not prey upon our churches.

"We further recommend that all Agencies in our Fellowship observe the following norm in examining candidates for Missionary service: First—A knowledge and acceptance of historic Baptist position in Doctrine and Practice, and, because of present day apostasy, with special emphasis on the Virgin Birth, Vicarious Death and Pre-Millennial Return of Christ, and the Verbal inspiration of Scripture. Second—Careful investigation regarding character, integrity and honesty."

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**DETROIT:** The Carmel Avenue Baptist Church more than attained their Easter Sunday goal of 250 in Sunday School, when 276 were registered. The church is now seeking to attain a goal of 350, which number will tax the present capacity of their building.

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An excellent campaign was enjoyed with Evangelist Orville Yeager for two weeks beginning April 30th. The Theme of the campaign was "Win Your Neighbor." There was a good response to these services.

Under the leadership of Pastor James M. Patton, a girls and boys Bible memory group has been functioning since last January, when they began with 12 members. They meet once a week with girls and boys from 6-16 years of age. The group has steadily grown until the present time they have nearly 200 girls and boys enrolled. Their average attendance is about 90.

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**HAZEL PARK.** The Tabernacle Baptist Church under the leadership of Rev. W. O. Love, invited Rev. Robert M. Parr of Detroit, to lead them in 8 days of special Evangelistic effort. April 30th through May 7th. Mr. Edwin Keith who was formerly music director of the Tabernacle, who is now associated with the First Baptist Church of Elizabethtown, Tennes-

see, returned to conduct the music for the campaign. Extensive advertising was given the meetings. A special paper was published and distributed throughout the community. No report was received as to the final results, but we are sure God must have blessed this special effort.

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**BAY CITY:** Richard A. Elvee in the past few weeks has been the guest speaker at various youth rallies including the Young People's Christian Fellowship of Detroit meeting in the Y. M. C. A. at Highland Park; the Barret School near Midland, Michigan; The Young People's Rally of fundamental churches in the Pontiac area meeting at Washington, Michigan; the Young People's Graduation Banquet at the North Baptist Church of Flint, Michigan; and the commencement address at the Baptist Bible Institute of Grand Rapids.

First Baptist Church, Bay City is conducting four Daily Vacation Bible Schools this summer, one at the church in downtown Bay City and the other three in outlying sections.

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### PENNSYLVANIA

**SPRINGVILLE:** The Baptist Church of Springville, Pennsylvania, of which Robert L. Titus is the pastor, was destroyed by fire on the evening of March 1st. The weekly prayer meeting was in session when the sexton suddenly discovered the fire which was raging in the furnace room. An overheated furnace was the cause. Some of the movable furnishings of the church were saved, but the entire church structure was burned.

In spite of war-time prices and restrictions the congregation is planning on rebuilding immediately. An Easter Sunday Offering of over \$1,000 was the starter for the new building fund. At the present time there is more than \$5,000 on hand for the new building, toward the goal of \$10,000 which is desired for the new structure. It is hoped that the corner stone may be laid by July first.

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**CENTERMORELAND:** At the call of the North Moreland Baptist Church a Council consisting of seven churches, seven pastors and twelve messengers, met at the Centermoreland Church to consider the propriety of setting apart to the Gospel Ministry Mr. John C. Ten-

Hoeve. (May 2, 1944) The Council being satisfied with the prerequisites and qualifications of the Candidate voted unanimously to recommend to the church his ordination. Dean Emery H. Bancroft of Baptist Bible Seminary preached the ordination sermon in the evening. Mr. TenHoeve is a graduate of the Baptist Bible Seminary.

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**DIMOCK:** Since Rev. R. L. Titus has been giving full time to the Springville Church, Lloyd Button, Senior student at the Baptist Bible Seminary, has been the pastor of the Dimock Baptist Church.

The church has recently been re-decorated on the inside and in a short time the outside will be painted. The young people's group gave a Scripture plaque for the pulpit.

Several Gospel teams from the Baptist Bible Seminary have provided music for some of the services recently.

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**LOCK HAVEN:** Rev. Howard G. Young, pastor of the First Baptist Church received his Th. D. degree on May 31st at the commencement exercises of the Practical Training Bible School. Rev. Henry Mangun, Ph. D., D. D., of the faculty of the Webster University, Atlanta, Georgia, conferred the degree. Dr. Mangun remarked that "the thesis which Pastor Young submitted on the 'Person Worth and Work of Christ' showed deep and careful study, and revealed the author's profound love for his Lord. It was one of the finest theses the University had the pleasure of receiving."

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**EDINBORO:** Although it is necessary for Pastor George McKown to do secular work on the side. The First Baptist Church has continued to progress under his ministry. The church has been able to do quite a bit of repairing on the church parsonage and building. In February an 11 year old mortgage of \$1,200 was liquidated, \$1,000 having been paid in the last two years. A new campaign has been launched for \$5,000 with which to remodel or rebuild the church.

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**PHILADELPHIA:** The Weston Memorial Baptist Church, Wilford Kalbach, pastor, was host to the Tri-State Fellowship of Independent Baptist Churches on May 26th.

Dr. Andrew Telford, pastor of Berachah Church, Philadelphia, was

the speaker for the afternoon session. He brought a very helpful exposition of I Timothy 4:12-16.

In the business which followed 16 member churches responded to the roll call. Officers were then elected to serve for the next year. Pastor Herbert Hotchkiss, Spruce St. Baptist Church, Philadelphia, was chosen to be the chairman. This action was taken after Dr. Clarence E. Mason, Jr., our very capable chairman for the past two years, insisted that we establish the policy of passing the offices around so that all may have the opportunity to serve and shoulder the responsibilities. Later in the rally a unanimous rising vote of thanks was extended to Pastor Mason for the splendid service that he has rendered to the fellowship as chairman.

Pastor Kenneth Masteller, Haddon Heights Baptist Church, New Jersey, was elected vice-chairman. Brother Masteller had been serving as secretary-treasurer. Pastor Clifford Geiner, Clinton Baptist Church, Clinton, New Jersey, was elected secretary-treasurer.

After the elections enthusiastic reports were made by several of the Brethren of the annual meeting at Grand Rapids. In addition Dr. Mason read excerpts of the resolutions adopted by the G. A. R. B. C. Conference.

A pastors' meeting was held immediately after supper. Progress was reported on the setting up and printing of a booklet in which the aims, reason for existence, and list of members and declaration of faith of the Tri-State Fellowship will be stated. Regrets of inability to attend and greetings were read from 13 churches.

In the opening part of the evening session special prayer was offered for Pastor Carl Egli, Montrose, Pennsylvania, and Pastor E. Washburn, Newfield, New Jersey, both of whom have undergone a siege of illness.

The Rev. Clayton H. Gray, Binghamton, New York, the speaker of the evening, prefaced a great message with greetings from the Empire State Fellowship and extended an invitation to attend their annual meeting with the First Church, New York City, October 10-12.

Pastor Gray then brought an excellent and challenging study of the Bible Doctrine of Separation based on II Corinthians 6:14-7:1.

The song services of the day were

in charge of Pastor and Mrs. E. H. Spahr, Doylestown, Pennsylvania.

By the time this notice appears the Tri-State Fellowship will have met for a summer rally with the First Church, Atlantic City, Rev. Coulson Shepherd, pastor. June 30th is the date set for this meeting.

The fall rally of the Tri-State is scheduled to be held with the Clinton Church, Clinton, New Jersey, the date to be announced.

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#### NEW YORK

WOODHAVEN: On March 27, 1944 the Regular Baptists of Long Island and Metropolitan area were called together for the purpose of examining brother Alfred H. J. Riemann for the gospel ministry.

The ordination took place in the evening, by recommendation of the council and was a real time of rejoicing.

The Bible Baptist Church of Woodhaven, Long Island, New York, of which brother Riemann is pastor, presented a very clear and complete doctrinal statement on which it stands uncompromisingly for "the faith once for all delivered to the Saints." In light of the testimony of this statement, and its work the Bible Baptist Church of Woodhaven was recognized, in an afternoon service, as a duly constituted Regular Baptist Church.

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NORWICH: The Calvary Baptist Church, Rev. Reginald Matthews, pastor, was host to the Empire State Fellowship of Regular Baptist Churches, on April 10th and 11th. The closing message on Tuesday night was presented by Rev. Kenneth R. Kinney of Johnson City, New York. Taking as his text a passage from Paul's epistle to the Romans, Mr. Kinney held his audience in intense interest as he showed the advantages of living a moral life in so far as this life is concerned, but then pointed out so clearly that this was not the ground of man's salvation nor his acceptance before God. Man must be born again. The speaker reminded his hearers that one day every word of God shall be proven to be true. God will be justified in all His sayings. Men who ridicule the Bible and continue in willful unbelief will one day stand accountable for the rejection of the truth."

Monday night Pastor Clayton H. Gray of Binghamton gave an inspiring address on Revival. Tuesday morning a practical hour was

conducted for pastors and pastors' wives separately. Pastor Joseph Stowell of Ithaca conducted the pastors' hour and Mrs. Wilcox Hornell the hour for the women. A fine message was presented by Pastor Dean Banta of Broadalbin on the theme, 'His Own.' In the afternoon of Tuesday a large crowd assembled to hear Pastor James Bedford tell of The Ship Ahoy Service Center at Geneva and practically all remained to hear a fine prophetic message by Professor Marmion Low.

A strong music program was presented throughout the conference with Mrs. Gertrude Squires in charge of the local choir of over twenty. Mr. and Mrs. Kenneth Ohrstrom of North Tonawanda led the congregational singing. A trio from Cornwell sang. Ruth Moore, June Carpenter, Pastor George McCauley and Pastor Herbert Johnson were the soloists.

An aggregate attendance of over 800 enjoyed the conference. More than 325 were served meals by a very faithful committee of about 20 women and young girls from the local church.

Fifty-four pastors attended and more than 75 out-of-town guests were entertained over night beside the many coming for only one of the two days of conference.

It was announced that the annual conference will be held in October at First Baptist Church of New York.

There are now 75 New York Churches definitely affiliated with the Empire State Fellowship and more coming. It is expected that they will number 100 by the time of the annual meeting.

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PANAMA: The Independent Baptist Fellowship of Western New York and Northwestern Pennsylvania, held its May meeting at Panama Baptist Church on May 23rd. The speakers of the afternoon were Rev. Stanley Thorpe of Dunkirk, who spoke on the book of I John, and Rev. Francis White-man of Corry, Pennsylvania, who spoke on the subject, 'Why Christ was made man.' Supper was served in the school cafeteria to all out of town guests. The evening service was well attended. Rev. Richard Miller, missionary soon returning to Liberia, gave a short inspirational message concerning the work there. Rev. Eugene Kintner of Sinclairville also spoke in the evening his message being 'The Estab-

lishment of Christ's Kingdom' taken from the book of Micah. The conference was a real blessing and inspiration to all who attended.

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SHERMAN: The First Baptist Church is rejoicing and praising God for His blessings upon the work. During the past school year we have had religious education classes in the church with an attendance running from 150 to 170 per week. The course of study for grades 1 to 6 was the Gospel of John by Irene Ranney taught by the use of flannelgraph, while grades 7 and 8 and some High School girls and boys were taught a course in Biblical Introduction by the pastor of the church.

The year's program was climaxed with an evening of exercises put on by the classes over at the Central School Auditorium, with Dr. Stephen W. Paine, president of Houghton College as the guest speaker, after which the Berachiah's class in the Bible School served refreshments to over 300. The attendance for the program was over 340 by actual count.

This has been a very fruitful work in the salvation of souls. Around one-third of the girls and boys have openly declared Christ as their Savior, and the results are being seen not only in the church work growing, but also school teachers have testified of its benefits in discipline at school.

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UNADILLA FORKS: The Baptist Church of this city under the leadership of J. F. G. Harrison, recently voted to declare themselves out of the convention and into the fellowship of the Empire State Fellowship of Baptist Churches.

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JOHNSON CITY: The annual church business meeting of the First Baptist Church held on May 3rd was the cause of great rejoicing, as the various reports were read indicating a very healthy condition numerically, spiritually and financially. There were 84 additions during the year, the present active membership is 800. \$32,126.75 was received during the year, which reports a gain of \$4,332.80 over the previous year. In the 4 years of Rev. Kenneth R. Kinney's pastorate church offerings have totalled more than \$100,000. The present total indebtedness of the church is \$21,500. \$12,000 has been paid in the past 4 years on the church debt. This done in addition to spending



approximately \$11,000 on church redecorating and repairing.

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**HAMBURG:** The First Baptist Church which was received recently into the fellowship of the General Association, is making extensive plans for expanding their present facilities for church worship. Plans have been drawn up for a new building which will be incorporated into the present one, which when completed and equipped will cost approximately \$65,000. Pastor Thomas S. Field and his committee are engaged in raising a substantial part of this estimated cost, so that as soon as material is available the church can begin the work. A very attractive folder has been prepared by the pastor and his committee, which gives a sketch of the proposed building and its lay-out, with much information about the need and what will be incorporated into the building. Let us pray that they may soon accomplish their goal.

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#### CONNECTICUT

Those who gathered at the First Baptist Church, Danbury, Connecticut, on the evening of April 27th were impressed with the quality and effective work being done by the Interstate Evangelistic Association, Inc. The occasion was the installation of their new pastor, the Rev. Stanley C. Lewis. This church represents one of the important pulpits in the state of Connecticut and it is a victory that the Interstate has been able to get into its pulpit a pastor who is a graduate of the Baptist Bible Seminary, Johnson City, New York, for the church can be assured that they will have only sound doctrine.

The spacious auditorium was the scene of an impressing service. The main address was delivered by Dr. Harold Strathearn, Director of the Interstate Evangelistic Association, Inc., of New York City, who stressed the importance of placing Bible-trained and Bible-loving pastors in Baptist churches which has always been a leading function of the work of the Interstate.

Greetings from the Danbury Ministerial Association were extended by the Rev. M. A. Butterfield of the Christian Church. The Rev. Thomas G. Clark addressed his remarks to the new pastor. The closing remarks were addressed to the church by the Rev. Harold W. Nelson. Mrs. Dorothy Strathearn

brought much blessing by her Gospel singing.

Since graduating from the Baptist Bible Seminary, Mr. Lewis has been pursuing studies at the New York University and the National Bible Institute.

A new day is dawning for the First Baptist Church of Danbury, Connecticut.

#### A BRIEF STUDY IN TITHING

"Signs of the Times," a publication of the Seventh Day Adventists, reveals that 201,215 adherents of the denomination in one year turned in tithes and offerings amounting to more than \$15,000,000 or a per capita average of \$77.14.

It has been known for many years that the Adventists have put most other religious bodies to shame by their giving, but the greatness of the disparity is best illustrated by a simple contrast of what one well established Church, strategically located, eminently respected, and with more than a century of proud history to which to point, did in a single year, and what that Church would have done had the Seventh Day Adventist standard of tithes and offerings been in operation.

Here are the salient facts, as gleaned from the official annual report of the Church, with both membership and financial statistics reduced by a small one per cent to make identification difficult, and with reports of all organizations—Church, Ladies Aid, Circle, Guild, Missionary Society, Sunday School—included, to make the total giving as impressive as possible. Total membership was 587, with contributions amounting to \$6,679.35, of which \$916.96 went to missions.

Had the 587 members brought in tithes and offerings as did the Seventh Day Adventists they would have contributed not \$6,679.35 but \$45,281.18. And were the membership of the Church to be reckoned on the basis of per capita giving of the Seventh Day Adventists, it would have not 587 members but 87.

The difference between \$45,281.18, which is what the 587 members would have given had they been on the Seventh Day Adventist basis, and the \$6,679.35, which they did on their own basis, amounts to \$38,601.83, which is somewhere in the neighborhood of the amount of which they robbed God in that one

period of twelve months, since the Adventists practice the Biblical program of tithing and making offerings.

This has been going on for years. In thirty years it has amounted to more than a million dollars. The amount of which these 587 members rob God every year would support not less than forty missionaries in full time foreign service.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Malachi 3:8).

—The Fundamental Fellowship.

#### OMAHA CHURCH WITHDRAWS

OMAHA, Neb. — (Special) — Grace Baptist Church here has voted unanimously to withdraw from the Northern Baptist Convention. Pastor Rex Steward Linquist has announced, because of what he described as the convention's "modernism and liberalism in theology and practice."—From The Protestant Voice.

#### WILL PROTESTANTS FALL FOR THIS DRIVE?

The current issue of the American Magazine carries an article by Archbishop Spellman of New York City on the subject: "Bigotry is Un-American" in which he loudly decrys "bigotry" in all its forms. It sounds fine BUT . . . "the voice is Jacob's voice but the hands of Esau." It is "the pot calling the kettle black," for when BIGOTRY is under consideration, no group ever wrote a record of such, so pronounced as the Roman Catholic church in which Mr. Spellman is an archbishop. For instance, Father Francis Connell of Catholic University, Washington, D. C., writing in the October, 1943 issue of "The Ecclesiastical Review," official magazine of the Roman Catholic clergy, writing of dangers to Catholics in present-day America, said: ". . . the second source of danger is the emphasis that is nowadays laid on one of the 'four freedoms'—freedom of religious worship. Indeed, this is commonly proposed as one of the objectives for which America is fighting. Beyond doubt, the expression 'freedom of worship' is ordinarily understood by our non-Catholic citizens when they advocate the 'four-freedoms,' in the sense that everyone has a natural

(Continued on page 36, Col. 3)

# STUDIES IN GALATIANS

By DR. R. L. POWELL

Pastor, Temple Baptist Church, Tacoma, Wash.

## Lesson V

### GALATIANS—AN EXPOSITION OF GOD'S GRACE

Introduction to Lesson V: Since the last study was given to show how much depends upon faith, it seems best just at this time to show what place the law holds in the Divine economy. Man can not be saved in any other manner than by grace and grace alone, and since that is true, according to the whole message of Paul to the Galatians, for what purpose did God give the law?

For the sake of convenience, let us study this matter by seeking to know from Paul's message to the Galatians what the law *can* and *cannot* do.

I. The law *can* do three things:

1. *The law brings a curse upon man.* "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not all things which are written in the book of the law to do them" (Gal. 3:10). This doctrine was not new. Paul simply went back to Deut. 27:26, and to Jer. 11:3, and gathered up the essence of the Old Testament teaching on this matter. The curse is not in the law itself but in the effect that the law brings into the life. The law is holy. It is the holy, heavenly standard of moral conduct, and is therefore entirely too much for a fallen and depraved human nature ever to attain unto in this world, unless there is a complete change in the life; and in that case, one does not need a law written on stone, for the motivating principle of the redeemed life is not law but love. However, it ought to be said that God has planted the righteous principles which are incorporated in the law within the heart of the saved person, and these principles of moral and spiritual force are not obeyed as an outward force but as an inward impulse. On the other hand, the redeemed soul is not under the *legal demands* of the law as a basis of judgment in his life. He died and was raised up again, and when he died, the rights and powers of the law as an outward force to control and judge his life were forever broken. When he arose from

the dead, His life was placed upon an entirely new basis—grace, not law.

Then we must conclude that law accomplishes a very definite thing in the realm of unredeemed human nature. It brings the curses which are clearly pronounced upon all who seek to live by the law and fail in the full and entire performance of all that the law requires. In the light of these things, it is difficult to understand how any one would dare to risk the great hazard of trying to live or die by the law.

2. *The law kills man.* "For I through the law am dead to the law" (Gal. 2:19). While it is not just as clearly stated in this passage as it is elsewhere in the New Testament, it is strongly suggested that one of the functions of the law is to bring death. In Romans 7:9, we read, "Once I was living apart from Law, but when the commandment came, sin sprang into life, and I died." (Weymouth). This shows the method of execution. The commandment is the moral force which produces judgment, and sin is the occasion for the execution. Thus we see that law kills rather than makes alive. Quoting again from Romans seven, beginning at verse ten, "The commandment which was ordained to life, I found to be unto death. For sin, taking occasion by commandment, deceived me, and by it slew me. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin." Again, it is brought to our attention that the law in itself is holy, but when it as a holy standard of morals is brought to bear upon a life sold under sin, it can do nothing but produce the judgment of the law which is death.

3. *The law, by its very limitations, leads us to a Saviour from sin.* "Wherefore the law was our



schoolmaster to bring us to Christ, that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster" (Gal. 3:24, 25). It would appear from this statement that the greatest possible service that the law may render to an unsaved man is to drive him to the realization that he needs a Saviour. The law itself cannot offer him anything but the curse which comes to all who live by the law and fail to keep the whole law; and the consequent death, resulting from the fruition of that curse.

We have now considered three things that the law can do, let us then consider the things which the law cannot do.

1. *The law can never justify the sinner.* "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we (Jews) have believed in Jesus Christ, and not by the works of the law: FOR BY THE WORKS OF THE LAW SHALL NO FLESH BE JUSTIFIED." (Gal. 2:16). Now let us take another statement of the Holy Spirit through Paul to confirm this one, "Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. But now the righteousness of God WITHOUT the LAW IS MANIFESTED, being witnessed by the law and the prophets; even the righteousness of God which is BY FAITH OF JESUS CHRIST UNTO ALL AND UPON ALL THEM THAT BELIEVE: for there is no difference" (Rom. 3:20-22). The grounds upon which all must stand before God in justification is not legal grounds but faith grounds. (Note Gal. 3:11).

The awe-inspiring force of this argument is brought out in Gal. 2:21, "I do not frustrate the grace of God: for if righteousness come by the law, THEN CHRIST IS DEAD IN VAIN." The whole scope and purpose of Christ's death on the cross is called into question in the light of the contention that if we may project ourselves into a position of justification by the deeds of the law, then Christ has arisen and ascended to the Father in vain.

2. *The law can never bestow the Holy Spirit upon the life.* He is the gift of the Father to and through the Son. We receive him by faith in Christ and not by the deeds of the law. "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. 3:2). This truth is so apparent to all who have received Him that any argument seems superfluous.

3. *The law can never perform miracles.* "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth He it by the works of the law, or by the hearing of faith?" (Gal. 3:5). To clarify this statement a bit let us try to get at the exact thing that God was saying here. Are these blessings brought to you on the grounds of your having done the works of the law, or on the grounds of having heard the word of truth and having believed it? The nature of the miracles referred to here is not stated but that is not important. A miracle of God comes to the Galatians. They must determine whether or not it is the result of their law-works or the result of their simple faith in the Lord Jesus Christ. That being settled, then there is no question about the occasion of miracles. They never come as a result of doing the works of the law.

4. *The law can never augment faith—"Has nothing to do with faith."* "And the law is not of faith" (Gal. 3:12). If a man would undertake to justify himself before God by the deeds of the law, he has no need of faith; and in fact, law and faith are incompatible. If one would exercise faith in the completed works of Christ for justification, there would be no need of such an one trying to justify himself by the very same works of the law. These two things do not belong in the same life. Law may be written on the heart and become the moral and spiritual force of behaviour, but that has nothing what-

soever to do with justification: it is simply the outworkings of the nature of one whose heart beats in harmony with the holiness of God. The effort to obey an external law has nothing to do with the faith principle of operation in the life of a Christian.

5. *The law can never abrogate or empty the covenant of grace.* The covenant of grace, as shown to Abraham, and which God ratified four hundred and thirty years before the law was given, can never be altered or abrogated by the law. "And this I say, that the covenant, that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." (Gal. 3:17). As is evident from the very next verse, the covenant of promise had to do with a certain inheritance, evidently involving the promised Saviour — "God gave it to Abraham by promise." This covenanted blessing, proclaimed to Abraham long before the law was ever given, can never be changed or emptied of its content by the introduction of the law.

6. *The law can never give life.* "Is the law then against the promise of God? God forbid: FOR IF THERE HAD BEEN A LAW GIVEN WHICH COULD HAVE GIVEN LIFE, VERILY RIGHTEOUSNESS SHOULD HAVE BEEN BY THE LAW." Since the law is the instrument of death because of sin, it is clear that an institution of such character cannot confer upon men the gift of life.

7. *The law can never produce free men.* We are told that Hagar and Sarah represent two covenants. Hagar stands for Mount Sinai, and the Jerusalem of that day, which was in bondage with her children. Hagar was a slave woman, and since according to the laws and customs of the world, a slave woman's children were in bondage, Hagar's son could never be considered free from the bondage involved in his relationship to his mother. While on the other hand, Sarah, was a free woman, and represents the New Jerusalem, which is from above, and her children are not only the heirs of the Father's covenants but are free men as a direct result of the relationship which they sustain to her by faith. All this is simply telling us that our spiritual inheritance and freedom have come to us by our relationship to Christ by faith, and

never by any of the deeds of the law. This is brought out forcefully in Gal. 4:21 to 5:1. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage (the law)."

## WILL PROTESTANTS FALL?

(Continued from page 34)

God-given right to accept and to practice whatever form of religion appeals to him individually. NO CATHOLIC CAN WITH CONSCIENCE DEFEND SUCH AN IDEA OF FREEDOM OF RELIGIOUS WORSHIP. FOR ACCORDING TO CATHOLIC PRINCIPLES, THE ONLY RELIGION THAT HAS A GENUINE RIGHT TO EXIST IS THE CATHOLIC RELIGION that God revealed and made obligatory on all men." How do you like THAT for downright "Bigotry?" Will Protestants fall for such articles as the current "American" carries? It is nothing more than Catholic "opportunism" at work, as is its participation in the National Council of Christians and Jews. Bigotry IS Un-American, but look who is telling us so! America has risen to its greatness LARGELY because of being predominately PROTESTANT, for DEMOCRACY is the child of PROTESTANTISM. Let us keep BOTH alive.

K. R. Kinney,  
Johnson City, N. Y.

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

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

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

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