

The Baptist Bulletin

General Association of Regular Baptist Churches North



ROMANISM AND THE GOSPEL IN SOUTH AMERICA

For a long time now Roman Catholic opposition to the Gospel in South America has been growing in intensity and effectiveness. Almost every country in South America is closed to new Protestant Missionaries. Some of them will not even allow those already there to return in case they come home on furlough.

Our own State Department is apparently open to the charge of allowing this Roman propaganda to unduly influence it in refusing passports to our Protestant Missionaries desiring to serve in South America. There is no law in this country which forbids them to go and, in most instances at least, there is no law on the books of the South American countries themselves which forbid the entrance of such Missionaries. They are kept out wholly and simply because Rome does not want them there, and our State Department has surrendered to this insistence.

The following document is a reproduction of a letter to all Roman priests in Peru. It is to be read to all their churches. It is signed by twelve Bishops of the Peruvian Roman Catholic Church. From the standpoint of Roman policy, opposition and doctrine it is a revealing document. We publish it in its entirety in this issue, and next month we will carry an extended examination and analysis of it by Dr. T. T. Shields of Toronto. Don't miss this able article from the pen of this noted preacher.

COPY OF THE ROMAN CATHOLIC PASTORAL LETTER IN PERU

We, by the grace of God and the Holy Apostolic See, the Primate Archbishop, Archbishops, Bishops and Apostolic Vicars of the Ecclesiastical Provinces and Apostolic Vicariate of Peru, to our Venerable Chapters, Secular and Regular Clergy and Faithful members, health and peace in our Lord Jesus Christ:

Dearly Beloved Children:

The bishops of Peru, gathered in General

Assembly for the serious study of matters referring to our Dioceses, take pleasure in sending paternal greetings from this illustrious Palace of Santa Rosa to all our beloved priests and faithful followers, united with their pastors by the intimate bonds of faith and love, and animated by the same ideals to strengthen the kingdom of God in human hearts and form a great country worthy of our heritage and traditions; and since you are, as the Apostle has said, "our joy and crown" (Phil. 4:1), it is right that we should ardently desire that "grace and peace be multiplied unto you, through the knowledge of God and of Jesus Christ our Lord" (2 Peter 1:2).

Ordained by the Holy Ghost "to govern the Church of God" (Acts 20:28); entrusted with the safe keeping of this spiritual inheritance, made fragrant by the virtues of our Saints, sanctified by the labours of our Apostles, crowned as with a halo by the romantic legends of our heroes and which the Holy See saw fit to entrust to our paternal care, we are in duty bound to raise today a warning voice against a grave and widespread danger, which seriously threatens the purity and unity of our religious faith. The fold has already been daringly attacked and the wolf would continue with impunity to spoil the flock and enjoy at the same time the protection of the law and goodwill of the authorities.

We warn you therefore once more against the multitude of mercenary pastors who have invaded our native land and would repeat the words of St. Paul to the Romans: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which you have learned; and avoid them; for they are not such which serve our Lord Jesus Christ, but their own belly; and by good works and fair speeches deceive the hearts of the simple." (Rom. 16:17-18). You will understand ere this that we refer to Protestant propaganda.

(Continued on next page)

Protestant Propaganda

Many years ago now Protestantism commenced to filter through into this Nation. The Methodists arrived in 1877; the Independent Sects in 1893 and the Salvation Army in 1910, followed by new groups, which now number some two dozen. The first groups, however, worked very much behind the scenes, since the Fourth Article of our Constitution declared the Apostolic Roman Catholic faith to be the State Religion to the exclusion of all other forms of worship. The Protestant sects, however, in combination and with anti-catholic societies, refused to rest till they had succeeded by specious pretexts in inducing our Legislative Chambers, first to mutilate and later repeal this article, which constituted a sacred bulwark of our religious beliefs and a powerful restraint against sectarian-audacity.

Scarcely was this protecting wall broken down and liberty of worship granted than the unrestrained violence of the sects overflowed in campaigns to propagate their doctrines; and, as though they now owned the country, they abused the hospitality so liberally extended to them and thought themselves quite within their rights in setting to work to demolish the secular edifice of our Catholicism by applying to it the incendiary torch of their heretical blasphemy, in order to convert the land of Santa Rosa into a field of reformed Protestantism.

In their eagerness to propagate their doctrine we behold them over-running towns, cities and country in the Coast, Sierra and Forest Region, armed with leaflets, tracts, periodicals and books, vehicles of their error and propagators of their virulence against the Catholic Church, all of which are distributed or sold profusely, the same as their Bibles, sometimes mutilated and always without the necessary ecclesiastical approval. With irritating cynicism we see them posing as teachers of religion, belching forth upon the ignorant populace from their soap-boxes in streets, plazas and parks, the whole content of their falsehood, pitifully disfiguring the very foundations of dogma and ethics, disguising the Word of God and deliberately falsifying historical truth. For the exercise of their religion and the greater success of their propaganda, they hold services in halls or rooms where their adepts or sympathizers gather

and to which the curious and unwary are attracted. It is common knowledge too, that under the name of Evangelical Missions, they endeavour to usurp the place of genuine Missionaries of the gospel, establishing themselves in communities already instructed in the catechism and christianized by true missionaries, whom they devilishly despoil of the fruits of their labours and self-sacrifice amongst the people by misleading religious criterion with base lies and reviling the ministry.

Another favorite method of Protestant propaganda in the Sierra and Forest Region is the practice of medicine. Pastors and nurses with a smattering of medical knowledge and well provided with medicines by the societies which support them, launch frequent campaigns of this sort behind the backs of our own doctors and without any semblance of legality. Such tactics facilitate their entry into the home and afford them opportunity of visiting the sick and thus ingratiate themselves into the sanctuary of religious conviction.

We notice that the propagation of protestantism is especially developed amongst simple folk, that is to say, amongst those who, through lack of education do not possess the judgment necessary to discern between truth and dogmatic error and are consequently readily exploited by heretical sophisms. To ensure the success of their work they carefully choose outlying suburbs and places where the presence of priests, missionaries or energetic catholics does not interfere with the dechristianization of the humble poor.

From the ranks of these humble folk, heresy recruits the victims of its error; and these poor types of converts, attracted by the bait of economic advancement and instructed in the above mentioned methods are thrown into the breach as propagandists and at times, even as pastors; although be it said in passing, nobody believes in their self denial or sincerity, since they bear in their conscience the stigma of treachery and apostasy.

We have remarked that the Protestants select their victims preferentially from amongst the simple people; but now we find ourselves face to face with an incident which lately occurred in the Senate, which cannot fail to awaken our zeal and motivate our pastoral protest as

well as to alarm the national Catholic conscience. We refer to the guarantees solicited and obtained in favour of Protestant propaganda, that is to say, in favour of *foreign sectarians*, who come here to wound the religious sentiments of the catholics who constitute the majority of the nation, and that precisely at the same time as the same chamber was dealing with the matter of the nationalization of the clergy and the repudiation of the foreign priests, whose mission is certainly not that of dechristianizing our land. Our Catholics will surely remember, without very great imaginative effort the unfortunate stage of the Mexican revolution which afforded every kind of guarantee to Protestants and at the same time muzzled the Church of Christ by closing Catholic Churches and schools, expelling its priests and suppressing its worship.

Nor do we say that Protestant propaganda in our continent is confined to Peru. No, all Latin American nations have equally to lament it but they should not let this ignoble campaign pass without a general protest from their episcopacy, which in vibrating pastorals gives the danger signal to the faithful.

Protestant Errors

No sooner had Protestantism ceased its struggle with the centre of unity and seat of truth, than it dissolved into a thousand fragments, incapable of fusion by reason of their mutual doctrinal differences. "Dogmatic divisions were soon such," remarks Bossuet, "that their systems may be compared to the clouds that successively obscure the face of the sun on a stormy day." In the United States alone, the number of such sects, according to the most recent census was more than 200.

Each one of these innumerable sects is characterized by its creed and its pile of errors against our Holy Faith, but they are all in perfect agreement particularly in regard to three denials set over against the three most essential and comforting dogmas of our faith:

a. Denial of the Real Presence in the Holy Sacrament;

b. Denial of the sublime prerogatives of the Virgin Mary and of the Saint; and

c. Denial of the divinity of the Catholic priesthood and of the Primacy of the Roman Pontiff.

In their denial of the reality of

the Eucharist, they reject sacramental communion which is the source of Christian life; they deny the Holy Sacrifice of the Mass, which constitutes the vital centre of religious worship; and they refuse Extreme Unction, which is the supreme hope of the dying.

By denying to the Immaculate Mother her most noble prerogatives, these born enemies of her honour vent their fury against her perpetual virginity, her maternity, her veneration and her worship.

You may imagine, beloved children, that if Protestantism is so implacable against the Queen of all the Saints, that it denies to her the right to intercede and mediate on behalf of her children before the throne of the Most High, it would observe even greater hostility and intransigence towards the very Saints, condemning in the same strain their worship and mediation with God in our favour, as if the patronage which they dispense to those whom they favour were derogatory to an attack against the sovereign Mediation of Jesus Christ. Error can never understand the beautiful prayer which the Catholic Church raises to the Lord at the feast of All Saints, beseeching Him to hear us in virtue of the collective intercession of the blessed. As if it were unworthy of God and derogatory to Jesus Christ to listen to the prayers of his greatest and most intimate friends, the Saints whom He has so singularly distinguished both in life and death with the gift of miracles, making them mighty in word and deed as is proved by the multitudinous shrines erected in their honor! But Catholics understand the reason for Protestant hatred toward the Saints. Sanctity is the exclusive note of the Catholic Church, which will always be presented to the world with the brilliant halo of her innumerable Saints "from every tribe, language, tongue and nation," whilst Heresy will be condemned to perpetual humiliation of sterility, like the cursed figtree of the gospel or the branch separated from the vine, unfed with Divine sap and unable to produce one single authentic saint.

The Reformation in failing to recognize the divine institution of the Catholic Church as the only true one founded by Jesus Christ, deny to its visible Head the powers that go with his high investiture which were accredited by the Lord when He conferred upon him the

triple prerogative of *Primacy of jurisdiction*, as supreme head of the Christian body; of *infallible doctor* in matters of faith and morals; and of *Pontifex* and *pastor* in whom resides the plenitude of the sovereign priesthood. This aversion of Protestants to the High Priesthood involves also the Catholic priesthood, to which it would deny divine origin and sacramental character in order to cast down from its magnificent pedestal and see it submerged in the mire. "Protestantism reduces itself," according to the converted author, G. K. Chesterton, "to Anti-clericalism or rather Anti-sacerdotalism." (America January 25th, 1930).

Protestants, Bible in hand, come with bandaged eyes to search the sacred page through the prism of their "free examination," which does not permit of their seeing the clearest and most outstanding truths which the Scriptures offer us. The triple affirmation of the Catholic thesis against the triple Protestant negation concerning the Eucharist, the Priesthood, the most Holy Virgin and the Saints is amply substantiated by the Bible for all believers, who read without prejudice and is equally sanctioned by the Tradition of the Church, and the doctrine of the Holy Fathers, the great teachers and the Ecumenical Councils.

The Peoples of Latin America Were Born in the Faith

To justify their action, when invading that which is most sacred to us, the sects present us with such eulogies as these:

"Latin American priests are ignorant and corrupt; amongst the male population the educated classes are sceptics, while the common people are stupefied by alcohol, since by a sort of arrangement between the Church and State, the latter sells spirits and the former provides occasions for its consumption in its festivals; it would appear that Governments and Church have conspired to degrade their people; religion has disappeared; ignorance and vice reign alone." (Protestant Congress of Montevideo, quoted by "Efermerides Marianas of Santiago de Chile, Sep. 1929). And in one of the leaflets profusely distributed by the Evangelical Union we read: "Do you who read these lines realize that America is an un-Christian, godless continent and that its inhabitants have never heard of the

(Continued on next page)

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Saviour from sin and that they lie in the blackest of darkness of death?"

Bloody sarcasm! If these preachers knew anything at all of our national history, they would have learned that our Christianity is older and more deeply rooted than any of the North American communities. The peoples of Latin America received—more than 400 years ago—the light of the Gospel from missionaries sent out by the Mother Country. The humble Cross of the Redeemer borne by Catholic missionaries made triumphal progress throughout the lands discovered by Columbus, where it ruled over hearts and minds, filling our cities and towns with religious fervor and spiritual strength and crowning our altars with examples of sanctity such as Rosa of Lima, Toribio of Mogroveio, Francisco Solano, Martin de Porras and others. If our peoples were thus steeped in the oldest and most glorious of Christian cultures, what can be the aim of these stubborn Protestants in introducing their propaganda amongst the peaceful dwellers of these lands, who were born and cradled in the Catholic Faith?

Do they pretend to Christianize them as if they were heathen in some corner of Africa or of the South Seas? How is it that they prefer our territory for the scene of their evangelical aggression and forget the 75,000,000 of atheists which figure in the latest census in the United States? Can they be unaware of the fact that the Gospel has been for centuries the very blood of our culture, the soul of our civilization and the heart of our great heroes?

Protestantism Undermines Faith

If faith does not possess unity, it is void. It is as unchangeable as the axioms and postulates of mathematics; it, like the truth, has only one face, which does not permit of disguise. On the other hand, versatility is the characteristic note of Protestantism. "Thou changest," said Bossuet, "therefore thou are not truth." The fruit of this endless wandering is doctrinal chaos, in which Heresy becomes even more deeply engulfed, and whose devices, as if originated by the Father of Lies, endeavor only to undermine our Faith and rob us of its precious treasure.

For its work of destruction and proselytism Heresy chooses, instead of pagan peoples, catholic centres,

which profess and practice the true Faith and thus insults our Christian traditions, our Saints and our religious rites. It mocks the hierarchy, pours scorn on the priesthood and belittles the ministry. By sowing confusion in the minds of the simple it breeds doubt concerning incontrovertible dogmas; succeeds in making apostates and deserters; and ends up by destroying the very Faith itself, which it so arrogantly exalted with the open Bible as a rule of Faith interpreted according to individual inspiration. It refuses the infallibility of the Catholic Church and loses itself forthwith in a multitude of sects not knowing whither they go, lacking in cohesion and devoid of unity of belief. Such is the ridiculous and shameful spectacle of endless change and contradiction in the basic doctrines of our Creed, which Protestantism presents to us when she attacks our Faith.

Protestantism Undermines National Unity and Disturbs International Relationships

There is no binding agent so strong as religion for harmonizing wills and uniting hearts. It was for that reason that the Divine Founder of the Church impressed upon his work the seal of perennial and inviolable unity, on the basis of one single spiritual Government, one Faith and the same Sacraments—*unus, dominus, una fides, unam Baptisma* (Ephes. 4:5). This prodigious unity, so exalting to Catholicism, brings confusion of face to the enemies of the Church. But on the other hand there is no more corrosive solvent than diversity of creed for disuniting the members of a community.

Whoever attempts to violate our spiritual unity, attacks therefore, our nationality, since the spiritual values which have exalted our nation and lifted it on to higher planes have been molding for four centuries our historical greatness and converting Peru into one of the great cultural centres of South America. And Protestantism would aspire to the doleful glory of choking up the living fount of our greatness by tearing apart our unity, digging gulfs that would separate parents and children and brethren. The serious warning which the most eminent Cardinal of Rio de Janeiro directed to the Brazilians in connection with the activities of the Y. M. C. A. is very

much to the point; "We would remind the Catholics of Brazil that the dechristianization of our Country by neo-paganism, or its decatholicization by Protestantism is equivalent to its denationalization; it violates the spirit of its secular traditions, saps the vital strength that laid the foundations of its national greatness, and is a fearsome danger which threatens us in our very unity and political existence." (Circular of 30th, May, 1930).

But that divisive propaganda which thus strikes at our national unity, by disdaining our spiritual culture and wounding our patriotic feelings, provokes not only rivalries within the Peruvian family but also unpleasant frictions which may embitter our international relations. Outstanding writers insistently point out that vulnerable point in the Protestant propaganda among the Latin American nations as a cause of suspicion and antipathy, attributing to that campaign, which requires so much money to carry on, purposes that go farther than a mere propagation of sects, the agents of which are these protestants so long prepared and well paid. Well-known American reporters have declared that "American ministers are a menace to peaceful relations between North and South America. These missionaries are not wanted by people who are already satisfied with their religion" (A. Holmann) and are "The greatest calamity for the United States in South America, who may produce great conflicts and paralyze her trade" (Mr. White).

In the same way the Catholic Episcopacy of the United States understood it, which from its annual general assembly in 1942 sent greetings to the Archbishops and Bishops of Spanish America, joined as they are in one by bonds of religion, saying "That the attempts of protestant missionaries to rob the peoples of the Western Hemisphere of their Catholic religion—people who by their tradition, spirit, history, and culture are Catholics—are creating the deep resentment and are a disturbing factor in our international relations. Added to this clamour was that of the Latin American press, the Bishops, the clergy and laymen, with North American writers and patriots joining in so as to bring to an end immediately this cause of profound offense between the two great cultural communities of the continent."

Anti-Protestant Campaign

When our homeland is in danger the Nation springs to arms and the army prepares to defend bravely the inviolability of her soil. The Protestant invasion, beloved children, has demonstrated clearly that it is endangering our religious patrimony; therefore it is necessary that every son of the Church and of our Catholic Nation prepare himself to defend it, putting the audacity of the invader within bounds and not wavering in a cowardly way or capitulating before dogmatic error. We would make ourselves accomplices and apostates by the very act of living together with its doctrines, attending its worship or agreeing to or supporting its campaign in this blessed land, where, since the majority are Catholics, the State is obliged by article 232 of the Constitution to defend their religion.

It is urgent, therefore, that we undermine and counteract the Protestant campaign, which is the Crusade of error and lies, opposing it with a sound and vigorous Crusade of Prayer and Apostleship.

Crusade of Prayer

We invite you to place all your faith in the divine efficacy of prayer, humble, trusting, persevering, collective and universal prayers by all men everywhere.

And as Protestant Heresy denies and impugns the divine reality of Jesus in the Sacrament, and of the mediation of our Immaculate Mother, we recommend that prayers be offered before the Most Holy Sacrament, and for the intercession of our Heavenly Lady, the Episcopacy reserving to itself the practical rules governing in each diocese.

Crusade of Apostleship

This should be organized, as we have noted, on a plan of resistance and action against Protestantism with the collaboration of all the vital forces of Catholicism. Nobody should stand by with folded arms while fire threatens our home. In this organization we must make use of the spoken word, the press, the school, the catechism, the church, works of charity, parochial mission, etc., with the object of unmasking the hypocritical propaganda of defamation and lies to which Protestantism is dedicated; we must intensify instruction in the catechism by means of more co-operation and more adequate and efficient methods as the circum-

stances in each place may advise, according to the dictates of each Prelate; we must instruct the faithful in the dogmas of our Holy Religion, particularly those that are denied, disfigured, calumniated or ridiculed by that Heresy, especially guarding the mystery of the Eucharist and the Holy Sacrifice of the Mass, the worship and devotion of Most Holy Mary and the Saints, the veneration of their images, the dignity and divine character of the Priesthood, along with the truth of the Catholic Church and the Primacy of Christ's Vicar, the Sovereign Pontiff.

Exhortation

Beloved children; One of the sovereign gifts which the divine munificence has mercifully bestowed on our Nation has been undoubtedly the gift of the Faith. But this imposes sacred duties upon us. We are debtors to our forebears for having bequeathed us this inestimable benefit. We are responsible for conserving it: the unavoidable imperative of transmitting to our posterity in all its integrity and purity the sacred heritage we have received from our fathers, weighs upon our conscience.

We have denounced to you the grave danger of the Protestant invasion, which "strikes at our traditions, lowers the morale of our people, divides and genders strife, creates no works of art, science nor morality" and aims only to tear down the pedestal that supports our beliefs.

We have sketched some remedies whereby, according to the advice of the Prince of Apostles, "we may know how to resist the common enemy, holding ourselves firm in the Faith" (1 Pet. 5:9); all united in the one purpose of defending our Christian values with a high sense of Catholicity, denying all cooperation to the Protestant work, in money, support, attendance at its services and schools, reading its literature, membership in its societies, even athletic ones such as the Y. M. C. A. and Y. W. C. A. "Beware of false prophets who come unto you in sheep's clothes, but inwardly they are ravening wolves" (Matt. 7:15). As the Master said, they entered the fold, not by the door, but by another way, as a thief to rob, kill, and mutilate the flock. (John 10:1-10).

But if our frank loyalty to the Catholic Church places upon us the duty of opposing energetically the

Protestant advance, with fortitude repelling its iniquitous campaign, it is also true that the love of Christ constrains us in regard to those wandering sons of the Church. Let us pray God that the bandage that blinds their eyes to the truth may fall away, and that they also may enter the one fold, the Catholic Church, and come under the staff of the one visible Shepherd, appointed by Christ, who is the Roman Pontiff. Let us pray for their conversion, then, as the 25 million of American Catholics are doing, unitedly raising to heaven this prayer which the Church has included in the Litany of the Saints:

We pray thee, Lord, to return to the Unity of the Faith those who have departed therefrom and to restore all the unfaithful to the light of the Gospel.

As a pledge of the divine help, which we invoke for all our Flock, beloved Children, receive our benediction in the name of the Father, the Son and the Holy Spirit. Amen.

The Reverend priests will read this our Pastoral Epistle to their parishioners the first Sunday after receiving it.

Given in the Palace of the Archbishop, Lima, Dec. 18, 1943.

(Signatures)

Pedro Pascual, Archbishop of Lima, Primate of Peru
Santiago, Archbishop of Cuzco
Juan G., Archbishop of Trujillo
Fr. Salvador, Bishop of Puno
Fortunato, Bishop of Piura
Victor, Bishop of Ayacucho
Fray Mariano, Archbishop of Arequipa
Octavio, Bishop of Chachapayas
Francisco Ruben, Bishop of Huanuco
Mariano Jacinto, Bishop of Huaraz
A. Jauregui, Apostolic Vicar of San Gabriel del Marañon
Fr. Buenaventura, Apostolic Vicar of San Francisco del Ucayali.

WE REGRET the necessity of omitting from this issue several of our regular features. The paper shortage and the requirement for much space to report the happenings of the national meeting in Grand Rapids, all combined to force out of this issue the Studies in Corinthians and Gleanings. They will reappear in the next issue.

THE TWELFTH ANNUAL CONFERENCE

FORTY-TWO NEW CHURCHES

By the Editor

For the past half dozen years the common expression heard on every hand at the close of a G. A. R. B. Conference has been "Well, we can never have a better conference than this one." But each year demonstrates the fact that the Association is constantly climbing in power, effectiveness, and blessing.

Grand Rapids saw the largest number of out of town messengers yet registered at any conference. The total out of city registration was 518, of which 220 were pastors. Beside these registered from out of the city there were scores of others from out of the city who came at their own expense and were not on the entertainment list. Many of this extra group were pastors and laymen of Northern Baptist Convention churches. They were there to see the G. A. R. B. in operation at first hand and many of them expressed their determination to make the Fellowship their future home.

The Editor asked Brethren Gillespie, Mason, and Powell, to give a detailed report of the daily sessions and these reports will be found elsewhere in this issue. We wish however, to take some space to write up the over-all impressions of the conference and to draw some conclusions from statistics which were presented during the sessions.

Slow But Solid Growth

One of the things for which we are especially thankful to God is that the growth of the G. A. R. B. has not been spectacular. The Fellowship is now in its thirteenth year. It began with approximately twenty-five churches. The first few years from ten to twenty churches a year were added. Three years ago thirty-five churches were added. Last year seventy-three were added at Johnson City and this year forty-two at Grand Rapids. This growth indicates that the churches are not being stampeded into any movement or fellowship. It indicates that the churches are moving with care and caution and are fully satisfying themselves as to the trustworthiness of the G. A. R. B. before casting their lot with it. This is as it should be. It is far better to have churches enter the

fellowship upon mature and considered judgment than to come rushing in after only a moment of consideration. The increasing numbers of churches coming in during the past three years would indicate also that many churches who perhaps were looking for the G. A. R. B. to be but a "flash in the pan" have now decided that it is a trustworthy fellowship and has proven itself and commended itself to the Baptist public.

Some Comparisons

According to figures recently released by Northern Baptist Convention men, the N. B. C. has 5,826 less churches than it had in 1913. Also it has approximately 400 less missionaries on the foreign field than it had in 1920. The per capita giving for purely missionary purposes in the Northern Baptist Convention according to the last year book published in 1942 was \$1.52 per person. Due to the high pressure put on in N. B. C. circles this last year for the World Emergency Forward Fund, this per capita giving will probably be somewhat increased, although the last figures available would indicate that the giving for *regular* missionary enterprises *plus* the World Emergency Fund would not bring the per capita gifts up to much more than \$3.50 per member.

At this writing only 153 of the 298 G. A. R. B. churches have turned in their annual reports, but the figures gleaned from the reports of the 153 churches which have already reported are not only interesting, but cause for a thousand doxologies.

The 153 reporting churches gave a total for missions last year of \$366,857.91. On the basis of the reported membership of these 153 churches, this is \$10.94 per capita for purely missionary purposes. Had the Northern Baptist Convention members given for missions on the same per capita basis as G. A. R. B. members gave last year, the receipts of the N. B. C. would have been \$16,500,000 for purely missionary purposes, where as in fact they received less than three million.

Lest someone should conclude

that this great missionary giving in the G. A. R. B. is "ballooned" by several churches which give exceptionally large amounts to missions, we would call attention to the fact that in the 153 churches reporting, 26 of them have memberships of less than 50, while 34 of them have memberships of between 50 and 100. This makes a total of 60 churches included in these statistics with memberships of less than 100. Of the \$336,857 reported above, these 60 churches gave \$26,706 or an average of \$451 per church for purely missionary purposes. One church with a membership of 45 gave \$1,817 to missions.

These figures demonstrate beyond all argument the fact that Baptists will give with a holy recklessness to missionary enterprises, when those enterprises are both Biblically and Baptistically sound. If the Northern Baptist Convention could only have seen this truth which is demonstrated in the G. A. R. B. and would have taken steps to bring all of their missionary activity into conformity to Biblical and Baptist doctrine and practice, the world would have been witnessing today one of the most overwhelming and irresistible missionary movements of all time. But they chose otherwise and now again the world is witnessing within the Northern Baptist Convention, another sorry spectacle made doubly sorry because of the absolute futility of the proposed corrective move on the part of Convention fundamentalists.

It must always be kept in mind that the Association has no mission agency which is an integral part of its own organization. Instead, the Association strives to act as the supporter and advocate of independent Baptist agencies already in existence. It has been the policy of the Association for several years to turn over great portions of its time to these various independent Baptist missionary agencies for the presentation of their own work to the assembled messengers and visitors. This publicizing, and sponsoring, and endorsing of these independent agencies both on the public platform and in the Baptist

Bulletin has been an outstanding factor in the growth and increase of all these agencies. When the G. A. R. B. was first organized there were approximately eighty missionaries operating in the various independent mission agencies. Today the number crowds close to the three hundred mark.

Surely these contrasting figures ought to tell their own story. The Northern Baptist Convention has lost nearly six thousand churches in thirty years, and the definite indications at the present moment are that they will lose hundreds more in the near future. They have lost approximately four hundred missionaries in twenty years. Their missionary giving has been reduced to the per capita level of where it was thirty years ago. They have not entered a new missionary field in the past forty years. The G. A. R. B. in twelve years has grown from twenty-five churches to three hundred, with many hundreds of churches looking upon the Association as a sort of an unofficial spokesman. Missionaries under independent Baptist agencies approved and supported by the G. A. R. B. have increased from eighty to three hundred in twelve years. Missionary giving in these same churches has risen from the low ebb of where it was when they separated from the N. B. C. to the high tide of nearly \$11 per person for purely missionary purposes. Yes, these contrasting figures do tell their own story and only those who are determined, because of prejudice, to discount anything and everything that a Separationist group of Baptists does or says could possibly close their ears and eyes to the story of these figures.

These 153 churches reporting, in addition to missions, gave a total of \$807,094.05 for local expense, or a total for local and missions of \$1,173,951.96.

The Field Man

The Grand Rapids Conference demonstrated that Independent Baptists in open session can think their way through knotty problems with statesmanlike intelligence and poise. When the Council of Fourteen presented to the audience of approximately one thousand people, problems and issues involved in the calling of some man to be the field representative of the G. A. R. B., there was an immediate and sustained demonstration that these G. A. R. B. churches know what

they want and are able to discuss it fully and frankly and arrive at well thought out conclusions.

Chairman Van Gilder gave courteous attention to every speaker from the floor and without exception every speaker from the floor was equally as courteous. Furthermore, every one who addressed himself to the question under discussion did so either by making statements or asking questions which showed careful thought and the utmost understanding of the whole problem confronting us. Everyone took their time and everyone was given all the time they desired for this most important discussion. Then the motion was made that the Association go on record authorizing the selection of a man for this position and the equipping of an office. The motion was seconded and carried with but three dissenting votes. After further discussion it was moved and carried that the selection of a person be referred back to the Council with two modifying propositions. First, that any messenger present who wished to suggest a name to the Council for the field man could do so by writing his name on a slip of paper and any reasons why the messenger felt that his suggestion should be considered. And second, that after the Council had made its selection of the man, his name was to be presented to every church in the Fellowship for their vote of ratification, and if the majority of the churches voting ratified the selection of the Council, the man would be declared elected. This procedure placed the long and difficult task of the selection of the field man in the hands of a smaller and deliberative body and yet left the churches with the final voice of authority and approval.

The Resolutions

This editor was especially impressed (and we don't mind admitting for probably the first time in his life) with the report of the Resolutions Committee. We have been in so many conferences and conventions where resolutions have been read while the congregation took time out to visit and then a formal motion was made to adopt and the resolutions were forever after consigned to the pigeon hole and wastebasket. The report of the Resolutions Committee at Grand Rapids was one of the dynamic moments and high spots of the Confer-

ence. Fifteen hundred people sat in rapt attention as Dr. Clarence Mason read the long resolutions dealing with various issues. The issues dealt with, caught the instant attention of everyone. Applause punctuated the reading of the resolutions, and when the last word fell from the lips of the reader, men were on their feet to move the adoption of the resolutions. The audience stood as one man in response to the motion and someone started the old familiar hymn "Faith of our fathers living still." As the last word of that hymn died away and the audience started to be seated, someone caught up the refrain of "My Country 'Tis of Thee," and again the audience with throats fairly splitting, raised their voices in song and their hearts in praise to God, for both the faith and the land of our fathers. The resolutions will be found elsewhere in this issue.

Sunday Afternoon Mass Meeting

The preliminary Mass Meeting held in the auditorium of the Wealthy Street Church, Sunday afternoon, May 14th, proved to be a most intensely interesting session. The mass meeting had been planned by the Council of Fourteen as a meeting in which the accomplishments of the American Council of Christian Churches could be presented. The idea was to major on the chaplaincy issue and to report progress in the realm of radio and other important fields. When the meeting was planned back in January it was hoped that the entire ten G. A. R. B. chaplains could be present to participate in the service. However, by the time May 14th arrived, practically all of our chaplains were either overseas or ready for embarkation. Only one chaplain was available, Rev. Karl Smith, stationed at Strother Field, Winfield, Kans.

The editor of the Bulletin took about 20 minutes to outline the situation in reference to the Federal Council of Churches, which forced and brought into existence such an organization as the American Council. The monopolistic control of radio time and chaplain appointments by the Federal Council was outlined and the story of how this control was broken by the American Council was presented. Dr. Clarence Mason then presented in brief detail the situation in reference to chaplains in the United

States Navy and Chaplain Karl Smith closed with a message which, while it encouraged every heart, nevertheless brought us face to face with the serious problems faced by our chaplains. The great audience

went away with a sense of a solemn hush upon their spirits and a renewed sense of the obligations which were ours to remember our boys and our chaplains constantly before the throne of Grace.

ECHOES FROM GRAND RAPIDS

MONDAY AND TUESDAY, MAY 15 & 16

(As reported by Rev. David E. Gillespie)

Manifesting the outpoured blessing of the God of all grace, and warm with fragrant fellowship of those who have borne the heat of battle and who wear the scars inflicted by Satan in the joyous and triumphant service of the King of Kings, manifesting missionary fire and fervor, evangelistic zeal, and holy loyalty to the faith once for all delivered to the saints, the 12th Annual Conference of the General Association of Regular Baptists convened for its opening session in the Wealthy Street Baptist Temple of Grand Rapids, Mich., of which Dr. David Otis Fuller is the honored pastor, May 15, 1944, at 8 o'clock.

From all portions of the nation, with hearts beating with high anticipation and with warm and sincere hand clasps, men and women from churches loyal to the Book, the Blood, and the Blessed Hope, gathered from Maine to California to worship him who loosed them from their sins in His own precious blood and who through sovereign and triumphant grace called them to fellowship with Him in taking the gospel of the Lord Jesus Christ to the uttermost parts.

As Dr. H. O. Van Gilder, pastor of the Temple Baptist Church of Portsmouth, Ohio, and Chairman of the Council of Fourteen, presided at Monday night's opening session, and as beloved Rev. William E. Kuhnle, pastor of Garfield Avenue Baptist Church of Milwaukee, Wis., led in the opening hymns of the initial song service, hearts were attuned to Heaven and voices were lifted in thanksgiving to God, while praise to the Lamb for sinners slain found full expression in the hymns of "Blessed Assurance" and "There Shall Be Showers of Blessings," and "When I See the Blood I Will Pass Over You." Ably assisting at the beautiful organ with masterly musicianship was Scott McCurdy, the capable and consecrated organist who for years has presided at the

console of the Wealthy Street Church, while under the direction of Mrs. Harrison, the young people's choir from the host church brought a message of hope and encouragement, pointing to that blessed hope and glorious appearing of the exalted Christ.

The Conference then authorized the Council of Fourteen to act as the Credentials Committee.

Dr. Van Gilder then presented the speaker of the evening, Rev. A. D. Moffat, pastor of the Berean Baptist Church of Bunker Hill, Ill., and former missionary to Brazil. With disarming informality yet with quiet dignity, he developed the theme of Luke 9:23-26. Homiletically organizing his exposition under the title "The Four D's of Discipleship," namely, (1) Determination of will, (2) Denial of self, (3) Daily cross-bearing, and (4) Diligence in following.

Mr. Moffat's message was delivered with exceptional power and the ability of this young preacher to grip and hold an audience for God was again demonstrated. We were all brought again face to face with the serious obligations involved in being a disciple of the Lord Jesus.

Rev. George Edstrom, pastor of the First Baptist Church of Rochester, Minn., and Swedish songster of the gospel of grace sang with exceptional power, the heart-searching melody, "Follow Me," and Dr. Van Gilder gave an invitation for those who, as believers, needed prayer from the hearts of believing saints to make decisions for God and to follow fully in newness of life with Christ. Scores quietly stood in response to this appeal all over the auditorium, while the audience sang softly. "Have Thine Own Way Lord."

An extra offering was received for Lois Martenson, missionary under Mid-Missions to Brazil, to provide for her a dispensary to enable

her better to minister in the name of Christ to the needy bodies and souls in Brazil. Brother Moffat had suggested the urgent need of such a dispensary for Miss Martenson and spontaneously if not almost hilariously, \$375 was received in the final offering. This great evening session concluded with the benediction from Hebrews 13 being pronounced by the Chairman.

TUESDAY

At 9:30 in Patterson Hall, a special prayer meeting convened to remember the particular and urgent needs of the men and women in the armed forces of our country.

Beginning at 10 o'clock with Rev. Hall Dautel of the Bethel Baptist Temple, Erie, Pa., at the organ and David E. Gillespie of Alpha Baptist Church of Detroit leading singing in place of the conference song leader, Brother Kuhnle, whose voice failed him temporarily, the day's sessions opened. Rapidly many messengers who had been traveling both by train and automobile were arriving and so at the very beginning of the song service fully eight hundred people were present.

Rev. B. G. Ham, pastor of the Hagerman Baptist Church of Waterloo, Iowa, led the Association in the opening prayer hour, first, by asking the messengers to quote the Word of God emphasizing promises concerning prayer, its privileges and then by throwing open the meeting for a true time of intercession. Scores took part, refreshing, blessing, warming and encouraging the heart of many a weary Christian worker and half-discouraged and burdened laymen, was manifest as promises were claimed. Petitions deposited in the bank of Heaven to draw interest with spiritual certainty of eternal profit and as the ends of the earth were remembered and the birth of souls claimed through the working of the spirit of God in bringing to the lost the message of the finished work of Christ.

Dr. Van Gilder took the platform to preside as the second preaching hour of the Conference opened at 11 o'clock. Brother Gillespie led in singing Luther's triumphant hymn "Ein' Feste Burg" — "A Mighty Fortress is Our God."

Brother Van Gilder then presented the doctrinal preacher of the conference, Rev. Paul R. Jackson, D.D., of Ceres, Calif., who took for his subject "The Doctrine of

the Eternal Security of the Believer." This was Brother Jackson's first appearance on any national G. A. R. B. platform. His message presented appeal to the mind, proper approach to the emotions, and demanded intelligent, complete and undeviating response of the wills of his hearers.

Dr. Jackson presented his theme under seven divisions as follows:

(1) If it is possible for a saved person to be lost, then it is possible for the body of Christ to be dismembered. (2) If a saved individual can be lost then the flock of God can be scattered abroad. (3) If a saved person can be lost, the holy temple of God could be marred. (4) If a saved person can be lost, then the property of God can be stolen. (5) If a true believer can be lost then the seal of God can be broken. (6) If a true believer can be lost then the purposes of God can be confounded. (7) If a true believer could be lost, then the promises of God could be violated.

This mighty message closed with an appeal to believers to rest in the gracious work of Calvary in the unchanging purposes of God, secured by that glorious redemptive accomplishment, and thus to "walk worthily of the calling wherewith they are called."

Miss Helen Griggs, former member of Brother Jackson's church at Ceres, and now laboring in Christian work in Michigan, sang at his request, "Harbored in Jesus" and Brother Van Gilder dismissed the morning hour. This message by Dr. Jackson was so ably constructed and the arguments so forcibly set forth, that the Editor of the Baptist Bulletin immediately asked him to prepare it in manuscript form for publication in a later edition of the Bulletin.

The afternoon session opened with Brother Edstrom leading singing and Dr. Clarence E. Mason, Jr., pastor of the Chelsea Baptist Church of Atlantic City, N. J., presiding. After a warm and heartfelt welcome had been expressed by the host pastor, Dr. David Otis Fuller of the Wealthy Street Baptist Church, who is also the secretary of the Council of Fourteen, Leonardo Mercado, the director of the Mexican Gospel Mission, Phoenix, Ariz., was presented, who chose for his subject "Fellowship" and quoted from I John 1:3, "Truly our fellowship is with the Father, and

with his Son Jesus Christ."

How can one describe his message. Full of humor, pathos, and richly illustrated with spiritual experience, reciting wonderful answers to prayer, presenting the record of salvation of many in place after place, both in Old Mexico and in Arizona. Brother Mercado recorded the development of this blessed work of God and unrolled before our eyes the heart-stirring record of God's working in establishing the new native Bible Institute for Spanish-speaking believers. He reminded us that his Mission now had sixteen full-time workers and unlimited opportunities and as God had been opening constantly new doors, he urged us to stand with him in prayer and to believe with him for the salvation of many and their establishment in Christ, as well as the founding of many truly indigenous Mexican churches.

After the offering and Aunt Hattie Fisher's interesting presentation of the book table's merits, Chairman Mason led in singing "Thy God Reigneth" and then introduced Rev. Kenneth Masteller, pastor of the First Baptist Church of Haddon Heights, N. J., who is also secretary-treasurer of the Tri-State Fellowship in New York, New Jersey, and Pennsylvania.

Taking his Scripture from Isaiah 59:1-15, and Ezekiel 22:23-29, he compared Israel with the present United States in social, political, and religious conditions and pointed out that that which was chiefly condemned of God in Israel then, is God's chief concern with America now. Namely, that there are not to be found intercessors. He asked his audience, "Do we pay the price in intercessory prayer?" and gave as his example in Scripture—Moses in particular, quoting from Exodus 32:1-14 and emphasizing particularly the 32nd verse "and if not, blot me, I pray thee, out of thy book." He referred to the perfect illustration of intercession in Isaiah 62:1-7.

Led by Brother Edstrom, the audience rose and sang "Channels Only" and the afternoon closed with the benediction being pronounced by Chaplain Karl B. Smith.

The evening service began early with a splendid song service led by Brother Kuhnle, who had sufficiently recovered his voice to take over the duties of song director. Assembled on the platform were some twenty-nine missionaries and

council members of Mid-Missions, and the hour was turned over to Rev. Robert D. McCarthy pastor of the 31st St. Fundamental Baptist Church of Indianapolis, Ind., who is now the president of this largest independent Baptist missionary society. Very briefly opening this missionary period, Brother McCarthy rapidly surveyed the progress and growth of Mid-Missions and then asked each person on the platform to arise, identify themselves and their fields. As one after another briefly gave their name and their place of labor, the extent and scope of the farflung battle line became cumulatively evident. One could only say in the words of President Grant to the King of England—the first to go across the Atlantic cable — "What hath God wrought!" Five individuals were then presented as speakers by Brother McCarthy. First, a converted Jew, Emmanuel Woods, St. Louis, Mo., second, Mrs. Arthur Nickerson of Liberia, third, Mr. Guy McLain of Brazil, fourth, Lois Martenson of Brazil, and finally, Mr. Ted Wimer of French Equatorial Africa. Their messages were well thought out, epigrammatically and pointedly given, and choicely illustrated and intensely interesting. Brother McCarthy closed the hour with a very brief reference to the Apostle Paul and his vision of the man of Macedonia crying, "Come over into Macedonia and help us" and likened this to the call of the heathen through these consecrated missionaries which as Christ's ambassadors they relayed to us for the proper discharge of our responsibility.

Following this hour came the reception of churches. The secretary of the Association, Dr. David Otis Fuller, read the list of forty-two churches, which the Council of Fourteen, acting as the Credentials Committee recommended for admission to the Fellowship. Upon vote of the assembled messengers to receive these churches into full fellowship, Dr. Van Gilder invited the messengers of all churches in this number who were present to come forward and during the singing of "What A Fellowship, What A Joy Divine" the Council of Fourteen passed down along the long line of messengers stretching clear across the front of the great auditorium extending the right hand of fellowship. It was a great scene, truly moving, and bringing tears of joy

to many eyes.

After the offering was received and splendid ministry in music was rendered by the choir of the Berean Baptist Church of Grand Rapids, of forty-two voices led by Leon C. Bradford, who sang Gabriel's "More Like the Master" and "A Song of Triumph" by Lillenas, with effectiveness and spiritual feeling, Dr. Van Gilder introduced Dr. Clarence E. Mason of Atlantic City, N. J., Chairman of the Resolutions Committee, who read a most remarkable document embodying a series of resolutions dealing with many vital and important issues. Rarely if ever have we witnessed such an intense interest and response to the reading of resolutions. Applause punctuated the reading and a unanimous "Aye" which in the proverbial sense "shook the building" was given by the audience of fifteen hundred people when the motion to adopt was placed before them. These resolutions in full will be found elsewhere in this edition of the Bulletin. At the request of Dr. Fuller, the entire congregation stood and sang "Faith of Our Fathers" and then "America."

Dr. Van Gilder then introduced the preacher of the evening, Rev. Kenneth R. Kinney, pastor of the First Baptist Church, Johnson City, N. Y., who spoke on "God's Controversy With His People." The message by Pastor Kinney was one of the high lights of the Conference. Seldom has there been a more searching message delivered which brought everyone of us face to face with the terrific obligations which rest upon us as Christian pastors and laymen. Even though this message was delivered early in the Conference, nevertheless so profound was its sobering impression upon its hearers that even down to the closing sessions of the Conference, groups could be found discussing the issues raised by Pastor Kinney. In conclusion of the service, Brother George Edstrom and Mrs. Carl Porritt, the latter of Johnson City, New York, sang "Precious Melody, Oh, How Sweet" and brought to us the old story of the Gospel of the precious blood of Christ that alone is the cure for the sins and scars of a rebellious world and the only means of purity and keeping for a true believer's heart. Dr. Van Gilder closed the service with the benediction.

WEDNESDAY, MAY 17 (As reported by Dr. Clarence E. Mason, Jr.)

In line with the special emphasis of the Conference upon the issues involved in the present invasion crisis, the daily meeting for service men and their leaders, and the home folks from whom they are separated, was held at 9:30 a. m. Included in the special prayer requests were our thirteen G. A. R. B. chaplains. The chaplaincy committee secretary, Pastor Mason, read a letter from Chief of Army Chaplains, William R. Arnold, announcing the appointment of Alfred P. Conant, Arnold Carl Westphal, and C. Allen Taff.

The 10 o'clock praise and prayer period was directed by Pastor William E. Kuhnle, our Conference song leader. After a period of inspiring praise, special prayer was made for our country's leaders in this hour of crisis. Special music was interspersed and a violin solo by J. E. Finegan of Bethany Baptist Church of Middletown, Ohio.

The first Bible message was given by Pastor Herbert V. Hotchkiss, of the Spruce Street Baptist Church of Philadelphia. His subject was "God's Weather Prediction: Continued Storms!" He took his Scriptures from Matt. 16:1-4 and Luke 12:15-57, and selected Luke 12:56, as his text. Studying the weather has been a hobby with him, he confessed, and gave us a review of recent developments in man's ability to predict the weather. It is understood that a mass of cold air flows over the polar cap and is met by a warm front from the tropics, and the opposition thus created produces storms. Our Lord spoke of the weather prophets of His day and their keen accuracy in predicting its course, but cried out, "How is it that ye do not discern *this time?*" In other words spiritual trends are as predictable, and subject to the laws of certain combinations of forces, as the weather.

The world is forecasting its future "weather" as: "Fair and cooler," "Peace on earth, good will among men," "No more war," "Everything fine, and pleasant, and lovely *after* this war!" Many of God's people have been anesthetized by this fallacious propaganda. Even we who know prophecy are in danger of thinking that it will be much more convenient to do the will of God, or that things will go

much easier, tomorrow.

But what is God's weather forecast? War, more war, and worse war,—until the end of the age! The world is taking it for granted that we shall have an enduring peace, but what assurances have we that we shall have peace at all? At best, it will be but a lull before the storm, for continued storm is God's weather prediction, predicted upon the continued clash of forces of righteousness and evil.

Pastor Hotchkiss then went on to urge that we as Christians, discerning God's weather signs, should cultivate *military virtues*, as spiritually applied. For instance, God calls us:

(1) "To endure *hardness*; as good soldiers." Most of us take the line of least resistance;

(2) To learn effective hand to hand combat (personal work and prayer warfare against principalities and powers);

(3) To learn important military virtue of instant obedience, etc.

Man looks at the progress of this civilization, but that progress which he emphasizes is always material; it always has to do with making the earth a more lovely place in which to live,—better autos, kitchen comforts, airplanes that can land in our backyard, this wonderful world of tomorrow, after the war "Fair and mild." But Genesis 4 gives us our first contact with man's boasted contact materially, and that civilization was drowned in the deluge as God's judgment.

No, God is too gracious to let man settle down in cozy comfort apart from Himself. Christians are inclined to avoid the issues involved in the evils within their denomination by staying within, since to clash with them takes spiritual energy and courage, but Christians must realize that there will always be a storm between righteousness and evil, but the important thing is to know that God can give us peace amid the storm.

The feature of the Chaplaincy and Radio period was the presence of one of our G. A. R. B. chaplains, Chaplain Karl B. Smith, of Strother Field, Winfield, Kans. He moved our hearts by giving us practical details of army life and the need of our service men for the Gospel. He particularly painted an effective picture of the Christian service we might provide by more extensive practice of opening our homes to the lonely soldier wander-

ing about our city streets. He explained that we should be in prayer for the terribly mixed up lives with which the boys will be coming home. As an instance he told of one man, already married, who came to him just before being sent overseas, greatly distraught because the night before while he was drunk, he married a shady woman who took him across the state boundary lines; and of all this he remembered nothing. He had to go overseas without having a chance to straighten up this awful tangle.

Chaplain Smith explained that there is an army regulation that the boys may be excused to go to church if their duties can at all be arranged for them to do so. However, he asked that we pray that many boys afraid to go to their officer and boldly request, lest it stand on their service record against them, should have the courage to do so. He then gave us the picture of his own sphere of service at Strother Field; the times; service; the types of spiritual endeavor; the opportunities of personal contact; the hindrances from unexpected sources. In his particular sphere the results have not been too encouraging, due to the constant shifting of men, but he believes the seed-sowing will in due time bring a harvest. However, just the Sunday before coming on to our Conference, God had given a gracious break in seven men asking for prayer and four coming to a knowledge of Christ in personal interview afterward.

Dr. Ketcham reported on the favorable reception of the Blue Network programs and the anticipated three months series over that network this fall. Dr. Mason reported that nearly one hundred men had made inquiry and, or application for the chaplaincy, that some thirty had been approved by the Committee, and that now thirteen were actually appointed in the service, a good portion of them overseas. He urged prayer in their behalf by name. He then sketched the refusal that was encountered in seeking to place men in the Navy chaplaincy and told of an interview with Admiral Jacobs and Captain Workman, which he and other constituent representatives of the American Council had had in early March. He reported no substantial change in attitude, and called for prayer for Captain Workman's transfer, and the appointment of a successor

who would follow the Army's policy of freeing the chaplains full time for spiritual opportunities, instead of forcing him into conscience-defiling activities.

After a refreshing song service the afternoon message was presented by Pastor Lennard Darbee of the Galilee Baptist Church, Seattle, Washington. Pastor Darbee spoke on "The Priest's Clothing." He called attention to the fact that in one year 118 Episcopalians were required to add one new member to the roll; that 143 Lutherans were required to do the same; that last year forty per cent of New York Baptist churches reported not one single addition by baptism. He asked us what was the cause of these conditions, and answered his own question by saying that the Lord's people must not be clothed properly, using Leviticus 8's description of the priest's clothing as a basis, he drew a spiritual application:

(1) The inner coat speaks of inward purity. Using the movies as an illustration, he said that out of 780 pictures reviewed by the Chicago Censors Board, they deleted 1,811 gun assaults with intent to kill, 175 knife assaults with intent to kill, and 231 scenes of hanging, 757 scenes of assaults on womanhood, 929 scenes of nudity. He reminded us that 77,000,000 Americans going to the movies each week, of whom 33,000,000 are adolescents; that this 33,000,000 is four times more than are in our Sunday School and that the movies keep them twice as long. How on earth can we put spiritual thoughts into such minds? Our first and basic need is inward purity.

(2) The girdle speaks of inward strengthening for service. This is not mere moral goodness. It is a positive force for righteousness. It is persuasive and victorious Christianity.

(3) The robe of the ephod was all blue and all of one piece which speaks of heavenly outward conduct, putting on the Lord Jesus Christ and making no provision for the flesh.

(4) The ephod tunic or jacket which fitted over the upper part is specifically said to be for His (God's) beauty and glory! Is that true of our lives?

(5) The mitre with which he was crowned, speaks of a man entirely surrendered to the Lord Jesus Christ. He told of a little girl who

disturbed her father as he read. In desperation he hurriedly made a jigsaw puzzle of a map of the world. In two minutes the little girl was back pestering again. In reply she said, "Daddy, on the one side was a picture of Jesus, and I know about Him from Sunday School, and I found that when I got Jesus in His right place, the world came out right." And so it will in our lives when Jesus is put in his rightful place.

Following this stirring message, the Association Hour, originally scheduled for Thursday was presented so that some pastors having to leave the next day might not miss the important discussion concerning the wisdom of securing a full-time field man to represent us in these days when, not only due to the growth of the G. A. R. B., but due to the confusion in Northern Baptists ranks caused by the establishment of the Conservative Foreign Board, it was felt a man should be available to talk with pastors all over this country.

After full and free discussion the motions were passed that: (1) we employ a field man, and that an office be equipped as we are able; (2) that the selection of the field man be turned over to the Council with two provisos: (a) that each messenger who came with a suggestion for that office should write the man's name and any reasons for his choice on a sheet of paper, and turn it over to the Council. Who would then having selected a man; (b) present his name to all the churches for ratification, with the suggested salary, which might be up to \$5,000, depending upon costs in the city where the office will be placed, etc. Upon ratification by the churches, the field man would begin his work. It was further agreed that the time of service would be subject to mutual satisfaction, and that should a council member be selected, being now ineligible to vote, his place on the Council would be filled by No. 9 on this May's ballot (Pastor Carl Sweazy of Los Angeles).

Splendid reports were given by our secretary, Dr. Fuller, and treasurer, Pastor Hamilton. These reports appear elsewhere in this issue. The increase in missionary giving was especially gratifying, bringing per capita giving to \$10.94. Forty-two new churches were received into the fellowship, a number of them of note in their area. Total

in the fellowship is now 298. 153 churches reported of the 255 old churches. We now have churches in eighteen states.

The evening session was one long to be remembered, each evening seeming to succeed the previous evening in the high plane and power of its appeal. A thorough summary is not permitted or could not be made in our limited space. Unusually splendid music was presented by the adult choir and the women's sextet of the Wealthy Street Church, and the instrumental ensemble of the Lake Drive Baptist Church. The song service lifted our hearts to meet the challenge of the Missions Period of the Association of Baptists for World Evangelism, presided over by Dr. Harold T. Commons, President. President Commons gave an able summary of the situation in Latin America and the problem of securing passports, which question is adequately summarized in the resolutions, which appear elsewhere in this issue.

Among the speakers were Rev. Bernard Bancroft, Rev. Samuel Fisk, Miss Louise Lynip, and Rev. and Mrs. Robert Kohler. Their heart-searching appeal, striking instances of God's blessing and protection, and factual information to burden our vision, produced a deeper understanding of the great work being carried on in the Philippines, and the need for prayer for missionaries still interned.

The evening message was delivered by Dr. R. L. Powell of Temple Baptist Church of Tacoma, Wash. He took the familiar theme of the Laodicean church in Revelation 3, but treated it with such uniqueness that every person present received a mass of fresh information and inspiration, challenge, and blessing, from the passage. Among other items he explained some details concerning Laodicea's history, as it has now come to clearer light through the efforts of archeologists founded around 250 B. C., named for the wife of Cain, about a century later it became noted for: (1) as a great banking center, (2) as a great market of black wool, (3) for the manufacture of "Phrygian eye powder" noted everywhere and for a school of medicine connected with the temple.

A great earthquake practically destroyed the city about 60 A. D. Officials of Rome hastily proffered help but the city proudly insisted that they were well able to rebuild.

Dr. Powell then pointed out that it is very difficult for a church to live in a community and not take on some of the color of that community. This was true of Laodicea, and our Lord Jesus in his message drives home spiritual lessons which turned on well known Laodiceans. To a great banking center, Jesus said:

(1) "You say I am rich and increased with goods, but you don't know your real condition. You are poor and naked."

(2) A reference to the market place is seen in the words, "I counsel thee to buy of me gold tried in the fire." How can we buy of him that which is free,—salvation. A comparison of Isaiah 55:1 helps us here. There we are told to buy "without money and without price." The emphasis is that believing is as businesslike a transaction as the deliberate decision to buy in the market place. Christ paid it all. We deliberately transact business with Him about our never-dying souls and through faith are saved.

(3) In contrast to the black wool for which Laodicea was famous, Christ says, "You need white raiment, which is the righteousness of the saints." "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." (Rev. 19:8).

(4) What you need is not Phrygian powders for your eyes, "but my eyesalve, giving spiritual discernment!"

In his appeal, Dr. Powell laid the stress upon our Lord's words, "As many as I love I chasten." As striking illustrations he drove home the question "How much do you love Him? What are you willing to give up for Him?"

The women's sextet appropriately closed the evening with an appeal in song, "He is No Stranger to Me."

THURSDAY, MAY 18

(As reported by
Dr. R. L. Powell)

The morning session Thursday the 18th opened with a gracious song service led by Rev. Kenneth V. Masteller. He led the congregation in singing "Great Is Thy Faithfulness." And then followed a season of prayer after which they sang "O For A Thousand Tongues To Sing." This was followed by a tes-

timony from many hearts and this period closed by singing "Amazing Grace," after which Brother Clyde Taylor sang a solo entitled "When I Come to the End of the Road."

Rev. Kenneth Dodson, pastor of the First Baptist Church, Mishawaka, Ind., brought the Bible message of the morning, using as his text "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." (II Chron. 7:14). Afterwards he said the world and the nation face the greatest crisis of history. Among the crises mentioned was that one which follows the war. He quoted a letter from a paratrooper who said, "Keep the home fires burning, I want to come home to a church on fire." The implication of this was that one of the major crises of this hour is the spiritual quickening of the churches of this land. He said, "I fear that we may win the war from a military standpoint and lose the war from a spiritual standpoint." Then the speaker went on to say, "My real message has to do with the burden of intercessory prayer." In view of the fact that the sermon by Rev. Mr. Dodson will be published in an early issue of the Baptist Bulletin, we do not feel that it would be appropriate to undertake to give a preliminary sketch of the sermon. What we think might be better is to attempt to give some appraisal of the message. The speaker stirred all of our hearts with two things. First, a fresh study of the Bible dealing with the subject of intercessory prayer. Every mind who gave any attention was challenged by the freshness and the vigor and discernment of Brother Dodson's approach to this subject. Second, he gave us a heart-warming that brought us all to conviction for the sin of prayerlessness, and particularly for the sin of failing in intercessory prayer. One of the statements that gripped and challenged our minds, and then our hearts, was this "God does nothing on earth except through intercessory prayer." This statement may be surprising, but when understood in the light of the large scope of the discussion it seemed very reasonable.

Following the message by Brother

Dodson, we had the Missionary Symposium, led by Rev. Kenneth R. Kinney. In this missionary symposium, Rev. Kinney introduced the representatives of the various approved agencies working in this country and abroad. They are as follows: Association of Baptists for World Evangelism, Africa Christian Mission, General Council of Cooperating Baptist Missions (Mid-Missions), Mexican Gospel Mission, Baptist Bible Seminary, Interstate Evangelistic Association, Fellowship of Baptists for Home Missions, Columbia Basin Mission, Inc., and the Hiawatha-Land Independent Baptist Missions, Inc.

All of these representatives brought brief but encouraging messages concerning the work with which they are connected. Although the program went over the time limit, there seemed to be a warmth of spirit and an earnest interest on the part of the congregation that sustained the service to the close.

Brother Kuhnle opened the afternoon song service with the song "He Leadeth Me" after which Rev. John Grant of Merton, Wisconsin, led in prayer. The minister's quartet sang "Peace, Peace, Wonderful Peace" very effectively.

Rev. Richard Elve, Pastor of the First Baptist Church, Bay City, Mich., then brought a message from Luke 15:25-32 contrasting the position of the elder son with the younger prodigal brother. The elder son had no love, no fellowship, and no joy at the return of the younger brother because he had no love or concern for the fallen condition of the younger brother. If the Christian is to share in the love and the fellowship and the joy of the father's heart, there must be greater concern and passion for the unsaved. The message was followed by the singing of the hymn "Trust and Obey." There was much expression of the spirit in the attitude of this splendid message and its challenge.

Following this the auditing committee gave their report commending the work of brother Ray Hamilton. The motion accepting the report and expressing the appreciation for the work done was then made and unanimously carried.

A very impressive solo "Have I Done My Best for Jesus" was sung by Mrs. Kuhnle.

The closing message of the afternoon service was from Rev. L. P. Buroker, former Pastor of the

First Baptist Church of Almont, Mich., his text being "What Think Ye Of Christ?" The thought of our day is similar to the thought of Christ's day in which He was called a prophet, a teacher, a deceiver. Faith's answer to it all is "Thou art the Christ the Son of the living God." With this emphasis on our hearts he closed his sermon with the question "What do you think of Jesus as a subject for preaching?" and the urgent appeal to preach Jesus Christ in all of His power to transform lives. The congregation was brought back very definitely to the first principles of our faith and greater loyalty to the person of Jesus Christ. There was a conviction in the hearts and minds of the folks that they should return to their churches and make Christ more pre-eminent. The afternoon service closed with the singing of the hymn "My Faith Looks Up to Thee."

During the afternoon hour while the splendid program was being carried forward in the auditorium, the Council of Fourteen spent much time in prayer and planning. In due time the Council will endeavor to present to the churches of our fellowship a plan of action which we believe will be an inspiration and a challenge to all of our G. A. R. B. churches.

The congregation assembled at the 6:45 hour and Brother Kuhnle again led in a very enthusiastic song service, singing "Glory To His Name."

The Baptist Bible Seminary of Johnson City, N. Y., had charge of the opening period following the song service, in which Dr. Griffith introduced various graduates of the Seminary in his inimitable way and each one in turn spoke of their ministry. Dr. Griffith then spoke of the ministry and prospects of the Seminary, after which Ray Polulniak, a Seminary graduate, sang a very impressive solo entitled "Restored." The congregation then sang "Hallelujah, What a Savior."

Dr. Ketcham then presided in the absence of Dr. Van Gilder. Fraternal greetings were conveyed from the I. F. C. A. and Dr. Ketcham introduced Rev. J. Irving Reese of Elyria, Ohio, as the new treasurer of the G. A. R. B. He then presented the newly elected chairman of the Council of Fourteen, Dr. R. L. Powell of Tacoma, Wash., Dr. C. E. Mason presented the latest chaplaincy appointment, Brother

C. Allen Taff, and he brought a word of greeting. The delegates to the conference stood to express their appreciation to the Wealthy Street Baptist Church and the other cooperating churches for their splendid handling of every detail of the conference.

"Uncle Mel" of the Children's Bible Hour was introduced and he spoke of the outreach of the ministry of this broadcast and of the souls saved through the ministry of the program. After special selections by the young people's orchestra and the solo by Paul Van Oss, the message of the evening was delivered by Rev. Robert Cook, Associate Pastor of the Mid-West Bible Church of Chicago. His subject was the "High Cost of Offerings" and the basis of his message was found in II Sam. 24:24. He indicated that many of the true isms dealing with the cost of Christian service had been emptied of their reality by familiarity without experience. He used three examples to show how people are willing to offer unto God something beyond the limits that David set for himself, in saying that he would not offer unto God that which cost him nothing. Three examples are offered by way of illustration. First, Ananias and Sapphira were willing to offer something, but they said that Christ expected too much. John Mark was also willing to offer something, but when his offering led him too far from home, he said it was too far. Demas forsook Paul because he seemed to feel the narrow confines of the Christian life and service, the Word says "Having loved this present world." Demas said "It was too narrow." Thus we have people offering within limitations when the Lord Jesus requires everything. Here the preacher suggested that everything included, first, everything that we love, second, everything that we have, and third, everything that we are. He used John the Baptist as an illustration when he gave himself as a burnt offering before God. He first lost his crowd, then his liberty, and then his life.

After this gracious message many wonderful heart-searching decisions were made. Then the congregation stood and sang as we have seldom ever heard a congregation sing. "Oh that Will be Glory," and Dr. David Otis Fuller, the host pastor and the man who has contributed so largely of his heart to the success of this conference led in the closing prayer.

RESOLUTIONS ADOPTED BY GENERAL ASSOCIATION OF REGULAR BAPTISTS

May 16, 1944

I. LOYALTY TO OUR WAR EFFORT

The messengers of the General Association of Regular Baptist Churches—North, assembled in the Wealthy Street Baptist Temple, Grand Rapids, Mich., May 15-18:

Feel the hour is ripe for clear, emphatic declarations concerning attacks being made on our cherished national liberties, Christian beliefs and practices.

Unlike the Methodists, and other groups within the Federal Council of Churches, who for much of the war period have been officially pacifistic in their voted policy, and so recently as May 5 in Kansas City were able to secure endorsement for the war effort from their ministerial delegates by the thin margin of one vote, the General Association of Regular Baptists from the outset of this war have given undisputed loyalty to our Government in its resistance of totalitarian aggressors. And we hereby now reaffirm that loyalty.

II. A CALL TO PRAYER

And, pursuant to this principle, we as messengers here assembled recommend to our churches, and to all churches that in this day of invasion crisis, seasons of prayer be observed in all our churches for our leaders and our Armed Forces, that the blessings of God may rest upon our nation at home and our war efforts abroad, believing as we do that prayer to God is the mightiest weapon against the forces of evil.

We deplore in this crisis the lack of concern on the part of the people at home, and the general trend throughout our land toward a moral and spiritual decline, as evidenced by the increase of juvenile and parental delinquency, and our government's encouragement of the liquor interests. Yet we affirm our belief in the adequacy of the Gospel of Christ for such a day as this.

III. PROTEST OF GOVERNMENT INTRUSION

Notwithstanding the fact that we have stood loyally with our government, both in peace and in war, and more especially in fighting for the liberties of mankind through-

out the earth, we deplore and fervently protest what appears to us to be marked indications of a trend toward the principles of fascism and communism in the political machinery of our Government.

We emphatically protest those tendencies and acts of governmental agencies, and bureaucratic departments, by which our religious liberties are being threatened, and by which the government is systematically encroaching on the sacred domain of the church.

Specifically, we deplore the following six things which we regard as characteristic of this tendency to violate the historic principle of the complete separation of church and state:

1. Forcing our churches to be collecting agencies for government taxes.

2. The practice of some *local* collectors of internal revenue of forcing churches to make income tax reports.

3. The insertion of questions requiring detailed information as to the religious convictions and practices of citizens in such questionnaires as one concerned purely with the granting of irrigation privileges to farmers in a project in California.

4. The attitude of the OPA in their official regulations concerning the minister's use of gasoline, specifically forbidding him to use his B or C ration book for the purpose of "converting," and largely leaving him to the mercy or whim of the local ration boards.

5. The attitude of the War Production Board in their refusal to permit churches to build or repair buildings, as unessential to the national welfare during this war, while at the same time granting permits to other purposes, many of which are harmful to the best interests of our nation, as evidenced by the multiplication of taverns and like places of business.

6. The deliberate and discriminatory provision of the new "streamlined" Simplified Tax Bill for 1945, as applied to those earning less than five thousand dollars who have their taxes deducted by employers, which bill was passed over the protest of experts who

warned of the tragic results to churches and charities, and which is based upon the following fallacies and inequalities:

(1) After family deductions, the 1945 tax law allows only 10% exemption for all deductions *including gifts to Churches* and charities, under the theory that the average American gives only 2% to 3% to these causes. (The basis of figuring gifts to these causes is determined by striking an average between saints and sinners, profligates and widows, givers and non-givers, without any regard for, or relief to, those who are conscientious stewards and tithers, providing no differential between the supporters of these worthy causes and those who waste their funds destructively.)

(2) Formerly 15% of net income was deductible for gifts to churches and charities, but this law provides for an average of only 3%, and all given in addition to the 3% not only may not be claimed for deduction but the giver pays a tax on all gifts over 3%. Thus, the person doing the most to meet America's basic spiritual and social needs is penalized.

IV. CONCERNING NORTHERN BAPTIST CONVENTION FUNDAMENTALISTS

We look with deep concern, and yet with fervent hope upon the movement which has formed a new missionary society in the Northern Baptist Convention. We believe that many of the brethren who are responsible for this stand for truth are faithful and loyal to the Book and, while we do not believe that such a movement within the Convention can ever clean up the Convention, yet we would be negligent were we to fail to recognize the earnest desire of these brethren to give a true testimony to the historic faith of Baptists.

We pray that they may soon see the wisdom of a clean cut break with evil, inevitably involved in a fellowship with the Northern Baptist Convention. We not only would rejoice to see these brethren take a glorious stand for truth and righteousness, but we would welcome the privilege of a larger fellowship of true Baptists who have the courage of their convictions and are willing to pay the price of breaking away from all machines which harbor and encourage heretical teachings.

V. CONCERNING GOVERNMENTAL DEFERENCE TO ROMAN CATHOLICS

We view with deep concern the growing practice of our governmental agencies in giving unwarranted and disproportionate prominence, deference, and favoritism to the Roman Catholic Church, its priests and members. And we protest against this trend as shown in the following representative matters:

1. The introduction and favorable report to the Sub-Committee on the House Bill No. 2328 introduced by Rep. Walter A. Lynch (N. Y.) and House Joint Resolution No. 49 introduced by Rep. Samuel Dickstein (N. Y.) which read as follows:

LYNCH BILL

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That title 18, Criminal Code, is amended by the addition of the following:

'SEC. 335a. That in addition to the matter described as nonmailable pursuant to section 211 of the Criminal Code as amended (U. S. C., Title 18, sec. 334), all papers, pamphlets, magazines, periodicals, books, pictures, and writings of any kind, containing any defamatory and false statements which tend to expose persons designated, identified, or characterized therein by race or religion, and of whom reside in the United States, to hatred, contempt, ridicule or obliquy, or tend to cause such persons to be shunned or avoided, or to be injured in their business or occupation, are hereby declared nonmailable matter, and shall not be conveyed in the mails or delivered from any post office or by any letter carrier, and shall be withdrawn from the mails under such regulations as the Postmaster General shall prescribe.

Whoever shall knowingly deposit or cause to be deposited for mailing or delivery anything declared by this Act to be nonmailable matter, or shall knowingly take the same or cause the same to be taken from the mails for the purpose of circulating or disposing of, or aid in the circulation or disposition of the same, shall be imprisoned for not more than five years or fined not more than \$5,000, or both fine and imprisonment.'

DICKSTEIN BILL

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That in addition to the matter described as nonmailable pursuant to section 211 of the Criminal Code, as amended (U. S. C., title 18, sec. 334), all papers, pamphlets, magazines, periodicals, books, pictures, and writings of any kind, and every article and thing designed or adapted or intended to cause racial or religious hatred or bigotry or intolerance, or to, directly or indirectly, incite to racial or religious hatred or bigotry or intolerance are hereby declared nonmailable matter and shall not be transmitted through the mails nor delivered from any post office or by any letter carrier. Whoever shall knowingly dispose of, or cause to be disposed of, by mailing or delivering for mailing anything declared herein to be nonmailable, or any one who shall take, or cause to be taken from the mails, domestic or for the purpose of circulating or otherwise disposing thereof, or for the purpose of assisting in the circulation or other disposition thereof, shall upon conviction thereof be fined not more than \$5,000 or imprisoned not more than five years, or both fine and imprisonment."

These bills, although designed to deal with certain obvious evils in our country, are so written as to be, in our considered opinion, a clear violation of the principle of freedom of the press and speech, and an attempt to muzzle and intimidate any who would deal with the evils of the Roman hierarchy or doctrine, editorially or historically. Further it would make impossible the continuance of missionary endeavor in Latin America, inasmuch as it would preclude publication of information concerning conditions and the need for the Gospel in Latin America.

2. The fact that although the Roman Catholic *electees* at Washington compose a strikingly small minority, nevertheless the growing practice of favoring Roman Catholics has made the number of *appointees* out of all proportion to their constituency and right to rule.

3. The further fact that the President of the United States has appointed a personal representative to the Vatican, whose privileges and responsibility make him nothing less than an ambassador. This we believe to be a violation of our government's historic position of

refusal to deal with the Papacy, as a state with political rights and functions.

4. The recently issued order of the Selective Service Bureau abolishing pre-theological deferments as of July 1st, which, due to the Roman Catholic system of considering mere boys as students for the priesthood in a training period extending over ten years, grants *them* unconditional deferment, while our Protestant pre-theologicals are drafted. This is especially inequitable at a time when we Protestants are in desperate danger of losing one school generation of preachers.

5. In view of reports from various mission societies concerning their inability to secure passports for missionaries to Latin America even though, as in the instance of Colombia and Bolivia, there is no governmental hindrance on the part of these countries, we hereby go on record as protesting against the seeming discrimination of the United States Department of State in withholding passports from, or unwarrantedly delaying passports to, Protestant missionaries seeking to enter certain Latin American countries which have not themselves passed restrictive legislation against the entrance of such missionaries.

Further, we urge the State Department to stand firmly by our time-honored American principle of religious liberty and freedom, not only that all may worship as they see fit, but also propagate their religion without hindrance, provided coercion or force is not employed. And we feel that the Good Neighbor Policy should not be so interpreted as to abrogate these basic American principles, involved in separation of church and state as our guarantee of religious liberty.

Also, we urge the Department of State to do its utmost to secure equal rights for Protestant missionaries, along with the Roman Catholic clergy, in countries where discrimination is now practiced against said missionaries; specifically in this connection to use our nation's great influence upon the governments of those Latin American nations which are now excluding Protestant missionaries, to have them rescind such acts of exclusion as un-American, undemocratic, and unneighborly, and having no place in the post-war world. Finally, we declare our conviction that the Good Neighbor Policy of our Government should never be used as a

cloak for religious intolerance or be allowed to operate in favor of one religious group as against another.

VI. CONCERNING NAVY CHAPLAINCY ISSUE AND THE AMERICAN COUNCIL

We commend the American Council of Christian Churches for their splendid accomplishments of securing free radio time over the Blue Network and a quota of army chaplains in the extremely short period since its organization, and for their courageous stand on the issues of the day, especially the Navy Chaplaincy issue.

We join with them in charging Captain Robert D. Workman, Chief of Naval Chaplains, with insincerity in broadcasting desperate appeals for chaplains while deliberately excluding such groups as ours, in which there are many qualified men who would gladly serve were they not eliminated by Captain Workman's own stubbornly-persisted in program which makes a navy chaplain responsible for entertainment and recreational duties, involving their presiding over worldly amusements and practically forcing them to be willing to assist in the distribution of liquor (if requested by the commanding officer), both of which practices would not only be contrary to the conscience of ministers of our Association, but to thousands of ministers in all denominations. And for his further insincerity in loudly proclaiming freedom of conscience when these conditions exist; as well as his insincerity in allowing hundreds of chaplains of other groups to go into the chaplaincy without placing before them certain probable duties, while being very careful to exclude our conscientious fundamentalist men by making a clear cut issue in such statements as, "a candidate who feels he cannot carry on these collateral activities disqualifies himself for the naval service," when the practice of the army, of forbidding any officer to assign collateral activities, works very acceptably with a far larger number of chaplains.

We join with the American Council in calling upon Admiral Randall Jacobs, head of the Bureau of Naval Personnel, to transfer Captain Workman and replace him with a man who will adhere to the army policy of freeing a chaplain's full time to pursue his spiritual duties.

Although recognizing we are a

minority, we protest that while our boys are fighting a war overseas to recover and protect minorities' rights, we in America are being refused a minority's rights in the most important sphere of natural life today, that of ministering to the spiritual needs of a great branch of our armed forces in their hour of crisis and danger.

VII. CONCERNING THE POST-WAR WORLD

We must disassociate ourselves from those religious bodies and civic leaders who, no doubt in all sincerity but wrongly, are misleading our American people into thinking that, with the successful completion of this war, an enduring and uninterrupted peace will be brought in.

While desiring a just peace with all our hearts and holding malice toward none, and while desiring to extend the period of post-war peace by all the means at our command, we regret this delusive line of propaganda, which is definitely contradicted by the plain prophetic words of our Lord Jesus Christ, Who declared that wars and rumors of war would not only continue but increase until, at the end of the age, He shall come again to this earth to judge and cast out wicked men and systems, and to set up His own beneficent reign of righteousness and peace.

CHURCHES WELCOMED INTO FELLOWSHIP AT GRAND RAPIDS

1. MT. PLEASANT, MICHIGAN
First Baptist Church
Broadway and Fancher
Bert C. Orman, Pastor
207 N. Fancher
Mrs. L. L. Corey, clerk
2. MAYVILLE, NEW YORK
First Baptist Church
Francis G. Whiteman, Pastor
32 Elm St.
Florentine Glass, clerk
89 Elm St.
3. SAUGERITES, NEW YORK
First Baptist Church
John E. Greening, Pastor
Mrs. Robert E. Johnson, clerk
20 Valley St.
4. DEWITVILLE, NEW YORK, R D.
Bethel Baptist Church of Howard Hill.
5. BRONSON, MICHIGAN
First Baptist Church of Bronson
Rev. G. Drake, Pastor
Mrs. Carl Monroe, clerk
R. F. D. No. 3, Bronson
6. MOSCOW, IDAHO
Grace Baptist Church
317 So. Jefferson St.
Rev. E. E. Bramblet
317 So. Jefferson St.
Miss Bertha E. Harris, clerk
502 Dilke St.
Pullman, Wash.
7. BUFFALO, NEW YORK
Hedstrom Memorial Baptist Church
Glenn E. Wilson, Pastor
205 Sumner Place
Mrs. A. Short, clerk
8. CUMBERLAND, IOWA
Cumberland Baptist Church
A. R. Staley, Pastor
Cumberland - Massena Baptist Churches
Massena, Cass Co., Iowa
Cecil Hyndman, clerk
Cumberland, Iowa
9. YONKERS, NEW YORK
Nepperhan Ave. Baptist Church
Nepperhan Ave., opposite Waverly St.
Thomas G. Lawrence, Pastor
Gustave A. Wessel, clerk
265 Sedwick Ave.
10. HARRINGTON, MAINE
1st Baptist Church of Harrington
"The Church in the Wildwood"
Joseph K. Eastman, Pastor
Miss Jessie E. Lawrence, clerk
11. ROCHESTER, MINN.
First Baptist Church
Cor. 4th and 2nd St., S. W.
P. O. Box 67
Geo L. Edstrom, Pastor
429 15th Ave., S. W.
Mrs. Erma Curtright, clerk
12. DETROIT, MICH.
People's Baptist Church
16300 Plymouth Rd.
James A. Franklin, Pastor
11699 Auburn Ave. (zone 23)
Albert Shepherd, clerk
13. ALMONT, MICH.
Almont Baptist Church
L. P. Buraker, Pastor
Mrs. Catherine Armstrong, clerk

Francis G. Whiteman, Pastor
Dorothy Sweatman, clerk

14. HAMBURG, NEW YORK
First Baptist Church
124 Main Street
Thomas S. Field, Pastor
124 Main Street
Mrs. Grace Gressman, clerk
15. SAGINAW, MICH.
Faith Baptist Church
3115 Roberts
Edwin A. DuBois, Pastor
2559 Brunkow Court
Mrs. Edward Pond, clerk
428 No. Warren
16. MIDLAND, MICH.
Ashmon St. Baptist Church
3212 Ashmon St.
Alvin G. Ross, Pastor
4326 Ashmon St.
Mrs. H. A. Wade, clerk
1102 Michigan St.
17. ST. JOHNS, MICH.
First Baptist Church
102 S. Ottawa St.
Peter Dekker, Pastor
102 S. Ottawa St.
Mrs. Cora Tunmore, Clerk
18. PETALUMA, CALIFORNIA
First Baptist Church
245 Kentucky St.
Woodrow T. Young, Pastor
522 Keokuk St.
Lawrence B. Begley, Ass't. to
Pastor
Miss Lorene Salle, clerk
19. HOLLEY, NEW YORK
The First Baptist Church
25 Geddes Street
J. N. Pfaff, Pastor
56 West Albion St.
Miss Louise Piedmont, clerk
20. GREAT VALLEY, NEW YORK
The Great Valley Baptist Ch.
Kenneth Elgena, Pastor
Mrs. Mary L. Hall, clerk
21. CHATSWORTH, ILLINOIS ✓
Calvary Baptist Church
Fay E. Demarest, Pastor
Miss Lucille Bruner, clerk
22. TOPEKA, KANSAS
Seward Ave. Baptist Church
Seward Ave and Grattan St.
G. S. Hamilton, Pastor
O. D. Behm, Associate
23. SOMERS POINT, N. J.
First Baptist Church
Shore Rd.
Charles E. Allison, Pastor
510 West New Jersey Ave.
Mrs. Nellie Heim, clerk
428 7th St.
24. PARK RAPIDS, MINN.
First Baptist Church
William F. Long, Pastor
Mrs. Frank White, clerk
25. TONAWANDA, PA.
Independent Baptist Church
901½ Main St.
William L. Peck, Pastor
26. WEST DANBY, NEW YORK
West Danby Baptist Church
Lloyd Morris, Pastor
Mrs. Augusta F. Chapman, clerk
27. ROULETTE, PENNA.
First Baptist Church
Arthur E. Killam, Pastor
28. DUNKIRK, NEW YORK
First Baptist Church
Washington Ave. and 4th St.
Stanley H. Thorpe, Pastor
528 Park Ave.
Elton VandeVelde, clerk
62 Lucas Ave.
29. SANTA MARIA, CALIF.
The Baptist Gospel Center
127 W. Boone
P. O. Box 141 (mail address)
J. F. Prewitt, Pastor
Mrs. Harry S. Nelson, clerk
30. NEW RICHLAND, OHIO
New Richland Baptist Church
R. Jack Wennell, Pastor
RFD, Huntsville, Ohio
Mrs. Theron Shaw, Clerk
R. D. No. 2, Belle Center, Ohio
31. WOODHAVEN, L. I. N. Y.
The Bible Baptist Church
77-09 Jamaica Ave.
Alfred H. J. Riemann, Pastor
78-26 90th Ave.
Queens Village 9, N. Y.
Harriet Meeker, clerk
Woodhaven 21, N. Y.
32. BELLFLOWER, CALIF
Calvary Baptist Church of
Belleflower
408 Mayne St.
Carl Hoos, Pastor
Mrs. Virgal L. Page, Clerk
33. HAWTHORNE, NEVADA
The First Baptist Church
633 G. Street
Carl P. Narducci, Pastor
P. O. Box 436-2
34. PARADISE, CALIF.
Calvary Baptist Church
Rev. Vernon Harrah, Pastor
Route 1, Box 26
35. CHICO, CALIF.
Grace Baptist Church
- Cor. W. 4th and Salem Sts.
Rev. A. M. Kurkowske, Pastor
Mrs. Nellie E. Woodward, Clerk
R. 4, Box 313
36. NORTH ROYALTON, OHIO
Pioneer Baptist Church
Walter Spieth, Pastor
Mrs. Carl Craddock, Clerk
R. F. D. No. 3
Brecksville, Ohio
37. CASTLE CREEK, NEW YORK
First Baptist Church
Clarence D. Kennedy, Pastor
38. JACKSON, MICH.
Memorial Baptist Church
HAROLD FOWLER, Chairman,
Church Board
39. NORTH WILDWOOD, N. J.
First Baptist Church of An-
glesea
Third and Atlantic Avenues
Charles E. Tompkins, Pastor
Mrs. Charles Hargis, Church
Clerk
40. GRAND RAPIDS, MICH.
Woodward Ave. Baptist Church
2786 Woodward Ave., S. W. at
S. Belt Line
Frank Goulouze, Pastor
Frank Hooker, Clerk
41. COLUMBUS, OHIO
Central Baptist Church
27 East Russell St.
Ernest Finkenbimer, Pastor
42. CLINTON, IND.
Calvary Baptist Church
Rev. Frank G. Kerner
158 N. 4th St.

BAPTIST BIBLE SEMINARY



The first intramural Missionary Conference in the history of Baptist Bible Seminary was held on April 11-14 and proved so successful and inspiring that hereafter such an occasion will in all probability be a yearly event. Some 15 students testified as to their calling to various missionary fields, and

testimonies from almost all the students attending voiced their renewed determination to serve God unreservedly in whatever field He chose to call them. Special music and missionary testimonies were given by the student body, and the special missionary speakers were Rev. Bernard Bancroft, Mrs. Stephen Green, Miss Jessica Minns—all returned missionaries, and Dr. Earle Griffith, President of Baptist Bible Seminary. The conference was conceived, and planned by, missionary-minded students of the Students' Foreign Missionary Fellowship.

Some 800 children and young people attended the second annual Bible Club Rally of the 32 representative Bible Clubs in the Triple Cities area at the First Baptist Church, Johnson City, New York on Sunday, April 30. The attendance this year exceeded that of last year by about 300 and proved a delightful scene indeed in these days of ever-increasing juvenile delinquency. The Rally was under the direction of Miss Ruth Haycock, Bible Club Director and Christian Education Instructor at the Seminary. Most of the teachers of the 32 clubs are students of Baptist Bible Seminary. Karl Kline, a Junior in Seminary, was song leader and Miss Bessie Traber, head of the Bible Club Movement, of Philadelphia, Pa., gave the special flannelgraph message. The Bible Club Movement is growing fast, for which we thank God, and is in need of properly trained leaders. Child evangelism carries with it a greater incentive than adult work, not only

because children are more receptive to the Gospel, but also because a child's soul saved is also a life saved for the glory of God. May God give us increased vision to realize that America's most fertile missionary field is soul-saving work among its own children.

Birthdays are happy days. Not only do they furnish opportunity to exhibit our love and appreciation to those who are so deserving of it, but also they provide occasions long to be remembered even after our days at B. B. S have terminated. The student body and faculty so completely surprised Dr. Griffith on his birthday on April 26, that he himself expressed the whole affair as one that, properly defined that much used term "flabbergasted." A delightful program was presented by faculty and student body in Bancroft Hall, and after fitting remarks of eulogy were sounded, Dr. Griffith was presented with a beautiful rug for his office floor. Special representative speakers were Peter Van Ostenbridge, Dean Bancroft, Rev. K. R. Kinney, and Rev. R. T. McCarthy of 31st Street Baptist Church, Indianapolis, Indiana.

The 1944 edition of the Seminary Yearbook, *The Seminarian*, is completed and now in circulation. All of us join in giving to the Seniors our most hearty congratulations for such a splendid book. Pictures of all the students, Senior Class History and Will, snapshots, and many other features too numerous to mention here, such as a complete Alumni Directory, are to be found between its beautiful

red covers. An article by Dr. Griffith and another by Dr. Arthur Williams of First Baptist Church, New York City, entitled, "This Warring World" will be of interest to persons outside of Baptist Bible Seminary. Copies at one dollar each may be obtained by writing to any member of the Senior Class or to the Seminary itself.

The Freshman Class made their contribution to the social life of the Seminary in the presentation of their annual party on Friday night, May 5 after a program of fun and entertainment, they concluded with a short devotional period employing their Class Adviser, Rev. Bernard Bancroft, as Messenger.

Baptist Bible Seminary has its representatives in the service of our country as well as in the service of our Lord Jesus Christ. We are happy that one can be a good soldier of his country and also be a good soldier of Jesus Christ. Feeling deeply that something should be done in honor of our boys who are fighting so gallantly for us and for our great American principles, the Senior Class has presented to the school library a number of books, and the Junior Class a Service Honor Roll on which are inscribed the 19 names of the alumni and students who have entered the Armed Services. A fitting dedicatory service for these presentations was held in Bancroft Hall on Wednesday, May 10. Dedicatory speaker for the occasion was Captain Gene Smith U. S. A. who, prior to his call into Service, was a student at Baptist Bible Seminary.

FLASHES FROM FOREIGN FIELDS

MISS AYRES WRITES OF BLESSING IN AFRICA

Fort Crampel, F. E. A.
January 25, 1944

My Dear Prayer Helpers:

As this is the first letter to you since the beginning of another year, may I wish each one a very Happy and Prosperous New Year. May I pass on to you the words of Joshua 1:8 which show us His way of attaining such, no matter how discouraging or dark prospects may be.

"This Book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way PROSPEROUS, and then thou shalt have good SUCCESS."

This letter is but a continuation of the one sent to you from the field in October, which I trust has reached you by this time. We are continuing to praise Him for the rich blessings of the past as well as abundant blessings of the present. How glorious to see the literal fulfillment of the words—"I will be ex-

alted among the heathen, I will be exalted in the earth."

The end of October our thirty evangelists from surrounding villages came in for their usual bi-monthly conference. We had been praying much for these men that God would take hold of them anew and truly empower through the Holy Spirit that in turn "greater works" might be done for the glory of God. God is faithful and there was a marvelous work of the Spirit begun in the lives of many during those meetings. Again we saw that before the Spirit could fill there must needs be the emptying and confessing of sins.

As we believed would be the case the revival has continued in a marked way through these men. Innumerable accounts have been related to us of the working of the Spirit in these out-lying villages. Satan's "strongholds" have been pulled down, "high things" which have been exalting themselves against the knowledge of God for years have been brought to naught and God himself has been exalted!

Many chiefs and head chiefs have believed and made things right in their lives. Many have given up plural wives (usually a decided evidence of sincerity) one gave up as many as five wives; one professed conversion and burned the medicine on the outside of his house, later he was so convicted through a dream of the medicine still hid on the inside of his house that he called the evangelist during the night and had him remove it; another, who had been a real enemy of the Gospel, causing Christians to be beaten and imprisoned, was saved and walked forty miles on a Saturday night in order to be in our service on Sunday morning and to tell Mr. Pearson he had believed in Christ; many have stopped making native beer and poisonous drinks although this has brought persecution upon them.

Perhaps you would be interested in hearing details of one outstanding evidence of the working of the Lord. There had been bitter enmity for several years between a head chief and one of the chiefs under him who happened to be an older man. The older one had attempted getting the position of the head chief and the results had been a fight during which the chief's hip was broken. From that time on the man was unable to walk and suffered intensely. In order to have revenge he bought native medicine amounting to \$60.00 with which to kill the head chief. When the medicine had no effect the blame was placed on his two Christian wives, who as a result were beaten. Growing tired of his sinful ways he called the evangelist of the village to him, confessed his evil deeds and said that he wanted to become a Christian. Since the revival began the head chief, who had been a professing Christian for some time, had attempted to make everything right in his life. The first thing that he knew he must do, was to go to the chief who was under him and ask pardon for having been responsible

for breaking his leg. Needless to say such was almost an unheard of thing among the natives. On the day the reconciliation was to take place a crowd gathered and followed the head chief to the village of the invalid chief. On arriving he held out his hand to the chief asking for pardon. He was warmly greeted by the other who immediately said that all the trouble had been due to his own sins. What a glorious victory was won that day over Satan! "I will be exalted," saith the Lord.

Soon after this took place the Lord in His mercy relieved the chief of his suffering and he is now with the Lord—a trophy of grace won by you who are faithfully praying and giving for the spread of the Gospel in this land. The life of the head chief is continuing to bring honor and glory to the Lord. Not long ago he decided to have a feast for his friends. These feasts usually consist of eating, drinking and dancing, but such was not to be the case this time. No drinks were served, much to the disgust of many who left early, and in place of dancing, Gospel Songs, learned at the Mission, were sung. The host made no apologies but rather said in reply that the feast was mainly for the Christians. Before the people left he called them together and told them that he wanted to treat them in the right way, and to the chiefs over whom he had authority, he said that he wanted to deal with them, not in the harsh way of the past, but as a Christian.

You will remember my writing of a Mohammedan Chief who came to the Mission asking to be shown the way of salvation. What a joy it is to be able to tell you that he is coming regularly to the Sunday service and is interested in having a reading class in his village. To this can be added that another Mohammedan Chief at one of our large out-stations has believed. He had been dealt with many times but has resisted until now. May this encourage you to pray against the inroads the Mohammedan religion is making down through Africa. The progress that this false religion is making is giving much concern to those vitally interested in the spread of the Gospel of Christ. But we have a mighty weapon—prayer. Are we using it? "Ye have not yet resisted unto blood, striving against sin." Heb. 12:4. We hear much of the blood that is being

shed these days in the attempt to overthrow the enemy who is seeking to engulf the world. In Gethsemane we have a picture of One resisting unto blood the great enemy who is seeking the souls of men. Do we hear or do we know anything of that kind of bloodshed?

Mr. Pearson and our native pastor have been very busy lately in going to various out-stations to baptize converts. They are baptized after passing an examination following a two year baptismal class. Also their lives must correspond to their testimony. We are looking forward to a baptismal service this Sunday here at the Mission.

The personnel of Crampel Station will be quite changed during this coming year. Mr. and Mrs. Pearson, their little girl, and Miss Manuel are leaving soon for a much needed vacation in the mountainous section of the Belgian Congo. One couple, Farthings or Fogles, who have just arrived in Africa, will come here, and also Mr. and Mrs. Slocum. Mr. and Mrs. Hammon are coming to take the work of the Bible School until the way opens for their much needed furlough. We do praise God for sending workers back to the field.

May you continue in praise and prayer with us to our glorious wonder-working God.

Yours in His Service,
Catherine Ayres.

THE CARDERS BUSY IN COLOMBIA

Apartado 364, Medellin,
Colombia, S. A.
March 22, 1944

Dear ones at home:

With deep gratitude to our Father for these past months of joy and trial, and with thanks to all who have prayed for us and remembered us by writing, we send this letter, hoping it may express at least a tiny bit of what we feel and how the Lord has dealt with and through us during these months.

Indeed we have had, and have, "the burden of the valley of vision," a more radiant vision of the Lord of Life and a more impelling one of the men and women who are *lost* because they do not know Him nor have the hope of the joys beyond their black valley of fear, their misty valley of tears, the lurid val-

ley of sin and vice, the deceptive valley of false worship.

A few touches here and there must do for the "book" we would like to write, yet even a book could not fully describe all the experiences and impressions, hopes and difficulties.

The Lord has given us a few souls through personal conversations, four here in Belen and others in other places,—but so far we have had no meetings, as the owner of the house is afraid, and no one else will rent for that purpose. (Most of those who start public service in this country have to buy a house in which to hold them.) We have helped in the other three meetings in Medellin; Jim has made long, hard, tiring, trips, to other towns, scattering the Seed, always with difficulties, sometimes with persecution (but God has preserved his life and used him); and I have visited and received visitors and have had conversations with many women and girls who would like to be evangelical Christians, but who through fear or prejudice, or their jobs, keep from accepting Christ.

The longer we live, the more we are completely and absolutely convinced that their one need here is the living, Loving all-Powerful Lord Jesus *Himself*, the only way of redeeming grace. If we could tell you all we have seen and heard of this substitute for Christianity, this Roman system, you too, would think so. But I can't. "Saints," cigarettes, scapularies; spiritualism, veiled atheism, *idolatry*; the confessional (oh what power over souls, bodies, lives, it gives the priests); endless, daily monotonous "vain repetitions" to the Virgin (not the real mother of our Lord, even, but a fabrication of their own minds that has become to them very God of very God and higher and more powerful than Christ), in homes, churches, schools and on the radio; fanaticism, hatred, fear; fear of death, of man, of public opinion. Were there ever slaves so enslaved, people so religious without Christ and His Life, harlots and wickedness in greater abundance, than here in Medellin?

Graciously the Lord has been with us through it all and has given us great power. He through us, also started an informal Monday evening prayer-meeting in the home of missionaries, a few of us who have the Burden of the Valley (and

what a valley, ours! deep, filled with problems, threatening at times, heart-sickening, needy, — but with many green spots as the Good Shepherd leads us along,) and has met us there, answering prayer, solving problems, rebuking Satan and his minions, giving victories, strengthening our hearts, lifting us up to the heights,—and saving souls. We praise Him. And for all the opportunities, we shall see the result in Glory though we see little now.

We have just returned from a marvelous trip which the Lord made possible, and which came as a surprise, when the burden seemed hardest. It rested us nervously,—and if ever we had a vision, this trip gave us one,—a renewed and enlarged one,—but oh, the responsibility! Will you share it?

We were gone over a month. The trip took us ten hours by rail to the Magdalena River, past many towns without a witness to the True Gospel,—then twelve hours next day by bus through jungle and over highlands to Barbosa, and the following days on and on the San Gil, Piedecuesta, Bucaramanga, and Cucuta, — many hours in open, rickety buses, along dusty roads through the great Andes, around precipice after precipice, up to cold bare plateaus of twelve thousand feet, back to tropical heat in the lowlands,—each day with its wonderful views, its humanity in "the valley:" people from the hills with tired faces, Indian types bearing burdens slung from their foreheads, whiter towns-people; its interesting sights; gold and coal-mining, cotton fields, wheat on the uplands, coffee, cacao trees, pineapple plantings, orchids in lavender profusion, crags and torrents and falls, flowing streams and far-flung mountain-peaks and ranges, flame-topped acacia trees against deep green palms and greener grass in the narrower valleys, brilliant yellow, blue and orange butterflies, forget-me-nots and clover in meadows, wearisome wildernesses, with an "Oasis" in Piedecuesta where we spent three days going, and three, coming, with missionaries and had a share in the ministry.

In Cucuta we met our girl Chila and her husband who came from Venezuela to meet us,—what joy to see her after six years! And the next day most unexpectedly, by the good hand of the Lord upon us, we received permission to enter Vene-

zuela as tourists. Over International Bridge, fifteen days in our beloved former adopted-home-land showed us other great untouched fields, delighted our hearts in fellowship with missionary and Venezuelan Christians gave us some of the most wonderful scenery we have ever enjoyed: In the lofty Andes, Pico Bolivar with eternal snow, the Trans-andean highway with its multitudinous and dangerous curves (at least three times God kept us from sure and sudden death), isolated villages above the clouds, proud Merida, ancient and aristocratic: then down and down to tropical summer on the eastern shore of Lake Maracaibo, amid oil-fields, hot sultry, ugly, where we spent four days with Chila and Domingo, also seeing the wells in the lake at Lagunillas, where the terrible fire four years ago consumed the lake-village on piles and cost many lives. In Maracaibo itself on the western shore, having crossed on a launch past the leper colony on a large island, we spent four days seeing the Christian work and meeting new friends, also seeing a number of Guajira Indians with painted faces and long, voluminous, dirty dresses,—then went by boat two days southward down the lake and up the Catatumbo River glimpsing the famed and unsolved phenomenon Rayo del Catumbo, a mysterious lightning, and on the silent, green shores, an Indian village on stilts; wild birds, three little monkeys in a tree, masses of blue river hyacinths, tangled curtains of green vines sweeping down to the water, waving papyrus and bambu; a rose-gold sunset, and then a pale golden moon; many turns in the narrow river; lonely huts with flowers planted, smiling women waving, naked children.

We were glad to get off that open launch where we had slept on matings on the roof, and onto a train heading towards the hills, but which we did not reach for eight long hours of heat! Thick jungle, scattered haciendas of sugar-cane, cattle ranches, wild azalea and other flowers, wild papaya trees, fire devouring wooded tracts; little boys selling coffee and milk at the stations; then a car-ride through the foothills to the mountains and back to lovely San Cristobal; a night with a charming Venezuelan family, and on to Cucuta and the end of an endless showing of papers. By truck eleven hours to Bucaramanga, over the windy mountain range, being

searched by police (friendly when they knew we were evangelicals, and who asked for and received Gospels and tracts), tired beyond all words,—and at last after several days more of travel, by bus and truck and train back to Barbosa, Puerto Berrio, and home. Enough jungle and mountain travel to last us for many a day! But oh we praise God for the vision, for His protecting hand through many dangers, for the intervals of rest, the refreshment with friends, for all the wonder of His handiwork which thrilled us with its beauty. . For Himself!

We got back to find our house O. K., though threats from the priest and others to stone or burn it had come to us the day before we left, and while we were away, the owner had been told to put our furniture in the street,—also that our girl Adela was to be married the next day (a lovely wedding, Jim preaching the sermon),—and that our cat is going to have kittens! . . . Letters awaited us from our beloved children, who are well and happy and from family and friends. A warm welcome from the missionaries and other Christians also gladdened our hearts. And now at special meetings that Dr. Pearson is holding at the Pres. church we have had the joy of dealing with some individual souls and lending them to Christ, including Aurora the girl who is helping us for the time being.

As the Lord leads, and we believe soon, we shall move to a healthful town in Santander (next state), where for many hours travel there is a string of settlements and huts along the road over the hills and back for hours into the jungle with no witness to Christ's love. Jim will probably have a horse and travel up and down from Barbosa to the river, and from the river to Medellin, with the Word of God. Please pray with us that we may get a house, that we may know God's will in all things, and may be given constant wisdom, protection, and open doors to tell of Him. (We will have the same address as above, however, until further notice.)

As we have received no donors' list since last August, we cannot thank you individually yet for the many gifts that have come in, but we know all the money has come through to us, and we are more grateful than we can ever express for your heart-thoughts of us, your sacrifice to make these things pos-

sible, your prayers, your love, and for the letters and Christmas greetings some have written,—for "as cold waters to a thirsty soul, so is good news from a far country." Accept our love, continued friendship, and communion in the Gospel, being assured that our prayers ascend to God for each of you,

Now and always, yours in Him,
Helen R. Carder.

SLOCUMS WORK AMID DIFFICULTIES

Fort Crampel, Oubangui-Chari
French Equatorial Africa
February 16th, 1944

Dear Fellow-laborers with Him:

It is more than two months since the last letter. In that we said we expected to spend Christmas at Bria. Alas! A telegram came to us that the missionary's car was broken down so we remained at Bakouma with the Bria friends coming there for Christmas. Then it was packing and more packing until January 10th, when we expected a merchant to come for us. Waited until the 23rd with one telegram in between, and finally got word that it was impossible for the man to make the trip. Then I began to interview merchants who come to Bakouma regularly each month, to find out if they could move us. All to no avail. Finally I caught a ride to Bangassou, with the determination that I would stay until I found a truck to go back with me for our goods. In just three days my efforts were rewarded and I returned to Bakouma with a four ton truck. —(Just here there was an interruption when our night guard came to tell us there was a grass fire on the place. The workmen all came in response to the drum call and it was soon under control. Sibut station lost one dwelling house this month when a fire swept over). Then followed one long hard day loading the truck, and early on February 2nd (my birthday) we left for Ippy, where we spent the night with friends. The next day we reached Moroubas, where we labored before going to Bakouma. Spent three hours there during the middle of the day, having lunch, and arrived at Crampel at 7:00 P. M. Mr. Pearson was the only one on the station at the time and he had had supper prepared for Rev. and Mrs. Farthing, whom he expected from Bangui coming from the U. S. A. via

Portugal. We ate their super (they did not arrive till the following day). The same day my wife took over the household affairs and it was a strenuous task to begin in a strange house with unpacking of our own things at hand and everything seemed out of place. Since it seemed more convenient for us than for the Farthings we cared for the meals for all for a few days. At 2:00 A. M. on Sunday morning we were awakened by Brauns from Bangui who came with serum for one of our missionaries, who was seriously ill with diphtheria at Ft. Archambault. So Mr. Pearson and I left at 3:45 a. m. to complete the last lap of the journey in his car. We got to the hospital there at 10:00 A. M. but apparently too late for the serum to be of any use for at 3:15 A. M. on the 8th, our brother Nils Jacobsen, aged 35 years, went to be with his Lord. He was buried at 5:00 P. M. that same day with Mr. Burkhardt our Swiss missionary officiating at the service. The deceased leaves his wife, a tiny baby daughter born December 16th last, and two sons in the Westervelt Home with our John and Ruth. On February 11th, I returned with Mr. Pearson to Crampel, and Mrs. Jacobson and baby accompanied us here. So they have been with us until today when Mr. Pearson and Mrs. Jacobson left for Moroubas. The former will go on to Ippy and meet his wife and daughter and then proceed on to Belgian Congo for a furlough in the high mountains there.

It has been hard for us to get into the full swing of the program so quickly. Mr. and Mrs. Farthing are with us. At the end of the month two old workers will return from vacation, the teacher and the nurse. The latter is at Archambault caring for the first twins to be born in the Mission—Paul and Paulette Burkhardt, born January 29th. Later another couple will arrive to take over the Evangelists Training School. With the shortage of workers here for the present, we are all finding plenty to do. My work is mainly on the outside supervising the natives—carpenters, gardeners, those making tile, masons, wood cutters, etc., etc. Between times I have regular classes. Praise God the revival still continues, with the report of new converts on every side. Many chiefs have been saved and the radical changes that have taken place prove

to us that they really mean business. One very wicked chief, noted for his persecutions to the Christians, was wonderfully saved and came here one Sunday to tell the missionaries about it. He arose from his seat in the presence of the large Sunday morning audience and told how he had been saved. Continue to pray that God may have the right of way in men's hearts and lives. Also that we may have the needed health and strength to carry on day by day. Also pray for those natives here on the station who need a revival in their hearts.

Many personal thank-you letters were sent out the last week in December, thanking the dear friends for gifts received. We trust that they were received in due time. How we praise God for the supply of our daily needs.

Mail came in today—mostly local. No word from our children for two months. Mail seems to be irregular so it is wise to send some letters by regular mail and others by air mail.

We are counting very much on your prayers in our behalf. How weak we are in ourselves to carry on His work out here.

Your Missionaries,
John and Adda Slocum.

THE WILLSONS HARD AT WORK

Missao Velha, Ceara,
Brazil, South America
February 19, 1944

Dear Friends:

Greetings in the Lord Jesus Christ before whom we remember you all daily in prayer.

As usual a letter to you folks is overdue. It seems that the last form letter was sent out in October. Since ours is a constantly changing scene there are always new things to relate.

Some seven or eight persons have come to know the Lord as their personal Saviour since our last letter went to you folks. For these we thank our precious Lord, for we see all too few won for Him.

In November Alfonso, one of our young men, returned from Patos where he had spent one year in Bible school. After our Christmas program we left things in his hands and the Lords and took a vacation trip to Garanhuns, Pernambuco. We went especially to attend a Bi-

ble Conference there which we enjoyed very much. After being buried in the interior for so long it was a pleasure to go out and meet so many old friends, missionaries and native workers.

We arrived back home on the last day of January ready to begin the new year. We returned with material to work out some new and needful projects, the most of which are already in operation.

While in Garanhuns we found out that the school in Patos will not open this year; so we decided to send Alfonso to another which does not begin its school year until September. Brazilian schools as a rule, start the school year in February or March and close in November. So until September he will be helping us here in our place and is studying every morning with me. He is studying grammar, history, geography, mathematics and theology. We will take turns in making trips, so that there will always be some one here and so that the field may be visited more often. There are four trips to make. These are to Crato, Juazeiro, Macapa and Maurity.

Here in Missao Velha we have a full program and it will soon be larger. Besides the Sunday meetings and the Wednesday night meetings in our hall we have an evangelistic meeting every Friday night in the home of a different believer. Thus that meeting reaches a different group every week. There are about five homes that can be used in that way. Then on Tuesday, Thursday and Saturday nights we have the men in to teach them how to read. We will soon reduce it to two nights. Alfonso and I work with these men and one of us will carry on while the other is on a trip. It is interesting how conversation gives these people a desire to read. They want to know how to read their hymn books and Bibles. There are about six men studying and they can be taught only one at a time. So at times there are four or five teaching.

Then Florence began at the first of the week a school for the believer's children, teaching about fourteen of them to read and write. Her first class is one on the Bible and the children seem to like that the best of all. This occupies her from seven thirty until eleven thirty in the morning.

Then also she is contacting some older girls to take them into our

home and teach them a course in Child Evangelism. She is trying to get four young ladies, one from a farm near here, one from Crato and two from the field of a Brazilian preacher who works in Cedro about 100 miles from here. He is our nearest co-laborer in the Lord. The course consists of doctrine, Bible studies and a personal evangelism course. Florence plans to begin this work on the first of March. When they come our household will be quite large. The expense for the girls is very little. If they can they are to pay \$1.50 a month to pay for the material they use, but their room, board and instruction will be free. The plan is to train these girls and then to procure another group of them from other fields in the state of Ceara. Florence was asked by Mr. Briault, the head of the Child Evangelism work in Brazil to do this phase of the work for the state of Ceara.

Now won't you pray that ours or His program of teaching and evangelism may be richly blessed in this part of Brazil during the year. We are praying that God may send a revival to our people here, one that will spread and grow. Your money makes our stay and work here possible, but only YOUR PRAYERS can make them effective.

Your representatives in Brazil,
Jim and Florence Willson.

TED WIMER HOME!

1197 Belvedere Ave. SE
Warren, Ohio
April 26, 1944

Dear Faithful Friends:

He, in whom we are daily and momentarily trusting is making us more conscious that He is alive, that He is real, that he is God, in these days. Praise His Name. Our hearts are humbled when we realize what God has done for us. Especially now would we magnify His name for the answer in prayer in my return to the good old U. S. A. Secondly, for you dear faithful ones who made it possible for me by your generous giving to come home. I know that you too, share our joy. We trust that we shall sometime be able to rejoice together in each others presence.

I left the Mission Station on the 20th of January and I have been traveling ever since, until my arrival on April 18th. The Lord truly undertook for me, unmistakably, in

answer to prayer. In Capetown, had it not been for the Lord I should be there still. There were certainly plenty of things that could have stopped my leaving, but the Lord had prepared the way. I returned by the way of England. Both boats where fast travellers. The trip was wonderful and uneventful the whole way.

The Master of the seas again proved His power to the protection of many precious souls. I was delighted to have had a share in bringing a few Gospel messages to the passengers. It is simply great to be back home again. I must get civilized all over again after living five years in the bush.

What a change this old world is undergoing today. How deadly are the blows that Satan is meeting out to the human heart and soul. Don't imagine for one moment that the most heathen race is untouched. Gross changes are taking place there too. Hundreds and thousands of the raw heathen have been drafted into military service. With the uniform has come pride, a desire to use their authority and experience that has led to brutality of their fellow men and in some cases death. The old savage heart has been so stirred that only time will reveal what shall take place. Certain things are in evidence now. The native is not capable of reaching sane conclusions and this will be more manifest when he settles down to normal village life.

Ah! friends, Listen, God is still on His throne. We sing it, but do we KNOW he is? Is this a reality! When I returned to our station last July, my heart was so full of praise to Him for the work of the Holy Spirit in our midst. Men and women alike were being spiritually refreshed and blessed. Oh! That the echo of their prayers, though simple could fall upon your ears. Praise, contrition, earnest seeking, and humility were the key notes. Never have we had so many to volunteer for evangelism. Our church meeting is in the open air, sunshine or rain has not decreased the church interest. Will you volunteer as a prayer helper for those, that they shall continue to walk in His ways.

We do praise God for the great improvement in Donald. Praise Him!

May God richly bless you and kindly accept our feeble "thank you" for your prayer fellowship and

your gifts which you so generously and lovingly sent to make possible my return.

Yours—"Laboring together"
Ted Wimer.

CARLOWS OPEN NEW WORK IN INDIA

North Lakhimpur, Assam, India
March 17, 1944

Report No. 26

Dear Friends:

Yesterday we opened up a new work which we are indeed happy about. Five workers began making a few repairs on a camp site we bought at Chaldhoa Miri Village. There has been a Civil Movement Scheme in operation here for about two years. This was planned to take care of evacuees in case it would be necessary to evacuate northeast Assam. Six camps were built in this district to give food and medical attention to the evacuees. Now that the scare is over and the Chinese, British and Americans are making headway into Burma the camps are being sold. We bought three complete camps at a reasonable price. Each camp has living quarters for three families, a building 39 x 75 ft. which was to be used as a hospital and a large wood-shed with a hundred rupees worth of wood.

First let me tell you of Chaldhoa. You remember we wrote to you from that village last year. It is located on the main road at a river crossing just nearby a large country store. There are many Miri villages in this vicinity and three tea gardens within a six mile radius of the camp. Isaac with his family will move in here and in a few months Podum, a Sara Christian, and his family expects to join them.

The second camp is at Dakuakhana, twenty-four miles from North Lakhimpur. This also is on a road leading from our district to Dibrugarh and Sibsagar, two large towns on the lower bank of the Brahmaputra River. The camp site is near the high school and there are a number of Miri boys in boarding nearby. I have hopes of Samuel and his family moving out here soon and then being joined by Etpo, a Mikir Christian, and his family. Etpo graduated from Dr. Cook's Bible School and comes with a very good recommendation.

The third camp was located near

North Lakhimpur. We have dismantled and moved these buildings to our compound. One building will be used for a rest house for Miris who come into town on business and cannot return home the same day. This will afford an excellent opportunity to make friends and preach Christ. There will be more news of the camps as we get them set up. The hospital buildings will be used for tabernacles. Do praise the Lord with us for openings in these regions which have hardly been touched with the Gospel, and seek His blessing for these Christian families who are moving in to make our blessed Saviour known.

February is "Hobha" or convention time. Dr. Cook, Misses Christensen, Funk, Barnum and three American air-men came over on the 25th. We all piled into a truck and were off to Darrang except Miss Barnum, who stayed with Joyce and Joanne. The crowd was not so large because transportation is not available, but a very good spirit prevailed. An increase in giving and members was also encouraging news. On Monday the three boys, Miss Funk and I went for a boat trip and hike up in the mountains. Rachel was a real sport and made lunch around the bend, while the four of us had a good swim in clear, cold river water. The fellows surely enjoyed the day out.

After the Lakhimpur Hobha, which accomplished more real work this year than in any previous year I have attended, Joyce, Joanne and I went to Jorhat with Miss Christensen and Dr. Cook. It was the worst trip we ever had to Jorhat for it took us thirteen hours to make forty miles. However, much was accomplished. Joyce had some dental work done by an army dentist from Philadelphia, who attended dental school with Wm. Bear of Reading and the latter graduated from high school with Joyce. It was such a blessing not to have to make a trip to Calcutta with the baby these days.

Here is a good one on Joyce! She is always going by what the book says, and is boiling this and that before she gives it to Joie! Well, we were in Jorhat sitting in the bus in the dark, waiting for the driver to bring oil. Joyce was holding Joanne's hands to keep them out of her mouth, as we were covered with dust and grime. Joyce was having a friendly chat with a little Indian boy. He wanted to be help-

ful and keep Joie quiet so he put his arm through the bars and left Joie suck his dirty finger. "Ai Yow," what happened when the light came on!—You guess.

I am leaving for the villages tomorrow to help get the men established in the camps. Dr. Crozier is

coming up in April and I'll be out showing him the field, so you see we don't really have time to become homesick, but we sure did like to "show off" our little Joie-Poie—she's cute.

Yours and His,
Jimmie and Joyce Garlow.

STUDIES IN GENESIS

By J. IRVING REESE

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Lesson XXII

TWIN BROTHERS

Chapters 25:19—26:35



INTRODUCTION: These words "And these are the generations of Isaac" begin the eighth section of The Book of Genesis (See Lesson I, division III, A).

Contrast verses 12 and 19 of chapter 25, Ishmael is "Abraham's son, whom Hagar . . . bare," but Isaac is "Abraham's son: Abraham begat Isaac," it is the contrast between the results of the service of self-will and that of obedience; there is in the latter all the dignity of legal and perfect sonship. This contrast is further carried out in

I. THE HISTORY OF ISAAC'S TWO SONS—JACOB AND ESAU, chapter 25:20-34:

A. *Their prenatal history*, verses 20-23.

1. The quiet faith of Isaac, he patiently waited upon the Lord for twenty years before the answer of his prayer was realized. How we need to learn this same lesson in our day of restless impatience! God said to the prophet, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." The New Testament exhortation to the same end is found in Hebrews 10:35-37. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come and will not tarry."

2. Rebekah's perplexity over the manner of the answer. Verse 22 may be paraphrased without doing violence to the true meaning, "If God is really answering prayer in regard to me, why do I suffer so

much pain and seem so near death." Our hearts must be moved by this human touch, Rebekah is so much like most of us, it is so easy to be troubled and perplexed when His hand leads us over the rough and stony paths when we are sure we have carefully sought His will. Suffering and pain are not evidence that we are out of the will of God, in His wisdom and grace He may lead us that way. Remember the word of John concerning the Lord's slowness in responding to the message from Bethany, John 11. In verse 5 we read, "Now Jesus loved Martha, and her sister, and Lazarus," then strangely in the next verse, "When he had heard *therefore* that he was sick, he abode two days still in the same place where he was," it is that "therefore" that perplexes: "Because he loved them, *therefore* He tarried away." Why? The rest of the chapter reveals the reason, "Said I not unto thee, that if thou wouldest believe, thou shouldst see the glory of God?" That was it, that they might have a more glorious experience of the glory of God than would have otherwise been possible. (Read also Hebrews 12:5-11).

3. The typical struggle. The two ways—God's and man's are always in conflict (Romans 8:5-9; Galatians 5:17). It is edifying, however, to notice that it is "the younger" which becomes "the stronger." "For sin shall not have dominion over you: for ye are not under the Law, but under grace." The struggle may sometimes be long and exhausting, but, thank God, there is final victory, and most of us might have the victory much sooner, if we turned the fight over to the Holy Spirit sooner and yielded our

"members servants to righteousness unto holiness."

4. The evidence of Divine election. This is no isolated case of the exercise of the Sovereign right of God to choose whom He will as vessels of honor, for the election of God in the lives of men is seen throughout the Bible (Romans 9:10-21). It is no marvel, as some one has said, that God hated Esau, the marvel is that He loved Jacob. God's choices do not rest upon earthly qualities and values, He seeth not as man seeth, man chooses the splendid and the spectacular, God chooses the things that are despised and the things that are not, (I Samuel 16:7; I Corinthians 1:26-31).

NOTE: The two "peoples" mentioned here are the Israelites from Jacob; the Edomites from Esau.

B. *Their birth*, verses 24-26.

1. Esau, the elder. "Esau" means "hairy" or "shaggy." No better word can be given here than the Scofield Bible note, page 38.

2. *Jacob, the name means, "supplanter," or more literally, "he who takes by the heel." Jacob taken typically represents: (1) The Holy Spirit as prolific, becoming the father of the nation. "For if in Abraham we have the manifest type of the Father, and in Isaac admittedly that of the Son, in Jacob-Israel we find a type and pattern of the Spirit's work which is again and again expanded in the after Scriptures,"—F. W. Grant. (2) The natural (Jacob) and spiritual (Israel) descendants of Abraham, (Genesis 13:15, 16 with 15:5 and Numbers 23:33).

C. *Their bargain*, verses 27-34.

1. The growing contrast. The "man of the field" and the "tent dweller" (Hebrews 11:9, 10) are always growing away from each other. It is not said that Jacob was "a plain man," as our King James has it, but the Hebrew is "a perfect man," as in Job 1:1 and Psalm 37:37. God saw him, as He does the Christian, not as he was at that moment, but as He purposed to make him. There may be also a hidden typical suggestion of the New Nature, born of God, which is "perfect," I John 3:9.

2. Parental partiality is evidenced early in the family life and

* "The words Jacob and Joseph, compounded with el or ilu (God) have been found as names in Assyrian inscriptions earlier than this period,"—The One volume Bible Commentary.

this always lays the foundation for future trouble.

3. Esau despises his birthright. The "birthright" consisted of (1) the Father's blessing involving supremacy; (2) a double portion of the family estate; (3) domestic priesthood, and (4) covenant privileges. In this case, as we learn from chapter 27, only the last three were involved. It was this that Esau for a moment's fleshly satisfaction carelessly bartered away. Later he seriously regretted the foolish bargain, but it was too late (Hebrews 12:16, 17). Let us not judge Esau too harshly for, while we cannot sell our birthright for, thank God, that is safe in Jesus Christ, we often barter away priceless privileges of fellowship and service for what proves to be only a mess of worthless pottage.

4. Esau saw no present value in his birthright, for said he, "Behold, I am at the point to die: and what profit shall this birthright do to me." The word "and" in verse 34 denotes determined action." (1) The natural man places no value on the promises of God. (2) The natural man has no taste for spiritual food (Numbers 21:5; Psalm 106:24; Isaiah 53:2; Matthew 22:5). (3) The "seen" and the "present" is very real to the natural man, contrast II Corinthians 4:1-18 and II Peter 3:10-14.

Every born again person does well to remember that he has two diametrically opposed natures struggling for the mastery in his life, Read carefully and prayerfully Romans 6.

II. ISAAC, THE FATHER OF THE BOYS, ILLUSTRATING THE BELIEVER'S JOY, chapter 26:1-35:

C. H. Mackintosh, "The opening verse of this chapter connects itself with chapter xii. 'There was a famine in the land, beside the first famine that was in the days of Abraham.' The trials which meet God's people in their course are very much alike, and they ever tend to make manifest how far the heart has found its *all* in God. It is a difficult matter—a rare attainment—so to walk in sweet communion with God as to be rendered thereby entirely independent of things and people here. The Egyptians and Gerars which lie on our right hand and on our left present great temptations, either to turn aside out of the right way, or to stop short of our true position as serv-

ants of the true and living God." (I Corinthians 10:13).

A. *God's gracious condescension*, verses 2-5.

1. God has both a permissive and a perfect will for each one of His children, if we will not walk in His perfect will we will have to be contented with His second best. Israel frequently in their national life furnished an illustration of this (Deuteronomy 1:18-23 with Numbers 13:1-3; I Samuel 8:7-9). Sorrow and loss usually result in the path of His permissive will (Psalm 106:13-15), Peter is a sad illustration here, his following "afar off" led him to the place of denial with its resultant grief. "The slightest divergence from the true line of conduct superinduces spiritual weakness."

B. *Prosperity with contention*, verses 6-16.

1. "Isaac dwelt in Gerar" may mean "circles," the Believer out of the will of God travels in circles; there is only "aimless wandering."

2. Falsehood, compromise and sin. How forcefully we are reminded of the proverb, "Like father, like son," as Isaac commits the same sin Abraham had.

3. Prosperity without joy. We cannot judge a person's spiritual conditions by his material prosperity or lack of it (Luke 12:16-21). Sometimes men prosper because

God just lets them alone in their sin and rebellion. 'All Isaac's wells were filled with earth. "Wells" in the Bible speak of fellowship (John 4:1-13; 7:37). The enemy had filled all his wells, typically this says, "all his joy was gone," (Luke 21:34; John 15:10, 11).

4. The backslider, like his father in the same state, was not even wanted by the world, verses 16-22.

C. *A return to rest and joy at Beersheba*, the "well of the covenant," verses 23-33.

1. Note the verbs denoting action. "went up;" "builded an altar;" "called upon the name of the Lord;" "pitched his tent there," and "dugged a well."

2. Renewed assurance, "I am with thee." The saint out of fellowship has little witness of God's presence, back in fellowship is back to the place of witness. There is a vast difference between the blessing of the Lord's mercy and the presence of the Lord.

3. The world now came to him for blessing, verses 26-31. The sinner knows when he is in need where the real saint lives.

4. Artesian joy became his. "We have found water," what a cry of victory and joy.

CONCLUSION: The chapter closes with a sad commentary upon the nature of Esau as he makes alliance with the people of the world.

STUDIES IN GALATIANS

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Lesson III

"GALATIANS—AN EXPOSITION OF GOD'S GRACE"



Introduction to Lesson IV: We closed the last lesson by quoting some verses of chapter two. It will now be necessary for us to go back and reconsider these verses in their connection with the message of chapter three. The theme of Gal. 2:15 to 3:18 is "JUSTIFICATION BY FAITH, BASED UPON THE MESSAGE OF THE ONE TRUE GOSPEL." Paul introduces this theme in the second chapter but gives the body of his argument in the third chapter. It must be kept in mind that the issue in the Galatian churches is THE Gospel versus ANOTHER gospel, and that the method of salvation naturally grows out of this issue, hence it is absolutely necessary to fully set forth the doctrine of salvation by grace

through faith.

For the convenience of the reader, we are trying to bring this devotional study under three headings: (1) "Only through faith in Jesus Christ is a man justified," (2) "Only through faith in Jesus Christ is a man crucified and quickened again unto life," and (3) "Only through faith in Jesus Christ is a man brought into conscious spiritual realities with Christ Jesus. If the reader will try to keep these simple divisions before him while we cover this section of the Word, it may be easier to study the spiritual lesson there for us.

1. *Only through faith in Jesus Christ is a man acquitted from sin and justified before God.* This is the very bottom truth of all doctrine regarding salvation, and is the very essence of the Gospel message. So vastly important is this truth, that men must not tamper with it, modify it or add anything to it. We may try to explain its meaning, magnify its application to life or go on beyond its simplest values into the full grown Christian life, but we must tread softly on this sacred ground. The specific Scriptures dealing with this basic truth here are as follows:

"We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: for by the works of the Law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor." Once more the great apostle to the Gentiles must clarify the basic doctrine of justification to his missionary converts who have been disturbed in their hearts and minds by false teachers. All who are involved in the teaching ministry here are Jews. The Judaizers are openly repudiated, the apostle Peter is openly rebuked and the wavering Christians are openly reprimanded because of the heresy which has been received and believed. The question is simply this: "Can a Gentile become a Christian without becoming a Jewish proselyte through circumcision and other recognized Jewish customs?" The

famous conference at Jerusalem met and settled this question, but it would not stay down. Now God calls Paul to write the special revelation from heaven to establish this doctrine for all generations.

Paul cites the cases of believing Jews to show that they have had to turn away from the Law in order to be justified before God, and then he clinches the argument by showing that NO FLESH, either Jew flesh or Gentile flesh, can ever be justified by the works of the law. Justification does not come in that way—not by keeping the Law, but only through faith in Jesus Christ is it made available to man. At the bottom of every heresy that has ever cursed the professing Christian world is this doctrine of justification by human effort, either in the direction of keeping the Law or in matters of human worth. There isn't one single accursed perversion of the true Gospel of the grace of God that can not be traced to this fatal error. The outstanding present-day heresy regarding justification by Law is Seventh-Day Adventism; while the outstanding present-day heresy in the direction of human merit is Christian (?) Science. These are cited simply as illustrative of the matter here being considered. Our salvation is all in Christ or we have no salvation, and our justification is through faith in Christ or we are not justified. It can never be true that man is partly his own saviour; nor can it ever be true that man is partly justified by faith and partly justified by works. It is all of grace that it might be by faith. This reverses the order of the statement in Rom. 4:16, but it does not in any wise change the essential meaning of it.

The other matter involved in this statement of doctrine as contrasted with the error or heresy that was taught to the Galatians is shown in verse 17: "Is Christ therefore the minister of sin?" If Christ's salvation does not save those who have accepted his proffered plan, and if they must now be made righteous and justified through keeping the Law, in addition to trusting in Christ, then when they fail to keep that Law, having trusted Christ for all, they are by that failure sinners, hence Christ becomes the minister or occasion of sin; and not only so but by the same principle all who teach salvation by grace and grace alone are themselves sinners and

deceivers. While on the other hand, all who teach that one must be either justified by the works of the Law, or remain justified by the works of the Law, are by such teaching telling people that Christ is not enough. They are seeking to destroy what has been built by Christ, and at the same time, they are seeking to rebuild that which they themselves have demolished in accepting Christ as the end of the Law for righteousness.

2. *Only through faith in Jesus is a man crucified and quickened again unto life.* It is doubtful if there is any other realm of Christian thinking where there are more mistaken notions than in this very matter. Many are the conscientious Christians who honestly believe that they are saved wholly by grace but they believe that they must somehow learn to "die" or be crucified in their own strength and effort. *One does not die to the flesh by the flesh.* We do not come to the cross by human effort. Like salvation, crucifixion, and resurrection are produced wholly by faith. We come to crucifixion of the old man by believing in Christ, likewise we come to the resurrection of the new man by faith in the crucified, buried and risen Lord.

The last three verses of this chapter are said to be the heart and essence of Paul's theology, while the Gospel in its briefest expression is found in verse 20. Some one has called this, "The summit and marrow of Christianity."

Just as really as a man dies to the power and doom of the old man of sin, so he dies to power and dominion of the Law. But how? Not by renouncing the Law, but by believing on Him who fulfilled all of the righteous requirements of the Law for us. The guarantee of man's resurrection to a new, free and righteous life is not what he does about the Law but what he believes about Christ. It is by faith—only by faith can the power of Christ's resurrection become operative in the life of man.

3. *Only through faith in Jesus Christ is a man brought into conscious spiritual realities with Christ.* The whole of Chapter three discusses this matter but in a very special way Paul deals with it in the first eighteen verses. There can be no other single portion of God's revelation cited where the argument is more conclusive and unanswerable on justification by faith

than in this section. Let us get his introduction to this argument.

"O foolish Galatians, who hath bewitched you—?" Perhaps a free translation might read something like this, "Oh foolish Galatians, who has put a spell on you?" Some one had very evidently got them under his influence, had cast some sort of a spell upon them. This calls up a very pertinent matter. Why is it that error has such an appeal? Why is it that all of the false cults have a strong following. The colored man in New York City, who calls himself "Father Divine," claims that he has twenty-two million followers. Christian Science (falsely so-called) is one of the leading religions of the world today, and has attained unto that position within one short generation. Roman Catholicism stands in the most prominent place of any religion of the world. We could name many more to show that there is a great appeal in these false religions. Why? The answer is easy to be found. They have a subtle power in them. It will be well to carefully observe with spiritual discernment any popular religion. They mightily appeal to the flesh. But the power and "spell" in them is a direct outshining of the one who transforms himself into an angel of light. There may be, and often is in them something of the great religiosity, great zeal, great fervor for the Bible, even great evangelistic passion. The champions of error have often been far more zealous in their efforts at propagation than have the true believers of the Gospel of free grace in Christ. That has often puzzled us. But let us see that it is due to the fact there is a subtle power in error that comes from the devil.

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth. . . ?" The witchery of heresy not only deludes the mind but it darkens the understanding so as to lead men into rebellion and outright disobedience. There is not a more difficult person to deal with than one who is deluded by such a religious spell. These Galatians stopped short of complete obedience to the light which they had received. They had such a spell put before them that they are now in a state of rebellion against the claims of the blessed truths which had already been pointed out to them in Christ.

Paul now reaches the climax of all revelation and logic in dealing

with the most important subject that ever engaged the thinking of mankind. If one were to have nothing else as a revelation, the first eighteen verses of chapter three would be sufficient truth to save any or all needy souls in the world, yet God has gone into great lengths to bring full understanding to the hearts of men. Let us follow the arguments as he presents them here.

(1) *The Reception of Christ's Atoning Death is by Faith.*

In order to enter into the experiences of grace, one must see Christ on the cross as his substitute. Paul was some preacher of the Gospel. He so presented Christ that the Galatians saw him hanging on the tree right before their eyes, right there in Galatia. "O foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you." So real was Christ, His Person, His Death on the Cross and His substitutionary suffering that they saw him there. It was by faith that they beheld him, by faith they understood the meaning of His death and by faith that they came into a realization of what His death meant in their lives. They were saved by looking unto a crucified Saviour who hung on the cross—hung there so vividly as to appear right before their eyes. We sing the chorus, "Lord make Calvary real to me," and such is the literal and actual experience of all who see him crucified in their room and stead. It is the work of the Gospel preacher, using the Word, and being empowered by the Holy Spirit to thus preach Christ to lost men. The Holy Spirit makes it possible for men to see Christ in reality, dying in their place.

(2) *The Reception of the Regenerating Work of the Holy Spirit is by Faith.*

The Holy Spirit comes into the life of everyone who believes in Christ and establishes Himself there. That is ever afterward His place of residence. The reception of the Holy Spirit is not an act of separate believing in the Holy Spirit; it is the act of believing in the Lord Jesus Christ as one's Saviour that brings Him into the life to dwell. It is by faith in Christ that the Holy Spirit is received. "Receive ye the Spirit by the works

of the Law, or by the hearing of faith?" Let us be clear here. One does not ever receive the Holy Spirit by something that he does, nor by a separate act of faith apart from the vision of the atoning death of Christ on the Cross. By believing on the Crucified Christ whom the Holy Spirit has displayed before our hearts and minds, we have the Holy Spirit come into our lives FOREVER. But it ought to be made clear that there are differences in the manifestations and workings of Him who resides within the Christian. All Christians have the Holy Spirit but He does not have all of all the Christians. When we come to the place of COMPLETE AND ENTIRE SUBMISSION to the LORDSHIP OF JESUS CHRIST, acknowledging Him as Lord as well as Saviour from sin, trusting implicitly in His power and regnancy in our lives, having no will but His will, then the Holy Spirit not only lives within us but He takes over the whole of our affairs. We must have our directions straight here or we will have all sorts of heresy about the Holy Spirit. The whole scope of this ministry results from our faith in and trust of Jesus Christ. The Holy Spirit never preaches Himself, nor His power, nor His glory, nor His wisdom, nor His anything else. He proclaims the merits and glory of Jesus. The Lord Jesus said, "He shall glorify me: for He shall receive of mine, and shall show it unto you." While the Holy Spirit is a personality, separately manifested, He is also called Christ's Spirit with us, the Comforter; and His reception in the life is one and the same thing as the reception of Christ. But His fillings are often experiences which depend upon an enlarged faith in the entire sufficiency of Christ. As we come to feed upon the fulness of Christ we come into the fulness of the Holy Spirit in living experiences. We receive Him by faith in Christ—we are filled with the Spirit by continuous and Word-inspired faith IN CHRIST. We must know that it is of faith. We did not receive the Spirit by works of righteousness, nor can we have His fulness by works of righteousness. We may hinder His fulness by works of unrighteousness, just as any other sin will hinder His working freedom in our lives, because it is sin, and God never fellowships sin, but He never abandons us even when hin-

dered. He forever dwells within all Christians. This by faith.

(3) *Christian Growth in Grace is by Faith*

Nothing that the flesh can do can add anything to the perfection that is in Christ, nor to the perfection of the salvation which one receives by faith in Him. "Are ye so foolish? having begun in the spirit (that is, the ministry of the Holy Spirit in making Christ real in salvation), are ye now made perfect by the flesh?" Is Christian progress ever to be attained unto by works of the flesh in trying to keep the Law? Absolutely never. Just as Paul put the meaning of salvation in the death of Christ, when he said, "If righteousness come by the Law, then CHRIST IS DEAD IN VAIN" (Gal. 2:21), so here he speaks of all the content of faith as being vain-glorious, if works of the Law have any merit at all toward justification. "Have ye suffered so many things in vain? if it be yet in vain."

(4) *Spiritual Realization and Discernment Are by Faith*

The ministry of Paul in demonstration and power of the Holy Spirit, as well as the miracles of God in the churches of Galatia, all result from faith rather than Law-works: "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?" There isn't anything spiritual and eternal that may be received by man's own righteousness and self-effort. We are saved by faith. We make Christian progress by faith. We witness the power of God being manifested in answer to a living faith in Christ. Thus it is that all that a man may bring to God is *the belief* that what God has said about His Holy Son is every whit true.

(5) *Abraham Was Justified by Faith*

Following up his thesis, Paul now calls to mind the noblest example of the truth of justification by faith in all the history of the race, Abraham. *He was assuredly justified before God.* There is abundant proof that he was justified. Three passages of Scripture reveal the spiritual blessings which came to Abraham as a result of FAITH ALONE, without the Law and before the Law. They are as

follows: "And he (Abraham) believed in the Lord; and He (the Lord) counted it to him for righteousness." (Gen. 15:6). "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." (Rom. 4:3). "Even as Abraham believed God, and it was accounted to him for righteousness" (Gal. 3:6). Now it will be said by some, "You overlooked one passage which speaks of Abraham's experience from another point of view, James 2:21, where it is said, 'Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?' " No, we did not overlook this but felt that it needed a word of comment.

(a) All the three references cited above (Gen. 15:6; Rom. 4:3; and Gal. 3:6) have reference to one and the same experience in the life of Abraham, and that experience came to him not at the altar where he prepared to sacrifice Isaac *but when he was pleading with God for a son*, possibly twenty or twenty-five years before Isaac was even born.

(b) There was at that time no law given—430 years before the Law, hence no thought of justification through law-works could have entered the picture.

(c) Justification judicially before God was the thing which seems to be the value in the original passage in Gen. 15:6 (and the other two references as well), but justification experientially and experimentally before men seems to be the meaning of the passage in James.

(6) *The Faith Principle Illustrated in Abraham*

This faith principle illustrated in Abraham becomes operative in all believers and makes all believers the spiritual descendants of Abraham. "Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. 3:7, 8). Thus we can see that the blessings of God are not dependent upon the Law but upon believing the Gospel.

(7) *The Curse of the Law*

The reverse to this truth is that the Law carries not a blessing but a curse: "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 in all things which are written in the book of the law to do them." (Vs. 10). Let us understand once and for all time that the Law can never justify. It was never intended to do more than to reveal, condemn and penalize our sins and thus drive us to a Saviour who could save us from our sins.

(8) *The Just Shall Live by Faith*

This word of Divine truth is so important that God gives it to us four times over: Gal. 3:11; Heb. 2:4; Rom. 1:17; and Heb. 10:38. Having settled the fact that man starts out in justification by faith, Paul now again brings this larger truth from the storehouse of God to clear the whole scope of justification. We begin by faith and we continue by faith. We do not begin being justified by grace through faith and then grow into perfection by keeping the Law. It is all on the same basis—"The law is not of faith."

(9) *The Grace of the Cross*

While the Law can offer nothing but a curse, "Christ hath redeemed us from the curse of the law, being made a curse for us." Then this leaves but two roads for us, one leading immediately into a curse and the other leading immediately into redemption from that curse, and justification from all sin.

(10) *The Gentiles Are Blessed by Faith*

Because the purposes of God reach far beyond the natural descendants of Abraham and the confines of the people of the law, the blessing reaches the Gentiles through faith in Christ. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ." (Vs. 16.) Thus all promises, all redemption, all blessing and all hope come to realization if and when we exercise faith in the complete sufficiency of Christ.

**DON'T
LET
YOUR
SUBSCRIPTION
EXPIRE**