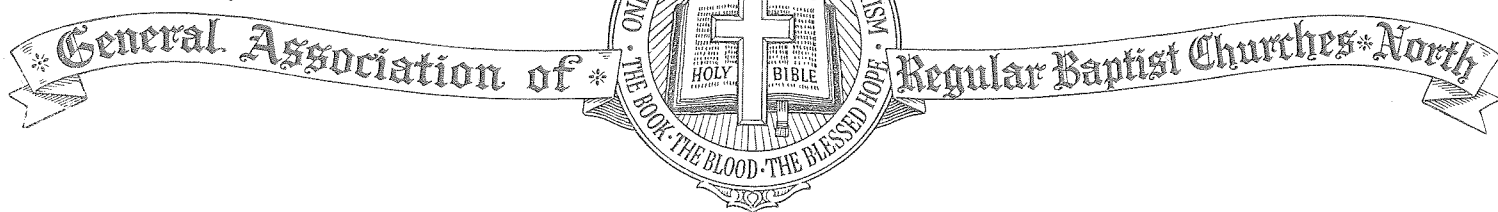
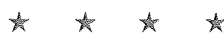


# The Baptist Bulletin



## JOHNSON CITY — MAY 10 to 13!



The Council of Fourteen at its last meeting in Bay City, Michigan, gave much thought and prayer to the matter of the Annual Conference of the General Association of Regular Baptist Churches. There was some discussion concerning the advisability of cancelling the Conference in view of existing wartime conditions. Not a single member of the Council, however, could seem to get a clear signal that it was God's will to eliminate the 1943 Conference. It was therefore, decided unanimously to go ahead with the building of the program and the carrying out of the Conference as usual.

It is recognized that there will be difficulties and handicaps confronting us in the matter of the spring Conference but the Council believes that there can still be a great meeting of praise and fellowship and inspiration. The host church is the First Baptist Church of Johnson City, New York, of which Rev. Kenneth Kinney is the pastor. This church is the home of the Baptist Bible Seminary. It is also located in the very heart of a tri-city area and furthermore is closely surrounded with twenty-five or thirty Association churches. Without a doubt scores of messengers and pastors from churches who usually travel from a distance will be unable to do so this spring. Automobile and railroad transportation are becoming increasingly difficult and proper heed should be given to the request of the government to stay off trains except

for necessary travel. In spite of this, however, the Council believes that a great audience will practically fill the church during the sessions of the Conference because of the large number of nearby local churches, the members of which can attend the sessions. These together with the great student body of the Seminary and the many who will travel from distances the Council believes warrant the holding of the Conference.

Another difficulty which confronts the Conference this year will be the increased difficulty of securing free rooms for the accommodation of visiting messengers. Johnson City is in the heart of a war industry area. This means that available rooms are already taken by war workers. However, Dr. Kinney and his great church are ready to face this task and do the best they can. No doubt it will be necessary and desirable to take a special offering during the Conference to assist the church in carrying the burden of entertainment. This was done at the Waterloo meeting last year and there is no reason why it should not be done whenever and wherever necessary. In next month's issue we will carry a statement from Dr. Kinney as to what his plans for entertainment may be and instructions to our constituency as to how to proceed.

Another strong program has been built and will be run in full in next month's issue of the Bulletin.

## EASTERN MICHIGAN BAPTIST FUNDAMENTAL FELLOWSHIP PLAYS HOST TO G. A. R. B. COUNCIL MEMBERS

JANUARY 25, 26TH MEETINGS ARRANGED BY ALPHA BAPTIST CHURCH IN THE HEART OF DETROIT

Featured by a time of unique refreshing where great portions of the Word of God were expounded and problems relative to aggressive Baptist advance discussed, a number of G. A. R. B. C. Counsellors were entertained as guest speakers at the January gathering of the Eastern Michigan Baptist Fundamental Ministers Fellowship with Alpha Baptist Church, of which David E. Gillespie is the pastor, acting as host. Baptist pastors both of Convention and non-Convention churches attended the gathering coming from cities as far away as Flint and Jackson as well as from the metropolitan area of Detroit. Inasmuch as Alpha Baptist Church, has no adequate place for weekday gatherings, the meetings were held in the down-town section of Detroit in the spacious auditorium of the Memorial Hall of the Woodward Avenue Baptist Church, where Dr. J. Wellington Hoag is the pastor.

Appearing on the program were Dr. R. T. Ketcham, Dr. H. O. Van Gilder, Dr. Earl G. Griffith, J. Irving Reese, Raymond F. Hamilton, Robert L. Ryerse, William Headley, and Dr. David Otis Fuller, all G. A. R. B. C. Counsellors. Also invited was a former G. A. R. B. C. Counsellor, S. Franklin Logsdon of London, Ontario, who until his acceptance of the call to that Canadian city to succeed James McGinlay, was pastor at Erie, Pennsylvania, and the present pastor of the Bethel Baptist Temple at Erie, talented in music as well as competent in expository ministry, Hall Dautel.

The meetings were characterized by vital interest, splendid attendance, particularly of pastors who drove many miles despite gasoline rationing to enjoy the ministry of the Word of God, and by a spiritual tone which was of the very highest order. Brother Logsdon of London, Ontario, wrote describing this unique gathering, "It was really a wonderful conference. My soul was stirred and my heart was challenged. I came home and told my people that the Lord had administered a real spiritual tonic to their servant whose cup had been running dry. The spiritual tone of the

whole meeting was of the highest order."

Perhaps the most interesting portion of the Conference to the pastors and members of their official boards who attended were the symposiums in which five to eight individuals participated, chiefly G. A. R. B. C. Counsellors. They discussed the following topics:

1. How to build a spiritually strong, stable, and progressive local Baptist Church.
2. Expository preaching — problems in feeding the flock, and,
3. Present day Baptist missionary responsibility.

Relating to the latter which was discussed before a large audience Tuesday afternoon, one of the most trenchant and incisive analyses of the situation produced by the "inclusive policy" of the Convention with its ever cumulative manifest evils was brought impromptu by Doctor Fuller of Grand Rapids. We only wished that some rapid fire stenographer had been present to have reported word for word what was admitted by all as a most fair, clear, and accurately worded analysis of the condition in which Baptists find themselves engulfed today.

From Detroit, the members of the General Association Council travelled to Bay City where their mid-winter council meeting was held, coupled with a Bible Conference at the First Baptist Church of Bay City, of which Rev. Richard Elve is the splendid and capable pastor.

This is the first time that the General Association has ever had a meeting in Detroit, although at the invitation of Dr. H. H. Savage of Pontiac, the General Association's annual gathering was held with his church as host in May of 1941. Brother Gillespie reports the most warm-hearted response to the brethren of the General Association by pastors in Eastern Michigan and particularly by the members of their churches who were privileged to enjoy their ministry. We trust that in the future like gatherings may be held in strategic metropolitan areas the country over for the en-

couragement and upbuilding of churches and for the helpful spiritual undergirding which comes as a result of days of concentrated expository ministry and increased missionary vision.

### RESOLUTIONS PASSED BY COUNCIL OF FOURTEEN

The Council of Fourteen of the General Association of Regular Baptists, North, at its Mid-Winter Council meeting in the First Baptist Church of Bay City, Michigan, Tuesday, January 26th through 28th unanimously passed the following resolutions:

#### CONCERNING THE VICTORY TAX

**RESOLVED—ONE.** That the General Association of Regular Baptist Churches, North, is solidly back of the government's prosecution of the war.

**TWO.** That the ministers and employees of churches count it a privilege and responsibility to assist the government by the payment of the 5% victory tax.

**THREE.** That as Baptists, whose forefathers valiantly stood for the separation of church and state, we hereby protest the method of the collection of this tax, and we request the government to permit pastors and employees of the churches to pay this tax in person rather than to make the church the collecting agency of the government which is a violation of our own historic Baptist principles and our own government's guarantee of religious liberty.

#### ON RELIGIOUS LIBERTY

**WHEREAS,** The Roman Catholic hierarchy of the U. S. recently issued a pronouncement which, while purporting to avow sympathy with allied nations objectives in the present war, stoutly contended that South America is Roman Catholic territory.

**BE IT RESOLVED,** That the Council of Fourteen of the General Association of Regular Baptist Churches, North, protest to our State Department in Washington

this action as a hypocritical contradiction to the four freedoms for which allied nations are fighting, including religious freedom everywhere.

### THE HOUDINI TRAGEDY

From within the oxygen tent, to which physicians have resorted in her illness, Mrs. Beatrice Houdini, widow of the great magician and escape artist, made known her skepticism of any form of life hereafter.

Said Mrs. Houdini, "I would like, very much, to believe that I was to see Harry and my mother. But I am skeptical. No one has ever been able to prove there is a hereafter."

It is the tragic conclusion to which the course adopted by the Houdinis was bound to come. For years before his death in 1926, Harry Houdini was identified as the world's greatest enemy of spiritualistic fakers. The list of "mediums" exposed by the sleight of hand artist would constitute a "Who's Who" of spiritualists. It could never be said, however that Harry Houdini was the enemy of spiritualism. He was always looking for a medium who wasn't a fake, through whom he could communicate with departed loved ones. A master in the art of sleight of hand and trickery, Houdini was able to uncover the tricks of the spiritualistic deceivers.

But Harry Houdini died with the hope in his heart that spiritualism could be proven true on the other side of death. At death he had a compact with his wife to make himself known from the "spirit world" should such a thing be possible. And for ten years Mrs. Houdini held annual seances in the hope of hearing from him.

But it was all in vain. No message came, none that could be checked by the code they had agreed upon. Now ill and facing death, Mrs. Houdini states that she has no faith whatever in any form of life hereafter.

What a tragedy! The Houdinis spent most of their married life in hotels. In almost every room there was a Bible, placed there by the Gideons. A few hours of honest searching of its pages would not only have given the Houdinis the terrible truth concerning spiritualism, but would have brought them to the feet of the Lord Jesus Christ, in whom is life, and through whom all believers have eternal life.

The Houdinis lost out, not be-

cause it isn't possible for intelligent people to have a firm and triumphant Christian faith, but because they failed to put themselves in a position where God could speak to their hearts.

Instead of hearing the Gospel of the Lord Jesus Christ, they heard the mutterings of the soothsayers.

Instead of reading the Word, they became research experts in the realm of the occult.

Had they given themselves to the Word of God, their search would have been ended quickly, and with a much happier conclusion.—L. P. Buroker in "Fundamental Fellowship."

## STUDIES IN THE REVELATION

By DR. H. O. VAN GILDER

### STUDY XI—THE BEGINNING OF THE TIME OF JACOB'S TROUBLE

*Text: Revelation 12*

The first important task in examining this chapter is the

#### Identification

of the three principal characters, the Woman, the Child, and the Dragon. Fortunately, this task is not difficult when we follow the safe practice of allowing the Bible to interpret itself.

*The Identification of the Woman* is made comparatively easy and sure by the symbols which are associated with her, and by the act ascribed to her. The three symbols seen in v. 1 are, the sun, the moon, and twelve stars, and these three symbols are among the first ever to be associated with the nation of Israel. They were early stamped upon that Nation, the record being found in Genesis 37:9, 10. Joseph dreamed that the sun and the moon and the eleven stars made obeisance to him, and his father had no difficulty interpreting the symbols. "Shall I," he inquired, "and thy mother, and thy brethren indeed come to bow down ourselves to the earth?" Of course, in Joseph's dream there were only eleven stars because he, himself, was the son to whom the others bowed.

We believe the woman in this chapter is thus attired in order that we may recognize her as Israel.

Her identification is further established by the act ascribed to her, which is that of giving birth to a man child, who is plainly identified as Christ (Compare v. 5 with Psalm 2:9, Rev. 19:15). The woman, therefore, is Israel, "of whom as concerning the flesh Christ came." Rom. 9:5.

The Dragon is identified for us in v. 9. He is "that old serpent, called the Devil and Satan."

But I am persuaded that the above identification of the Man

Child is incomplete. What we have said about Him is the truth, but not the whole truth. It seems clear that the catching away in v. 5 is not an historical reference to the ascension of Christ's physical body, but a *prophetical reference to the translation of Christ's mystical body, the Church*. The Greek word here translated "caught up" (arpazo) implies the operation of an external force, and is never used of the ascension of Christ. (It occurs Matt. 11:12; 13:19; John 6:15; 10:12, 28, 29; Acts 8:39; 23:10; 2 Cor. 12:2, 4; 1 Thess. 4:17; Jude 23; Rev. 12:5). Even in Acts 1:9, where the English reads much the same as here, "taken up," it is an entirely different Greek work. (Epauro, translated "lifted up" Matt. 17:8; Lk. 6:20; 11:27; 16:23; 18:13; 21:28; 24:50; John 4:35; 6:5; 13:18; 17:1; Acts 2:14; 14:11; 22:22; 1 Tim. 2:8; translated "taken up" Acts 1:9; translated "hoisted up" Acts 27:40; translated "exalt, exalteth," 2 Cor. 10:5; 11:20). And note that the word which is used of the catching away of the Man Child, and is never used of the ascension of Christ, is *used of the rapture of the Church* in 1 Thess. 4:17, "Then we which are alive and remain shall be *caught up*."

Then, too, v. 5 of our chapter seems to imply that the Child was caught up as soon as He was born, which was not true of Christ's physical body, but will be true of Christ's mystical body. As soon as the Church is perfectly formed and brought forth in completeness, it will be caught up unto God, and will share in Christ's rule over the nations (Rev. 2:26, 27).

We have here, then, the

#### Translation

of the Church, set forth in much

the same way as in 1 Timothy 3:16: "God was manifest in the flesh" (the incarnation), "justified in the Spirit" (the resurrection, Rom. 1:4), "seen of angels" (the ascension), "preached unto the Gentiles" (not until long after His ascension), "believed on in the world" (at this present time), "received up into glory" (when His mystical body is caught up!) Here the order of statement indicates that the last phrase brings into view the rapture of the Church, and both here and in our chapter we find beautifully and strikingly indicated the perfect identification of Christ with "the Church which is His body."

Then after the Translation of the Church, comes the

### *Tribulation*

of Israel, which is precipitated by war in heaven. When the Church goes up into the heavenlies, the hosts of wickedness that now inhabit them (Eph. 6:12) shall be cast out. The popular idea that the Devil is now in hell, presiding over the tortures of the lost, has not one word of Scripture to support it. The Devil is still permitted the freedom of the earth and access to heaven, as in the time of Job, and he still acts as "the accuser of the brethren" (See Job 1:6-11).

When Satan is finally cast out, it will be an occasion of great rejoicing in heaven, but of great terror on the earth (vv. 9, 10, 12).

Verse 11 does not refer to the victory in Heaven, for that is accomplished by Michael and his angels, but it refers to the daily, earthly victories of the saints in all the ages before they conflict in heaven. Their frustration of Satan's lies and of his wiles is accomplished "by the blood of the Lamb, and by the word of their testimony."

The casting out of Satan begins the great Tribulation for Israel, "the time of Jacob's trouble, but he (Jacob) shall be saved out of it" (Jer. 30:7, and compare Dan. 12:1).

Israel is again borne "on eagle's wings" out of the grasp of the enemy (compare Ex. 19:4), and is miraculously preserved by the Lord in a prepared place for "a time," (1 year), "and times" (2 years), "and half a time" (½ year), or the 1,260 days of v. 6.

Satan inspires the nations of the earth with the most malignant anti-semitism, and the armies pursue Israel to overwhelm and destroy.

For the meaning of "water as a flood" in v. 15, see Isa. 8:7; 17:12, 13; Jer. 46:7, 8.

Whether v. 16 should be taken literally or figuratively we are unable to say, but it seems to us probable that as a result of some of the terrible earthquakes which characterize this period, the pursuing hosts will be overtaken by the very

judgment that befell Korah (Num. 16:31, 32, and see Ex. 15:12).

Frustrated, Satan abandons his efforts against national Israel, and turns his attention toward the godly remnant of believing Jews, "which keep the commandments of God, and have the testimony of Jesus Christ," who doubtless are the 144,000 of chapter 7.

## "HIGH LIGHTS OF JOSHUA"

By ROY HAMMAN

### INSTALLMENT I.

#### "Filled With The Word"

(EDITOR'S NOTE: Roy Hamman and his wife have been for the past few years missionaries to the hitherto untouched disc lip natives of Kyabe, French Equatorial Africa. The Hammans fully realized the tremendous task before them in entering this untouched tribe, but already God has worked far beyond their expectations, and on another page of this issue of the Bulletin, will be their missionary letter telling of the first baptismal service. We are reproducing in this article some pictures of the people with whom the Hammans work, which were run some years ago in the Bulletin. Mr. Hamman is a missionary under Mid-Missions. The missionaries of this Mission in Africa hold an annual conference. Mr. Hamman was asked to bring three messages at the conference this year. It proved impossible for him to be present in person, therefore, he wrote out three messages on the Book of Joshua. The first one is entitled "Filled With The Word." The second one is "Obedience to the Word." And the third is entitled "Defense of the Word." We have received the manuscript for these messages and have been so impressed with them that we believe our Bulletin readers would receive great blessing from them. This is the first article. The other two will follow in the next two issues).

For this series I have chosen the book of Joshua because I believe it contains the very message we need at this trying time when the foundations of civilization are crumbling beneath the weight of, what is perhaps, the world's most awful conflict. In the midst of it all Joshua gives us just the message of courage and victory we need for this present hour.

One thing for certain that this book teaches is the glorious truth that God keeps his promises. To the Patriarchs God had said, "I will give them a land flowing with milk and honey." In Josh. 1:2 He says, "Go over this Jordan . . . . unto the land which I DO (here and now) give to . . . . the children of Israel." God always keeps his promises. There may be a bondage, a long wilderness journey with hunger, thirst and fatigue before the promise is realized, but it will be realized. God in the person of His blessed Son said, "I will come again and receive you unto myself." There may be many hardships befall his people before He comes to receive them unto Himself, but, Bless God He will come, even as he promised. He always keeps his promises. How we would love to whisper this message of comfort and courage to our fellow-Christians suffering in enemy occupied lands, soldiers in army prison camps, and those whose lot it is to undergo the awful horrors of a German concentration camp. How we would like to remind them that God keeps His promises.

In three messages it will be impossible to cover the entire book of Joshua so I have chosen some of the high lights which I consider will be most profitable to us at this time. Before we begin our study let us note some of the types in this book.

- (1) Moses was undoubtedly a type of the law in contrast to
- (2) Joshua a type of Christ, the new Captain who leads to victory and rest. John 1:17.
- (3) The Jordan, a type of death. In order to enter the victory of Canaan we must reckon ourselves dead unto sin. Rom. 6:11-13. Gal. 2:30.

- (4) Canaan, a type of the Victorious Christian life, to be won by warfare. Rom. 7:23. 2 Cor. 10:3-4.
- (5) The Canaanites, a type of ours spiritual enemies. Eph. 6:12.
- (6) The warfare of Israel, a type of the Fight of Faith. 1 Tim. 6:12.
- (7) The Canaanites partly subdued, a type of besetting sins unconquered. Heb. 12:1.
- (8) Israel's rest after conquest, a type of the rest of the soul. Josh. 11:23. Heb. 4:9.

We find that Joshua himself is one of the main characters in this inspiring story of Israel's occupation of Canaan. The Book opens by introducing him as Israel's new human leader replacing Moses, and closes with his last charge to Israel and his death. However the Bible first mentions this great warrior in Exodus 17 where we find him at the battle front, battling against Amalek, a descendant of Esau and a type of the flesh. All of God's leaders, ancient and modern, have had to battle against this enemy, and how heart rending it is to see some of God's great men go down in defeat before this subtle enemy.

We think of Lot who, directed by his fleshly appetite, chose the well watered plain of Jordan. Then "pitched his tent toward Sodom." Next we find him sitting in the gate of that wicked city as one of its great men. Finally we leave him in a drunken condition having committed a horrible sin with his own daughters. Lot who might have been one of the Old Testament Great men, had he like Joshua gained the victory over Amalek. Next we look at Esau who for a mess of pottage sold his birthright and what a wealth of inheritance and blessing he lost because Amalek defeated him. Then we turn to Sampson, the weak-strong-man. Born a Nazarite unto God, but who by his fleshly appetites desecrated that holy vow over and over again. He unlike Joshua lost the battle with Amalek. Lastly we think of one of the saddest cases recorded in the Sacred Word. Yes, is is Solomon, who with all his wisdom and great learning lives the closing days of his life in abominable idolatry with his many strange wives. Notice whose descendants they were. Women of the Moabites and Ammonites, descendants of the daughters of Lot; and of the Edomites, descendants of Esau! Yes, he,

too, went down before the subtle conniving of Amalek! Surely this should show our modernist contemporaries that something more than "Religious Education" and "Culture" is needed in order to live in victory over the flesh. How often our hearts are made sad as we see or hear one of God's leaders in our day overcome in his battle with Amalek. The history of the Christian Church is strewn with the wreckage of lives that have been thrown on the ash heap of uselessness, because they failed to get the victory over this formidable foe.

Then on the other hand how refreshing it is to look at men like Joseph, who when confronted by this enemy gives not so much as an inch of ground, but triumph over him gloriously. Joseph defeats him at every battle and emerges as one of the purest and noblest characters of the Old Testament. Let us look for a moment at Daniel, who was willing rather to face those hungry lions than go down in defeat before Amalek. Then there were the three Hebrew children who preferred to be cast into the burning fiery furnace and come out victors over Amalek, than to listen to the promptings of the flesh in order to try to save their lives. Their tribulation was changed to glorification, by the presence of a Fourth in their midst, even the Son of God Himself. All these like Joshua, met Amalek on the battle ground and defeated him. We, too, need to defeat him, and we shall see later on how to have this life of victory. May God give us more of this same caliber.

Joshua, coming after so great a man as Moses, undoubtedly felt his insufficiency, (though he himself was a courageous man) therefore God repeats three times, "Be strong and of good courage. Have not I commanded thee?" God also promised to be with him whithersoever he went. In this we see that God's presence and God's promises bring courage. The first two verses in chap. 1 announce in solemn language that Moses the servant of God is dead. Moses, that great man, the Lawgiver, the judge, the great leader and intercessor is dead. Israel will no longer hear his voice nor look upon his veiled face as he stands before them proclaiming the Word of God, nor will they see his miracles, nor have him in their midst to plead, and intercede for them. What will they do? The

(Continued on page 6)

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## "HIGH LIGHTS OF JOSHUA"

(Continued from page 5)

Word says, "Moses the Servant is dead," but God the Master of the servant is not. Praise His name! God wanted them, as He wants us in all circumstances to depend upon Him and His power, and not to look to any man, however great he may be. Death slips its stealthy, icy grip upon even the choicest of Christian leaders, and God buries His workers, but His work goes on.

God instructs Joshua in Vs. 2: "Moses my servant is dead; now therefore arise, go over this Jordan." All through the Word we see that God has a plan and program for His people. As we study the seven dispensations and eight covenants we see how God through progressive revelation gave unto them, as they were able to bear it, more and more light upon, and understanding of His divine plan for them. The crossing of Jordan is another event in this plan. It is the second phase of God's twofold salvation. *Out of Egypt and into Canaan.* Ex. 3:8. Let us not forget that there were three groups or classes who left Egypt. Firstly, there was a mixed multitude. Heathen traveling along with God's people. They represent the unsaved church members in our churches today. Secondly, there were the Israelites who were willing to settle down on this side of the Jordan. These represent the carnal Christians who are satisfied with earthly things. They are not willing to reckon themselves dead unto sin and enter into the Lord's inheritance for them. Then thirdly, there were the Israelites who crossed the Jordan, saw God's miracles through Joshua and enjoyed the victories of Canaan. These represent the Christians who want to go all the way with God and live a victorious life in Christ. Vs. 2. God's order, "Go over this Jordan," was not an easy command to obey. The Jordan had overflowed its banks. There were no bridges nor boats sufficient to carry that great army along with the hundreds of thousands of women and children. Yet, see Joshua's faith in verse 11 as he passes through the host commanding the people to prepare victuals and promising them that within three days, "ye shall pass over this Jordan, to go in to possess the land." Joshua had learned that whenever God commands a thing to be done He at the same time makes full provision for the doing of it. As someone has well said, "God's commandments are God's enable-

ments." Joshua knew not just what the provision would be in this case, but he exercised faith and went ahead. The world says, "Seeing is believing," but God says, "Believing is seeing." Joshua *believed*, and he *saw*.

Now for the greatest truth of this chapter, shall we focus our thoughts upon a verse which I am sure is very familiar to all of us. Without doubt most of us here at this conference could quote it if we were asked. Still, I wonder if we have really appropriated its truth to our own lives? It is verse 8: "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." I said awhile ago that we needed a life of victory. This victory is needed not only to defeat Amalek, but in order that we might overcome doubt, unbelief, worry, and discouragement. Discouragement when some of our most promising converts fall into sin and have to be put out of church fellowship. Discouragement when the older Christians have lost their zeal and the younger ones show no signs of real interest in God's Word. When many are kept from the Sunday services by threats and persecutions of witch doctors and heathen relatives and others don't come simply because they have no desire to come. All this when we feel that we have done our best to present the Gospel in as simple, attractive and inviting a way as we know how. Yes, we need to overcome discouragement. Then too we need victory to get us out of the rut of spiritual staleness into which it is so easy for us to fall through the routine work of a mission station, and the lack of fellowship with mature Christians. It is true that we have a certain degree of fellowship with the native Christians, but we all know how far short this comes in satisfying our souls when we think of the fellowship we enjoyed at home before coming to the field and the glorious times at Bible conferences we have been privileged to attend while on furlough. We need victory. We want victory. Our souls cry out for victory in order that we might live, in the words of our text, a prosperous and successful missionary life. We then ask ourselves, "what are the prerequisites to such a life?" Some one an-

swers, "One must be full of zeal and go out, over all kinds of roads and bush paths, and in all kinds of weather, to the distant as well as the nearby villages with the message of life to those still bound in chains of heathen darkness. One who is not easily discouraged, but keeps right on in the face of all opposition." Some one else replies, "One must be a good linguist, who can master the native language and give a well rounded Gospel message to the natives. One who can organize a good native church and have many converts as a result of his preaching." Still another says, "In order to live a prosperous and successful missionary life on the field one must be a good deputation speaker who can arouse the sympathy and interest of people at home to the point where they supply him with a good outfit and his support on the field is assured. One who can also write interesting general letters to keep the people interested in this work."

All these are the requirements of man for a prosperous and successful missionary career, and we would not attempt to deny their value, *BUT*, if we stop there we have overlooked God's first and foremost pre-requisite, namely the command to be filled with the Word and to meditate therein. He says, meditate, *Meditate*, *MEDITATE*, that lost art of meditating in this busy 20th century day. When Fern and I were home on furlough in 1937 we often remarked what a hectic life the people in America seemed to be leading. Going out to some activity about every night in the week. No time for meditation! I am sure that you will agree when I say that we need not look so far away to see the lack of time for meditation. We all know that missionary life on this field can be one of the busiest lives in the world. There is always something to be done. Yet, my Dear Fellow Workers, if we neglect this precious art of meditation upon God's Word and being filled with the same, we cannot lead a successful life of service which will be pleasing to the Father. We may have many outward results and interesting experiences which make excellent material for letters. We may have the confidence of our natives, be looked upon favorably by the Government and have the praise of our supporting churches in the homeland, but if we are not filled with the Word we will not lead a successful life in God's sight, nor be pleasing unto

Him. Most of you will remember that two years ago I gave a series of messages on the Holy Spirit in which we saw from the Word that if our ministry was to count for eternity our preaching and teaching must be in the power of the Holy Spirit and our lives filled with the Spirit. We learned that we were not filled with the Spirit through prayer, nor by faith alone. By comparing Col. 3:16-17 with Eph. 5:18 we saw that *Word Filled Life* produced the same results as a *Spirit Filled Life*. Col. 3:16-17 tells us that *Word Filled* Christians will be, "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." And Eph. 5:18-19 says that *Spirit Filled* Christians will be noted by the same things, namely "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

We noticed that Stephen was spoken of in Acts 6:5 as "a man full of *faith* and the *Holy Ghost*." And Acts 11:24 says that Barnabas was a "good man, full of the *Holy Ghost* and *Faith*." They are inseparable. To be full of the Holy Ghost you must be full of faith and there is only one way to be full of faith and that is to be full of the Word. "So then faith cometh by

hearing and hearing by the Word of God." Rom. 10:17. For victory it is absolutely essential that we be filled with the Holy Ghost. To be filled with Him we must be "full of faith" and that means to be full of the Word. It all hinges on being filled with the Word of God, or as we have already mentioned meditating therein day and night. If we do this we are assured of a successful and prosperous missionary life in Gods' sight, even though to ourselves and others we may appear to be leading a barren and fruitless life.

Solomon's life ended in defeat, in spite of all its worldly glamour, because he did not meditate in the Word as God had commanded in Deut. 17:18, 20. "And it shall be, when he sitteth upon the throne of his kingdom that he shall write him a copy of this law in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in the kingdom, he, and his children, in the midst of Israel.

At Kyabe, as most of you know, we have a little house separated entirely from the rest of the buildings on the station. In it there is nothing but a chair and there will be a table when I find time to make one. This is the house for prayer and meditation. I confess that in the past I have not frequented it as much as I should have, but I praise God for the blessings of comfort and encouragement He has given in that place during this past year when I took the time to read and meditate upon His Word and pour out my heart to Him in divine fellowship. As we begin a new conference year I want to be found in that place of meditation more than I ever have in the past. This coming year will undoubtedly be harder for all of us than the past one. Most of us have already been out more than our term of four years, and how many more before we go home on furlough we do not know. Therefore, if we are to be successful and prosperous missionaries in the Lord's sight, we will need more than ever before to meditate in His Word day and night. My prayer today is that he will give me the desire to read, study and meditate upon His Word this coming year more than any in the past. This is God's way to a life of victory. "Holy Bible, Book divine, Precious treasure thou art mine."

## EXPOSITIONS IN THE SONGS OF SOLOMON

By REV. H. E. KETCHAM

A CLOSER WALK WITH THE LORD. S. OF S. 8:1-7.

The natural result of a relationship and fellowship, such as has been described in the previous chapters, would be a still closer walk with the Lord. Therefore in verse 1 of chapter 8 she expresses a passionate desire to have the liberty of a sister with her beloved. "O, that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; Yea, I should not be despised." She is eager to make a public confession of her love for him. So it should be with the one who names the name of Christ, he should always be eager and ready to make known publicly, his love for Christ. It is very becoming for a sister to show love for a brother, publicly, and no one thinks of anything wrong in connection with the demonstration. A sister and brother may kiss each other publicly without the

slightest danger of provoking a sneer, or suspicion on the part of others. In view of the relationship that exists between Christ and the believer, why should the believer's expression of love for his Lord lead to ridicule any more than the public expression of the love of a sister for a brother? Let a real Christian stand and speak for his Lord in some public place, other than a prayer meeting where he is surrounded by other Christians, and it will draw the fire of ridicule. Nevertheless, beloved, let us not refrain from expressing our love for Him, anywhere.

Such a fellowship as pictured above would also result in Christ being brought into the most secret and sacred place. She says: I would lead thee, and bring thee into my mother's house, who would instruct me." Referring back to chapter 1, verse 4, she says: "The King

hath brought me into his chambers." He gave her the most secret and sacred place, and now she would give him the most secret and sacred place. Christ wants us to have all that he is and has. Let us give Christ all that we are and have. Not just the FIRST place, but the WHOLE place. I cannot say give Christ FIRST place in my life, because that implies a SECOND PLACE for someone else to fill. I must give Christ the WHOLE place. That being done all others will be dealt with, justly. While there, she says: "She will cause him to drink of spiced wine of the juice of my pomegranate." Wine, in the Scriptures, as we have before set forth, is a symbol of joy. Here it is being used in the good sense, and it is a symbol of the joy of the Lord. The pomegranate is a symbol of resurrection. As we have mentioned before, the word "prome-

granate comes from a root which means "to rise" (Strong). It therefore speaks to us of "fruit." "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, **THAT YE SHOULD BRING FRUIT UNTO GOD.**" (Rom. 7:4). All fruit bearing is a result of resurrection in Christ. In Exodus 28:31-35 we have Aaron, the High Priest, going into the Holy Place on the Day of Atonement. He is dressed in a robe of blue, and on the hem of this robe, alternately placed, are golden bells and pomegranates. The purpose of this is told in verse 35: "And it shall be upon Aaron to minister; and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not." This is all typical of the Lord Jesus Christ, our High Priest, who obtained eternal redemption for us when he offered himself on Calvary for our sins, and then arose from the dead, and went back to Heaven, into the holy place, not made with hands, and not with the blood of goats and calves, but with His own blood, and thus made an atonement for us. The robe of blue on Aaron is expressive of the heavenly character of Jesus, our High Priest. He is gone into Heaven, there to appear in the presence of God for us. We can no longer see Him, but just as the golden bells and pomegranates on the hem of the robe on Aaron spoke to the waiting people outside the tent of the fact that he was alive, and would come out to them again, just so, by the power of the Holy Ghost, God is giving us a testimony to the truth of His being alive, and that He shall never die again; and not only testimony to his being alive, but to fruit also. "A golden bell and a pomegranate," such is the order. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Our High Priest is alive, and shall ever live, and fruit shall be brought forth unto God, and that fruit shall remain. The promises of God on this matter, ring like golden bells in our ears, and we see the fruit on every hand. If we bring Christ into the innermost chambers of our hearts, he is going to experience the joy for which he went down into death. "For the joy that was set before him." (Heb. 12:2). The spiced wine of juice of the pomegranate, speaks of the JOY of the Lord in going down into death, and

coming forth again, to bring forth fruit unto God. A pomegranate when it is opened, reveals a number of seeds contained in a red fluid. Surely that speaks loudly enough.

In such a fellowship as that we cannot but feel and know the safety and protection that is ours. She says: "His left hand should be under my head, and his right hand should embrace me." Jesus said: "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." (Jno. 10:28). "The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. 33:27).

Safe is my refuge, sweet is my rest,  
Ill cannot harm me, nor foes e'er molest;  
Jesus my spirit so tenderly calms,  
Holding me close in His mighty arms.

Pressing my tear-stained cheek to  
His own,  
Hushing my grief with His sweet  
gentle tone;  
Touching my heart with His healing  
balms,  
Holding me still in His mighty Arms.

Tempests may rage, sin's surges may  
beat,  
Ne'er can they reach my sheltered  
retreat;  
Free from all danger, from dread  
alarms,  
Resting so safe in His mighty arms.

Oh! what wonderful, wonderful rest!  
Trusting completely in Jesus I'm  
blest;  
Sweetly He comforts and shields  
from alarms,  
Holding me safe in His mighty arms.

In verse 4 she charges the Daughters of Jerusalem to refrain from disturbing them. She is having a thorough understanding with them that her beloved is hers, and that she is his, and that she is going to follow him under all circumstances. Beloved, it is our privilege, and the lover of our souls will give us the power to exercise it, to let the world know that we belong to Him and that He belongs to us. Give the Devil to understand that and we will be more able to resist him. Take your stand against everything and anything that would tend to break your fellowship with Him, and let the world know that they cannot influence you, and they will cease to bother you. The morning after I came back to God out of my backslidings, I had to face an unsaved crew of switchmen. I decided the

best thing to do was to let them know from the start what had happened to me the night before, and I did. Instead of their bothering me, I had the thrill of hearing some of them express their desire to know about the Lord also.

In verse 5 we have that pictured also. The daughters of Jerusalem express their curiosity by asking the question: "Who is this that cometh from the wilderness, leaning upon her beloved? If you come out boldly, and take your stand beloved, you will find that sooner or later some one will be convicted of their sin, and need of Christ, and you will be able to show them. You will not have to exalt yourself in order to make them know; just yield to the Holy Spirit, and he will answer for you, and exalt you in due time. In answer to this question the Shepherd-King answers: "I raised thee up under the apple-tree. The "apple tree" here, as in Chapter 2, verse 3, is a symbol of Christ as the Tree of Life. He is eternal life and hath raised us up together with Him in the heavenlies. It is there we were born again, born of God, and we are children of God, by faith in Christ Jesus. That is who we are in answer to the question: "Who is this?"

In verse 6 he reveals what he wants to be to us. "Set me as a seal upon thy heart." When Christ, himself, is fixed in our hearts, and is dwelling there by faith, then the actions of the believer reveal the Christ character. Every thought and word and deed are stamped with His image. He is set as a seal upon the heart. Then he says: "Set me as a seal upon thine arm." The "arm" speaks to us of service. Our power for service comes from setting him right in our life. The seal upon the heart is more or less invisible to the eyes of others, but the seal upon the arm is made visible by the service, which we are empowered to do. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses." (Acts 1:8).

Then follows what he *has* for her: 1—A love that cannot die. He is love, and he cannot die. "He having died, death hath no more dominion over him." (Rom. 6:9). 2—A love that cannot be quenched, verse 7. 3—A love that cannot be drowned, verse 7. 4—A love that cannot be bought, verse 7. You can no more purchase the love of God, than you can purchase the Son of God, or eternal life. God does not sell his love, but he does "commend it to us, in that, while we were yet sinners,



Christ died for us." (Rom. 5:8). How much more He will do for us now since we have become His children, and have set Him in our hearts, and are serving Him, doing the will of God from the heart.

Love, wonderful love; the love of Christ for me.

Love, wonderful love; so rich so full, so free,

Wide, wide as the ocean; deep, deep as the sea;

High, high as the heavens above; His love for me.

### SEMINARY NOTES

The second semester began February 2 with but little change in the schedules of most of the students. Eight new students began the work of the Seminary in this difficult, dreary season of the school year. As usual some of them came from great distances. One student came all the way from Los Angeles, California to complete his studies after graduating from the Fundamental Bible Institute. Another came from Kansas City, Kansas.

Despite rationing of gas and tires, many gospel teams are continuing their activity. Of course, long distance trips are no longer possible, but churches close by are requesting and obtaining the services of the talented groups from the Seminary. Six Binghamton churches, Pleasant Hills, Conklin Center, Broadacres, Ross Corners, Cortlandt, Skaneateles, Newark Valley and Vestal Center, N. Y. and Springville, Pa., were visited by these teams.

Dr. Griffith journeyed to Michigan for meetings in Detroit, Bay City and Grand Rapids. He also attended the Empire State Fellowship at Corning, N. Y.

The close of the first semester gave a week-end free of assignments and the Junior Class sponsored a party on Friday evening to allow the rejoicing students an element of expression. Dramatic talent lay undiscovered until a "mellerdrama" enacted with superb originality inspired gales of laughter and showed what thoughtful seminarions can do in their lighter moments. It is the usual thing to have games and refreshments and this party did not depart from that tradition, but the "usual" enjoyment of such simple pleasures is on a high level at this Seminary and provides the best in clean Christian

fun. A period of singing and special music followed by a devotional message closed the evening's good time. New officers for the two lower classes were elected at the beginning of the second semester. Heber Van Gilder was elected president of the Junior Class, and Karl Cline of the Freshman Class.

### WHAT A STUDENT THINKS OF THE SEMINARY

"Holding fast to the faithful Word." With these words, the motto of the Baptist Bible Seminary, I want to give my testimony as to the Lord's blessing on my life here at B. B. S., and also the blessing of the Lord on the school as a whole.

Could one travel to the far corners of the earth they would find no group of students with as whole-

some an outlook on life and an utterly inexhaustible devotion to our Lord Jesus Christ. Students from many states and varied walks of life, yet all with one unwavering determination: to make Christ known to the ends of the earth.

I rejoice and praise God for the high standard and completely orthodox type of teaching being maintained. I also praise God for the sacrificial effort put forth by the faculty and staff; to see that each student be not only thoroughly grounded in the word of God, but sent forth with an understanding of all that Baptists believe and hold dear.

B. B. S. stands in the gap today, truly, "holding fast the faithful word" 'till Jesus comes.

(Signed) Harold C. Tallman  
Plainfield, Ill.

## PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

### CHAPTER 25

"CAN WE PREACHERS AVOID GOING TO SEED?"

Scripture: I Corinthians 11:31; II Chronicles 31:21

What follows is not designed to flatter the critics of ministers. The language of some would lead one to suppose that the foremost calamity in many lives are the ministers it has been their misfortune to know. Behind these lines stands the honest conviction that in the scales of virtue and accomplishment no class of men will stand higher than those whom God has called to preach. The sober-minded servant of God will be his own severest judge. "If we judge (discern) ourselves we should not be judged."

There must be some sense in which every ambassador of the Word of God can be honorably successful. Many ministers seem so fearful of success as obtained by men of the world through the employment of dishonorable means, that they use nothing, do nothing and consequently accomplish nothing. We must guard against the opinion that colorlessness in a minister; poverty of equipment; sticking to some long discarded beaten trail, are sure signs of humility and spiritual grace. The absence of spiritual fruitage in some centers does not mean that the people have lost their heart for truth or for God. It does mean that the leader of the flock has confused weakness with meekness, he has assumed that small vision infertility of mind and

feeble action are signs of great reliance upon the Lord.

It is an advantage that many a minister in his self-analysis has arrived at the conclusion that he is going or has gone to seed.

THINGS EROSION TO AN EFFECTUAL, FRUITFUL MINISTRY. Under this heading may be listed first of all, *carelessness as to personal appearance*. Men and women of deep Christian culture will finally tire of a minister who is but a tramp in religious guise. All of us can give legitimate thought to cleanliness and clothes without tumbling over into the world's camp where beauty of face and ornamentation of dress are paramount. Our Bible does not ignore appearances. It cites the shortness and the tallness of certain persons. It graphically describes how some were dressed. It gives special notice to the vari-colored cloak of Joseph and the seamless robe of our Saviour. Thus the eye of God does not overlook the external any more than the internal. The only emblems of a John the Baptist that some men carry to the pulpit are a leathern girdle and camels hair, the latter projecting from their faces. The most thoughtless worshipper prefers a respectably dressed preacher both in and out of the pulpit. In this connection it

is well to mention that some are meticulous in appearance when engaged in public ministry but less sensitive than woodsmen when in their own homes, or on the streets, or making their pastoral rounds. Nothing could be more senile than the supposition that sweater-coats when not needed, an unshaven face and a shirt flaring at the neck will bring a preacher closer to the common people. The common people may not register direct complaint but they will reduce their appraisal of the preacher and lessen their interest in what he is doing.

Another force more potent that gnaws away at ministerial power is *perfunctory conduct of public worship*. Worship of Jesus Christ as it has been practiced for two thousand years is indispensable to the Christian message and faith. But worship is frequently its greatest barrier to its own designs. Churches ritualistic in character may not only survive but make some show of progress under an inflexible, soulless routine in relation to public worship, but evangelical groups will have to bring prayer, earnestness and advance preparation to bear upon each successive assembly. It is the solemn obligation of the minister of the Gospel to deliver his people from doing things by rote. This means every service should have its own peculiar spice. No song should be repeated with such frequency and over such a period of time as to render it threadbare. There are hundreds of hymns and songs, some soulful, some majestic, some that quiet the soul, and spirit, some that arouse; why upon earth then should Christians be confined to an insignificant repertoire of congregational music? The whole order of service needs occasional revamping. The absence of a doxology is preferable to a listless use of it. Worship must mean the outgoing of the whole being of the worshiper. Furthermore *there can be seediness in pulpit practice*. It is possible to be flawlessly exact respecting truth as to the substance of what one publicly proclaims and at the same time be repellent to hearers. Any thing similar to good preaching must create and maintain the elements of expectancy and surprise.

The globe trotter who has in mind but one visit over a very short period in a given locality may ignore what is brought up at this point but the one who must carry on an established ministry facing

the same people scores and hundreds of times will do so at the cost of preaching power. If I am to minister often to an audience that undergoes no appreciable change as to numbers and persons I need to take a very careful inventory of my preaching stock. Questions such as these will help. Is my ministry all exhortation, all denunciation, all illustration, or all exposition?

One of Mr. Spurgeon's biographers reports that a sermon critic who heard the great Londoner frequently mailed him critical notations after each hearing. The magnanimity of Mr. Spurgeon's soul is shown by the fact that he received these criticisms with pleasure and applied them with profit. Who has not listened to a good Gospel preacher and not wondered why the man's marital companion, assuming he had such, did not speak to him a word of friendly caution regarding much overworked pulpit mannerisms, hyper-pious phrases, or fixed styles of salutations. There comes back to recollection the case of a Christian wife who made some rather severe comment on her husband's sermon to which he facetiously replied, "Mother I received the last sermon from the Lord I will get the next one from you."

Even the substance of the sermon may be blighting in its effect upon the audience because of its sameness or its similarity to the things taught and preached for so long in the past. A careful observation would reveal that there can be an overworking of book study. If a preacher is leading his congregation through a book on Sunday morning his Sunday evening ministry should be something vastly different and the same principle would apply in respect to the relation between the mid-week church gathering or prayer meeting and Sunday services. There must be variety and spice or there is a going to seed. What congregation would not get much blessing from a presentation of the Beacons Lights of the Bible, followed by a chain of messages on the Lesser Lights of the Bible or the lesser known characters. There should be to this present generation a re-preaching of the favorite texts of the preachers of an earlier generation. Not a few churches are either painfully vague or utterly ignorant of the great doctrines as they are summarized by a candidate for the ministry as he faces his examination council. These doctrines could be systematically and vitally presented so that the common run

of Christian church members will really know what is to be believed, maintained and transmitted. If one's ministry down to the present has embraced largely a clear presentation of free and sovereign grace would it not be profitable for a while to lay very heavy emphasis upon the responsibilities of Christians? This is exactly what the apostle Paul does in the Roman letter and in principle what he does in I Corinthians. If one declares the whole counsel of God as the chief apostle claimed for his Ephesian ministry, his message must be historical, preceptive, hortatory, evangelical, evangelistic and prophetic. For want of any one of these elements will leave out of the spiritual diet of a congregation the necessary soul vitamins. It should be needless to remark that like the greatest of all preachers every one of us should be able to proclaim "The spirit of the Lord is upon me because He hath anointed me to preach."

To the foregoing add *atrocious mismanagement*. The people have met, they have heard sermons, they have sung songs, they have done many things but nothing according to the pattern that is shown us in the mount of Christian revelation. Such a church needs to be carefully and wisely brought around to good plans, good practices and the best Christian administration. Nothing could be farther from the truth than the proposition that we are to trust the Lord and love Him and then do as we please in handling His work. Christians should be brought into organized groups with leaders who meet Biblical standards. They should be taught what they are to do and how they are to do it. They should be taught with whom they should and with whom they should not cooperate. Each one of these phases of ministry forms a sufficient task in itself to warrant an allotment of time on the part of the minister.

#### AN ILLUSTRIOUS CITATION.

It is a great boon to us that God's Word preserves the record of such characters as Hezekiah. It is a matter of common knowledge to Bible readers that his life was marked not only by singular trials and sorrows but unusual attainments. These accomplishments did not come about by the adroit evasion of sound principles but by the vigorous application of the same. The text indicated at the head of this chapter gives the secret of his

great life and grand achievements. "And in every work that he began in the service of the house of God and in the law and in the commandments to seek his God *he did it with all his heart* and prospered."

The foregoing paragraphs may not have made it clear but it is the contention of this chapter that ministers of the Gospel need not go into anti-climaxes in their labors. Much earnest prayer, clear thinking, gradual modification of methods where necessary without removing the eyes from the original objective; zeal in the execution of the task, understanding of human relations, hard work with God's blessing upon all and over all would put an end to

this business of ministers longing for greener pastures and people coveting other leaders. Despite the aversion for the word "success" among spiritual minded people, God's own children and servants are the only ones in this world to whom He has guaranteed that blessing. "This word of the law shall not depart out of thy mouth but thou shalt meditate therein day and night that thou mayest observe to do all that is written therein, then shalt thou make thy way prosperous, then shalt thou have *good success*." Application of God's Word to life and labor are absolute assurances that failure will not mark our journey here.

testing of the faith of the saints, which if one endures "he shall receive the crown of life," verses 13-15 treat of solicitation to evil, while 16-21 is exhortation based upon the treatise above.

5. The Serpents final fate will be to be cast into the Lake of Fire, Revelation 20:10.

NOTE:—The literal serpent was cursed for yielding its body to the control of Satan, verse 14, and will be the only thing during the Millennial Age from which the evidence of the curse will not be removed, Isaiah 65:25.

B. *The Temptation—Three-fold.*

1. The temptation was, first, to doubt God: (1) Hath He really spoken, "Yea, *hath* God said." This is still Satan's first line of attack, if he can get one to question the fact of a revelation from God he need go no further. If the Bible is not God's word, if He has not spoken, how can we possibly know Him or His will for man. But, thanks unto God, "God . . . hath . . . spoken." (2) If He has spoken did He tell the truth? "Ye shall not surely die: For God doth know. . ." "God is lying to you, He knows sin will be good for you, not injurious." How very modern this sounds! "The Bible may contain the Word of God," we are told, but it is not reliable. Sin is not as terrible as the Bible pictures and man has not fallen so low. Do not heed the warnings of God's Word." Oh, Reader, beware today lest you heed these lies of the Devil and come to disregard God's Word, for the "God that cannot lie" hath spoken. (3) If God did tell the truth did He mean it for good to you? If you believe the Bible, yet doubt God Himself Satan has gained somewhat of his purpose.

"Then trust thy Father though thou canst not trace,

The Reason for His discipline of love;

He'd have thee here more fully know His grace,

And fit thee for that glorious home above."

2. The temptation was, second, to tempt God. It was to say to God, "I'll do as I please and you see what you can do about it." This is the spirit of lawlessness that is so rampant in the world in the closing days of this age.

3. Third, the temptation was to disobey God. Satan still seeks to increase the rebellion against the government of God which he began in the ages past, but God is ever

## STUDIES IN GENESIS

By J. IRVING REESE

### LESSON X—MAN PLUNGES DOWNWARD

#### Chapter 3:1-21

The first six chapters of Genesis are foundational: Chapter 1 presents "The Direct Agency of God in Creation;" chapter 2, "Man the Product of God's Direct Creative Act;" chapter 3, "Man's Voluntary Departure from God;" chapter 4, "God's Provided Way of Return to Himself;" chapter 5, "Truth Preserved by Longevity," and chapter 6, "God's Sovereign Right of Judgment." This is one reason why Satan has turned so many of his big guns upon these chapters.

I. THE CAUSE OF THE PLUNGE — DISTRUST AND DISOBEDIENCE, verses 1-6:

A. *The tempter—Serpent.* (See Note 2, page 8, Scofield Bible).

1. This one was once a glorious creature. If the picture of Ezekiel 28:12-15 is, as most scholars believe, a portrait of him before his fall he was a thing of beauty. "Thou sealdest up the sum of wisdom, and perfect in beauty. . . Every precious stone was thy covering . . . and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; . . . Thou wast perfect in thy ways." What magnificent splendour and sparkling grandeur are here presented. Yet

2. That wondrous being fell through pride. In Isaiah 14:12-17 we read, doubtless of the same personage, "How art thou fallen from

heaven, O Lucifer, son of the morning," and this cry of astonishment takes us back to the word "till" in Ezekiel 28:15, "Thou wast perfect in thy ways from the day thou wast created, *till* iniquity was found in thee." What a warning his fall ought to be to every Christian! If he who was given such high honors and a place so near to God could turn in pride and self-will and fall from his high estate surely we should exhort one another, "Let him that thinketh he standeth take heed lest he fall." While we can never lose the place of our standing before God nor the state of being saved, we can so easily fall under the "condemnation of Satan,"—I Timothy 3:6.

3. His name "Lucifer, son of the morning," has been changed by that rebellion to Satan, the adversary; devil; dragon and serpent.

4. He is used today to test God's people. There are two kinds of temptation spoken of in the Bible, the first is solicitation to evil in which Satan is active, I Peter 5:8, 9; the second is the testing of the faith of God's own, I Peter 1:6, 7. In the first God is involved only in a permissive way, He allows saints to be tempted to evil, the case of Job is an illustration of this. In the second God is active as in the case of Abraham, Genesis 22:1. There is a full treatment of these two types of testing found in James 1:1-21, the first 12 verses deal with the

saying, "To obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

C. *The Appeal of Sin also was Three-fold:*

Verse 6, "And when the woman saw that the tree was good for food," that is pleasing to the taste; "and that it was pleasant to the eyes;" and "a tree to be desired to make one wise." A New Testament writer names these three lines of appeal for us as, "the lust of the flesh, the lust of the eyes, and the pride of life," (I John 2:16) all temptation may be catalogued under one of these.

D. *The Tempted.*

There are two types of sinners represented by the Woman and the Man. Eve sinned through weakness and ignorance, but Adam sinned wilfully, I Timothy 2:14. Do not fail to note, however, that both were counted as equally guilty before God. God makes provision for both human weakness and ignorance, so that all are without excuse before Him and every mouth shall be stopped.

NOTE: Adam here becomes a beautiful type of the Lord Jesus, who being without sin and fully aware of its awful consequences, voluntarily took His place by the side of the sinner sharing his condemnation. Unlike Adam the Lord Jesus is able to lift that sinner back to God and to present His bride unto Himself "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." See II Corinthians 5:21.

II. THE RESULT OF THE PLUNGE—SORROW AND SUBTERFUGE, verses 7-19:

A. *Sorrow:*

1. The sorrow they experienced jointly: (1) Nakedness, before this they had probably been clothed with a glory-sheen. While there is no direct scripture to prove this, yet there is good argument by inference, remembering that they were made in the likeness of God and reading in Psalm 104:2 of Him, "Who coverest thyself with light as with a garment," it is easy to believe that some such covering clothed Adam and Eve. We naturally think of garments as something tangible, as cloth but in Revelation 19:7, 8 we read that the wife of the Lamb will be clothed, after the Judgment Seat of Christ, with "the righteous acts of the saints." There is still a faint glow given off by a human

body when placed in dense darkness, the glimmering remnant, perhaps, of that primal glory. Sin stript man of his glory and he is still naked before God, see Proverbs 15:11; Hebrews 4:12, 13; Revelation 3:17. (2) Fear, "I heard thy voice in the garden, and I was afraid." The modernist says that fear is a vestige of our caveman days, but God says it is the result of sin and someone has said, "Sin makes cowards of us all." (3) Separation from God, "they heard the voice of God . . . and . . . hid themselves." This was the sign of their spiritual death. "Death" in the Bible is never the end of being, but always separation, the story of the Rich Man and Lazarus in Luke 16 makes this plain. Sin always separates from God, see Isaiah 59:1, 2.

2. The sorrow visited upon Adam: (1) Hunger; (2) Toil; (3) Impending death.

3. The sorrow for Eve: (1) Sorrow; (2) Sickness; (3) Submission.

4. Sorrow upon nature: (1) Thorns and thistles; (2) Groaning and pain, see Romans 8:19-23.

B. *Subterfuge:*

1. Man made garments, "and they sewed fig leaves together, and made themselves aprons." The example set by their first parents has been followed by men ever since, desperately have we tried to provide for ourselves a covering that would shield us before the searching eyes of Him with Whom we have to do. Isaiah doubtless had this attempt of Adam and Eve in mind when he wrote, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities like the wind have taken us away." The exhortation of Revelation 3:18 still needs tragically to be heeded by the children of Adam. The most beautiful dress of man's devising is only filthy rags when exposed to the gaze of a holy God.

2. Hiding place, "amongst the trees," Guilty man is always trying to hide from God and always finding that it is impossible. See Psalm 139:9-12; Isaiah 28:15-17; Revelation 6:12-17.

3. Blaming others. The saying "Passing the buck" may have originated in the card game, but the practice seems to have begun here. Adam: "The woman thou gavest to be with me, she gave me of the tree, and I did eat." (Nor was Adam the last man to "pass the buck" to his wife). Eve: "The ser-

pent beguiled me, and I did eat." Satan: "Nothing to say," (I have come nearer feeling sorry for Satan here than anywhere, he had no one else to blame). But seriously, God did not interrogate the serpent concerning his sin because the day of reckoning for him had not yet come and, moreover, Satan knew that God was perfectly aware of his devices and it was not necessary to bring forth any kind of confession. Oh the foolishness of trying to escape the result of our sin by blaming others. Read Romans 14:7-13.

III. THE REMEDY FOR THE RESULTS OF THE PLUNGE—THE PROMISED SERPENT-BRUISER, verses 15:21:

Verse 15 has been called the "protoevangelium," or the first announcement of the Gospel.

A. *The Woman's Seed*, "her seed . . . shall bruise thy head."

It is evident that Eve understood that her son would become the God-provided Saviour for she called her first boy, "Cain," saying, "I have gotten a man, even Jehovah." The Old Testament prophecies and the New Testament records agree that Christ was the fulfilment of this promise, being distinctly the "seed of the woman." See Isaiah 7:14; Luke 1:26-38; I Timothy 2:15 with Galatians 4:4, 5.

B. *His Heel shall be Bruised by the Serpent.*

The "heel" was the point of contact,—the only place Satan could touch Jesus was at the point of contact, that is the cross. He tried all through His earthly life to slay him but without avail, the cross was predetermined by God as the point of contact.

C. *He should Bruise the Serpent's Head.*

1. Notice the difference between the two points of contact—the heel and the head. Christ's wound was severe but, thanks be to God, there was victory in the very wounding for the serpent's head was crushed. Satan is since Calvary a defeated foe, Romans 16:20 with Revelation 20:10.

2. In order to bruise the serpent Christ had to assume his likeness, II Corinthians 5:21 and Numbers 21:5-9 with John 3:14-17.

CONCLUSION: An illustration of the work of the Satan-bruiser is found in verse 21: An animal, probably a lamb, was slain to make a proper and God-accepted garment for the sinners, Job 29:20 with I Corinthians 1:30 and Romans 4:22-25.

# GLEANNINGS

Edited by R. F. HAMILTON

## NEW JERSEY



Photo by Central Studios, Atlantic City, N. J.

### "FAIRHAVEN"—ATLANTIC CITY, NEW JERSEY

This is the property purchased by the First Baptist Church of Atlantic City on the southwest corner of Pacific and North Carolina Avenues, which is being used by the church as a Christian center for the numerous service men quartered in that city. Pastor Shepherd wants it distinctly understood that this is not in any way a "social service center." The emphasis distinctly is upon soul salvation. The church is seeking for a man and wife to look after this center, who are burdened for the salvation of souls, especially the souls of service men. Mr. William Hargreaves has taken over the duties of supervising Fairhaven until the Lord provides a couple who will give their full time as resident directors.

The annual meeting of the First Baptist Church on February 1st was a time of real spiritual blessing to all the members present, as they engaged in election of new officers and listened to the reports of various departments of the church

work. \$5,690.31 was raised in current expenses during the year. Missionary offerings amounted to \$3,610.50.

Due to his run-down physical condition, Pastor Coulson Shepherd has been forced to take a three months leave of absence from his work in order to recuperate. Outside supplies are being called in to fill the pulpit during his absence. Let us remember him in prayer.

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EVANGELIST DOUGLAS ROE conducted meetings from January 20th through 31st in the Chelsea Baptist Church. Mr. Roe's meetings always bring great blessing to this church, in which he has held previous meetings for Pastor Clarence Mason.

Join The

BULLETIN FAMILY

## NEW YORK

PATCHOGUE, L. I. At the annual business meeting of the First Baptist Church held in January, the resolution was unanimously passed severing all connections with the N. B. C. and its auxiliaries and seeking fellowship with the G. A. R. B. C. and the Empire State Fellowship. James A. Ker, the pastor, served for a number of years as a missionary to Ceylon, India, and upon his return was field representative for the Association of Baptists for World Evangelism. We congratulate Pastor Ker and his people on their wise choice of fellowship.

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THE EMPIRE STATE FELLOWSHIP OF REGULAR BAPTIST CHURCHES conducted a two-day Bible Conference fellowship at the North Baptist Church of Corning, New York on January 18th and 19th. This meeting was held in connection with the meeting of the executive council. This new Empire State Fellowship has had a splendid beginning and promises to be one of the strongest state groups of Regular Baptists to be found anywhere in the U. S. A. Rev. Joseph M. Stowell of Ithaca is the chairman of the council.

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ITHACA. On February, 3rd, Evangelist Douglas Roe began a twelve-day campaign with the Tabernacle Baptist Church. He was assisted by Mrs. Roe as children's worker and Miss Harriet Shultz of Detroit as pianist. Rev. Roe is a graduate of Wheaton College and also executive secretary of the Montrose (Pennsylvania) Bible Conference.

On January 15th Pastor Stowell spoke at the Spruce Baptist Church of Philadelphia, the occasion being the winter rally of the Tri-State Fellowship of Independent Baptist Churches.

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BUFFALO. The First Baptist Church fittingly celebrated the eleventh anniversary of the ministry of her pastor, Dr. Harry G. Hamilton. Dr. and Mrs. Hamilton were presented with a lovely basket of flowers, an Oxford Bible, and a substantial check in appreciation of their ministry. The reports made of the annual meeting indicate that the past year was one of the best during Dr. Hamilton's pastorate at the First Church. All Departments of the church are reported to be functioning with a new zeal and desire to honor God. The service or



two buses bringing children to the Bible School was lost because of gasoline rationing, but the school nevertheless has continued to maintain an excellent average. Twenty-two of the young men and women of the church have gone into government service.

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**UNION CITY.** The Juva Independent Baptist Church, under the leadership of Donald Miller, has been greatly blessed of the Lord since severing connection with the N. B. C. and uniting in fellowship with the G. A. B. R. C. Although warned by convention leaders of dire results from separating from them, the church has grown phenomenally during the past four years without their aid or encouragement. Twenty-four have been baptized, seventeen were received by letter, and three dismissed by letter. Three young people have been sent to the Baptist Bible Seminary in Johnson City, New York, one who is now in full time Bible Club work, and one who is in full time evangelism. The pastor gives all his time to the work, fully supported by the church, for the first time in their history. Here are a few figures which indicate the marvelous growth of the church: total contributions, 1937-1938, \$329.47; missionary contribution, \$18.28; value of church property, \$1,900.00; total contributions, 1941-42, \$1,372.45; missionary contribution, \$84.79; value of church property, \$3,100.00. The first Daily Vacation Bible School in the history of the church was conducted during the summer. The church has been completely redecorated and the surrounding ground beautifully landscaped. A 950-pound bell was placed in a newly constructed belfry, electric lights were installed, instead of oil, an oil-burning heating plant put in, and new roofs put on the church and parsonage. Photographs were sent to the editor showing the new and the old building in contrast, but the pictures were broken. Hence cuts could not be made of them, or the readers would have been able to enjoy a view of the changes made in the church property. We congratulate pastor Miller and his splendid people.

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#### OHIO

**ELYRIA.** The First Baptist Church held their Third Annual World-Wide Missionary Conference February 7 through 12. Included on the missionary agenda

were representatives of the European Christian Mission, Cleveland Hebrew Mission, China Inland Mission, South Africa General Mission, Mid-Missions, the India Mission and the Huntington City Rescue Mission. Various nearby pastors assisted as leaders of the prayer hours.

On January 22nd old-fashioned cottage prayer meetings were held in each of seventeen districts in the city of Elyria. This was in connection with a Victory Campaign of the church.

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**TOLEDO.** On January 18th, Pastor James T. Jeremiah of the Emmanuel Baptist Church concluded his 235th broadcast over station WTOL. This special ministry has been made possible by the free-will contributions of increased listeners. The program is called "The Bible Breakfast Time." It is heard Monday through Saturday at 7:40 a. m.

To aid in the proclamation of "The Old, Old Story" the Emmanuel Baptist Church has planned for a series of monthly evangelistic Bible conferences. The first in the series was scheduled for February 11th and 12th, and the special speaker was Rev. Hall Dautel, pastor of the Bethel Baptist Temple of Erie, Pennsylvania.

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#### INDIANA

**THE LAKE REGION B. Y. P. U. RALLY** was held at the Central Baptist Church of Gary, on February 6th, with Rev. Bill Rice, brother of Dr. John R. Rice, as the special speaker.

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**PRINCETON.** Brother Orville Yeager's program, "The Bible Church of the Air" (formerly "The Sunday Afternoon Church of the Air") began its broadcasting ministry over WSON, Henderson, Kentucky on April 12, 1942, broadcasting for thirty minutes every Sunday afternoon. He is now on two stations, having added WDAN, Danville, Illinois the first of this year. The first program was heard from WDAN Wednesday afternoon, January 6th, at 5:30. He will be on WDAN every Wednesday afternoon from 5:30 to 6:00 and on WSON, Henderson, every Sunday afternoon from 2:30 to 3:00. Both programs are carried by electrical transcription.

The musical staff includes a fifteen voice choir, "The Rose of Sharon" Trio, Martha Wray (Mrs. E. Gordon Wray, Crawfordsville,

Indiana) with her marimba on "Marimba Moment" with Mrs. Yeager reading a poem during Martha's marimba solo, Gren Ray at the piano with a solo by Gwen on each program and then a Bible message by Brother Yeager—fifteen minutes of music followed by fifteen minutes of preaching.

These stations blanket territory from Nashville, Tennessee almost to Chicago. The program is Brother Yeager's own personal responsibility, and God has marvelously supplied the need thus far.

The Bible School attendance of the First Baptist Church is on the increase after some slump because of forty-two men going into the service. Audiences for preaching services are good. The auditorium is soon to be redecorated. The church has \$950.00 in the remodeling fund. When Brother Yeager came in October, 1940, the church was \$2,360.00 in the red. The missions giving has been better in 1942 than it ever was before.

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**INDIANAPOLIS.** The Grace Baptist Church of which H. B. McClanahan is the pastor, was destroyed by fire early in January. Many of the Regular Baptist Churches of the state have rallied to the support of the Grace church by sending a contribution for a new building. Other churches throughout the country might do likewise with some of their missionary money. Brother McClanahan may be reached at 1007 Park Avenue, Indianapolis.

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**HAMMOND.** The Hessville Baptist Church, of which Bob Johnson is the pastor, began a special evangelistic campaign on February 1st, with Bill Rice as the evangelist.

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**LAFAYETTE.** The Americus Baptist Church held special meetings January 4th through 15th, with Rev. C. E. Ronk as the evangelist. Gas rationing and cold weather hindered the attendance, but Pastor Koven I. Smith reports that the work was strengthened, and that Brother Ronk is truly a preacher of the grace of God.

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**BOONVILLE.** Pastor Paul J. Hall reports that due to the Lord's blessing the church has been able to cut their debt down to exactly \$100.00, which they expect to clean up by Easter Sunday. In recent years the church has kept track of the number of Bible chapters read and reported each Sunday. This

past year there were 19,640 chapters read, or an average of reading the Old Testament fifteen times and the New Testament twenty-three times by the actual count of chapters read in each division of the Bible.

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GARY. On January 4th and 5th the Pastor's Conference met with the Brunswick Baptist Church. Severe weather and gas rationing combined to cut the attendance. Nevertheless thirteen men were present. Local attendance was fair, and the blessing received was abundant. The next pastor's conference is scheduled for June 7th and 8th.

Dr. H. H. Savage of Pontiac, Michigan, conducted services nightly in the Brunswick Baptist Church January 25th through 30th. Although the attendance was not very good, forceful messages were brought each night that were of great blessing to the hearers. Phil Halvorsen is pastor of the church.

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#### ILLINOIS

THE EXECUTIVE COUNCIL of the Illinois Association met together during the Founder's Week Conference in the Moody Bible Institute in Chicago. Instead of the spring conference usually held, the council planned for a series of smaller conferences to be held in various churches throughout the northern half of the state. These two-day conferences are being planned to help strengthen the local work and reach only pastors and churches within easy driving distances. The difficulty of transportation and entertainment compelled this readjustment to the new plan. It is the conviction of the council, however, that these scattered conferences which are being held during the month of April will do more to strengthen the local churches and actually reach more people than if the central spring conference were held. At the present time, conferences are being planned for cities of Silvis, Roxana, and Chicago. Three or four others are in the making.

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TWENTY - FIVE THOUSAND BOOKS, representing an expenditure of almost \$4,000.00, have been given out in a little over a year since Rev. John Jess has been conducting his radio ministry over the western radio outlet. Brother Jess, assisted by Douglas Mains, is now heard regularly over three Illinois stations; namely WLDS, WSOY, and WTAD.

DECATUR. The Riverside Baptist Church recently erected a large neon sign on the corner of their church building at Jasper and Cantrell Streets. This is a splendid addition to the church, as it will make it possible for people to more readily locate the church already made popular by the daily broadcast of Pastor J. M. Carlson over local station WSOY. In addition to the daily program heard from 1:30 to 2:00, the church broadcasts from the church auditorium the "Back Home Hour" every Sunday evening from 9:30 to 10:00.

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BUNKER HILL. Resigning his work at Fort Dix, New Jersey, Rev. A. Donald Moffat accepted a unanimous call to become pastor of the Berean Baptist Church. He assumed his new duties February 21st. Ever since the return of Mr. and Mrs. Moffat from the mission field in Brazil due to the failing health of Mrs. Moffat, Brother Don has been engaged in work that has forced him to travel considerably. This will be the first opportunity in almost four years that Brother Moffat and his family have had to work together in a settled field. We congratulate the church, and wish them God's best.

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#### WISCONSIN

MILWAUKEE. The Garfield Avenue Church greatly enjoyed a week of blessing in an evangelistic campaign under the leadership of Walter "Happy Mac" McDonald, which was climaxed Sunday, January 31st when forty-three souls confessed Christ as Saviour. Brother McDonald's preaching was forceful and marked by an intense desire to see souls saved. There were large audiences at every service, and the hearts of Christians were stirred anew and blessed by the salvation messages. On Saturday night he addressed a city-wide young people's banquet at the city club, where a large number of young people surrendered their lives to Christ.

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THE RAYMOND BAPTIST CHURCH recently welcomed her new pastor, the Rev. Victor Sears.

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RACINE. On January 6th, Rev. C. E. Sharer resigned the pastorate of the First Baptist Church of Monroe, Iowa, in order to accept the unanimous call of the Grove Avenue Baptist Church of Racine. On January 25th, the Monroe church held a farewell service for the Sharers. Although it was a cold

night, an unusually large congregation was present to bid them farewell. They were very reluctant to see the pastor and his family leave them. They were presented with a gift of money by the members and friends of the church. He moved to Racine on January 27th and took up his new duties on February 7th. Saturday evening, February 13th, the Racine people held a reception in behalf of their new pastor and his family.

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REV. WALTER CARVIN, the former pastor of the Grove Avenue Baptist Church of Racine, recently accepted a call to the Rhawnhurst Baptist Church in Philadelphia, Pennsylvania.

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#### MICHIGAN

EXECUTIVE COUNCIL MEETINGS. A most blessed time of fellowship was had by members of the G. A. R. B. C. executive council with the pastors of Michigan during the Detroit and Bay City conferences the last week in January. Further reports on these meetings will be found elsewhere in this issue.

Before returning to their respective churches, several of the executive council held conferences in other parts of the state during that week. William Headley of Gary spoke at the Romeo Baptist Church. Dr. H. O. VanGilder and Dr. E. G. Griffith moved on to Grand Rapids, where they took part in the Midwinter Bible Conference under the auspices of the Baptist Bible Institute. This conference extended from Thursday evening through Sunday evening. Pastors Reese, Hamilton, and Gillespie left Bay City for Toledo, Ohio, where the executive council of the newly formed fellowship of Baptists for Home Missions were holding a meeting. Dr. H. O. VanGilder was the principle speaker at the Central Missionary Bible Conference Association on Monday, February 1st. The meeting was held at the South Baptist Church in Lansing, where Rev. T. D. Yaxley is pastor.

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SAGINAW. Rev. D. Walter Davis, who recently resigned as pastor of the Baptist Church of Lapeer, accepted a call to the pastorate of the Faith Baptist Church of Saginaw, where he succeeds Brother B. C. Reed, the founder and first pastor of the church.

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FENTON. The bi-monthly meeting of the Association of Regular Bap-

tist Churches of Eastern Michigan was scheduled for the First Baptist Church on February 5th. Afternoon and night sessions were planned, with Rev. R. E. Nicholls of Ypsilanti and Rev. W. O. Love of Hazel Park bringing the afternoon messages, and Rev. Frank C. Hurley of Flint the evening message. More than sixteen Baptist churches of eastern Michigan are now associated with this group, and a number of others are considering official action which will bring them into the fellowship.

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**FLINT.** Rev. William Headley of the Central Baptist Church of Gary, Indiana, was announced to be the speaker at a Bible Conference in the Emmanuel Baptist Church beginning February 22nd and concluding February 26th. David T. Jordan is pastor.

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**DETROIT.** During the meeting of the Eastern Michigan Fundamental Baptist Fellowship in Detroit January 25th and 26th, at which various council members spoke, it was announced that the People's Church of Detroit had voted to become a Baptist organization and would hereafter be known as the People's Baptist Church. The congregation meets in the auditorium of the Coolidge school located at Grandmont and Elmira. Rev. James Franklin is pastor of the church.

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#### IOWA

**WATERLOO.** Rev. B. G. Ham, the recently called pastor of the Hagerman Baptist Church, spoke over Brother Cedarholm's radio program, "Hour of Morning Worship" February 5th through 10th.

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The annual business meeting of **THE WALNUT STREET BAPTIST CHURCH** was held Thursday evening, January 20th, and was an occasion of great joy to all who loved the work of the church. Reports showed an actual cash offering for missions during 1942 of \$11,788.43. The church adopted a missionary budget calling for a monthly increase of \$70.00 over the budget of 1942. \$22,777.35 was raised for current expenses, making a grand total of \$34,412.06. According to all available records, these are the best cash offerings in the history of the church. Only recently the church held a mortgage burning which liquidated all the outstanding debts of the church. The appeal is now being made to the members to give to a building fund with a view to

carrying out needed repairs to the church when the present war is ended.

The annual missionary conference of the church, which is usually held the second week in November but was postponed on account of evangelistic meetings, is now being planned for March 14th through 21st. The present membership of the church is listed at 983.

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**DES MOINES.** The Grandview Park Baptist Church recently called as helper to the pastor Miss Eunice Fischer of Blue Island, Illinois. Miss Fischer was formerly employed in the maintenance department of the Moody Bible Institute, from which institution she had graduated.

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#### MINNESOTA

**REGULAR BAPTISTS OF MINNESOTA ORGANIZE.** On October 39th, 1942, a majority of the Regular Baptist pastors of Minnesota met at the home of the Rev. Leo Sandgren of Austin, Minnesota, to organize a State Association of Regular Baptist Churches in Minnesota. Present at this meeting of the Regular pastors were the following: Rev. Albin Berglund of the First Baptist Church of Bemidja, Rev. Percy Hieleg of the Baptist Church of Morristown, Rev. Arlo Twist of the Calvary Baptist Church of Winona, Rev. Leo Sandgren of the First Baptist Church of Austin, Rev. Henry Friesen of the Calvary Baptist Church of Owatonna, and Rev. Harlan Sauser of the Baptist Church in Kasson. Present also were several pastors not of Baptist churches but interested in carrying on fellowship with the Regular Baptist pastors of the state.

For this meeting Brother Sandgren was elected moderator and Brother Friesen, secretary. It was decided in order to keep as much unity and harmony between our national organization and that of the state as possible that we adopt for our name, "The Minnesota State Regular Baptist Association." The constitution of the national was also adopted with such changes as were necessary to make it practical for a state organization. Plans discussed call for a meeting of the association at least twice a year, meeting for fellowship and whatever business may come up. In accord with these plans, the First Baptist Church of Austin invited the pastors for a conference beginning November 30 and running through December 2. This proved to be a good time of blessing in spite of the

extremely cold weather, and further plans were made to carry on the organization's work. The conference was fortunate in having as the speaker part of the time Brother Harry Ketcham who was at the time conducting services at the Baptist church in Kasson where Brother Sauser is pastor. Messages were brought by the local pastors and a good time of fellowship was enjoyed. Particularly enjoyed by the pastors and visitors was a special treat provided by Brother Sandgren, consisting of a venison dinner. Undoubtedly this conference closed with each one looking forward to the next one.

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**OWATONNA.** The Calvary Baptist church, Henry Friesen pastor, conducted a week's missionary conference with Miss Laura Best of French West Africa as the speaker. Unusual interest was shown in this conference as it was an entirely new experience for some Christians in the area. Miss Best also spoke twice at the "State Public School" of Owatonna, reaching there a large number of children ranging from the ages of four to twenty-one. The money taken in at this conference in the one week was nearly as much as the church gave to missions in the first year of Brother Friesen's ministry here. Rev. Harold Street should have been at the conference, but was called away by the death of Dr. Bingham, director of the Sudan Interior Mission.

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**AUSTIN.** Brother Sandgren conducted a week of services January 10 through 17 with the "Mississippi Four" in his church at Austin. During that week they were on the radio over the "Good News Hour" conducted by Rev. and Mrs. Sandgren. Following that week they appeared in the Calvary Baptist church of Owatonna, on January 18th, also conducting a service over the radio there. Tuesday, the 19th, they gave a service at the Baptist church in Kasson with Brother Sauser. Minnesota weather offered its finest for these meetings, in permitting the thermometer to stay well below the zero mark most of the time, but the meetings at all the churches were well attended.

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#### CALIFORNIA

The annual meeting of the Grace Baptist Church of Modesto showed the church to be in a prosperous condition. The annual report showed \$3,100.76 raised for local expenses, and \$1,397.69 raised for

missions. All bills are paid, with a good sum remaining in the various treasuries. The annual report did not include additions to the church membership, which the editor wishes pastors would include when they send reports.

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God has been pleased to bless the ministry of EVANGELIST HARRY E. KETCHAM, of Asbury Park, N. J., during the year of 1942 in the following places: Waterloo, Ia.; Bellefontaine, O.; Washington, Pa.; Cookport, Pa.; Winona, Minn.; Athens, Pa.; Topeka, Kans.; Bridge-ton, N. J.; Marion Center, Pa.; Alton, Ill.; Muscatine, Ia.; Omaha, Nebr.; Baltimore, Md., and Kasson, Minn. Many decisions were made to accept Christ as Saviour, and many were reclaimed from a life of backsliding. The church in each place experienced a revival.



Evangelist Ketcham is open and available for evangelistic meetings, and Bible Conference and supply work. However, if you want him you will have to write him, he will not be writing you. He is willing to go anywhere the Lord calls. Free-will offerings and entertainment, and practical transportation expenses one way, are his only requirements.

God has given him a peculiar ministry that is very much needed by the churches. He has had 18 years experience as a pastor, and therefore knows the problems of a pastorate, as well as nearly five years in the evangelistic field. His present headquarters are 513 6th Ave., Asbury Park, N. J. Whenever you feel led of the Lord to do so, just write him and he will answer you.

## A MIRACLE YIDDISH BROADCAST

Many who have sought to penetrate the doors that bar the way to the heart of the Jewish world have given up the task as an impossible one. It has been said, "Jews will not listen to the Gospel; it's a waste of time and there is no use going to them." In recent months a new avenue has been opened to touch the pulse of God's ancient people and reach them with the message of Messiah Jesus—even a Yiddish Gospel broadcast. The barriers in the way of such an undertaking were tremendous. No support could be expected from an unsaved listening audience, resentment would surely be felt to such a definite frontal attack on Judaism in their own language, and almost everyone expected that the initiation of such an endeavor would bring the Jewish community down on their ears.

God moved on the hearts of the leaders of the Hebrew Christian Mission of Detroit to take the plunge for the sake of dying Israel. A prepared radio voice was raised up in the person of Rev. Moses Gitlin, a Hebrew linguist and seasoned missionary. The superintendent of the Mission, Rev. Fred Kendal, made the need known to the Christian world, and many gave themselves to prayer for divine intervention.

The first day of the broadcast was a memorable one. Trembling with concern, the speaker found his way to the microphone. Out of the unknown a multitude of Christian hearts were bowed in prayer and God performed the miracle. Ere our party left the studio a ringing telephone called our Brother missionary to tell an inquirer the way to the Mission and Gospel literature. That first day was only the beginning of a stream of miracles, for the radio audience has swelled until now it numbers thousands of Jews who wait every week for the Yiddish Gospel hour and drink in the word of salvation.

Mail from Jewish listeners began to find its way to the letter box. One ardent Jewish fan told of having enlisted three hundred fellow countrymen to join him in our audience. A member of a Jewish lodge reported that every Sunday morning found over a hundred men at their headquarters and the president turned on the dial so that the members could "learn wisdom" through the program. A Jewess wrote in that for many days she

had felt a nearness to Jesus but had never had the courage to confess Him until she heard the broadcast on the "Virgin Birth." Another Jewish fan sent five dollars to print the messages. A Christian woman wrote that a Jewish acquaintance who had been listening to the services had been visiting her home, and that one morning he knelt with her accepting Christ as his Saviour.

A recent letter from the radio station, believed to be Jewish-controlled, contains wondrous words of commendation:

"Dear Reverend Kendal:

"I am pleased to inform you that ever since Reverend Moses Gitlin has been preaching the Hebrew Christian Gospel in Yiddish over this station every Sunday morning from 11:30 to 11:55 o'clock, he has given joy and instructive Biblical information to the thousands of listeners who understand the Yiddish language, as attested by the many complimentary letters received by this station.

"I trust that he will continue to bring his highly interesting messages to our large listening audience for a long time to come."

The fact that no word of complaint has ever reached the local station is a blessed evidence of the Spirit's working through this Gospel venture.

There has not only been an ever-deepening interest among the Jews of Detroit, but the testimony has been reaching an ever-widening circle. The second station to carry the program was WIBC in Indianapolis, where an English translation is heard every week. The next leap was a mighty one for it meant the undertaking of a weekly broadcast from Quito, Ecuador over HCJB by short wave to circumnavigate the world. Mail from a Jewish listener in Peru greeted this new beginning. Then WLAV in Grand Rapids was approached and the beginning of broadcasting there meant more encouragement in the form of phone calls from Jews telling the station of their appreciation, and so this venture of faith gathers momentum.

Those who began with trembling hearts are now believing that the day will come that this word of testimony will be heard from coast to coast, that God's ancient people may know that God has provided a rock in a weary land—even the Rock of Ages, Christ Jesus. Join with us in intercession that this vision also may come true.

# THE PSALM OF THE ENVIOUS MAN

## Psalm 73

By SHELDON B. QUINCER

In the five-fold division of the Book of Psalms the seventy third is the first of the third or, as it is sometimes called, Leviticus section. Sanctuary is a prominent word in this section and the sanctuary suggests worship and holiness; both of which are prominent in the third Book of the Penateuch.

The writer is Asaph, a Levite and leader of music in the Temple during the time of King David.

### I. THE CONVICTION OF THE PSALMIST. Vs. 1.

"Truly (surely, A. S. V.) God is good to Israel, even to such as are of a clean heart." Since goodness is a part of the nature of God there is no uncertainty as to His goodness to the saints whether Israelitish or church saints. Whatever our circumstances may be, God is good to us. It is revealed in the three realms of creation, redemption and providence.

### II. THE CONFESSION OF THE PSALMIST. Vss. 2-3a.

*He confessed his danger:* "... my feet were almost gone; my steps had well nigh slipped" (vs. 2). This reminds us of a person trying, rather unsuccessfully, to walk on smooth ice. His progress is hindered, he is in danger of falling and utterly unable to assist others in like circumstances. This was the Psalmist's condition when he harbored envy.

*He confessed his sin:* "For I was envious of the foolish" (vs. 3a). Although God was good to him, yet he became envious of the wicked. Envy robs the believer of joy and fellowship with the Lord, hinders his spiritual progress and keeps him from being helpful to others.

### III. THE CAUSE OF THE PSALMIST'S ENVY. Vss. 3b-15.

*The prosperity of the wicked* (vss. 3b-13). Notice the character of the men who were envied. They were wicked (vs. 3), proud (vs. 6), violent (vs. 6) and scoffers (a more literal translation of the word "corrupt" in vs. 8). As the Psalmist watched such men he observed their prosperity. He saw them dying easy deaths: perhaps suddenly and without suffering as is suggested in the words: "there are no pangs in

their death. . ." (vs. 4 A. S. V.) They were strong and not troubled as others, that is, the saints.

*The suffering of the saint* (vss. 14-15). After considering the prosperity of the godless he turned his gaze upon himself and said: "all the day long have I been plagued, and chastened every morning" (vs. 14). His was a life of suffering.

The ungodly prospered, the godly suffered. As far as the outward and present circumstances were concerned it seemed that the sinner was more fortunate than the saint and therefore the Psalmist felt his godliness was vain (vs. 13). But is this true? Is there any reason for a saint to envy a sinner at any time? Let us see.

### IV. THE CURE OF THE PSALMIST'S ENVY. Vss. 16-28.

*The entrance into the sanctuary of God* (vs. 17). The sanctuary is the meeting place with God. When the Psalmist entered therein his thoughts were centered and his eyes set upon God and he began to see things from the Divine viewpoint. He began to realize that there is a future as well as a present and an inward condition as well as outward circumstances and the former as more important than the latter. When he entered the sanctuary he understood the end of the wicked.

*The real condition of the wicked* (vss. 18-22). Their condition is not an enviable one. They are in slippery places. They are cast down to destruction. They are suddenly made desolate. Their life is not as tranquil as it appears, for in reality they are consumed with terrors. Their image is despised.

*The blessings of the saint* (vss. 23-28). The Psalmist says: "I am continually with Thee" (Vs. 23). This reminds us of the Lord's presence with the saint. What a blessing it is to know that He will never leave nor forsake His own (Heb. 13:5)!

Not only is He with the child of God, but He also sustains him. "... Thou hast holden me by my right hand" (vs. 23). You notice that it is not our holding on to Him, but His holding us. This is the place of security; for we know that no one will pluck us out of His hand. "My sheep hear My voice, and I know

them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand" (John 10:27-29).

Another blessing mentioned by the Psalmist is divine guidance. "Thou shalt guide me with Thy counsel. . ." (vs. 24). We are strangers and pilgrims in this world; we know not what to do nor where to go, but He will guide us. Yes, He even "goeth before" (John 10:4). There is no uncertainty as to His willingness to lead us: "Thou shalt guide. . ." His guidance is always in accord with His Word. In fact, it is through the word that He guides. Therefore, the importance of reading and studying the Written Word.

Again, future glory awaits the saint. "Afterward receive me to glory" (vs. 24). After what? After the toil and testing, after the suffering and sorrow, after the disappointment and discouragement the glory when we are in His presence.

Still another blessing is divine strength (or rock) of my heart" (vs. 26). The inspired prophet tells us that human strength, even of young men, fails; "but they that wait upon the Lord shall renew their strength," that is, exchange their human strength for divine strength, and therefore are able to "mount up with wings as eagles" and to "run and not be weary" and to "walk and not faint" (Isaiah 40:30-31).

"God . . . is my portion forever" (vs. 26). This suggests satisfaction. Only the Lord is able to give real and lasting satisfaction to men.

The last blessing mentioned is that of nearness to God (vs. 28). The truth of the positional nearness of the believer to God is well expressed in the couplet:

"Near, so very near,  
Nearer I cannot be;  
For in the person of His Son,  
I am as near as He."

But it is also the believer's privilege to be near to God in his walk. And in this sense it is well for us to pray: "Draw me nearer, nearer, blessed Lord." The nearer we walk



with Him the less attractive are the things of the world.

There is never a reason for the saint to be envious of the wicked, but there is reason for the saint to rejoice under every circumstance of life. "Rejoice in the Lord always: and again I say, Rejoice" (Philippians 4:4).

### "PSYCHIANA" DEFINITELY ANTI-CHRISTIAN

Persons attracted by the display advertising of Frank B. Robinson, in which he states, "I HAVE TALKED WITH GOD," are doomed to sore disappointment, if they expect to receive encouragement in the Christian life in response to requests for literature.

A famous editor was once rebuked by a contributor, who wrote, "You returned my manuscript without reading it. I know you didn't read it, because I glued two pages together and you returned the manuscript without separating them. How can you honestly say the material isn't suitable for publication?" The editor replied, "I don't need to eat all of a rotten egg to know that it isn't good."

And one doesn't need to read much of Frank B. Robinson's stuff to know that it is definitely anti-Christian. Were his address Moscow, Russia, instead of Moscow, Idaho, his stuff could hardly be expected to be more blasphemous than it is.

A single paragraph, lifted from one of his "prophecies," under date of December 10, 1942, reveals the vicious poison of his whole system. The paragraph, typical of all of his material, reads:

When the American people discover the existence of the Power of the Spirit of God IN EACH ONE OF THEM, a revolution in theological circles will come. Many of our cherished "creeds," "rites," and "rituals," together with "articles of faith," will be laid aside. Religious theories, which we have held to be true, such as the "immaculate conception," "virgin-birth," "atonement," "crucifixion," "resurrection" of "gods" who came down from heaven to "save the world from sin," will be supplanted by the fact that conscious knowledge of the actual Spirit of God in us, is the natural, normal way for us all to live. The human

race will, in the near future, exchange its ideas of a crucified god in heaven, for the fullness of the Power of the Spirit of God here and now—IN THE LIVES OF ALL OF US.

Could anything be plainer? Bob Ingersoll was a polished gentleman in his diatribes against Christianity compared to the founder of "Psychiana. Yet there are Church members in almost every community who have bitten on his advertising, and having bitten appear to have difficulty making up their minds whether Robinson is right or wrong!

When Church members start playing around with such stuff, it is

time for the proper authorities in the Church to take them in hand for instruction and discipline!—L. P. Buroker in "Fundamental Fellowship."

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## FLASHES FROM

## FOREIGN FIELDS

### HAMMAN BAPTIZES FIRST CONVERTS OF DISC LIP TRIBE

Kyabe via Fort Archambault,  
French Equatorial Africa,  
October 17, 1942.

Dear Friends at home:

It seems ages since we have had mail from home and we are beginning to wonder whether you folks aren't writing or if your letters have gone to the bottom of the ocean! We feel sure however, that even though we don't hear from you through the mail, still you are bearing us up in prayer, and by the statements from the home office we also know that you are remembering us with your gifts. We thank you for both. How we need your prayer support during these dark days.

In August we had our first baptismal service and I wish you could have been there. On a Sunday morning we went down to the river, a few miles away, and gathered with our little crowd of some fifty. We had just begun to sing when we saw a line of nearly 200 native, men and women, coming our way. They had crossed the river farther up-stream and were on the same side as we. They were from a remote section of this district and were on their way to the Government Poste with Shea

nut oil to sell. I invited them all to sit on the bank with our people while I stood at the water's edge and told them the wonderful story of Salvation through the blood of our Precious Lord Jesus. As we found out later, there were not more than one or two who had heard the name of Jesus before, much less the way of Salvation. They listened very attentively, and while we have not been privileged to see any results, who knows what may have happened during that meeting? There were two Sara-Kabbas and three Saras who followed their Lord in Baptism. They have all been living a consistent Christian life for at least two years, and two of them more than three years. Most of the people present had never seen a baptismal service, and as the account of it reached others who were not there, it caused them to ask many questions concerning the procedure. The Paramount chief of the whole tribe called in two of the believers the next day and questioned them all about it. This, of course, gave the latter a good opportunity to witness to the big chief.

Our dry season begins this month which means that our young fruit trees and other small plants set out during the rainy season will have to be watered for the next eight months. In the past this has been done by men carrying water in gasoline drums, but it is too much for them now that we have so many

more things started. Therefore, during the past week I have been working on a watering wagon. I have two old auto wheels, a couple of 55 gallon gas drums, a few pieces of pipe and two faucets made into a cart which two men can handle. It looks as though it will be a big help. With this they can carry more than six hundred gallons a day. With our extremely long and hot dry season it is very difficult to get things to grow. However, the Lord has blessed our efforts and this year we have had mulberries, guavas (A pear shaped fruit, yellow on the outside and red on the inside with many, many seeds. They make good jelly), and our lemons, or rather citrons will be ripe in a couple of weeks. Then too, we are having a few ground cherries, a fruit quite similar to gooseberries. We are very thankful for these first fruits. They mean much toward keeping us in health.

I have been thinking, during the past few weeks, as I have seen so many good Bible study books and Christian novels advertised, if perhaps there were people at home, who, after reading such books themselves, would like to pass them on to some of us on the field. After we have been out here four years or more we began to "dry up" for lack of Christian fellowship. Other than the French Government Official, who comes up from Fort Archambault once a month, Fern and I haven't seen another white person in three months and it will be another month before we do. If the Lord should lay it upon your heart to send a book or two simply address it: Rev. Roy Hamman, Kyabe via Fort Archambault, French Equatorial Africa. Sent as PRINTED MATTER the postage is very low.

Please continue to pray that the Lord will send out more workers to this field. There is a serious shortage at present.

The children are both well. Donald, who will be six in December, seems to be growing up so rapidly. His mother has school with him each day and each morning after family devotions I teach him Scripture verses.

Fern joins in warmest Christian greetings to all you dear friends.

Yours for lost souls in Africa,

Roy and Fern Hamman.

(Romans 5:16)

## PRAY FOR THE GARLOWS IN INDIA

On tour—  
Chaldhoa Ghat  
November 12, 1942

Report No. 20

Dear friends in the homeland:

There, I just finished a concert; Not a prearranged one—but by the faces of the audience, a successful one. A group of Miri women and children came to hear the organ. I was not on a platform and the audience on chairs some distance away, like proper concerts go; but they pushed in close and some sat close to my feet to watch me pump.

This is our first camp beginning a six weeks tour down the Subansiri. You will remember Jim made this trip last year. This year we want to spend more time in each village and reach out to some they missed. We have ordered two large dug-outs to be made this cold season, which will be the foundation of a small house-boat which we want to have completed for next year. This season we rented a five-ton country boat, and with two tents we should have comfortable traveling.

I am so happy to be here in the work and could just go on writing about it, but we will give you details of the trip in our next letter. Now I will go back and fill in the gap since our last letter to you.

Jim traveled up through Assam by boat, but after a few days at home heard that the breaches in the Assam railway were repaired. There were some disturbances in North Lakhimpur, some property destroyed, several houses burned and Congress processions had to be disbursed. Military police were brought in and everything was soon quieted, so Jim wrote me a letter saying, "Come home with the first person traveling to Assam."

Two missionaries from Burma, Dr. Telford and Mr. Young, were going back to Gauhati, Assam, to wait until a way opens for them to go into Northern Burma. They were good company, so the three days journey to Calcutta was not so monotonous. We were in Calcutta at Puja time and many of the shops were closed. They had much shopping to do so we had to stay there six days. I stayed with the Croziers, did a bit of shopping too and paid a visit to the dentist.

The journey into Assam was without incident. I had planned on staying in Gauhati one night and meeting Jim there, but being late he met me at the station and we continued on to Jorhat in company with Mr. Hodgson of the British and Foreign Bible Society. We made good connections in Jorhat, just time for breakfast at Dr. Cook's with a few army officers and off to the river for North Lakhimpur.

After six months from home I expected to find it worse than it really was. Of course, Jim did not have very many helpers digging into corners, so I found some cleaning that had to be done. However, he did not give me much time to "hunt." There was a Bible class scheduled in a village about ten miles from town, so after four days at home we went out there with Dr. Cook. Dr. Cook stayed three days, but we taught classes about two days more. Our last night was rather busy. We had a meeting at six, but at about five I was called to help in a delivery case. The woman had been having trouble—that is the only time they call us. I was prepared, in that we had some medicine and supplies with us. Jim had the meeting while I stayed with her. We had supper and a little sleep, but at eleven o'clock they called us again. The little fellow made his appearance and I was glad to be able to do what I could. Their idea of cleanliness is different from ours. We would hardly think of so important an event taking place on a mud floor with a burlap sack for bedding.

We had six days at home after the Bible class and a lot of that time was spent in unpacking and packing for this tour on the river. It was a rush, but here we are. We sent our baggage by ox cart, but we rode the 23 miles to Pathalipem with a tea garden manager who goes that way every two weeks to inspect an outgarden. We keep in touch with the world by sending a runner to the nearest garden for radio news every other day. We are prepared to go into the mountains, several days journey, in case the Japs invade. We do not think this will happen and we are happy to be out in these peaceful villages. The Japs have paid us a few visits in the air, but you have had that news long before this. Listen to news about the 51st American Fighter Squadron and that will give you something concerning these parts. Some of the American boys stationed near us have stopped in at the

# RENEW!

bungalow and it is good to talk with them and hear some of the latest news from home. One of them is planning on sending his Christmas greetings home on Chinese \$100 bills (not worth much these days).

We cannot do that—but we can and do wish you a Season of Blessings.

Your missionaries,  
Joyce and James Garlow.

## MISS AYERS WRITES NEWSY LETTER

Bangassou  
French Equatorial Africa  
December 15, 1942

Dear Prayer Helpers:

Greetings from central Africa! Vacation days are past and once more I'm back in French Equatorial Africa. If some of you have been taking a vacation from praying for the work and for me while I've been taking a vacation from writing you, I'll be happy to have you "return" from your vacation also. How we all need to be on the job these days as never before that we might "buy up" the opportunities that present themselves for serving Him, opportunities that all too soon may be lost to us!

It was with mingled feelings that I said "good-bye" to the friends who gathered at the train in Cape Town to bid us God-speed as we left for the Mission Field. These friends spoke of God's faithfulness to us. We had arrived in Cape Town as strangers but felt far from that when we left. There had been many happy hours of fellowship with these friends, some of whom were missionaries, likewise vacationing, others were fine, earnest, consecrated Christians of Cape Town.

I had hoped to return at a much earlier date but due to the persistence of malaria was unable to do so. Miss Stacey, who went down to Cape Town with me, did not return at the same time but I was fortunate in being able to travel most of the way with another missionary.

We left Cape Town on the 11th of September. It was not long before we had entered a very different "world" from the one which we had been enjoying for the last several months. First, the dry barren Karrou land dotted here and there with flat roofed Indian homes, and then the bush land with its native villages. From the train window we saw a new grave and on it was a lit-

tle gourd dish containing food for the spirit who watches over the spirit of the departed one. The overwhelming need of the native with his spirit worship and superstitions came over me anew. I was glad, oh so glad, that I was on my way back to the Mission Field to have a part, as small as it may be, in carrying the glorious Gospel Message.

In three days we had crossed the Union of South Africa, Southern Rhodesia and arrived at Livingstone in Northern Rhodesia where we stayed for two days between trains. The town of Livingstone, with its large white population, modern homes, churches, banks, city bathing pool, etc., was named after the great missionary and explorer who opened up the section around 1855. In the town museum we saw letters written by this great man, David Livingstone, describing his travels. We also saw a most interesting sketch he had made of the Victoria Falls which are a half hour's drive from the town. Of course, we drove out to see the Falls and then as now, words are inadequate to describe the sight of the waters of the Zambesi River as they plunge over the side of a gorge and drop 400 feet below, sending clouds of mist several hundred feet into the air . . . such beauty and yet such power. Near the Falls is the lovely Victoria Falls Hotel surrounded by gardens.

Resuming our train journey we went on to Elizabethville, in Belgian Congo, where we had just a few hours, then on to Port Franqui. There we were more than glad to leave the train for good. The nine days and nights on it since leaving Cape Town had been quite enough. We stayed overnight in Port Franqui at the lovely hotel owned by the railroad. It was hard to believe that we were in the midst of an African forest as we enjoyed the comforts of our attractive room with adjoining bath, or as we ate in the spacious dining room or sat on the wide veranda drinking tea! We left Port Franqui by a Kasai River boat and the next four and a half days on the river were very restful after the hot dusty train journey. Our cabins were fairly cool and a cool spot on deck could always be found. For the most part the passengers consisted of military men, government officials and their wives returning from vacation. Each evening the boat tied up for the night. We usually went for a short walk while the crew worked hard carrying wood onto the boat to be used the next

day to generate steam. The tropical evenings were especially lovely with the moonlight glistening on the water and the dark outline of palms overhanging the water's edge. Another picture which stands out in my mind was that of the Kasai River flowing into the great Congo making a broad expanse of water several miles wide.

We arrived in Leopoldville just two weeks after leaving Capetown. From there on the trip was to be made alone. Yet I was not alone, for God's presence was never more real to me than in the days that followed. It was with little anticipation that I thought of the nine day trip up the Oubangui River to Bangui. However the Lord had something better in store for me. Out of a clear sky, it developed that I could fly by Belgian plane to a point within sixty miles of my destination and the cost was no more than by boat. As I had never flown before, the idea seemed rather impossible, but the Lord led so definitely and worked out each detail so marvelously that it was but mine to follow. In due time I found myself in a plane going down the runway at the airport in Leopoldville at a breath taking speed and then floating above the clouds. The plane carried nine passengers and a crew of three. All went well during the morning. We came down twice for mail and then again at Couquihatville, a good sized town, for lunch. After taking off once more we had been up about fifteen minutes when suddenly we turned and started back for the landing field. Motor trouble had developed. We landed safely but repairs necessitated our staying over night. I stayed in one of the two hotels of which the town boasted. Now, being alone in a hotel, such as they are in this part of Africa, isn't exactly an ideal situation, but again the Lord stood by. In spite of the loud talking and drinking which went on far into the night, I had a good rest and the next morning we started off at six o'clock but due to the experience of the day before, I must admit it was with a faint heart! Then as I opened my Daily Light and read "Be not far from me; for trouble is near," my heart fairly stood still. But further along in the passage were these words, "I will be with him in trouble; I will deliver him." I could not claim one without the other. Confidence in His protection returned! In three hours we were at the point to which I had been

able to buy my ticket. The next problem was to find a way to get to Bangui. This had already been arranged though I did not know. God had timed it so that the huge transport plane arrived soon after we did, going by Bangui which had room for 200 more pounds. That was ample for my need! In twenty minutes we had covered the sixty miles and I found myself at the air port in Bangui greeting the Wimers and Elsa Schlayer. How good it was to be home again!

Mr. and Mrs. Braun came for me and took me to Crampel and then from there Mr. Pearson brought me in his car to Bangassou where I am at the present helping Mrs. Becker who has been on this station along for the past year. Soon after my arrival, the Moneysmiths came down from their station at Bakouma and we started making preparations for the November Conference of the missionaries. It is usually held at Crampel but this year all were invited to Bangassou. You can imagine just how busy our days were as we prepared sleeping rooms for forty-eight people, turned a newly made carpenter shop into a conference room, decorating it with palms which were brought in from the surrounding palm forest, and transforming into a dining room the back veranda of Mrs. Becker's home which overlooks the river. We were just putting on the finishing touches when the first car load of missionaries arrived. The days which followed were times of rich blessing and fellowship. We were made conscious of just what this means to some couples who are alone on Mission Stations when they spoke, with tears in their eyes, of the joy of fellowshiping with other missionaries.

The first of February, I will go back to Fort Crampel for the coming year, so please address your letters to me there. Remember, some letters do come through, especially those sent airmail! If you knew the joy and encouragement your letters mean in these dark days, you would never put off writing!

As I am starting a new period of service on the Field, may I ask your continued prayers in behalf of my work here. I regret not having been to the homeland to renew interest in this Field, yet if your burden of prayer has been from God, He will keep alive the interest and give you a vision of the need.

Yours for Africa,  
Catherine Ayers.

## ST. LOUIS JEWISH MISSION ON THE AIR

Dear Friends and Co-Laborers:

"The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." Ruth 2:12. This verse of Scripture is a source of real comfort to us as we labor in a field where the visible results are so few. It also applies to our many co-workers who have been so faithful in sharing this ministry with us. How we rejoice as we realize that God is keeping the records and He will not overlook any service rendered in the name of His dear Son.

God has been blessing the meetings in our new mission home. About 120 people attended our dedication service and everyone had a good time. Dr. Hawkins was with us for this service and his message was a blessing to all of us. Everyone remarked on the fine building God has given us, it far exceeds all expectation. On Dec. 6th we had an informal fellowship meeting in the afternoon from 3 to 6:30. There were 10 Jews and 13 Gentiles present. Four of the Jews were unsaved, a woman and her three children. The oldest boy, about 13, is deeply interested in the Gospel and has a real desire to learn more about about it. A Gentile friend gave each of the three children a New Testament. The mother took them away from the two younger children but the oldest boy, Sammy, refused to give his up. We wish you could have been present to hear Sammy tell the story of the 8th chapter of Acts. When he came to the part about the baptism of the Ethiopian eunuch, he put it like this: "So God made some water in the desert and when they came to it the eunuch said, 'Here's some water, why can't I be a Baptist.' " Mrs. Rosenbloom tries to oppose the children in their desire to learn about Christ and has succeeded, to a great extent, in impressing her daughter with her ideas, but she has been unable to dampen the interest of the two boys. She, herself, is more interested than she likes to admit. When she was a child, her mother, who had just come from Europe, sent her to Sunday school for several years before she learned what they were teaching. She had heard it was a place where they taught the Bible and, not knowing anything else about it,

sent her daughter there. Mrs. Rosenbloom later attended some of Billy Sunday's meetings. She loves the Gospel hymns and if you could have seen her join in the singing you would wonder if she is as determined not to believe in Jesus as she says she is. We plan to have a meeting like this the first Sunday afternoon of each month. Will you make them a matter of prayer? On New Year's eve we had a watch night service with about 46 present, 10 of them Jews. All were believers except two of the Gentiles. We had invited some unsaved Jews but none of them came. Several called us on the phone to express their thanks for the invitation and their regrets that they could not come. The first part of the evening was given to a time of fellowship and about 10:30 we went to the basement for lunch and a service at the table. We sang choruses and everyone gave a testimony, after which we had a devotional message. To close the service we formed a circle with joined hands and sang, "God be with you till we meet again."

We know you will rejoice with us in another answer to prayer. For some time we have desired to have a radio ministry to the Jews and God has graciously answered. We are sharing a three day a week broadcast with several of the churches in our local fellowship on WTMV, Monday, Wednesday and Friday from 3:15 to 3:45 P. M. We hope, later, to be able to increase the time and also that the Lord will open a St. Louis station to us. Will you pray for this broadcast, that the Lord will bless it, and that through it we may be brought into touch with Jews that perhaps we should not be able to reach another way.

Continue to pray for the other phases of our work, the personal visitation and the children's work. Mary and I are still having a struggle with the girl's classes and we need much prayer. The Lord has been blessing Carl in the boy's work, though he has not had as many boys out to the last two classes as he had in the first.

May the Lord bless each of you who has an interest in our ministry. We praise Him for the abundant way He has provided for the financial needs of this field, and we are trusting that soon He will send us those whom He has chosen to share the work with us.

Yours in the bonds of the Gospel,  
Carl and Mildred Anderson.

## THE COLUMBIA BASIN MISSION

By CARL BARBER

We bring you this greeting from Columbia Basin Mission, the voice in the Northwest for Christ.

We beg you to heed God's injunction and invitation and listen to his call for faithfulness in your place of service. You may not be on the front lines, but you are laborers together with God. You may have a part in the fellowship of the ministry of the gospel by your intercession. (Phil. 1:5). "Where there is no vision the people perish," and where there is no gospel, there can be no vision.

The territory now being approached with the gospel by the Columbia Basin mission is faced with God's anathema if someone does not stand in the gap and make up the hedge that God should not destroy it. The force of this passage strikes one deeply when there actually is no one to build up the hedge between the sly teachings of modernism, the false teachings of cults and the untutored, hungry souls of lost men. Such is the state of the entire region of central Washington, Idaho and western Montana. We have four missionaries on the field, and the Lord has marvelously opened seemingly closed doors; but day by day as we go about our regular duties we realize our own inability to reach very much of this growing Northwest with the gospel. We are trusting that the Lord will speedily enlist dear prayer warriors to unite with us in this possibly our last stand with the gospel before Christ comes.

The Lord has recently and in a wonderful way begun to open the doors to a work in Moscow, Idaho. Rev. E. E. Bramblet and his wife, both graduates of the Multnomah school of the Bible, Portland, Oregon, have been burdened for Moscow for years. Last month the door was opened to the use of a vacated funeral parlor near to the Bramblet's former home. The building has four rooms down stairs sufficiently large to accommodate about seventy-five or one hundred people and a small room for the pastor's study. There are four rooms up stairs for the apartment. Thursday, January 7th Mrs. Bramblet conducted their first children's class. Thirty children were present. Everett has been conducting a radio

broadcast in Lewiston, Idaho each Sunday afternoon. He has also undertaken the leadership of the Inter-Varsity fellowship of the Washington State College, Pullman, Washington. It is almost impossible to find another true gospel witness within driving distance of Moscow. The Convention has placed a Northwestern man at Colfax, Washington, and I am located at Potlatch, Idaho, twenty miles from Moscow.

May I say to you at this point that the Lord has graciously given me the privilege to personally visit each of the fields presented in this little note. The burden of the work has been upon me since 1939, when Rev. Kehoe first related to me his own vision of the field. Our mission is an Independent Baptist faith mission. We preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness; But unto them which are called, Christ the power of God and the wisdom of God. We believe God has given us His commission to make Christ known where the gospel is not being preached and to establish independent Baptist churches, who hold to the truth and authenticity of God's Word as their only rule of faith and practice.

Rev. and Mrs. Warren Winslow, graduates of Multnomah, were formerly located at Orondo, Washington. They are now living at Wenatchee and working out from there. Bus service is very good and, it is possible for Warren to contact many needy points. There are ten towns straight north of Wenatchee on one road. Two of these places have a compromised testimony, and the others have no gospel. There are many roads and many towns in this Northwest, but very rarely is there even a compromised testimony for Christ.

Will you pray definitely for the work at Coulee Dam and surrounding towns? There is a great need for the gospel here. Satan has already shown his attitude of displeasure toward the entrance of the gospel. Lakeside, Washington is in need of prayer also. We believe God is undertaking for these places, and we are trusting the maintenance of the work under His care. He is the exceeding, abundantly, able One.

Plans are being carried out for further development and rehabilitation of the land under the Coulee Dam project. Farm lands will be developed, and the population will increase from a present total of

about 20,000 to 45,000 or up to 60,000. Much is being done to rebuild industry, but nothing is being done to present the gospel. Columbia Basin Mission has undertaken to meet this growing demand and certain need. At the present we are not able to enter the already un-reached territory with the gospel. You may understand what I mean if you will get out your map of the Northwest and try to imagine what four missionaries, our superintendent, one or two preachers, and a few non-communicative compromisers are able to do by way of reaching this growing community for Christ.

Rev and Mrs. Herman Riffel, graduates of Multnomah, are located 40 miles up beautiful Lake Chelan, the most scenic place I have ever visited. Holden, Washington is a mining town. It is located eleven miles up the mountain side from Lucern. Bus service is available to make contacts with both of these fields. There is no other gospel testimony on this field.

Now I must tell you of the way the Lord has been blessing the work here and near Potlatch, but I must not neglect to tell you that all of this work is being carried on under the prayerful guidance of Rev. George W. Kehoe, superintendent of the mission. Brother Kehoe has been leading his own church in a campaign against the forces of evil, and the Lord is blessing him for it. Doubtless you will hear more of that campaign in the Bulletin. Potlatch is a very ungodly town, but God loves sinners and is marvelously undertaking to open a work here and in surrounding villages. Long before this work opened up, the Lord gave me a nice car to use in His service. That has been a real blessing in the past and is proving to be much needed now, for I travel about a thousand miles each month.

Although it was not possible to get away to Brazil, this field has been opened in a way that was far beyond what I could ask or think. First, the Lord made arrangements for my coming to the field. The ordination at First Baptist Church, Austin, Minnesota was just extra. Then there was a place to stay with exactly the needed accommodations for lodging. Next was the problem of entering the work. The Potlatch Bible class continued after a time of relapse, and other visits were made in surrounding communities. I learned that the Lord had placed me in the midst of the logging in-



dustry. Soon I began to conduct a Tuesday evening meeting at Camp No. 36 near Harvard, Idaho. There are two other camps that need the gospel and could be reached. More visitation presented a view to a greater need, and thus continues the vision of the need day by day. There is a number of villages and towns in every direction that are without the gospel. In many instances other sects have entered and led many people astray.

Bible classes are now being conducted Wednesday evening at Elmore, Idaho, Friday evening at Garfield, Washington, Saturday evening here at Potlatch, and Tuesday evening at the Forest Camp. There are about one hundred men working in this camp. The new camp that is expected to move to the old camp 36 location, will probably employ about one hundred men. Camp No. 41 is located at Elk River and is quite a distance from Potlatch, but it is a larger camp and is in need of the gospel. There are three towns near Potlatch that could be reached as soon as the Lord opens the way. Palouse, Washington and Princeton and Harvard, Idaho are of uppermost concern and in need at the present time. Pray for all of these fields.

We will join you in the fellowship of the gospel ministry and try to do our part in the winning of this great Northwest for Christ.

#### "THE FOOL HATH SAID

In his heart, there is no God," Psalms 14:1. An evangelist, addressing his audience upon one occasion, told his hearers that he could prove to any infidel within ten minutes that he was a Fool. The next day he was challenged by an irate hearer, who claiming himself to be an infidel, threatened the evangelist with unfavourable publicity, unless he proved the man to be a fool, as per his claim. Whereupon the evangelist said to him: "Do you mean to say there is no reality in the Christian faith?" To which the man replied. "I do sir. I have studied all phases of the subject, and have travelled and delivered lectures against Christianity for more than twelve years, and I am prepared to say there is nothing to it." To which the evangelist replied. "Will you please tell me if a man who will lecture twelve years AGAINST NOTHING is not a FOOL what in your judgment WOULD constitute a man a fool?" Selah! It is said that the evangelist proved his case with six minutes to spare.—Adapted.

## WHAT THEN?

(John 3:16; Malachi 4:1)

When the great plants of our cities  
Have turned out their last finished  
work;

When our merchants have sold their  
last yard of silk

And dismissed the last tired clerk;  
When our banks have raked in their  
last dollar

And paid the last dividend;  
When the Judge of the earth says,  
"Close for the night,"

And asks for a balance—  
What then?

When the choir has sung its last  
anthem,

And the preacher has made his  
last prayer;

When the people have heard their  
last sermon

And the sound has died out on the  
air;

When the Bible lies closed on the  
altar

And the pews are all empty of  
men

And each one stands facing his rec-  
ord—

And the great Book is opened—  
What then?

When the actors have played their  
last drama,

And the mimic has made his last  
fun,

When the film has flashed its last  
picture,

And the billboard displayed its  
last run;

When the crowds seeking pleasure  
have vanished,

And gone out in the darkness  
again—

When the trumpet of ages is sound-  
ed,

And we stand up before Him—  
What then?

When the bugle's call sinks into si-  
lence

And the long marching columns  
stand still,

When the captain repeats his last  
orders,

And they've captured the last fort  
and hill,

And the flag has been hauled from  
the mast head,

And the wounded afield checked  
in,

And a world that rejected its Sav-  
iour,

Is asked for a reason—what then?

—Author Unknown.

## DETACHED BAPTISTS

"Many people with saved souls are losing their lives! And nothing promotes his condition more than a divorced church membership.

"When we approach such Christians they are usually ready to give some old objection, such as:

"1. 'The old church is weak, and needs me to keep it alive.' He made churches to keep you alive. Churches were made for men, and not men for churches.

"2. 'I am not sure how long I will be here.' No one is sure how long he will be living, but a church letter is easier to move than a suitcase or a trunk.

"3. 'My people are all members there.' But if you can stand to sever your physical relations with them for material comforts, surely you can afford to break this sentimental tie for your soul's welfare.

"4. 'My parents are buried there.' But his is only a sentiment common to human nature. It would make your blessed dead doubly dead to know that you are robbing yourself of a robust and progressive Christian life for such a sickly sentiment. It is just like Satan to wed you to a well of tears. It is just like God to lead you to streams of Living Water. We must not embrace graves. 'Let the dead bury the dead.'

"5. 'I can do just as much good out of the church as I could if I were in it.' But, if this is true then Christ made a mistake when he established the church. And it is not my duty to defend his mistakes. You are matching your judgment against his."—Copied.

"And the tongue is a fire, a world of iniquity so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of Hell. But those things which proceed out of the mouth come forth from the heart; and they defile the man." Jas. 3:6 and Mt. 15:18.

"He that will keep water in a sieve, must use more than ordinary diligence. Our heart is a leaky vessel; and therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

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**DON'T LET YOUR  
SUBSCRIPTION  
EXPIRE**